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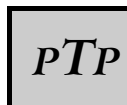
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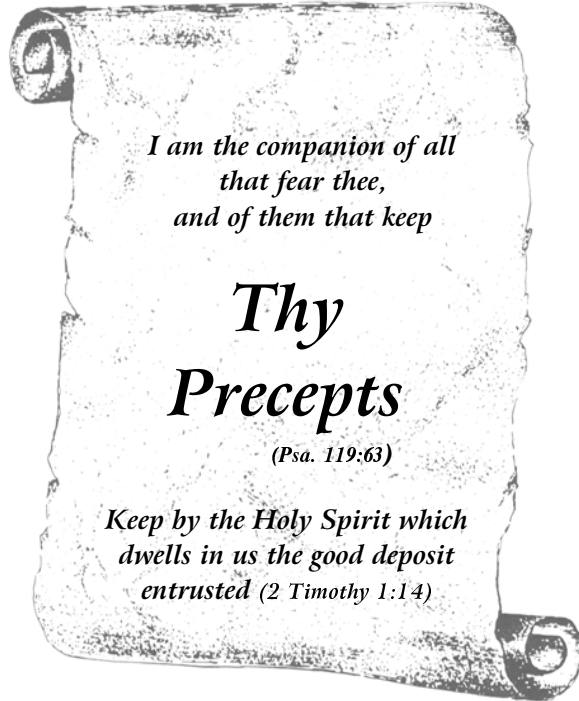
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*The Mystery of Christ and The Church
and The Covenants*

Chapter 4.5

Genesis 3:20, 21

Adam's Faith and Covering

(20) And Man called his wife's name Eve; because she is the mother of all living. (21) And Jehovah Elohim made Adam and his wife coats of skin, and clothed them.

Adam Called His Wife's Name Eve

This is the first time the woman is called Eve. In Gen. 5:2 we see the basis for calling her Mrs. Adam. It was God who called them Adam. Is there something to be learned from this?

In accordance with his headship, Adam had named the animals. He had named the companion "woman." Here, in accordance with that headship, he named the woman Eve.

Adam having heard what Jehovah Elohim had said to the serpent regarding the seed of the woman, laid hold of this by faith, apprehending that God would provide a deliverer (and thus he would have offspring):

Adam has only to *listen* and through hearing to believe and live. The word is nigh us, and we have but to receive it without working anything in the heights above, or in the depths beneath. The *activities* are God's; the *sacrifices* are God's. The profoundness of our silence and passiveness in *becoming* righteousness is only equaled by the greatness of the divine activity and sacrifice in *acquiring* righteousness for us. In the sight of such a mystery we may well stand and say, "What hath God wrought!" "Simple indeed it is to us," as one once said, "but it cost *Him* everything."

There is nothing in the heart of man like faith in this gospel. The faith of a poor sinner in the redeeming grace of God is the most beautiful condition the soul can be in. As saints, beloved, we may trust God for our need. We may look to Him for counsel, or for provision, We may trust

Him to vindicate our doings, comfort us in sorrow, and strengthen us in difficulties. But the faith of a sinner, in the justifying grace and work of His divine Savior, transcends them all. Nothing is so precious, for nothing apprehends God in so glorious a character, or gives Him to the soul in so wondrous a relationship. This faith it is which uses the richest resources in God, and acts upon the most blessed discoveries of Him. For while all the ways of His glory shine brightly -- His strength, and comfort, and wisdom for His needy saints -- yet, that He has grace and salvation for sinners, this excelleth them all.

The Spirit of God, in these early times, gives us some most precious samples of this most precious faith; as though (may I say it?) delighting in such a thing, He produced an impression of the finest character *at once*, as soon as occasion served.

Thus Adam, in his faith, talked only of life, though in the midst of death -- death, which he himself had brought in, a standing witness against him. He was doomed to be an outcast in a scene of ruin which his own sin had produced. He knew this and allowed it. But he had listened to the story of the conflict between his destroyer and the woman's Seed. In the very place of judgment -- from among the trees of the garden, where conscience had driven him his ear had caught the sound of the sweet gospel, not of mercy merely, but propitiation and victory, and forth he comes, talking of life. He called his wife "Eve," the mother of all living. All life was in the promised Kinsman-Redeemer. In creation Adam himself had been constituted head of life -- "Be fruitful, and multiply, and replenish the earth"; but that, in his esteem, was now forfeited and gone. Life must flow in a new channel -- "He that hath the Son hath life, and he that hath not the Son of God hath not life."

How grand in its very simplicity all this was! And there was recovery also of *moral* glory, in a great sense, in all this. Adam had not *submitted* himself to the majesty of God, but affected to be as God. But now he does *submit* himself to the *righteousness* of God. His shoulders bowed themselves to receive the covering wrought for his nakedness by God's own hand. See Rom. 10:3. He was now honoring God the Redeemer, though he had just before been doing all he could to dishonor God the Creator -- so simply was he led by the Spirit to value the divine provision for a sinner in the promise of our bruised but victorious Kinsman. ¹

To this we add from W. Kelly:

But Adam did not hear in vain what Jehovah Elohim had intimated in His sentence on the enemy: a conflict, and not merely a successful temptation, from the enmity set between the old serpent and the woman and above all her Seed in some exceptional way specialized; and that conflict issuing in

1. J. G. Bellett, *The Patriarchs*, London: Morrish, pp. 15-17, n.d.

the final and irretrievable destruction of the foe, but not without previous anguish to the victorious Seed in achieving it. Hence in the depths of shame and wretchedness because of his transgression, with the woman's special penalty ringing in his ears, with his own doom to the ground cursed for his sake -- to toil all his days ending in death, and to return to the dust whence his body was taken -- he calls her not Death but Life, or Living! The divine assurance that the woman's Seed should bruise the serpent's head (can we doubt?) led him to the new name. It was faith, and founded on the word he had heard; faith real, if not explicit. He confessed that which was before no created eye, what rested simply on the divine word, that she was "mother of all living." Mother of all *dying* would have been the natural sentiment. But a hope founded on revelation glimmered through the darkness of sin, and Adam's mouth confessed what his heart believed. This he knew without a question: that future blessing turned wholly and solely on the woman's Seed; and that woman, actually Satan's means of the mischief, would in due time give birth to Satan's Vanquisher . . .

Adam then looked above the just forfeits of sin, trusted not to his own strength, wisdom, or virtue, spoke of no seed of his to regain the lost paradise, but took occasion, by faith of God's gracious holding out the suffering but triumphant Seed of the woman, to call her Life, even then because she was mother of all living; an expectation most unsuitable and unwarranted, unless by the faith however dim of Him Who was coming (and now come), Who brought to light life and incorruption through the gospel. He, like those who followed in the growingly bright path of faith, knew little compared with what is now revealed. But they all looked to God for a Deliverer born of woman, yet in some mysterious way to defeat and destroy the evil one; a hope more than realized in Him Who became man that through death he might annul him that has the might of death, that is, the devil, and might deliver all those who through fear of death were all their lifetime subject to bondage {Heb. 2:14-15}.²

God Provided the Sacrifice

See Isa. 61:10

A work of God had taken place in Adam's soul, as evidenced by his appropriating, by faith, the coming of a deliverer, this faith having been expressed in his naming his wife Eve. Then God clothed the pair with animal skins, pointing to the sacrifice as providing the covering -- a covering provided by God Himself, reminding us of Abraham's words:

My son, God will provide himself with the sheep for a burnt-offering (Gen. 22:8).

2. W. Kelly, *The Bible Treasury* 19:241.

Yes, indeed; and we read:

and *he* is the propitiation for our sins (1 John 2:2).

This shows us that the work of propitiation has its value before God because Christ is the propitiation. *He* being the propitiation means that the value and glory of the propitiation are commensurate with the value and glory of His Person. *He* is it! And thus God is glorified in His majesty, in His nature as light and love, and in His glory.

Let us note, also, that God acted in *sovereign grace* in providing the covering. Once again, in these first few chapters in Genesis, we read of what points to Christ, through Whom God glorifies Himself. The details of exactly how the skins were obtained is not the point, but God meeting the need signified by the nakedness, meeting it by the death of a substitute. Death they had brought on themselves, yet through death a covering would be provided. Concerning us, 1 Pet. 2:24 says:

who himself bore our sins in his body on the tree.

Thus did the Seed of the woman in those three hours of darkness on the cross when shut in away from sight and the judgment against us was poured out on His holy soul.

We do not know if God killed the animals before their very eyes. It certainly would have brought before them what death is. However that may have been, it is the life-long privilege of the believer to have the Person and work of Christ before the eyes of His heart -- and meditate on the cause and this answer to the cause -- and then finally to see the Lamb as it had been slain (Rev. 5) come forward to take the seven-sealed book and open the seven seals thereof; for all judgment is committed to the Son (John 5:22).

As to what God had before His eyes when He looked at Adam and Eve, i.e., what God saw, it was what He Himself had provided. So is it with the believer when God looks at us; He sees Christ and His work. His dealings with us as Father if we are naughty is a different matter.

Moreover, we may note the fact that in His ways with man, God provided the covering *before*, in His governmental ways, he drove the pair out of Eden. The governmental consequence of the sin was maintained even though they were in a new state of soul before Jehovah Elohim, the sin being forgiven. Forgiveness of sins does not necessarily mean that consequences of sinful behavior are removed.

We Christians should keep in mind that it is God's thought that man's nakedness should be covered. Our covering is a constant reminder that

innocence is forever lost.³

Finally, it appears that Abel must have known what had transpired, for he brought a sacrifice of the *firstlings* of his flock, *and the fat* (Gen. 4:4; see John 1:29). It is thought that in the sacrifices the fat speaks of the excellency of the sacrifice. Cain brought of the fruit of the cursed ground, for faith was not in him. It was fig-leaf religion, works-religion, and his deeds were evil (1 John 3:12).

God's Rest Was Broken by Sin

Regarding the seventh day:

God blessed the seventh day, and hallowed it, because that on it he rested from all his work which God had created in making it" (Gen. 2:3).

The seventh day was not hallowed because man needs a day of rest in one out of seven. The text states the reason it was hallowed: it is because God rested on that day. The sin of Adam broke God's rest. How can man rest in sin? Thus, subsequently God must work regarding sin and sinners. Therefore:

Hitherto my Father works and I work (John 5:17).

Fallen man has no rest in this creation and if a sinner is to have rest, God must work to bring the sinner into His rest. There *is* a rest coming but it is not a rest for this creation. Heb. 4: tells us:

There remains then a sabbatism to the people of God.⁴

The rest of God is not in the present creation. The sixth day of Gen. 1 points to the millennial reign of Christ. Adam and his consort as head of the earthly order points to Christ and His consort (the bride, the Lamb's wife) over the earth in His millennial reign. That still will not be a perfect state. The sixth day is followed by the seventh day, pointing to the eternal rest in the new heavens and new earth. It is a rest that God will share with all who are His -- which does not annul the eternal distinctness of the assembly of God (Eph. 3:21).

