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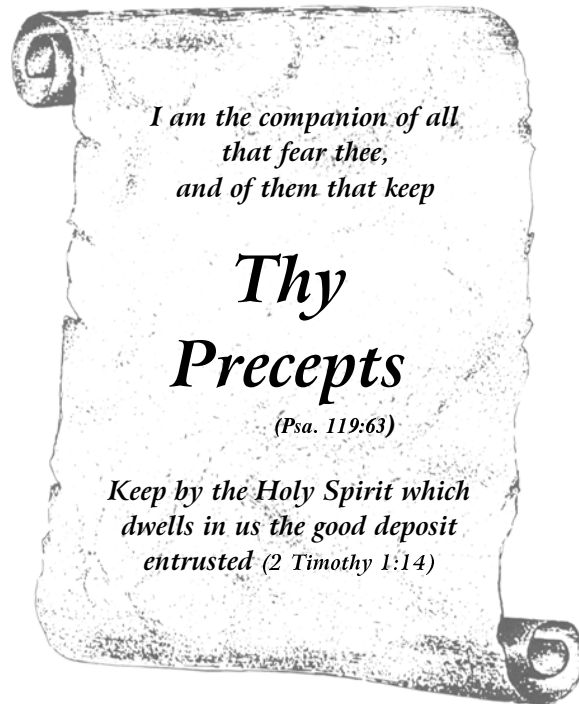
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Vol. 3

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and Circumcision,
with Notice of Two Forms
of Modern Messianic Judaism*

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

Chapter 6.2

Genesis 8:20 - 9:17

Noah and His Sons on the Changed Earth

Introductory Remarks

In passing through the flood of judgment, Noah and his are a type of the preserved Jewish remnant that go through the great tribulation and on to the millennial earth. Enoch was translated before the flood.

We might just notice the fact of the eight souls being saved through water is used by Peter regarding baptism, in which there is an analogy, or correspondence, to baptism (1 Pet. 3:21). Baptism is a "figure," which does not mean it is a type of something.

With Noah entering on the new earth we have a type of Christ in the millennium. Noah acts in a priestly way in offering burnt-offerings, and following this the power of government is put into his hands. In the future, after the nations fall under judgment, in the millennium Christ will be a priest (Melchisedecian order) upon His throne (Zech. 6:13). The candelabra in Zech 5 is a symbol of Christ as the great millennial light, the oil pointing to the Spirit, and the two olive trees to His two offices as priest and king. It is an amazing symbol. But not only will He be a priest (after the order of Melchizedec) on His throne (the Davidic throne); there are also two great principles which God is unfolding in the world that will be perfectly united and carried out under Christ's millennial reign:

In this world there are two great principles: *rule* in the hands of men -- and *separation from the world* by the call of God. ¹

It is in Noah that rule is placed in the hands of man; and as we shall see, it is in Abraham that there is *separation from the world by the call of God*. These,

1. *Collected Writings of J. N. Darby* 2:132.

committed to man's responsibility, are marred until Christ makes all good to the glory of God in the millennium. In Israel there was the union of these two things. Why? Because these things are given to fallen man under trial to show that he is not recoverable, that he fails in them, but that these things will be made good by Christ, the second man glorifying God in them. Israel under the Mosaic order was the first man, in such a favored position, under trial. And it again illustrated the order: first that which is natural, afterwards that which is spiritual (1 Cor. 15:46). The Lord Jesus Christ *must* reign and give righteous expression to all wherein man has failed.

Innocency had not been regained; rather, the unquenchable evil of the heart ruled by sin in the flesh had been given an expression in the earth by being filled with corruption and violence. Regarding Noah, the change in the ways of God with man at this point is noted by J. N. Darby:

In the midst of the ruin and judgment God points out the way of salvation through the judgment. The remnant taught of God profit by it. The flood is brought upon the world of the ungodly. Up to this, though the seed of the woman had been promised, sacrifice brought in, and testimony given, there were no special dealings of God with man. It was man walking before God in wickedness, no calling out, no law, no judgment. The world, man, was judged (save Noah and his family) and its deeds were hidden under an overwhelming flood. The judgment of God is accomplished; but He remembers His mercy.

In Gen. 9 begins the history of the new earth. God blesses the earth more than before; and the answer to the sweet savor of the sacrifice assures the world that a universal deluge will never recur. God makes a covenant with the creation to this effect. Government is established in the hand of man, and death begins to furnish him with nourishment. It does not appear to me that, before this, there had been either government or idolatry. There had been sin against God, violence without restraint against one another, and corruption; the two perpetual characters of sin, amongst men, and even in Satan as far as may be. God cared for His creation in mercy; but with Noah new principles were brought out. The sacrifice of Christ (in figure) becomes a ground of dealing with the earth, not alone of accepting man, as in Abel; and on this a covenant is founded. That is, God binds Himself in grace, so that faith has a sure ground to go upon, that on which it can count. ²

Noah's Sacrifice

(20) And Noah built an altar to Jehovah; and took of every

2. *Synopsis* 1:18.

clean animal, and of all clean fowl, and offered up burnt-offerings on the altar. (21) And Jehovah smelled the sweet odour. And Jehovah said in his heart, I will no more henceforth curse the ground on account of Man, for the thought of Man's heart is evil from his youth; and I will no more smite every living thing, as I have done. (22) Henceforth, all the days of the earth, seed [time] and harvest, and cold and heat, and summer and winter, and day and night, shall not cease (Gen. 8:22-23).

As was indicated in the above quotation, there is a difference between Abel's offering and the sacrifices by Noah. No doubt it was burnt-offerings in both cases. But Abel's offering had personal acceptance in view while Noah's offerings had God's dealings with the new earth in view, not a matter of personal acceptance as in Abel's case, though that need not be excluded. "And Jehovah smelled the sweet odor," i.e., an 'odor of rest.' The burnt-offering is propitiatory in aspect. It speaks of Christ's rendering to God a satisfaction for the outrage of sin against His nature and glory. It "met the mind of God, as to His sense of sin, by the perfectness of the sacrifice." And on this basis Jehovah would go on with the earth until the time comes for the new heavens and new earth, meanwhile not destroying the earth again by a flood. And as long as the earth continues the seasons, and day and night, would continue.

Man, of course, remained as incorrigible as he was, as Gen. 8:21 notes: "for the thought of man's heart is evil from his youth." J. N. Darby noted:

The Lord had seen that the imagination of the thoughts of man's heart was only evil continually, and the Lord said, "I will destroy." But now, the sweet savor of the sacrifice was the ground of action -- what drew out the heart of God -- moved it in grace, and could because righteously; hence, though seeing all the evil, acts on the sweet savor. If I deal according to what man is, I must always curse, for the ground of cursing is always there as spoken of (Gen. 6:5, 6). Hence "I will not again," do it, or act as moved by what is in man (for there is only evil), but on the ground of the sacrifice offered. Here as to the world, for the old world was, as to dealings of God, left to itself, only with a testimony, and was founded (besides Cain) on "He drove out the man." This world was passed away, and sacrifice was the basis of God's dealings in testimony as to this.³

The OT sacrifices were provisional until the seed of the woman gave Himself on the cross. They were not, of course, intrinsically meritorious but pointed forward to the once-for-all sacrifice. And Rom. 3:25 should be kept in mind regarding the sins of OT saints.

3. *Notes and Comments* 1:55.

Noah's New Headship

(1) And God blessed Noah and his sons, and said to them, Be fruitful and multiply, and fill the earth. (2) And let the fear of you and the dread of you be upon every animal of the earth, and upon all fowl of the heavens: upon all that moveth [on] the ground; and upon all the fishes of the sea: into your hand are they delivered. (3) Every moving thing that liveth shall be food for you: as the green herb I give you everything (Gen. 9:1-3).

We now come to the changes directed by God for the present order.

And now a fresh subject comes before us. As creation had been visited by a deluge because of man, but was promised immunity from its recurrence because of the sacrifice, man, too, whose sin brought down the judgment, should reap benefits from the sacrifice.

And God blessed Noah and his sons, and said unto them, be fruitful, and multiply, and replenish the earth.

God speaks again to Noah, but He speaks to his sons likewise; to them for the first time. Till they had come through the flood they had, as it were, no place before Him. He communicated his mind to Noah, and to him only. Now they have a standing before God, as it were, and He speaks to them, but with Noah. Apart from Noah they had no place; but when speaking to him now He speaks to them likewise, and in language to which men, since the fall, had been strangers. "God blessed Noah and his sons." At creation He blessed the moving creatures of the waters, and the fowls of the air: on the sixth day He blessed man; and on the seventh, the Sabbath day. The fall took place, after which God blessing anything was language unheard of. Now a change takes place: what induced the change? The burnt offering, which rose up a sweet savor to God. On that ground He could, He has blessed, sinful creatures. "To be fruitful, and multiply and replenish the earth," had been part of God's blessing in Eden; "to be fruitful and multiply, and replenish the earth," is His blessing after the flood. His purpose does not change. He created man for this object, and He would have him fulfil it. The flood seemed to have put an end to it; but His counsel shall stand, and here it comes out. Time cannot alter it, nor the malicious machinations of the enemy frustrate it. He sent Noah and His sons abroad on the earth to fulfil His purpose, by replenishing it. Yet there is a difference, and a marked one. To Adam God added:

and to sub-due it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (Gen. 1:28).

The Son of Man will exercise this sovereignty when He reigns (Psa. 8). To Noah and his sons God promises to put the fear of them on all the animals on land and water. All should feel fallen man's superiority,

though he had not the commission to subdue them. To the first Adam was that given; by the last Adam will it be carried out; for such a commission is not entrusted to a fallen creature.

And here, in connection with the sacrifice, God conveys to man a grant of every living creature:

Into your hand are they delivered; every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

All the resources of the earth are thus placed at his disposal, both what it produced and what it carried on its surface -- a vast change from the language in which God addressed Adam after the fall, and a fuller grant than that which He bestowed on him in Paradise. After the fall, He took from man the fruits which he had so misused, and sent him forth from Eden to eat the herb of the field; now He gives him to eat of everything. By sin man lost; in virtue of the sacrifice, God could be a bounteous giver. But it is not merely recovery; it is more. In Eden they could eat the fruits of the ground; in the new world they could eat of everything -- an illustration of the truth conveyed in the lines,

In Him the tribes of Adam boast
More blessings than their father lost.