It is certainly true that the believer has rest of conscience now (Heb. 9, 10). Having no more conscience of sins does not mean that the believer is not conscious of sinning, but that he knows that sins do not stand against him so as to bring him into judicial rejection by God. He has no more conscience of sins

3. God covering them to relieve them of embarrassment and to provide protection for a hostile environment is beside the point, and detracts from the issue. They could take care of that themselves.

4. The words, "For we enter into rest" (Heb. 4:3) is not saying, "For we have entered into rest." The point is that we Christians are of that character, persons who enter into rest, without stating when.

as standing against him regarding acceptance by God. The Lord Jesus called sinners to Himself that they might have this rest of conscience in their souls (Matt. 11:28). Hebrews looks at saints now as in what answers to the wilderness journey of Israel. "This world is a wilderness wide, we have nothing to seek or to choose." The rest spoken of in Heb. 4 is future, for the wilderness is not the place of rest but of endurance in a contrary place. A Christian seeking present rest is in grave danger of failing in watchfulness and faithfulness; and in Hebrews there are warnings to beware of apostasy.

There is a rest entered upon at the rapture of the saints. The Thessalonians had been troubled by a spurious letter allegedly from Paul (2 Thess. 2:2) as if they were in the great tribulation troubles, as if the Day of the Lord had arrived. The thrust was that the troubles and trials they were experiencing were part of that Day. Anticipating what he would write (in ch. 2) he says:

. . . and to you that are troubled, repose with us, at the revelation of the Lord Jesus from heaven . . . (2 Thess. 1:7).

They will have been at rest when the day of the Lord strikes, and indeed, accompany Him Who will introduce that day at His revelation from heaven in flaming fire. Our rest is not in the unclothed state, when absent from the body but present with the Lord, but when we receive the body of glory fashioned like His own.

Concerning millennial saints, there is a kind of rest that the nation of Israel will have, but the rest of God is not here in this creation. It will be in the new earth. May that not be reflected in the opening verse of Rev. 21: ". . . and the sea exists no more"? The Scripture tells us that the wicked are like the troubled sea (Isa. 57:20), but then a totally new state is entered into with no sin present, where righteousness dwells (1 Pet. 3:13). The seventh day was rest concerning God's work in making *this* earth a place for man, its head. Broken, it will never be restored but God will bring His own into a better, higher rest. God never restores an original state but brings in something better.

The matter of God's rest and God's rest being broken, the law and the Sabbath, and the Christian and the Lord's day, is interconnected in understanding what God is doing in displaying His glory in Christ in the heavenly and in the earthly spheres. Following is an extract from J. N. Darby concerning these things.

I shall here add a few words on the subject of the sabbath, submitting them to the spiritual thoughts of my brethren. It is well to be subject to the word. First, the participation in God's rest is what distinguishes His people -- their distinctive privilege. The heart of the believer holds that fast, whatever may be the sign that God has given of it (Heb. 4). God had established it at the beginning; but there is no appearance that man ever

enjoyed in fact any share in it. He did not work in the creation {process}, nor was he set to labor or toil in the garden of Eden; he was to dress and keep it, indeed, but he had nothing to do but continually to enjoy. However the day was hallowed from the beginning {Gen. 2:3}. Afterwards the sabbath was given as a memorial of the deliverance out of Egypt (Deut. 5:15), and the prophets specially insist on that point -- that the sabbath was given as a sign of God's covenant (Ezek. 20; Ex. 31:13). It was plain that it was but the earnest of the word, "My presence shall go, and I will give thee rest" (Ex. 31:13; 33:14; Lev. 19:30). It is a sign that the people are sanctified to God (Ezek. 20:12, 13-16, 20; Neh. 9:14; compare Isa. 56:2-6; 58:13; Jer. 17:22; Lam. 1:7; 2:6; Ezek. 22:8; 23:38; 44:24). Besides these passages, we see that, whenever God gives any new principle or form of relation with Himself, the sabbath is added: thus in grace to Israel (Ex. 16:23); as law (Ex. 20:10). See also, besides the verse we are occupied with, Ex. 31:13, 14; 34:21; when they are restored afresh by the patience of God through mediation (ch. 35:2), and in the new covenant of Deuteronomy already quoted in the passage.

These remarks show us what was the radical and essential importance of the sabbath, as the thought of God and the sign of the relation between His people and Himself, though, being only a sign, a solemnity, and not in itself a moral commandment; for the thing signified the association with God in His rest, and is of the highest order of truth in connecting the heart with God. But if that be of the utmost importance, it is of an equal and even higher importance to remember that the covenant between God and the Jewish people is entirely set aside for us, and that the sign of this covenant does not belong to us, although God's rest be yet quite as precious to us, and even more so; that our rest is not in this creation ⁵ --

5. {But our rest is not in this creation. We have been rejected out of it, as Christ has been too, who (if man had not been a sinner as he was) had power to bring in rest, when He first came. But now He has introduced us by resurrection into a new and heavenly rest of God, a brighter and a better hope; and the seventh day, the sabbath, the sign of the old covenant, the rest of this creation, in no way meets our hopes. For the writer of the "Record," who puts us under Adam headship, this might do, but not for a Christian; and, even so, it is impossible, for how could a sinner have the rest of God under the old covenant? And what introduces us into this new and better hope? It is resurrection -- the resurrection of our blessed Lord. In the grave on the sabbath (the only rest He found here), He rises up to begin, as the head of the new creation, brighter and better hopes founded on His sacrifice. Hence, to the Christian Church, the first day of the week, as all the New Testament after His resurrection testifies, not the seventh, becomes the sign and pledge of her rest. It is not a law, but established by the testimony of scripture. It is monstrous, as Christians, to say or think that the neglect of that which is not established by law is not ruinous in its nature. We do not pray by law, nor read scripture by law. And this day is marked out in the New Testament. The day of Christ's resurrection He met His disciples assembled; the next first day He did the same. The first day of the week, we read, "the disciples met together to break bread." * The first day of the week they were to lay by for the poor, as God had prospered them. And in Rev. 1 it is

(continued...)

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a rest of which the seventh day was the sign; and moreover (which is more important still) that the Lord Jesus is Lord of the sabbath, a remark of all importance as to His Person, and null if He was to do nothing with regard to the sabbath; and that, as a fact, He has omitted all mention of it in the sermon on the mount, where He has given such a precious summary of the fundamental principles suited to the kingdom, with the addition of the name of the Father and the fact of a suffering Messiah, and the revelation of the heavenly reward, making a whole of the principles of His kingdom, and that He uniformly thwarted the thoughts of the Jews on this point; a circumstance which the evangelists (that is, the Holy Ghost {, actually}) have been careful to record. The sabbath itself Jesus passed in a state of death, a terrible sign of the position of the Jews as to their covenant -- for us, of the birth of much better things.

It has been tried, with much trouble, to prove that the seventh day was in fact the first. A single remark demolishes the whole edifice thus reared; it is, that the word of God calls this last the first in contrast with the seventh. What is, then, the first day? It is for us the day of all days -- the day of the resurrection of Jesus, by which we are begotten again unto a lively hope, which is the source of all our joy, our salvation, and that which characterizes our life. Thus we shall find the rest of God in the resurrection. Morally, in this world, we begin our spiritual life by the rest, instead of finding it at the end of our labors. Our rest is in the new creation; we are the beginning, after Christ, who is the Head of it, of that new dispensation.

It is clear, then, that the rest of God cannot, in our case, be connected with the sign of the rest of creation here below. Have we any authority in the New Testament for distinguishing the first day of the week from the others? For my part, I do not doubt it. ⁶ It is certain we have not commandments like those of the old law; they would be quite contrary to the spirit of the gospel of grace. But the Spirit of God has marked out, in

5. (...continued)

formally called "the Lord's day," with the testimony that John was in the Spirit on it. To make it the seventh day, and a mere change of day, which scripture always positively contradicts, is to confound the old creation (which is under condemnation by sin) with the new, into which we are risen with Christ in resurrection. That corrupt Christianity, which has lost all spirituality, should have lost this altogether, is but too natural; that reformed Christendom could only go back to the law, and make a seventh day of it, is only one of the sad proofs how little its members have known the privileges that God has conferred on us.

* "When we came together," &c., as the true reading runs, rather strengthens the case as being more distinctively Christian. -- Ed. {W. Kelly}.

Collected Writings of J. N. Darby 10:88.}

6. {See also *Collected Writings of J. N. Darby* 18:74-76; 21:72-74; 24:245-246; 25:132-133; 31:340-342.}

divers manners, the first day of the week, though that day is not made binding upon us in a way contrary to the nature of the economy.⁷ The Lord, being raised on that day according to His promise, appears in the midst of His disciples gathered according to His word: the week following He does the same. In the Acts the first day of the week is marked as the day on which they gathered together to break bread.

In 1 Cor. 16 Christians are exhorted to lay by of what they had earned, each first day of the week. In Revelation it is positively called the Lord's day, that is, designated in a direct manner by a distinctive name by the Holy Spirit. I am well aware that it has been sought to persuade us that John speaks of being in spirit in the millennium. But there are two fatal objections to that interpretation. First, the Greek says quite another thing, and uses the same word that is used for the Lord's supper, lordly or dominical -- the dominical supper, the dominical day. Who can doubt as to the meaning of such an expression, or, consequently, can fail to admit that the first day of the week was distinguished from others (as the Lord's supper was distinguished from other suppers), not as an imposed sabbath, but as a privileged day? But the reasoning to prove it refers to the millennium is founded on a totally false idea, in that only a minimum portion of the Revelation speaks of the millennium. The book is about the things which precede it {Rev. 4-19}, and in the place where the expression is found, there is decidedly no mention whatever of it, but of the existing churches, whatever withal might be their prophetic {foreshadowing} character; so that, if we hold to the word of God, we are forced to say that the first day of the week is distinguished in the word of God as being the Lord's day. We are also bound to say, if we desire to maintain the authority of the Son of man, that He is superior to the sabbath -- "Lord of the sabbath"; so that in maintaining for us the authority of the Jewish sabbath as such, we are in danger of denying the authority, the dignity, and the rights of the Lord Jesus Himself, and of re-establishing the old covenant, of which it was the appointed sign, of seeking rest as the result of labor under the law.⁸ The more the true importance of the sabbath, the seventh day, is felt, the more we shall feel the importance of the consideration that it is no longer the seventh, but the first day which has privileges for us. Let us take care, on the other hand, because we are no longer under law but under grace, not to weaken the thought not only of man's rest but of God's -- a governing thought in the whole of the revelation of His relationships with man. The final rest for us is rest from spiritual labors in the midst of evil, not merely from sin; a rest which we, as fellow-laborers, shall enjoy with Him who has said, "My Father worketh hitherto, and I work."