Further on, in the history of the world, when Israel stood before God on the ground of their responsibility, to be blessed if obedient, a restriction in the articles of food took place; a distinction was made between the clean and the unclean, and the former only were allowed them. But when the sacrifice had been really offered up and accepted, and God began again to deal with man on the ground of the sweet savor which ascended up, all curtailment of the articles of food is removed, for

whatsoever is sold in the shambles that eat, asking no questions for conscience sake: for the earth is the Lord's, and the fulness thereof (1 Cor. 10:25, 26).

Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer (1 Tim. 4:4, 5).

-- God's word to Noah, setting it apart for our use, and our prayer to Him. What a difference there is between dealing with man according to what he is or deserves, and acting towards him according to the acceptableness of the sacrifice! Noah and his sons now experience the latter, as Adam, and all before the flood, had proved the former. ⁴

4. *The Present Testimony* 2:262-264.

Blood Belongs to the Creator

Only, the flesh with its life, its blood, ye shall not eat (Gen. 9:4).

In a quotation above it was noted that "death begins to furnish him with nourishment." That refers to man being given meat to eat. Only, the eating of blood was prohibited. It represents the life and life belongs to God. What is introduced that we might learn from it is that *life feeds on death*. We Christians have a new life -- life in the Son. It was necessary that He bear our sins and that He die in order for this to be so. He being dead already, the last act by lost man was to thrust the spear into His side, and as J. G. Deck wrote in a hymn:

The very spear that pierced Thy side,
Drew forth the blood to save.

So does God control the creature as to turn hatred to His own glory. From that side came blood and water, the water signifying that the sacrifice cleans the soul from the *filth*, the dirtiness, of sin, and the blood signifying cleansing from the *guilt* of sin. In John 6 we have the eating of His flesh and the drinking of His blood.

Drinking the blood is added because this is available as a dead Christ -- the blood out of the body. Hence the monstrous character of the refusal of the cup in Romanism, as well as the doctrine of concomitancy (that is, that the blood is in the bread or alleged body of Christ). The forbidding of blood in the Old Testament denoted that man in the flesh could not meddle with death. Life belongs to God. Our drinking Christ's blood shows that through His death we come in freed from flesh as dead; and that death thus is life and liberty to us, deliverance from the old man and its guilt too, to us who have received the quickening of John 5. ⁵

This of course is figurative, but it shows we feed on His death with our new life in the Son. *Life feeds on death*.

Coming back to eating blood, it is forbidden. And this is repeated in Acts 15. Life belongs to God. Blood being forbidden also means blood-puddings and blood wurst. The blood is to be poured out. Life belongs to God.

The Death Penalty

(5) And indeed your blood, [the blood] of your lives, will I require: at the hand of every animal will I require it, and at the hand of Man, at the hand of each [the blood] of his brother, will I require the life of Man. (6) Whoso sheddeth Man's blood, by Man shall his blood be shed; for in the image of God he hath

5. *Collected Writings of J. N. Darby* 13:387, 388.

made Man. (7) And ye, be fruitful and multiply: swarm on the earth, and multiply on it (Gen. 9:5-7).

Animals kill and eat other animals. Since the flood man is permitted to kill and eat animals. Animals are not responsible to the creator as man is, of course. However, if an animal kills a man, the animal is to be killed. And so is it if a man murders another man. The order from the Creator given to Noah is that He requires the death penalty for murder. The necessity for this is, of course, anticipated because the old nature (“sin in the flesh”) is carried by Noah and his sons in the present world. The sword of government supposes the existence of sin. While traditions of the flood have been collected from many places in the earth, Rom. 1 shows that man did not glorify God and fell into folly in their thoughts. Unbelief has a wilful element in it.

Government in man’s hands applies to the present order of the earth on through the millennium. However, there will be a short period of governmental apostasy just before the millennium, when the Beast receives power directly from Satan (Rev. 13:4). Meanwhile, the Western nations are removing capital punishment while scientism endeavors to deny the universal flood (2 Pet. 3:4) and philosophy throws of the ancient institutions given by God (see Psa. 2). The argument that capital punishment does not deter is besides the point. The argument that mistakes are made is answered by asking, whose fault is that? There is more than mistakes made: man *corrupts* the judicial system and the time to answer for it to the Creator will surely come. God has ordered capital punishment with His giving the sword of government. In this man fails but in the millennium capital punishment will be righteously carried out under Christ’s rule (Psa. 101:8; Isa. 65:20).

The reason given for capital punishment is that man is made in the image of God. That is, he is God’s representative in this world; and if killed by a beast or murdered by another man, the death penalty is prescribed. Thus says He who has authority over man, His representative in the world. This was not, as we have noticed, the order before the flood. The corruption and violence of the pre-flood world reach a crescendo that was stopped by the flood. Now, those such as Cain were to be executed. We can see in Cain’s murderous act the despising of the image of God in Abel.