7. {He refers to the order for the assembly of God.}

8. {As in using the 10 commandments for sanctification.}

Chapter 4.6

Genesis 3:22-24

Driving Man Out of Eden

(22) And Jehovah Elohim said, Behold, Man is become as one of us, to know good and evil. And now, lest he stretch out his hand, and take also of the tree of life, and eat, and live for ever . . .! (23) Therefore Jehovah Elohim sent him forth from the garden of Eden, to till the ground from which he was taken. (24) And he drove out Man; and he set the Cherubim, and the flame of the flashing sword, toward the east of the garden of Eden, to guard the way to the tree of life.

He had lost his innocence and purity, and was no longer fit to live in an innocent world.⁹

Yes; and never again will any man on this earth ever live in an innocent world. The new earth will be inhabited by those who will have experienced the new birth, and in changed bodies, will dwell where righteousness, not innocency, dwells (1 Pet. 3:13). God does not restore that which has fallen to an original condition.¹⁰

Jehovah Elohim's Appraisal

The NT would cause us to believe that the use of "us" is more than the plural of majesty as kings may speak when one says "we." Jehovah Elohim is the triune God, Who alone has intrinsic immortality and dwells in light unapproachable (1 Tim. 6:16).

Man became as Jehovah Elohim in this one point -- knowing good and evil;

9. *Collected Writings of J. N. Darby* 12:13.

10. This is true also of, for example, the church. 2 Timothy shows the change and the book of Revelation is the standing witness to the fall, for therein we see that Christ has taken the position of Judge amidst the assemblies (Rev. 2, 3). At Rev. 4 we see "the things which must take place after these things" (Rev. 4:1), i.e., after "the things which are," i.e., after the church period. The Revelation is, characteristically, a book of prophecy. The occasion of giving prophecy is failure, and prophecy marks out what God will judge, providing instruction for the faithful to be separate from what will be judged.

but not dwelling in light unapproachable, he is not intrinsically holy. Rather, he fell under the dominion of the evil (Rom. 6).

In man's present state as fallen, Jehovah Elohim would not allow it that man have access to the tree of life and have immortality of body in an earthly, sinful condition. Man will never have access to that tree of life, but God has something infinitely better, for His Christ is the true Tree of Life. All who eat of that tree will, in due time, put on immortality (1 Cor. 15:53).¹¹ Endless being in hell is not designated in this way in Scripture. It is well, and instructive, for us to observe the way in which Scripture speaks of things and hold our imaginations and speculations in check.

Expulsion From Eden

MAN DRIVEN OUT

Man in his present state is not fit to be in the place made for man in a state of innocency. Though Adam had faith and was covered by the skins of God's providing, there was the exhibition of God's governmental ways upon him. Paradise on earth was never to be regained. Even the millennium will not restore Paradise on earth. The curse on the serpent will remain (Isa. 65:25), there are marshes that will not be healed (Ezek. 47:11), and sinners will be cut off (Isa. 65:20).

In the face of all sin and failure, God has before Him something better; and that which is better is always connected with Christ. Concerning the better Paradise, see Rev. 2:8.

But in contrast to driving man out, there is the thought of God of bringing man near to Himself through the work of Christ, on the ground of redemption. Thus, all the redeemed are brought near. It does not follow that all are in the exact same nearness. In the millennium, Israel will have a distinctive place and privilege. This is seen in Ezek. 40-48, for example. That temple will not have a veil, for that was once-for-all rent. However, the approach to God at that time does not rise up to that of the church now. The temple will have two-leaved doors (Ezek. 41:23-24) and a priesthood, the sons of Zadok (Ezek. 43:19), the offspring of the faithful Phinehas, for God will make good the covenant made with him (Num. 25). The Gentile saints are blessed also (Rev. 7:14-17). These

11. Keep in mind that "mortal" only applies to our bodies (not souls) and means *subject to death*. Adam in innocency had a body capable of dying but was not subject to death in innocency. The wages of sin is death (Rom. 6:23). But the soul is never regarded as mortal in Scripture and 1 Tim. 6:16 does not mean otherwise; that text speaks of God as *intrinsically* being the only One Who has immortality. The soul of man is immortal derivatively from God's creative act.

things do not rise to the place of the assembly which even now enters the sanctuary above by the new and living way (Heb. 10:19, 20), where Christ is minister of the holy places (Heb. 8:1, 2).

In the new heavens and earth the *earthly* distinction of Israel and the Gentiles is removed and the tabernacle of God (the assembly) is with men, and God Himself shall be with them (men), their God. The church, being *heavenly* in constitution, remains distinctive eternally (Eph. 3:21).¹² Nearness to God is most fully realized by the saints forming the body of Christ, for such are taken into favor in the beloved (Eph. 1:6). **Christ's place is our place**, brought so very near to God that nearer we cannot be; for it is Christ's own nearness that is the measure of our nearness. This is distinctive now of those composing the assembly of God.

The blessing that we have is because we are *compelled* to come to the supper celebrating God's grace (Luke 14:23). The servant in the parable points to the divine operation of the Spirit of God. The house furnished with compelled ones will be full, and it is vastly, indescribably better than the Eden from which Adam was driven out; and it is vastly superior to the blessing of any OT saint and millennial saint, though all saints are born again. There are common blessings and there are distinctive blessings.

THE CHERUBIM PREVENT RE-ENTRANCE

Adam had been put into the garden "to till it and to guard it" (Gen. 2:15). He failed to guard it, and then the cherubim were placed "to guard the way to the tree of life." In the case of fallen man, the executioners of God's holy government¹³ were stationed to ensure that there would be no pretentious claim of man to repossess the garden of Eden in man's fallen state.

A better paradise await us (Rev. 2:7), provided by the work on the cross of Him to whom the cherubic and seraphic characteristics point. Regarding these two angelic orders, J. C. Bayley wrote:

12. Bear in mind that when the dissolution of the present heavens and earth take place (2 Pet. 3:10), saints in heaven are not changed in order to enter the new heavens and new earth. Those on earth must be changed in order to enter it (we are not told details of how) and in Rev. 21:1-5 we see "men" and also "the tabernacle of God," i.e., the church, which remains distinct for eternity (Eph. 3:21). In the OT, the prophecies that speak of "forever" regarding Israel's distinctive blessings last only as long as the present sun and moon. This is really not surprising since Israel's distinctive blessings are of an earthly order. A thorough examination of all relevant to this point will assure the reader of this conclusion. Moreover, to carry Israel's distinctive blessings, including producing offspring, leads to fantastic absurdities, akin to the Mormon notion of infinite worlds that are peopled.

13. Let us reject such notions as that the cherubim were "probably sphinxes or human-head lions." They are spirit beings (Heb. 1:7) that wait upon the divine government.

It is difficult to understand why the meaning of the cherub should be generally so misapprehended: the popular idea is expressed by the figure of a baby's face, which represents very correctly the exact reverse of the scriptural idea. The cherubim are described in much detail by Ezekiel (Ezek. 1). It is frequently said that the cherubim meant in Genesis and Exodus are different from those; but on what ground this is said I could never discover. The *onus probandi* of the matter is on the person who makes the assertion, and not on one who -- in the absence of any qualifying terms -- takes a word to mean substantially the same thing in different parts of the same book. In Ezekiel (Ezek. 1-10) it is very apparent that they are majestic and awful descriptions of the faculty and progress of Judgment; as from Isa. 6 we can see that the seraph expresses the faculty and progress of Mercy. The cherub has four wings; the seraph six: so Mercy is swifter than Judgment. In Rev. 4 we see in the "beasts"¹⁴ round the throne the characteristics of both united -- the numerous eyes and four faces of the cherub, and the six wings of the seraph -- Mercy and Judgment met; ceasing not day or night in ascribing praise to the Holy Lord God Almighty.

It is sometimes said that the cherub signifies the executive function. Yes, very true, but executive of what? It is without doubt executive of judgment in Ezekiel, and here in Gen. 3 too its glittering sword reveals the same function (though for a merciful end no doubt). Then it may be thought that the fact of the cherubim being on the ends of the mercy seat yields a difficulty; but I think there is singular beauty in the expression of Judgment and Mercy being combined¹⁵ as the basis of God's dealing with sinners; and especially is it to be remarked that the faces of the cherubim were to be turned downwards towards the mercy seat -- not towards the sinful being -- so that they ever saw the blood which the mercy seat provided as the sinner's atonement; Judgment looks upon what Mercy provides and maintains.

The cherubim then (perhaps some readers may need to be told that cherubim and seraphim are merely the plural forms of cherub and seraph; they are untranslated words though somewhat distorted in being Anglicized, as most untranslated words are) come forth from the north (the place of judgment, Lev. 1:11) in resplendent glory of cloud and fire. They are four in number -- universal operation: they have four faces -- universality of aspect: they have four wings -- slower than mercy: straight

14. It is ζῶον, a living being, (not necessarily, however a *creature*) in contrast with θηρίον, a wild beast -- Mark 1:13 and Rev. 13:1. {The living creatures are *symbols* of the judicial power of God; and this power is invested in Christ, to Whom all judgment is committed (John 5:22). As in Him is the solution to the tree of life and the tree of responsibility, so in Him combine the cherubic and seraphic characters.}

15. They were to be beaten out of the same piece of gold.

feet, like a calf's, and like burnished brass -- progress ever stable and judicial; wings joined -- every judicial operation interlocks with all other judicial operations, turning not as they went. Their faces were like a man's -- intelligence and authority: a lion's -- majesty and vengeance: an eagle's -- omniscience and ubiquity: a calf's (or a cherub's, these were the faces no doubt which were to be downward toward the mercy seat) -- patience and stability; and they have hands -- the executive faculty.

Whither the Spirit was to go, they went (Ezek. 1:12)

-- the blood is sprinkled before the oil.

They are further characterized by the color of amber or fire, but

the appearance of the wheels and their work
{Ezek. 1:16}

a more hopeful color, beryl, connecting itself with the rainbow that ever in Rev. 4 rises in divine promise above the fearful prospects of judgment.

Their work was as it were a wheel in the middle
of a wheel {Ezek. 1:16}

-- indirect and collateral results, besides the leading characteristic of straight-forwardness. They are full of eyes -- see everything before and behind, judging not only results but causes.

Ezekiel says twice that the spirit of the living creatures was in the wheels -- not in the amber fire; the spirit of judgment is not in its direct work of destruction, but in the revolutions proceeding from its indirect work, -- the beryl, the rainbow (Ezek. 1:28) the beneficent results. And here also may our spirits well repose, not in the horror of its yellow consuming flames, but there where the heavenly blue mingles with the yellow, -- a verdant hope, like springing grass, of a new heaven and a new earth wherein dwelleth righteousness.¹⁶

These agents of the divine government wielded "the flame of the flashing sword" (Gen. 3:24), the sword being another symbol of governmental power (cp. Rom. 13:4). Similarly, the flame points to the justice and holiness of the divine government (cp. 2 Thess. 1:7, 8). Thus, the cherubim, the sword, and the flame point to the impossibility of man as a sinner gaining access to paradise.¹⁷

16. *The Bible Treasury* 15:93-95. See also *Collected Writings of J. N. Darby* 19:71-72, 74-76. The sword turning every way left no loophole for fallen man to get through, though he is always trying to find loopholes in the word of God, as lawyers look for them in the law.

17. For more on the cherubim, see *The Bible Treasury* 1:120-123.

IT WAS A MERCY THAT MAN WAS EXPELLED FROM ACCESS TO THE TREE OF LIFE

Likely, we are not accustomed to think of God's governmental ways as a mercy. Here is something J. N. Darby observed:

But we read, "lest he put forth his hand and take also of the tree of life"; because God would not let him take of it and live for ever: that would have given him life in sin. Man might have attempted to countervail the whole thing, and to set up the old man thoroughly.

Thus the turning out of the garden was more than judgment; it was mercy, when we come to think of it. It could not be allowed that man should not die in spite of God. So it was judgment, but mercy at the same time in another way. There would have been no possibility of a flood to destroy, or anything else to put an end to man's wickedness.¹⁸

Man would have been immortal in sin. Is that "eternal life" as Scripture speaks of it? Certainly not. And would an Adam in innocency living forever be what Scripture speaks of as "eternal life"? Certainly not. Cp. John 17:3. Neither is it proper to speak of the those in eternal, conscious punishment as having "eternal life." *Endless being* is not the same thing as what Scripture means by "eternal life." This is implicit in the designations regarding the resurrection of the righteous and the resurrection of the wicked:

. . . for an hour is coming when all who are in the tombs shall hear his voice, and shall go forth; those that have practiced good, to the resurrection of life, and those that have done evil, to the resurrection of judgment (John 5:29).

"An hour" refers to *an epoch*, as is characteristic of the use of the word "hour" in John's Gospel, for the two resurrections differ in time and in character. Those who are part of the first resurrection live and reign with Christ for the 1000 years (Rev. 20:4-6). The rest of the dead lived not till the 1000 years are completed. So all eventually "live," yet, concerning the character of the two resurrections, the "resurrection of the just" (Luke 14:14) is the *resurrection of life*. This means much more than merely being made alive again, for that will be true of the unjust also, those who have part in the resurrection of judgment.¹⁹

18. *Collected Writings of J. N. Darby* 19:78.

19. The two resurrections have received lengthy treatment in *Elements of Dispensational Truth*, vol. 1, available from Present Truth Publishers.

The Quick Departure From What God Commands

J. N. Darby frequently traced the quick departure from whatever God introduced and the following brief tracing of this instructive line of truth from his pen serves as a fitting summary of the effect of the introduction of "sin in the flesh" (Rom. 8:3), i.e., the old nature, into man's soul, in the fall:

There is no history of man in innocence. The first thing we find in the history of man is the fall. Children were begotten after the fall, and all else follows. The fall comes in first both historically and morally; and so it has always been. The first thing Noah does is to get drunk. The children of Israel made a golden calf even before they had really got the law, though they had just promised obedience. It was the same thing with the priests, Nadab and Abihu: they offered strange fire the very first day; and then Aaron was forbidden to go into the most holy place in the garments of glory and beauty. Was not all this serious? It is not a question of the "first day" exactly, but of their first act noted in scripture. And it is just as true of the church {Ananias and Saphira, Acts 5}. Peter says, "The time is come that judgment should begin at the house of God"; Paul, that "all were seeking their own, not the things that are Jesus Christ's"; and then John says, "even now are there many antichrists; whereby we know it is the last time." All the apostles tell us so, though they stemmed the torrent while there. So Jude says, "of these Enoch prophesied, Behold the Lord cometh with ten thousand of his saints to execute judgment," etc. There they are, he says; more morally there, perhaps, than historically.²⁰

They have turned aside quickly out of the way
that I commanded them (Ex. 32:8).

God's Way is: Purpose First, Then Man in Responsibility, Then Purpose in Accomplishment

This heading notes the over-ruling truth concerning God's purpose to glorify Himself in Christ, in the heavenly and in the earthly spheres, united under Christ's headship (see Eph. 1:10). It is very important to understand the order of what is stated in this heading. It is the key to understanding what is unfolded in the Scriptures concerning the purpose and ways of God in carrying out that purpose. His purpose is eternal (Eph. 1:11) and has two parts: His purpose regarding the earth with Israel at the center (Isa. 14:24-27) and his purpose

20. *Collected Writings of J. N. Darby* 19:67.

regarding Christ and the church. These things are purposed in *eternity*. In *time*, the things purposed are committed to man's responsibility and man fails in glorifying God in what is committed to his responsibility. Then Christ takes up those things that are purposed, regarding which man has failed, and brings God's purpose to accomplishment for God's glory, regarding those very things -- but in a higher way. There is no return to what man fell from. Rather, something better is introduced to fully unfold God's glory in Christ, in the heavenly and in the earthly spheres.

Now let us look at two quotations from J. N. Darby regarding this matter. First, one which is more of a sketch of this matter and the second one of greater detail.

The first Adam was the image of him that was to come; the last Adam takes the place of the first: only the last Adam was in counsel before the first was in responsibility. The last Adam was first before God, and when the first has failed, the counsels are brought out in the last Adam. You get the first man put in responsibility after the counsel, and then the second Man was brought out in the accomplishment of counsel. That settles all Calvinism and Arminianism and such like systems. All the responsibility goes on until it has been thoroughly brought to an issue at the cross, and man will not have God at all: but in that cross God does a work that lays the foundation of everlasting glory; and then as soon as that is done, all these counsels are revealed, not accomplished yet, but revealed. Thus since the cross man's responsibility, as such, is over; it is not that he has not debts and sins, or that he was not responsible: all that is true, but God was rejected finally, and God comes and works His own work all alone by Himself. When that is done, He tells out His counsels and what He is going to do. At the beginning of Titus, we read "the acknowledging of the truth" -- the gospel comes and man is responsible to own his ruin --

in hope of eternal life, which God that cannot lie, promised before the world began, but hath in due time manifested His word through preaching which is committed unto me according to the commandment of God our Savior.

First, He begins with Adam, and that is all ruin. 2 Tim. 1:9 gives us

who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and incorruptibility to light through the gospel; whereunto I am appointed a preacher and an apostle and a teacher of the Gentiles.

It was all in God's counsels settled in Christ, but when Christ came, it all

came out to us.²¹

. . . the purpose of grace, though revealed after, came before the responsibility of man (I do not say the predestination of persons here, but the purposes of grace); while the bringing in of the accomplishment of that purpose came after the question of responsibility was settled as to the first Adam. Thus 2 Tim. 1:9,

Who hath saved us and called us with an holy calling, not according to our works --

in which clearly our responsibility is engaged, and to which judgment is applied --

but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death --

the fruit of failure in responsibility --

and brought life and incorruptibility to light by the gospel.

Works according to which responsibility is judged of are not that according to which God has saved us; death, which failure in responsibility brought in, is abolished, rendered void. That is, the principle on which responsibility is tried, and with which judgment deals (for He will judge every man according to his works), is not that according to which we are saved. The purpose of grace goes on another principle; and, further, positive power is come in, in which Christ has risen above and annulled the effect of failure, and which has besides acted in producing its own effects. But the purpose of grace was given us in Christ Jesus before the world began. Nor was it brought to light till He came.

So Titus 1:1-3,

The truth which is after godliness, in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word by preaching, which is committed unto me according to the commandment of God our Savior.

This is very plain, only we have to remark that it is eternal life which is promised. So our election leads to the same truth. If God were to choose a part of the world now, it would be as sovereign as doing so before the world: I know in His holy wisdom He does not, but it would be as sovereign as doing it before the world. But He has chosen us in Christ before the foundation of the world; and the effect is, He has chosen us for what is not of the world, but far above the world and all consequences of our responsibility, even if we had fulfilled it; namely, to be before Him as

21. *Collected Writings of J. N. Darby* 26, 256, 257.

sons, like Christ Himself, according to the *good pleasure of His will*. This was sovereign goodness, giving us a place according to His own counsels.

The whole of that first chapter of Ephesians (be it calling, be it inheritance, and indeed the whole of the epistle) goes on this ground. Our place with the Father, our place with Christ as His body, is not grounded on responsibility in the first Adam, but on purpose accomplished in and through the Second. Romans meets man's responsibility and sin; Ephesians unfolds God's purpose. Hence our part in it is by a new creation. Is the Christian then beyond responsibility? In no wise; but his responsibility is according to his new place, not according to the one he has failed in and been *saved out of*. I will, with the Lord's help, touch on this before I close.

The purpose in the Last Man is before and beyond responsibility in the first.

Let us now examine the development of the two principles of gift and responsibility in the history of the first, for it is full of interest.

The two great principles stood side by side in the garden of Eden. There was the tree of life, of which, as we find afterwards, if a man ate, he would live for ever; and the tree of the knowledge of good and evil, to which responsibility was attached, and a law, and judgment on failure. Life was there independent of responsibility or works, and a prohibition which involved responsibility. Neither supposed sin in man; for that which was prohibited was perfectly innocent, but that it was prohibited. I do not enter into the details of the fall. It is evident to me that departure from God in distrust of heart, introduced by Satan's wiles, came before lust; and when the heart had departed from God, lust and disobedience came in. The blessed Savior came to win man's confidence back to God, sinner as man was -- no doubt to do a great deal more, but to do that: God was in Christ reconciling, not imputing; and the history of this is of the most affecting grace; but I cannot enter on it here. But the first Adam had taken the path of responsibility, broken through the hedge of the law, was lost; afraid of God, when there, calling him in gracious familiarity, bringing his state home to him; convicted and excluded from God's presence. And the *world* began. It was so filled with violence and corruption, that it was necessarily judged by a present judgment. On this I do not dwell.

In the new world, after it had been set on foot by the formation of nations, by the judgment of man at the tower of Babel, promises came first without condition, ²² as the apostle reasons in Galatians.

22. It is a mistake to suppose that there was any promise to Adam at the fall. In the judgment on the serpent the revelation of the Last Adam, the Seed of the woman, was given, and of His destroying the serpent's power utterly. But the Seed of the woman is just what the first Adam was not. It is the revelation and promise of the Second.

The question of responsibility and righteousness was not raised at all. But still righteousness must be; and the question is raised in the law, and founded entirely on man's responsibility; life is brought in, but made, not the fruit of gift, but of man's satisfying his responsibility. "This do, and thou shalt live." Life was to be had as the consequence of doing what the law required. But man was a sinner, and, if he knew himself, had only to say, "the law, which was ordained for life, I found to be unto death."