The Establishment of the Covenant, and Its Sign

(8) And God spoke to Noah, and to his sons with him, saying, (9) And I, behold, I establish my covenant with you, and with your seed after you; (10) and with every living soul which is with you, fowl as well as cattle, and all the animals of the earth with you, of all that has gone out of the ark -- every animal of the earth.

(11) And I establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, and henceforth there shall be no flood to destroy the earth. (12) And God said, This is the sign of the covenant that I set between me and you and every living soul that is with you, for everlasting generations: (13) I set my bow in the clouds, and it shall be for a sign of the covenant between me and the earth. (14) And it shall come to pass when I bring clouds over the earth, that the bow shall be seen in the cloud, (15) and I will remember my covenant which is between me and you and every living soul of all flesh; and the waters shall not henceforth become a flood to destroy all flesh. (16) And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living soul of all flesh that is upon the earth. (17) And God said to Noah, This is the sign of the covenant which I have established between me and all flesh that is upon the earth (Gen. 9:8-17).

It was Jehovah that said that He would not again smite every living thing (Gen. 6:21). I am writing this a few weeks after the undersea earthquake which produced the awful tsunamis which worked its death-dealing fury on several hundred thousand souls in the Indonesian and Sri Lanka area. Gen. 8:21 is an assertion of God’s control over the earth, as are the words of gen. 9:14: “when I bring clouds over the earth, that the bow shall be seen in the cloud, and I will remember my covenant . . .” But does man remember? The course of the earth is in His hands and there will be no universal deluge.

Regarding the covenant, it is Elohim, the creator and preserver of the earth, Who said that “the waters shall not henceforth become a flood to destroy all flesh” and the bow in the cloud “is the sign of the covenant.” It is not expressly stated or denied that there had been no bow before the flood. The case was either that God attached a meaning to the bow that it did not have before, or it was a new phenomenon.

This covenant is referred to as “the everlasting covenant” (v. 16). Does that mean there will be rainbows on the new earth in the eternal state? Of course not. It means that this will be so as long as the present earth exists. Verse 12 says the bow is for “everlasting generations.” Does that mean men will multiply on the new earth in the eternal state? You ask, why say such things? -- because there are Christians who think so, at least as regards Israel on the new earth. But all these statements about everlasting, concerning the earth, or God’s earthly promises for men or for Israel, mean *as long as the present earth exists* -- not beyond that. Concerning the covenant with Noah, Gen. 8:22 has in view the duration of what God is saying regarding this covenant -- clearly as long as the present seasons last. Thus, the government then give to man is in effect

now, and will be, until the dissolution of the present heavens and earth.

The covenant was with Noah, his sons, and with the animals. Elohim had before Him the sweet odor of the burnt-offerings of Noah, and we should view the covenant as an expression of His pleasure in what those offerings represented -- what Christ was as wholly offered up to God. God's delight centers in Christ. And this is not unconnected with the announcement of the seed of the woman, for the preservation of this present order has in view that coming One to glorify the Father on the earth, and finish the work He was given to do (John 17:5). Consequently He would form the present heavenly work and then come to earth again to take up the reins of government for God's glory, with Israel at the center of the earthly administration.

It is true that God acted from Himself in giving this covenant but we ought to reserve the word grace for "the covenants of promise" (Eph. 2). Thus, we may distinguish those from this one by thinking of the Noachic covenant as a covenant of mercy. It has in view all of Noah's posterity.

Chapter 6.3

Failure in Government

Genesis 9:18-29: Failure in Self-government

(18) And the sons of Noah who went out of the ark were Shem, and Ham, and Japheth. And Ham is the father of Canaan. (19) These three are the sons of Noah; and from these was [the population of] the whole earth spread abroad. (20) And Noah began [to be] a husbandman, and planted a vineyard. (21) And he drank of the wine, and was drunken, and he uncovered himself in his tent. (22) And Ham the father of Canaan saw the nakedness of his father, and told his two brethren outside. (23) And Shem and Japheth took the upper garment and both laid [it] upon their shoulders, and went backwards, and covered the nakedness of their father. And their faces were turned away, that they saw not their father's nakedness. (24) And Noah awoke from his wine, and learned what his youngest son had done to him. (25) And he said, Cursed be Canaan; Let him be a bondman of bondmen to his brethren. (26) And he said, Blessed be Jehovah, the God of Shem, And let Canaan

be his bondman. (27) Let God enlarge Japheth, and let him dwell in the tents of Shem, And let Canaan be his bondman. (28) And Noah lived after the flood three hundred and fifty years. (29) And all the days of Noah were nine hundred and fifty years; and he died. (Gen. 9:19-29).

So that let him that thinks that he stands take heed lest he fall (1 Cor. 10:12).

J. G. Bellett wrote:

Endowed and blessed, enriched and honored -- instructed too, and ordained as "the power" under God, and with all this, at ease, in conscious safety, "no evil or enemy occurrent," Noah is seated in the new world. A new trial of man, under new circumstances, was proceeding; and, as with Adam in Eden, nothing is left undone on God's part. The oxen and fatlings were killed, and all things were ready. But where is man's sufficiency? If Adam failed before him, and lost the garden; if Israel failed after him, and lost their land of milk and honey; it may be said to Noah, "Lovest thou me more than these?" In Christ, and in Him only, are unflinching fidelity and strength. And Noah, like the rest, fails, and the virgin soil of the new world is quickly tarnished by the very first foot that trod it.