But this responsibility of man had a further trial in the way of grace. Not only God sent His prophets to recall Israel to the paths of peace and obedience, but He of whom they had testified came. This was the activity of God's love when man was already a sinner, when he had already broken the law, when his responsibility had had its full result without law and under law, and every mouth was stopped, and all the world guilty before God. But God was active in goodness. He sent the prophets, and at last He sent His Son, saying, "I have yet one Son: it may be they will reverence my Son." This was voluntary goodness when sin and guilt were complete as to human responsibility. To the Jew this had even a double character: a message to them as responsible, seeking for fruit; and pure grace as such making a marriage for the King's Son. But they refused alike the fruit and the invitation. This (although the patience of God even yet visited them in Christ's intercession, "Father forgive them, for they know not what they do,") completed the sin of man. "Now," said the Lord (John 12), "is the judgment of this world; now shall the prince of this world be cast out."

Man's history was complete -- the world judged, Satan its prince; the result of responsibility fully brought out. The world was judged. It had, without law, produced intolerable sin; under law, transgression; and when, being such, it was visited in grace, it refused grace that recalled to law, and grace that invited to blessing. It had proved, not only that it naturally produced sin, and could not be subject to law, but that the mind of the flesh was enmity against God, not only as a Judge, but enmity against God when in ineffable grace He visited the world in mercy, reconciling it to Himself. For His love He had hatred, hatred without a cause. Satan they had, and could not help it; God, when He was there in the power of divine help and goodness, they would not have. Such was sin; such was man. Self-will that would always have itself, and hence not God nor law, which, both of them, will meet with a claim of subjection; self, which cannot be satisfied with self, and hence turns to unsatisfying lusts of things beneath itself; for it has not God, for whom, and to enjoy whom, man was created. Man has not only sinned, he is a sinner.

Neither life nor righteousness was to be had by the law.

If there had been a law which could have given life, righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Hence the Lord adds in the passage just quoted,

And I, if I be lifted up from the earth, will draw all men unto me.

It is as rejected by the world, not continuing in it (for they had heard out of the law that Christ should abide for ever), that He becomes, as rejected, the attracting centre to draw men to Him, delivering them from this present evil world. Hence it is too that it is said,

but now once in *the end of the world* (or the consummation of ages {of the trial of the fallen, first man} hath he appeared to put away sin by the sacrifice of himself;

that is, it was morally the end of the world. All the ages, all the phases of man's probation had been gone through -- without law, under law, prophets, and the only-begotten Son having come, and in vain tested by grace presented to his responsibility, showing not only that he sinned by his will, but that he was irrecoverable if it was to depend on his nature and will, even with all God could bring forward to try to reclaim it. A new creation, being born again, is not reclaiming the old thing; it is substituting a new. Man is not recoverable as such, but he can be redeemed by, and created anew in, Christ Jesus. Such is the testimony of God.

Man is preached to as lost; Christ (when the full truth came out, man having been tested by grace as well as law) came to seek and to save that which was lost. The law may be presented to a man now to prove it. It is made for the unrighteous, as the enlightened saint taught by the word knows. Christ may be presented to the sinner too; but if grace works not, he will none of Him; he will prove in his particular case -- what the word has proved of the world in its history -- he is a wilful doer of his own lawless (*ἄνομος*) will, and a hater of God, even if He come in grace. And if God gives every evidence,

Ye will not come to me that ye might have life (John 5).

Thus the principle of man's responsibility was fully tested in every way.

And now comes God's part. Is it mixing up the new thing He brings in with the old, as a principle to recover and rectify it? Is it digging about and dunging and pruning the old tree that He may have good fruit? He has done it, and done it in vain. His word is -- "cut it down, why cumbereth it the ground?" and this was the meaning of Christ's cursing the fig tree. {Natural} Israel, even with all the appliances at God's disposal, bore no fruit; it was to bear none for ever. Flesh may remain in us, as the old stock in the grafted tree, as a thing hostile to the Spirit, for exercises and humbling profit, so that we may overcome, and have our senses exercised to discern good and evil; but it is never formed into a new (till glory changes all); it is as a nature hostile and condemned, and only that; not subject to the law of God, nor can be {Rom. 8:7}; enmity against God, where it has a mind at all. The second {i.e., last} Adam is, morally and

spiritually speaking, substituted for the first, does not restore and recover it. Without law it is lawless; with law it transgresses; with Christ it rejects and slays Him, and in him even who has the Spirit as a believer, lusts against it. What is Christ then, if we have followed the effect of responsibility out to "the end of the world," to the full effects of the tree of the knowledge of good and evil? Can I give up the knowledge of good and evil and go back innocent to the tree of life? Impossible; not meant to be. Christ, the Second man, the Last Adam, meets the case wholly. How? He bears atoningly the effect of our responsibility. It is wholly, fully met, and not only so, but God Himself glorified in that by which He met it. He died, having been made sin. He is the source of life to us, a new life, and life in the power of resurrection, clean out of the whole scene in which the first Adam fell, for He has died in that and is risen. The whole case resting on the two trees in Paradise, in the law founded on satisfying the responsibility so as to have life, is completely met, by Christ being the source and power of a wholly new life, having perfectly met the responsibility we were lying under in guilt; and done more -- glorified God so as to enter as man into God's glory. Redemption and eternal life, promised before the world began, the glory of God and conformity to Christ's image in it—such are the terms of divine grace and the condition of the believer in Jesus; but by death, not by the restoration of the first Adam, but by his death and condemnation, and a new creation in Christ Jesus. This is Christianity in its true power.²³

Ed.

Without Contracting Defilement

We have to take heed that the order and testimony of the house of God pass through our hands *without contracting defilement*. And indeed I would add, for my own admonition specially, dear brother, that we also have to take heed of heartless exercise of the mind over principles or doctrines. God is not to be so served. My son, give me thy heart.

September 18th, 1849. J. G. Bellett

From *The Christian Friend*, 1885, p. 26.

23. "The Sabbath: Is the Law Dead, or Am I?" *Collected Writings of J. N. Darby* 10:271-276. See also 26:256; 29:94ff; *Letters* 2:166.

*The Christian's Heavenly Place and
Calling Eviscerated by Messianic Judaism*

Chapter 11

The Practice of Our Circumcision in Christ

(Continued)

The "Old Man" and the "New Man"

(The following is from F. G. Patterson's, *A Chosen Vessel*.¹)

The New Man

Created in righteousness and holiness of truth (Eph. 4:24).

We now come to the New Testament, where we find a gradual unfolding of God's ways as to the "new man"; indeed, we may say a new kind of man altogether from the first man. I would just draw attention to some of the salient points which are found there in the three great epistles, which, taken together, would give us the completeness of God's thoughts, and His purposes in the new creation in Christ. I refer to Romans, Colossians, and Ephesians.

The first of these epistles unfolds in detail, the moral closing up of the history of the first man, as fallen, under every advantage, and after every trial from God whether without law, as being proved lawless; or under law, as a law breaker, and this, subsequent to the possession of privileges and advantages, which were before the special dealings of God took place in a separate people. The end of the trial and time of testing was, when Christ came and was refused. "All (now) had sinned," in looking back, and "come short of the glory of God" -- the measure now, and standard by which all would be judged. Man had been set up in perfection as a creature, and had fallen; could he now meet the burning rays of God's glory? On this, as on all other grounds, all was now over, with

the old man for ever. God must now either end that man, whose will was set up against Him, by judgment in righteousness: or reveal Himself in sovereign grace through righteousness, in virtue of the work of Christ. I do not here, of course, enter upon this work of the cross, and the death, and resurrection of Christ; only looking at it, as the means, whereby God would close morally for faith the history of man in righteousness, and begin His new creation in His Son -- as head of a new race.

The section of the epistle in which God first shows how the race was all under judgment, and guilty before Him, ends in verse 19 of chapter 3. We then find, immediately following, in Rom. 3:20, &c., how the righteousness of God is now manifested *for* the sinner, in God's raising up His Son from death and setting Him on high; and not *against* him, as standing in his own responsibility. And this, too, "by faith in Jesus Christ," personally; and "by faith in his blood," as the means by which the righteousness of God was vindicated against sin. He thus stands in perfect justification from all his *guilt*.

But his *state* as a sinner in the first Adam is not thus ended. When we pass that section which deals in all details with his guilt, and which ends at Rom. 5:11, we are introduced to the manner, in which our whole state is dealt with, and closed in the death of Christ. We read in Rom. 6,

Our old man is crucified with him, that the body of sin might be destroyed,
that henceforth we should not serve sin.

There is nothing in the Romans about the "new man" in any wise. But there is the crucifixion of "our old man" fully set forth, in order that the body, or totality, of sin might be set aside. The nearest approach to anything positive on this head is found in the expression of Rom. 7. "I delight in the law of God after the *inner man*," but it goes no further. While fully closing up the questions of our guilt and state, it goes no further, but while showing *Christ* risen, the believer is not said to be risen with Him. For this, we must have the next step, in the Epistle to the Colossians.

There is in Romans a new will shown as either struggling against the old -- the flesh, in Rom. 7; or else, when the soul is set free, walking in "newness of spirit," and "newness of life." Romans gives us therefore, the crucifixion of "our old man" with Christ.

Now Colossians stands between Romans and Ephesians in doctrine. In the former, man is seen as alive in sins; the heart is going out after all its lusts unhinderedly. What then, must be done? He must be brought down into death -- the death of Christ -- to have his history closed: "Knowing this, that our old man is co-crucified with him."

In Ephesians, we have man "dead in trespasses and sins," and consequently

1. In *Collected Writings of F. G. Patterson*, Present Truth Publishers, pp. 228, 229.

another kind of dealing must come in. Unlike the Romans, where he must be brought down into death, because alive in sins, life must come in positively to quicken a dead soul in that condition, and to raise him up out of it; and all must be a new creation in Christ Jesus, who is in heavenly places.

Colossians, therefore, as we might suppose, would take in both sides -- dead in sins, and alive in them. This it does, looking back on our Romans condition, and looking forward to our Ephesians condition in Christ Jesus. Therefore we read, "In the which (sins, &c.) ye walked when ye *lived* in them" (Col. 3:7). And we also read, "And you, being *dead* in your sins," &c. (Col. 2:13). The saint therefore, is looked upon as "dead with Christ" from the elements of the world, as well as dead to sin, and dead to the law; and also risen with Christ, and though not sitting in heavenly places in Christ Jesus, he is seeking those things "above, where Christ sitteth at the right hand of God." He is, therefore, down here on earth.

This being so, he has not reached his new place with God in Colossians, though he is suited to the place as in life, and as risen with Christ. He has a new status, but not a new place. We would not therefore find, here in the epistle, the "new man" spoken of as in Ephesians. Indeed it is remarkable, that when it is apparently spoken of in Eph. 3, it falls far short of the full thoughts of Eph. 4:24; different words being used in the Greek original; and the word man (ἄνθρωπος) being omitted altogether (Eph. 3:9).

We have, therefore, a different word for "new," used in Colossians, as compared with Ephesians. In the former it is νέος; in the latter καινός: the latter signifying what I may term familiarly by the graphic expression 'brand new!' a kind of man never seen or heard of before; ² while the former would be entirely new, but does not imply a new kind or genus, as the latter would.

We find, however, that the knitting up of both scriptures, Eph. 4 and Col. 3 is done by the Spirit of God in remarkable wisdom, by the use of these two words, being found in the construction of the verbs, "renewed" in Eph. 4:23, and Col. 3:10; that in Ephesians being compounded with the "new" of Colossians; and that in Colossians with the new of Ephesians. ³ Wondrously wise are the scriptures of our God!

We may also here notice what is still the more striking and instructive,

2. It is not Adam innocent, nor Adam fallen, and righteousness under law, but a positively new creation.

3. It has been noted that the καινός of Eph. 4:24, and the νέος of Col. 3:10, are characteristic of each epistle. In Ephesians it is a new creation in *contrast* with an old; in Colossians it is a *practical* new life in which we live; though the care is taken to show that it is a new thing entirely, formed of God.

namely, that the word "putting off" is quite different in each epistle; in fact, there is no affinity at all between the words in Greek. In Colossians we have a word which signifies "passing out from under," or, "being divested of" something; as a garment. In Ephesians we have not this, but its being absolutely "laid aside," or "laid down." I might take off my garment in one action; and I may also, by another action, lay it aside when I have taken it off. We shall presently understand the reason why it should be thus in each epistle, coupled with what we have seen already.

There is an illustration of the use of these two words in the LXX of Lev. 16:23, where Aaron, having finished the work of the great day of atonement, clothed in the white linen garments, first "cuts off" those garments, and then leaves them in the tabernacle of the congregation. I would also refer the English reader to Acts 7:58, here the verb of Eph. 4:24 and translated "putting off" -- which should be, more correctly, "laying aside" -- is used by Stephen's murderers, who "laid down" their clothes at a young man's feet, whose name was Saul; and also to Heb. 12:1, where the same word is translated "lay aside," as to "every weight," &c.

In fact, while Colossians gives us the *subjective* side of the "new man" (what is practical life in which the saint lives here while walking on earth), Ephesians gives us the *objective* side of the "new man," as showing us what he is on high. Colossians being rather Christ in us.

In Romans, therefore, we find "our old man *crucified*": in Colossians the "old man parted with," and the *subjective* side of the "new man." While in Ephesians we have the old man wholly "laid aside," where we are seen as all that we are in Christ -- the objective presentation of the full 'brand-new' man: an absolutely new creation in Christ.

We may read vv. 21-23, thus:

If so be ye have heard him, and in him have been instructed, as is truth in Jesus (namely) your having laid aside, according to the former conversation, the old man, which is corrupt according to the lusts of deceit. But be made new [that is, absolutely new] in the spirit of your mind. And your having been invested with the new man [that is, the brand-new thing] which is after God, [or, according to God] having been created in righteousness [not innocence] and holiness of the truth.

This "holiness of the truth," stands in contrast with the "lusts of deceit" of v. 22. The deceit of the serpent having produced the lusts of the heart at the beginning; and righteousness being the basis of God's new creation, he is formed -- created -- in it, and in holiness (absolute separation from evil) of the truth, which has begotten him.

As to the passage in Colossians corresponding and filling up on the practical

side, we may read: “Your having been invested with the new” (νέος) he does not write “man” (ἄνθρωπος) -- this word only being used of the full absolute thing in Eph. 4 -- “which is continuously being made new toward perfect knowledge, according to the image of the Creator of him.”

Now remark again, that in Colossians we have “*Christ*” as the example of all for the new (man). Your life is hid with him in God (v. 3). The *characters* of Christ as the elect of God, presented as forming and practiced (vv. 12 and 13). The *word* of Christ is to dwell in him richly (v. 16). In fact, as v. 11 states, “Christ is all, and in all.” While in Ephesians it is “*God*,” and the nature of God is presented as the standard of all. The “new man” there is created after God (v. 24). He is to be an imitator of God (Eph. 5:1). To walk in *love* (which Christ showed fully) and walk as children of *light* -- God’s two essential characteristics, what He is (Eph. 5:2 and 8).

Again, we have more: we have in Colossians the “*image* of him that created him.” In Ephesians we have rather “*likeness*” to God Himself pressed (κατὰ θεόν).

Here, therefore, we come back to these words as at the first, “likeness” and “image”; the new man of Ephesians being morally like God -- seen in his true place as in Christ in heaven and as objectively presented to us there in Him. Therefore, when we come into the practical life -- the subjective side, in Col. 3 we have “image,” because there he walks on earth at the present, but is morally to represent God, who was fully represented in Christ Himself, and who is “all.”

Then again, as to the exhortation of each epistle connected with the “new man.” We find in Col. 3:9, “Lie not one to another.” There it is the practical life. But in Eph. 4:25 we have, “Wherefore having laid aside lying, speak truth” to each other. Here, with the old man who has been laid aside, goes the thing itself -- lying. Not merely is the exhortation, as in Colossians, to refuse the practice of it; but the thing is looked upon as gone here, and the exhortation takes the positive side, exhorting to speak the truth, &c., as in the other parts of the context in the epistle. There alone, too, have we the conflict of the saint in its true and only measure. Satan is again on the scene in a special way, to oppose this man of a new creation, as at the first he did in the old. On this I do not enter here. ❖

A Walk in the Moral Power of Circumcision in Christ

The Philippians

. . . but if ye [are] of Christ, then ye are Abraham’s seed, heirs according to promise (Gal. 3:29).

Christ is the great Seed of Abraham and we are one with Christ, and in that way we are seed of Abraham. Ethnic Gentiles who are seed of Abraham, along with ethnic Jews now who are true seed of Abraham, are together called the circumcision in Phil. 3:2, 3:

See to dogs, see to evil workmen, see to the concision. For we are the circumcision, who worship by [the] Spirit of God, and boast in Christ Jesus, and do not trust in flesh.

We is not only emphatic, it includes the believing Jew, Paul, and believing Gentiles. All believers are the circumcision.

In v. 2, the *concision*⁴ refers to those who are circumcised in their

4. J. N. Darby wrote:

He says “concision,” treating the Jewish thing with contempt. We have no confidence in the flesh; he does not say, wickedness, but flesh, and that which he here calls “flesh” is religious flesh, a Hebrew of the Hebrews, etc. He will not call it circumcision. This is a great thing to get hold of. In Corinthians, it goes a great deal further, for besides the new creature, we have there a new creation, which means that the old thing has been dealt with; now all is of God. Of course, we are of God, but this is as belonging to the new creation; He has created us again in Christ Jesus (*Notes and Jottings* 199).

The glory which he had seen, his contests with these false teachers, the state into which they had thrown the assembly, Jerusalem and Rome, his liberty and his prison -- all, had gained him the experience of what Judaism was worth as to the assembly of God. They were dogs, evil workers, that is workers of malice and wickedness. It was not the circumcision. He treats it with profound contempt, and uses language, the harshness of which is justified by his love for the assembly; for love is severe towards those who, devoid of conscience, corrupt the object of that love. It was the concision.

When evil without shame, and laboring to produce evil under a disgraceful veil of religion, is manifested in its true character, mildness is a crime against the objects of the love of Christ. If we love Him, we shall in our intercourse with the assembly give the evil its true character, which it seeks to hide. This is real love and faithfulness to Christ. The apostle had certainly not failed in condescension to the weak in this respect. He had carried it far; his prison testified it. And now the assembly, deprived of his energy and that spiritual decision which was full of love to all which is good, was more in danger than ever. The experience of a whole life of activity, of the greatest patience, of four years’ reflection in prison, led to these forcible and urgent words, “Beware of dogs,

(continued...)

bodies ⁵ (i.e., externally the seed of Abraham) for religious purposes but know not Christ. *Concision* is a term meant to convey that their circumcision is a mutilation of the body. That is what it amounts to, and they trust in flesh. When Paul said that emphatic “we” are the circumcision he included himself, Paul the ethnic Jew, one of the “Israel of God” (Gal. 6:16). His physical circumcision meant nothing before God.

The physical side of circumcision is presently set aside while God is doing a heavenly work in Christ, and physical circumcision is denounced by Paul as *concision*. Circumcision in a higher sense is in force now. The seed of Abraham must be circumcised, and *in Christ* we are circumcised (Col. 2:11). Dr. Arnold Fructenbaum says that Jewish Christians are under the Abrahamic Covenant now and advocates that male children of Jewish Christians be circumcised. This partakes of the character of concision. Is he not *complete* in Christ? What did we read in Col. 2:10, 11? “Ye are complete in Him.” Is he not blessed with every spiritual blessing in the heavenlies in Christ (Eph. 1:3)? Dr. Fructenbaum is engaged in adding something of spiritual significance (from his imagination -- not found in the NT) to Christ and all his reasoning on Scripture does not change that fact. He is Judaizing, and causing division in the Church.

Not only is concision denounced by Paul but so is “trust in flesh.” In Phil. 3:4, 5 Paul points out that if any had a thought to trust in flesh, “I rather.” Among the things enumerated he says that he is “of [the] race of Israel.” And so is Dr. Fructenbaum of the race of Israel. Let him take Paul’s attitude and position about that. True, he does not trust in flesh for salvation, but nonetheless he is making something of Jewish flesh, making something of being of “the race of Israel”-- such that, as being of the race of Israel, he has distinctive Israelite blessings from God and stands related to God in a way that Gentile believers do not. As one of the Israel of God, let him do what it says in Gal. 6:15, 16:

4. (...continued)

beware of evil workers, beware of the concision.” The doctrine of the epistle to the Ephesians, the exhortation of that to the Colossians, the affection of that to these Philippians, with the denunciation contained in ch. 3:2, date from the same epoch, and are marked with the same love (*Synopsis* 5:362).

5. W. Kelly wrote:

“Beware of dogs.” It is not likely that he would speak of the sheep thus, but the vigilant eye of this under-shepherd had detected those creeping in whose worldly-mindedness made it too evident that they were “enemies of the cross of Christ,” although they might be extremely zealous of religion. “Beware of evil workers, beware of the concision” -- a play upon the word “circumcision.” We know how the idolatrous priests cut themselves with knives and lances (1 Kings 18:28), and this may refer to that practice. It is astonishing how far the flesh may go in its religious energy, entirely opposed to the mind of God (*The Bible Treasury*, New Series 7:373).