And Noah began to be an husbandman, and he planted a vineyard, and drank of the vine, and was drunken, and he was uncovered within the tent.

Noah himself is put to shame; the very first man, the Adam of this new system, begins the history of this second apostasy, like his first father.

The "little fire" is thus kindled; but it is for "a greater matter." Noah is put to shame; but Ham, his son, glories in the shame. That was a terrible advance in the progress of evil.

Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

It was a terrible advance in evil; this was not simply the being "overtaken in a fault," but "rejoicing in iniquity." The common moral sense rejects this --

Shem and Japheth took a garment, laid it on their shoulders, went backwards, and covered the nakedness of their father.

And the saint himself is soon restored. Noah awakens from his wine. He that was overtaken recovers himself, through the Spirit, and the grace of God gives him a great triumph -- a very precious and glorious triumph indeed, for the restored one judges his judge, and condemns his accuser --

Cursed be Canaan, a servant of servants shall he be unto his brethren.

This is something more than recovery -- it is triumphant recovery. Even the apostle's fine word, "Who shall lay anything to the charge of God's

elect?" scarcely measures it; for that is only the silencing of the accuser, while this is turning back on the pursuer.

Rejoice not against me, O mine enemy: when I fall, I shall rise
. . . Then she that is mine enemy shall be trodden down as the
mire of the streets.⁶

To this we add from the pen of W. Kelly.

Humiliating as the fall of Noah was, far was he from being forsaken of our faithful God, Who knows how to restore and can make even the weakest to stand. When restored, Noah had fresh honor put on him. We may be assured that the righteous man deeply judged himself, and not the less because it gave occasion to Ham's impiety, if it also brought out the reverent sorrow of Shem and Japheth. There was no waiting in their case as in Jacob's for the Spirit of prophecy on his dying bed. It would seem to have ere long followed that event in his circle which led to the striking prediction here given. It is the first prophecy properly so called which man was given to utter recorded in Genesis. The word given in Gen. 3:15 is of a yet higher nature. It was worthy of Jehovah Elohim to make known, in judging the old Serpent, His gracious purpose in the woman's Seed. Nor is the poetic strain of Lemech to his wives more than typical of the future, though most interesting in that way. Here it is strictly a prophetic prayer.

As Peter, honored among the twelve, was reinstated after his still more grievous and inexcusable sin, so was Noah given to present the broad outlines of what should befall his sons throughout the ages, yet in an aspect precisely suiting that government of man on earth, which he was the first to exercise, and which God would sustain notwithstanding the fault of its representative. Enoch was inspired to prophesy in a wholly different vein of the judgment which the Lord, when He comes with myriads of His saints, will execute on all the ungodly here below. This, however surely uttered at that early day, and appropriate then, was fittingly reserved for its best place of permanent record and warning in the Epistle of Jude. But that of Noah is just where it should be no less certainly, and of a character and scope exactly in keeping with the context.

And he said, Cursed [be] Canaan; and he said, Bondman of bondmen be he to his brethren.

Blessed [be] Jehovah God of Shem, and Canaan be bondman to him;

God enlarge Japheth, and let him dwell in tents of Shem, And Canaan be bondman to him (vv. 25-27).

Appearances were long as usual against the truth. Experience seemed to favor the sons of Ham. His grandson Nimrod, as we know from the next chapter, "began to be a mighty one in the earth." "He was a mighty hunter [or plunderer], before Jehovah." It became a proverb. Wherefore it is said, Like Nimrod a mighty hunter before Jehovah. Babel, that ominous tower of confusion, was the beginning of his kingdom, and his kingdom did not stop there. No doubt an evident curse, which none could deny but an infidel, fell on Canaan, when because of their enormous wickedness the guilty cities of the Plain were destroyed by fire out of heaven. But even this was far from being an event of Noah's age, nor growing out of a condition of things yet existent, nor affording any such contact with the then circumstances as rationalists pretend prophecy requires. There was of course a true link which the Holy Spirit saw between Ham's sin, and his descendants' corruption; but it was in no way the mere immediate fortune-telling to which this deplorable unbelief would pervert the prophets. Still less can it be said of Canaan reduced to the lowest bondage, as when Israel took possession of the land of promise. Yet scripture is plain that both the curse and the blessing are not complete till Israel re-enter the land under Messiah and the new covenant, to be rooted there and blessed as long as the earth endures.

And in that day there shall be no more a Canaanite in the house of Jehovah of hosts.

Undoubtedly for the earth, and God's government, Shem has the richer promise, as that day will establish and proclaim. But all history even in the past attests God's enlarging Japheth, the great colonizer of the earth, and in the strongest contrast with Shem as to this. For he was not only to spread nationally as Shem never was, but to dwell in Shem's tents. Europe and the north-east of the old world sufficed not, nor yet the new world of America, Australia, &c., but he must also encroach on Shem's tents in the east. So it was to be, according to this earliest oracle; and so it has been to the letter, as no foresight of man could have anticipated. This closes the divine account of Noah:

And Noah lived after the flood three hundred and fifty years ;
and all the days of Noah were nine hundred and fifty years, and
he died (vv. 28, 29).