For [in Christ Jesus] neither is circumcision anything, nor uncircumcision; but new creation. And as many as shall walk by this rule, peace upon them and mercy, and upon the Israel of God.

There is the same rule for believing Jews and believing Gentiles. Dr. Fructenbaum claims to have what in effect is an additional rule for the Israel of God (i.e., believing Jews).

Circumcision is nothing and uncircumcision is nothing; but keeping God’s commandments (1 Cor. 7:19).

It is clear what the NT *states* about circumcision, along with the clear *silence* of the NT concerning Dr. Fructenbaum’s exception, i.e., having the sons of Jewish believers circumcised. I suppose his teaching might be that circumcision now would be concision unless you are a Jewish believer, and thus under the Abrahamic Covenant. But the NT teaches no such thing, nor does it imply that. He has spiritually transmuted a Jewish believer who is heavenly, in Christ, into a Jewish believer under the earthly Abrahamic Covenant. It is a way to keep up Jewish distinctives, claiming Scripture sanction for this as being of “the race of Israel.”

It is instructive to note that there was a good spiritual state in Philippi, answering to circumcision in Christ, in practice. They were walking in the moral power of what circumcision in Christ means. Thus, the matter of circumcision is not brought up in connection with correcting giving ear to such things as we read of in Col. 2. ⁶ Their commonwealth, or associations of life, was in heaven from which they were looking for the Savior (Phil. 3:20). They were in the moral power of having passed over Jordan and to Gilgal, etc. They were in a state so that the apostle could write those wonderful words to them:

we are the circumcision!

Concluding Remarks

Complete in Christ

We are complete in Christ and you cannot add one single spiritual blessing to the Christian, whether an ethnic Jew or Gentile. The attempt to do so is to deny “Ye are complete in him” (Col. 2:10). Are not Jewish believers complete in Christ?

6. Thus he brings before them Phil. 4:8, which he would not, of course, say to the Corinthians, for he told them many different kinds of things to think about. Philippi was like a clean sheet of paper with a speck on it (Phil. 4:2) that ought be removed. Corinth was carnal (1 Cor. 3:1), with leaven in the midst (1 Cor. 5), and many more things. Every Scripture is perfect in its place. Our business is to learn the place.

Can you add something to what is complete in Christ? Does Dr. Fructenbaum claim that his distinctive, Jewish blessings are also *in Christ*? And if he says that they are also in Christ, then that would mean there are classes of blessings *in Christ*.

He is mixing what is earthly with what is heavenly, so far as his claims are concerned, invalid though they are.

The Heavenly Calling

By claiming as a believing Jew to be under the Abrahamic Covenant, Dr. Fructenbaum has placed himself under an earthly covenant with an *earthly calling*. But in Heb. 3:1 the Jewish believers are told that they are partakers of the *heavenly calling*. He mixing callings, being under the earthly calling of the Abrahamic Covenant and a heavenly calling at the same time. Moreover, the call in Hebrews is to go outside the camp of Judaism (Heb. 13:13), for the time of God's patience with the Messianic Judaism of those early days of Christianity was over. Dr. Fructenbaum attempts an end-run around the Mosaic Covenant to have something of Judaism anyway, like circumcision and observing Jewish days, and Messianic Congregations -- claiming license by allegedly being under the Abrahamic covenant, a scheme that entangles him in numerous mixtures of heavenly and earthly things. The heart is set on Jewish distinctives, and it is Judaistic and divisive -- neither heavenly nor of the heavenly calling.

Three Classes of People

In 1 Cor. 10:32 we read of Jew, Greeks, and church of God, "Greeks" pointing to Gentiles, i.e., non-Jews. Before the church was formed there were only the two groups, Jews and Gentiles. When the church was formed, it was distinct from these two so that now there are the three. In the millennium there will be only the two again here on earth. When the coming of the Spirit formed the church, all were baptized into one body (1 Cor. 12:13). This formed the third group never before on earth, the church. It was not a Jew-Church group such that we have Jew, Gentile and Jew-Church of God groups.

In which of these three is Dr. Fructenbaum? In practice he is in two of them, though the three are mutually exclusive. His practice is grievously out of line with the truth of this matter. Circumcision in the body (for religious purpose) marks out a Jew -- now called *concision*. Spiritual circumcision is true of one who is of the church of God, seated together in the heavenlies in Christ Jesus. What he advocates regarding this will be suitable for a millennial Jew on earth, in earthly blessing, having an earthly calling.

It is a refusal to be heavenly.

The Seed of Abraham

Abraham is the root of the Olive Tree. The olive tree represents the line of special privilege introduced by God through Abraham's call into a special place of separation from the world. God began a new thing with Abraham: the introduction of calling into a path of separation from the world, with unconditional promise (i.e., the Abrahamic Covenant). He is the head of a distinct spiritual race and his seed are the "seed of Abraham." And this brought in circumcision, pointing to God's cutting off the flesh from before Himself. The fact that we also have to be circumcised *in Christ* does not prove that the Abrahamic covenant is not in suspension. In Galatians, we are called the seed of Abraham. How can that be, seeing we are not Jewish? It is because we are one with the great Seed of Abraham. The seed of Abraham must be circumcised -- whether while the Abrahamic covenant was not in suspension, or whether it is in suspension. Phil. 3:3 says "For we are the circumcision."

Concerning all Christians, Jew and Gentile, regarding being seed of Abraham, we are circumcised (Jew and Gentile) in a higher way than in the physical body, even by Christ's death. "In whom" (Col. 2:11) means we are circumcised as being *in Him*. It is because of this identification with Him that we believing Gentiles are seed of Abraham. Thus we are part of the spiritual race begun in Abraham, but in a *far higher way* than the earthly seed. None are *in Christ* but those who compose the body of Christ between Pentecost and the rapture of the saints. Is the physical circumcision Dr. Fructenbaum advocates for Jewish sons of Jewish believers "in Him"? No. It is not "in Christ."

In accordance with the distinctive and higher way that true Christians are the seed of Abraham, they are not under the Abrahamic Covenant. Covenants are for the earth, and the covenants of promise belong to Paul's kinsmen according to the flesh (Rom. 9:3-5). The Christian is seated together in the heavenlies in Christ, not seated in the earth, as Israel shall be in the millennium.

Covenants are for the earth, and Dr. Fructenbaum is teaching "Messianic Jews" that they are under the Abrahamic Covenant. Just think of part of the heavenly church being under an earthly covenant and another part is not. It is setting up a doctrine of division in the church.

So all the seed of Abraham are circumcised (though Christians are so in a higher way) and Israel under the Abrahamic Covenant in the millennium will be circumcised also.⁷ Saved Gentiles in the millennium will not be circumcised,

7. In the millennium, circumcision will be memorial, as will the sacrifices noted in Ezek. 40-48, for all is under the Melchisedec priesthood, when Christ is priest upon His throne (Zech. 6:13).

(continued...)

for they are not seed of Abraham. Neither will they have the position of Col. 2:10, 11, nor will Israel, either.

The Seal of Circumcision and the Seal of the Spirit

Abraham was reckoned as righteous before he was circumcised. There came a point in his life when he received circumcision as the seal of the righteousness of faith:

(9) [Does] this blessedness then [rest] on the circumcision, or also on the uncircumcision? For we say that faith has been reckoned to Abraham as righteousness. (10) How then has it been reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. (11) And he received [the] sign of circumcision [as] seal of the righteousness of faith which [he had] being in uncircumcision, that he might be [the] father of all them that believe being in uncircumcision, that righteousness might be reckoned to them also; (12) and father of circumcision, not only to those who are of [the] circumcision, but to those also who walk in the steps of the faith, during uncircumcision, of our father Abraham (Rom. 4:9-12).

God has so ordered matters that there might be Gentiles included in the spiritual race begun in Abraham. He was reckoned righteous *before* receiving the seal of his faith, namely, circumcision (Gen. 17). Thus, circumcision was not the source of his righteousness. Circumcision was a covenant:

And he gave to him [the] covenant of circumcision . . . (Acts 7:8).

The Christian, who is heavenly (1 Cor. 15:48), is not under a covenant, for covenants are for the earthly. Neither is a Jewish believer now under an earthly covenant for the earthlies, with an earthly calling, for he has a heavenly calling:

Wherefore, holy brethren, partakers of [the] heavenly calling . . . (Heb. 3:1).

That was written to Jewish believers!

Presently, *all* who are *in Christ* are seed of Abraham without physical circumcision, having circumcision in a higher way as being one with Christ, the great Seed of Abraham. Abraham received circumcision as the seal of the righteousness of faith; while those who are circumcised in Christ are also

7. (...continued)

The Melchisedec priesthood is founded on the once-for-all finished work, so that circumcision and the offerings necessarily are memorial of the finished work, taking that character from the Melchizedec priesthood of Christ. The memorial is in accordance with their earthly calling.

Christ is exercising a heavenly order of priesthood now.

sealed, but not with physical circumcision, of course:

(12) that we should be to [the] praise of his glory who have pre-trusted in the Christ: (13) in whom *ye* also [have trusted], having heard the word of the truth, the glad tidings of your salvation; in whom also, having believed, *ye* have been sealed with the Holy Spirit of promise, (14) who is [the] earnest of our inheritance to the redemption of the acquired possession to [the] praise of his glory (Eph. 1:12-14).

Our having "*pre-trusted*" refers to trusting *now*, ahead of the millennial blessing of which the prophets of Israel spoke. But we have vastly greater blessing than Israel and Gentiles will have in the millennium, each in their respective spheres. It is the seal of the Holy Spirit of promise that connects us with the blessing we have in Christ now, and He is the earnest, the down-payment, of what is yet before us. All those in Christ, Jewish and Gentile believers, resting on the Person and finished work of Christ, have this seal. This is not sufficient for Dr. Fructenbaum, who wants also the physical circumcision that was the seal of the righteousness of Abraham's faith. He wants both -- the circumcision that connects with the earthlies and the seal of the Spirit regarding the heavenlies.

Summary

Dr. Fructenbaum has deceived himself with a system of mixing Israel and the church, while professing to be a dispensationalist. He mixes Israel and the church:

1. Mixes the heavenly and earthly calling for Jewish believers, setting up two groups, one of which has the heavenly calling and the other having two callings;
2. Mixes the Jew and the Church (1 Cor. 10:32) for Jewish believers, but only the Church for Gentile believers;
3. Mixes physical (earthly) and heavenly, spiritual circumcision for Jewish believers, but only the heavenly, spiritual circumcision for Gentile believers;
4. Adds blessings of an earthly order for Jewish believers (as if under the Abrahamic Covenant) beyond the spiritual blessings that Gentile believers have.
5. Observes feasts of Jehovah set up under the Mosaic Covenant.
6. Wants two rules for Christians; one in Gal. 6:15, 16 for all, but additional rules for believing Jews.
7. Makes physical circumcision have a meaning for believing Jews, whereas 1 Cor. 7:19 and Gal. 5:6; 6:15 say it means nothing.