The reader may note the exquisite propriety of "Jehovah the God of Shem" in v. 26, and of "God" only in v. 27 for Japheth, where enlargement in providence is meant rather than the promised blessing of special relationship with Himself. And here is an internal ground, in addition to grammatical reason, against the idea, which many like the late Mr. S. Faber adopted, that the same verse means (not Japheth's, but) God's dwelling in Shem's tents. Had this been intended by the Spirit of God in Noah, would it not have been said Jehovah Elohim, rather than

6. *The Patriarchs*, London: Morrish, pp. 89, 90, n.d.

simply Elohim?⁷

As with most other things in Scripture, fanciful minds have supposed all sorts of things not stated in the text regarding Ham's coming upon his drunken father (cp. Prov. 20:1) and naked. He saw him naked and went and told his brothers and that is just what it was. But it was a breach of family order and respect, no light thing in God's eyes. Arrestingly, in Gen. 10:18 the words "And Ham is the father of Canaan" appear. The offspring of Canaan would inhabit the land that was given to Israel (see also Deut. 7:1; 9:3; Judg. 4:23; 18:9, 10; 29:17; see also Josh. 9:21-27). Lev. 18:3 refers to the practices of the Egyptians and the Canaanites, both Hamites. Attempts are made to have it that Canaan did something wrong, in order to account for the curse on Canaan instead of Ham. But we read, "And Ham the father of Canaan saw the nakedness of his father, and told his two brethren outside." Is that not plain enough? We note the reappearance here of nakedness and its being covered. Had Shem and Japheth learned something from what God had done with Adam and Eve?

The question concerning why Canaan was cursed rather than Ham was answered as follows:

G.E.S.O. -- (1) Why did Jehovah curse Canaan, when Ham, his father, seems to have been the guilty one (Gen. 9:22, 25)?

(2) Does Canaan's curse apply governmentally to all black or colored peoples or only to the descendants of Canaan?

(1) Scripture does not state that Jehovah cursed Canaan, but that it was Noah who said, "Cursed be Canaan; let him be a bondman of bondmen to his brethren." Noah did not curse Ham, for the blessing of God had already been bestowed upon him at the beginning of the post-diluvian world, for in Gen. 9:1 we read, "God blessed Noah and his sons." Noah therefore would not curse one whom God had blessed, but acted according to the law afterwards established by Jehovah at Sinai (Ex. 20:5, 6) of visiting the iniquities of the fathers upon their sons to the third and fourth generations. Noah therefore cursed Canaan who was Ham's youngest son.

Throughout subsequent scripture history the Canaanites are notorious for their flagrant idolatry and their shameful immorality. The evidence of the destruction of the cities of the plain (Gen 19:24, 25) abides in the Dead Sea from that day to this as a witness to the world of Jehovah's wrath against the appalling iniquity of Canaan's descendants. The land of Canaan was assigned by God to Abraham and his seed as their dwelling-place for ever, its wicked inhabitants to be ejected or destroyed.

But not until the millennial reign of righteousness and peace under the

7. *The Bible Treasury* 20: 369, 370.

rule of the glorified Messiah of Israel will the curse of Canaan have its completed fulfilment. Then, according to the prophecy of Zechariah, "in that day there shall be no more a Canaanite in the house of Jehovah of hosts" (Zech. 14:21).

(2) We believe that Noah's curse upon Canaan applied only to Canaan as expressly stated, and to his descendants (Gen. 10:15-19), and not to Canaan's brothers (Cush, Mizraim and Phut, Gen. 10:6). We may be sure there was good reason why Noah's curse was pronounced upon the Canaanite branch only of Ham's family, but it is not disclosed in scripture what that reason was.⁸

Genesis 10, 11: Failure in Government

It is not intended to go through each verse but to survey these two chapters regarding the developments that preceded the call of Abraham into a path of separation.⁹

The Table of Nations and Israel

The other matter of interest regarding Gen. 10, 11 is the connection of numbers of these peoples with the of the coming 70th week of Daniel, and the nations particularly having to do with Israel. In 1840, J. N. Darby remarked:

. . . the nations, the descendants of Noah, will be ranged either under the beast or under Gog -- the two principal powers; if you consult Gen. 10:5 you will read, "By these were the isles of the Gentiles divided in their lands." In the generations of the sons of Japheth are named Gomer, Magog, Madai, Javan, Tubal, Mesec, and Tiras. Of these we get Gomer, Magog, Tubal, Mesec, under the same names in Ezek. 38 as followers of Gog; you will also find there Persia which was united to Media (Madai), and from whose hands it received the crown (as we are told in Dan. 8 and other places), so that there only remain Javan and Tiras to be accounted for. Those mentioned above are the nations which comprise Russia, Asia Minor, Tartary, and Persia (all the people, in short, of which the empire of Russia is composed, or which are under its influence). They are described as under the dominion of Gog, prince of Rosh (the Russians), Mesec (Moscow), and Tubal (Tobolsk).

8. *The Bible Monthly* 26-27:169.

9. Notes on Gen. 10 by W. Kelly are given in *The Bible Treasury*, New Series 1, and notes on Gen. 11 in New Series 2.

The children of Ham are pointed out in Gen. 10:6. Of these, Canaan has been destroyed, and his country turned over to Israel; Cush (Ethiopia) and Phut are also found (Ezek. 38:5; see margin) under Gog; those of Cush only in part, and for the reason that one part of the family of Cush established itself on the Euphrates, the other on the Nile, that is, north and south of Israel. Those of the north are then, by their position, in direct relation with the partisans of Gog. Mizraim, or Egypt (for Mizraim is none other than the Hebrew name for Egypt), and the remainder of Cush and the Libyans, you will find in the scenes of the last day; Dan. 11:43.

As to the children of Shem (Gen. 10:22), Elam is the same as Persia, of which we have already spoken. Asshur is named in the judgment, which will take place in the last times (Micah 5:6; Isa. 14:25; ch. 30:33); also in the conspiracy of Psa. 83, and in other places. Arphaxad is one of the ancestors of the Israelites. We know nothing of the family of Joktan. It is supposed to be a people of the East. Aram, or Syria, was displaced by Asshur, and is found under the title of the king of the North. The same remarks, it appears, may be made of Lud. Javan (Greece) is to be in the last combat; Zech. 9:13. Of all the nations, Tiras is the only one besides Joktan, which is not named as to be in this great judgment. We speak only of the word of God. Profane authors unite Tiras and Javan in Greece; but with this we have not to do. In the present day, we may observe Russia extending her power exactly over the nations who will be found under Gog.¹⁰

Dan. 11 introduces us to two other powers, to which we must direct our regards; they are the king of the South, and the king of the North. The chapter contains a long account of already accomplished events, as to their wars, etc.; but after this come the ships of Chittim (v. 30), and then there is an interruption in their history. These kings were the successors of the great king of Javan (Greece): the one, possessor of Assyria; the other, of Egypt. The object of their fightings was Syria and the Holy Land. In vv. 31-35, the Jews are introduced as set aside during a long period of time (see v. 33). It is said,

And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed;

and then (v. 36),

And the king shall do according to his own will:

this is Antichrist. In v. 41, we have him in the land of Israel, in that territory which is the cause of the difference which exists between the

10. We must take care to distinguish the Gog of Ezekiel {premillennial} from the Gog and Magog in the Revelation {Postmillennial}.

king of the North and the king of the South.

And at the time of the end, shall the king of the South push at him.

That is, after a long interval, behold again the king of the South brought, in this chapter, upon the scene. And this has historically occurred only four years ago, after an interval of nearly two thousand years. The greater part of the nations who, as we are told, are to be at the feet of Gog, are now coming under the dominion of Russia;

and the king of the North shall come against him like a whirlwind.

Antichrist will be the object of the attack, at one and the same time, of the king of the South, or Egypt; and of the king of the North, the possessor of Asiatic Turkey, or Assyria. I do not say who the king of the North will be at the end; but we see that the circumstances and the personages described in the prophecies which have reference to this time appointed -- "the time of the end" -- begin to appear. It is nearly two thousand years since there has been a king of the South {Egypt}; and it is but a few years that he has appeared anew: In the same way a great people has appeared, of which the world a century ago hardly knew the existence, and which now rules over the exact countries of the Gog in Ezekiel. We do not desire that you should fix your attention too much upon events which are taking place in our time; it is only when we have explained the prophecy, that we advert to the circumstances which pass around us. All nations have their attention occupied about Jerusalem (Zech. 12:3), and know not what to do about it. The king of Egypt wants to call the whole country his own; the king of the North is unwilling to cede it (the Turk being the actual king of the North, or Assyria). The kings of the North and South dispute for the same country, which they fought over two thousand years ago. This is just what the prophecy says is to occur at "a time appointed." We do not mean that all this yet comes out plain; for example, the ten kings cannot be enumerated and Antichrist has not yet appeared. But the principles which are found in the word of God are acting in the midst of the kingdoms where the ten horns are to appear: that is, we find all western Europe occupied about Jerusalem, and preparing for war; and Russia, on her side, preparing herself, and exercising influence over the countries given to her in the word; and all the thoughts of the politicians of this world concentrate themselves on the scene where their final gathering in the presence of the judgment of God will take place -- where "the Lord shall gather them as the sheaves into the floor," Micah 4:12.¹¹

11. *Collected Writings of J. N. Darby* 2:340-342.

The Tower of Babel and Idolatry

(1) And the whole earth had one language, and the same words. (2) And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar, and dwelt there. (3) And they said one to another, Come on, let us make bricks, and burn [them] thoroughly. And they had brick for stone, and they had asphalt for mortar. (4) And they said, Come on, let us build ourselves a city and a tower, the top of which [may reach] to the heavens; and let us make ourselves a name, lest we be scattered over the face of the whole earth. (5) And Jehovah came down to see the city and the tower which the children of men built. (6) And Jehovah said, Behold, the people is one, and have all one language; and this have they begun to do. And now will they be hindered in nothing that they meditate doing. (7) Come, let us go down, and there confound their language, that they may not understand one another's speech. (8) And Jehovah scattered them thence over the face of the whole earth. And they left off building the city. (9) Therefore was its name called Babel; because Jehovah there confounded the language of the whole earth. And Jehovah scattered them thence over the face of the whole earth (Gen. 11:1-9).