Cp. Rom 2:25.

8. Wants two seals, the earthly circumcision, and the heavenly seal of the Spirit of promise.
9. Wants two circumcisions for believing Jews. A person of Jewish extraction who had never been circumcised, upon trusting Christ would have to be circumcised.
10. Wants two marks of death to the flesh: physical circumcision and baptism, though the figure of baptism goes further than circumcision.

Dr. Fructenbaum has a *system* of adding circumcision in the body to those concerning whom we are told: “*we* are the circumcision” (Phil. 3:3), for he has something additional as being of “the race of Israel.”

“Ye are complete in him” (Col. 2:11); this completeness must not be completeness because Fructenbaum can add something to the completeness, thus in effect denying completeness of Jewish believers who are “in him,” yet Gentile believers are complete in Him, without those Jewish distinctives.

In Dr. Fructenbaum’s system the Jewish believer has every spiritual blessing in the heavenlies *in Christ* (Eph. 1:3) that a Gentile believer has, but the Jewish believer has more, as under the earthly, Abrahamic Covenant. Since the Gentile believer has every spiritual blessing in the heavenlies *in Christ* (and so does the Jewish believer) these additional spiritual blessings are outside of every spiritual blessing in the heavenlies *in Christ*. They must be earthly.

This is a *Judaistic system* for believing Jews and is a doctrinal division in the Church, its object being to keep up Jewish distinctives while being part of the church of God, seeking to sanction the system as if taught in Scripture. In effect, Jewish superiority is maintained in the church of God. Read Eph. 2:11-22 and see if Scripture allows of this system.

This system is not dispensational truth.

R. A. Huebner

Faith

A middle course in faith is infidelity in the heart.

Collected Writings of J. N. Darby 4:180.

Separation: Not Fusion

Therefore, thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth; let them return unto thee; but return not thou unto them (Jer. 15:19).

The principle laid down in the foregoing passage is of the deepest possible importance to all who desire to walk with God. It is by no means a popular principle; very far from it. But this does not detract from its value in the judgment of those who are taught of God. In an evil world the popular thing is almost sure to be the wrong thing; and whatever has most of God -- most of Christ -- most of pure truth -- is sure to be most unpopular. This is an axiom in the judgment of faith, inasmuch as Christ and the world are at opposite points of the moral compass.

Now, one of the most popular ideas of the day is fusion, or amalgamation; and all who desire to be accounted men of broad sympathies and liberal sentiments go thoroughly in for this grand object. But we hesitate not to avow that nothing can be more opposed to the revealed mind of God. We make this statement in the full consciousness of its opposition to the universal judgment of Christendom. For this we are quite prepared. Not that we court opposition; but we have long since learnt to distrust the judgment of what is called the religious world, because we have so constantly found that judgment to be diametrically opposed to the plainest teaching of holy scripture; and it is, we can truly say, our deep and earnest desire to stand with the word of God against every thing and every one; for we are well assured that nothing can abide for ever, save that which is based upon the imperishable foundation of holy scripture.

What, then, does scripture teach on the subject of this paper? Is it separation, or fusion? What was the instruction to Jeremiah in the passage quoted above? Was he told to try and amalgamate with those around him? Was he to seek to mingle the precious with the vile? The very reverse. Jeremiah was taught of God first of all to return Himself -- to stand apart even from those who were the professed people of God, but whose ways were contrary to His mind. And what then? “I will bring thee again, and thou shalt stand before me.”

Here, then, we have Jeremiah’s personal path and position most clearly laid down. He was to return, and take his stand with God in thorough separation from evil. This was his bounden duty, regardless of the thoughts of men, or of his brethren. They might deem and pronounce him narrow, bigoted, exclusive, intolerant, and the like; but with that he had nothing whatever to do. His one grand business was to obey. Separation from evil was the divine rule, not amalgamation with it. The latter might seem to offer a wider field of usefulness,

but mere usefulness is not the object of a true servant of Christ, but simple obedience. The business of a servant is to do what he is told, not what he considers right or good. If this were better understood, it would simplify matters amazingly. If God calls us to separation from evil, and we imagine we can do more good by amalgamation with it, how shall we stand before Him? How shall we meet Him? Will He call that good which resulted from positive disobedience to His word? Is it not plain that our first, our last, our only duty, is to obey? Assuredly. This is the foundation, yea, it is the sum and substance of all that can really be called good.

But was there not something for Jeremiah to do in his narrow *path* and circumscribed *position*? There was. His *practice* was defined with all possible clearness. And what was it?

If thou *separate* the precious from the vile, thou shalt be as my mouth.

He was not only to stand and walk in separation himself, but he was to try and separate others also. This might give him the appearance of a proselytizer, or of one whose object was to draw people over to his way of thinking. But here again he had to rise above all the thoughts of men. It was far better, far higher, far more blessed, for Jeremiah to be as God's mouth, than to stand well with his fellows. What are man's thoughts worth? Just nothing. When his breath goeth out of him, in that very hour his thoughts perish. But God's thoughts shall endure for ever. If Jeremiah had set about mingling the precious with the vile, he would not have been as God's mouth; nay, he would have been as the devil's mouth. Separation is God's principle; fusion is Satan's.

It is counted liberal, large-hearted, and charitable, to be ready to associate with all sorts of people. Confederacy, association, limited liabilities, are the order of the day. The Christian must stand apart from all such things; not because he is better than other people, but because God says,

Be not unequally yoked together with unbelievers (2 Cor. 6:14).

It was not because Jeremiah was better than his brethren that he had to separate himself, but simply because he was commanded to do so by Him whose word must ever define the course, govern the conduct, and form the character of His people. And, further, we may rest assured it was not in sourness of temper, or severity of spirit, but in profound sorrow of heart and humility of mind that Jeremiah separated himself from those around him. He could weep day and night over the condition of his people; but the necessity of separation was as plain as the word of God could make it. He might tread the path of separation with broken heart and weeping eyes, but tread it he must if he would be as God's mouth. Had he refused to tread it, he would have been making himself to be wiser than God. What though those around him, his brethren and friends, might not be able to understand or appreciate his conduct; with this he had

nothing whatever to do. He might refer them to Jehovah for an explanation, but his business was to obey, not to explain or apologize.

Thus it is always.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore *come out from among them, and be ye separate*, saith the Lord, and *touch not the unclean*; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (2 Cor. 6:14-18).

It may seem very plausible and very popular to say, "We ought not to judge other people. How can we tell whether people are believers or not? It is not for us to set ourselves up as holier than others. It is charitable to hope the best. If people are sincere, what difference does it make as to creeds? Each one is entitled to hold his own opinions. It is only a matter of views after all."

To all this we reply, God's word commands Christians to judge, to discern, to discriminate, to come out, to be separate. This being so, all the plausible arguments and reasonings that can possibly be adduced are, in the judgment of a true-hearted, single-eyed, servant of Christ, lighter by far than the small dust of the balance.

Hearken to the following weighty words from the blessed apostle Paul to his son Timothy -- words bearing down with unmistakable clearness upon all the Lord's people at this very moment :

Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ {Lord} depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to dishonor. *If a man purge himself from these* (the dishonorable vessels), *he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work* (2 Tim. 2:19-21).

Here we see that if any man desires to be a sanctified vessel, meet for the Master's use, and *prepared unto every good work*, he must separate himself from the iniquity and the dishonorable vessels around him. There is no getting over this without flinging God's word overboard; and surely to reject God's word is to reject Himself. His word commands me to purge myself, to depart from iniquity, to turn away from those who have only a form of godliness, but deny its power.

Things New and Old 20:161-166.

Past Midnight

Once more, O Lord, the prayer repeated oft,
Awake Thy saints to wait Thy quick returning!

Midnight is past, and mounting high aloft,

The morning star in clear soft radiant burning
Darkness to shadowy light will soon be turning,

As on the day when Mary sought the tomb
For her lost loved Master sadly mourning.

Hushed lies the guilty world in silent gloom
And stumbling little sees her fate, nor knows her doom.

Arouse the Bride to sense of heav'nly sight,

To be the partner of Thy majesty,
To be with Thee in spotless robe of white,

To fill Thine heart and fully please Thine eye,
Deck'd in the glory of simplicity.

Arrayed in brilliant byssus, pure and fair,
No fuller's art can with its luster vie,

No virgin snow of Alpine peak compare
With dress unsullied which the favour'd spouse shall wear.

Voice of the Spirit and the Bride go forth,

“Lord Jesus, come, from highest heav'n descending.”

And he who hears the Name of matchless worth

Repeat the cry in reverent rapture bending,

Then turn to the dark world, all effort lending,

The thirsty of the fount of life to tell.

One wakening shout as mortals' day is ending

Ere justice sternly rise and sound their knell:

“Whoever wills may drink the sacred well!”

E. L. Bevir

March 3, 1880

(Found in the *Sibthorpe Collection* of letters-- addressed to J.N.D.)

Note on Watching and Serving

Did you ever notice Luke 12, the two things looked for in us? First, watching; its reward, making us sit down to table in heaven, and ministering the blessing to us; and then serving in what He sets us to do, and the reward of that, ruling. But the first is wonderful, that He remains for ever our servant in love. How blessed to have Him, and be His! There is progress in the Song of Songs. First, He is ours; next, we are His; and then I am my Beloved's, and His desire is towards me. That is wonderful to say! The riches of scripture, both for knowledge and for affections, is beyond our thoughts -- no wonder, as it comes from God; but it is all ours. But the perfectness of our place is wonderful ; and I do not mean now as to glory, true as that is, but morally. He is given to be the Object of our affections who is sufficient for the Father's; and to have Him in His path down here even is the food of the soul. Energy comes from seeing Him up there (Phil. 3), likeness to Him from feeding on Him down here (Phil. 2).

We are drawing on to the end, and I look to the Lord to keep His own to meet Him in that day. The Lord be with you, dear brother, in your soul and in your work.

Letters of J. N. Darby 3:94.

Asking for Commands

The person who asks for a *command* for everything is a person who does not want a command; and because he does not think there is one, he asks, Where is it? He who has an obedient heart does not *ask* for a command, but *finds* it. Directions and motives to obedience he sees everywhere in the word, but the power is through the Holy Ghost revealing Christ.

The Bible Treasury 2: 143.

Holding Oneself for Dead

The foundation of Christianity is that I pass{ed} through death (Col. 2:20). If I hold myself always for dead, Satan would have no hold on me. Why have you sinned? You have let the flesh act; you have acted as a child of Adam. A child of God {as such} sinneth not {1 John 3:6, 9}.

The Bible Treasury 14:48.

Pamphlets on Christ's Person:

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R. A. Huebner

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