God had said to Noah and his sons to "be fruitful and multiply and fill the earth" (Gen. 9:2) but instead men resisted being scattered abroad as shown in building the tower of Babel. That disobedience resulted in God confounding their ability to communicate, which led to the formation of nations and also the establishment of idolatry. When this had advanced to a point for God to introduce calling and separation, God called Abraham into a place and walk of separation from "thy land, and from thy kindred, and from thy father's house, to a land I will show thee" (Gen. 12:1).

There is no reason to think the tower was meant to be high enough to escape another deluge. It was centralization, involving a city and the tower, in defiance of the word of God to fill the earth. It was an advance upon the evil that had already manifested itself. J. G. Bellett wrote:

We have already watched the infant springing of it {evil} in Noah himself, and the advanced form of it in Ham. Its further growth is next to be seen in the builders of Babel, some hundred years after the flood. And an awful exhibition it is.

At the birth-time of this new world, Noah's altar was raised, witnessing faith and worship -- but now the city and the tower are reared, witnessing defiance of God and the affected independency of man. And the answer of heaven to these things is just as different. Noah's altar brought down words and tokens of peace and security -- the cry of the city and the tower now bring down judgment. Corruption here, and vengeance from on high, mark

the scene, instead of worship here, and blessing from God. Then it was, that the Lord hung the bright token of His covenant in the heavens, but now He is sending abroad over the earth the witnesses of His righteous anger.

But this is not all. The tower is over-topped, high and proud as it was. The builders may be scattered, but their principles survive. Judgment does not cure. All the apostate mind that quickened that proud and rebellious confederacy, gathers itself rapidly for its perfect work and display in one man. For soon after the scattering (it may be about thirty years) Nimrod, a grandson of Ham, plants his standard on the very spot which had witnessed the judgment of God.

The beginning of his kingdom was Babel. (Gen. 10:10). He unfurls his banner in the very face of Him "to whom vengeance belongs," and cries, "Where is the God of judgment?" He was as the fool of Psa. 14 -- "The fool hath said in his heart, There is no God." He begins to be a mighty one in the earth. "Before the Lord he hunted." In defiance of God he sought conquest and power. He added house to house and field to field, in the desire to be lord alone. Erech and Accad and Calneh are mother-cities, and mighty Nineveh with Rehoboth and Calah, and that great city Resen, are but colonies in the system of this vaunting apostate. He had no heart for any portion which God could give him. He undertook to provide for himself, to be the maker of his own fortune, that his dignity and honor should proceed from himself. And such an one is the man of the world to this day. His intellect or his industry, his skill or his courage, makes him what he is, and provides him what he cares for. Such was this distinguished apostate, this earliest representative and type of that one who, in closing days, is to do according to his will, and fill the measure of man's iniquity.

It is a serious sight for the watching and observance of our souls. Are we, beloved, waiting for other and purer scenes? and are our hearts upon such enjoyments as God can sanction, and Jesus share with us?¹²

We learn elsewhere in Scripture that idolatry came in before the call of Abraham to the path of separation. Writing on Rom. 1, J. N. Darby noted the reasons for the wrath of God

With regard to the heathen, the apostle gives two reasons for this wrath. First, the testimony of creation (Rom. 1:19, 20); and, secondly, that, knowing God, they did not wish to retain Him in their knowledge but preferred idolatry (vv. 21-24). For the invisible things of Him are seen, that is, His eternal power and Godhead, perceived by the things that are made from the creation of the world; so that what can be known of God is manifested among them, and consequently they are without excuse (v. 20). This does not imply that they know God according to His nature, but that they should have known Him as Creator; unless one is blind, a

12. *The Patriarchs*, London: Morrish, pp. 92, 93, n.d.

Creator is seen in the creation.

But God has not only revealed Himself as Creator. Noah did not only know Him as such, but also as a God with whom man as a responsible being had to do, as a God who had judged the world for its wickedness; who took note of man's ways, and who would not have unrighteousness and violence. At the building of the tower of Babel they had learnt to know Him as a God who had scattered them, because they desired to become independent in their own wisdom, and powerful in their own strength. Such a God, however, the heathen would not retain in their knowledge or acknowledge; they made themselves gods such as man could make, gods which favored their passions; and instead of glorifying the true God, or being thankful to Him, they relapsed into the darkness of their own hearts.

Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things.

And because they would not maintain the glory of God, but gave it up for their lusts, God gave them over to these lusts. He gave them up to shameful passions in which they did things unbecoming nature itself, and filled with all ungodliness and controlled by their passions, they not only did such things themselves, but with deliberate wickedness they found pleasure in those that did them. There were, it is true, some who judged these infamous ways (Rom. 2:1), but they did the same, and thus condemned themselves, and became subject to the just judgment of God, while also they despised the riches of His goodness and patience, not perceiving that this goodness led them to repentance. Instead of yielding to this leading, with a stubborn and impenitent heart, they treasured up unto themselves wrath against the day of wrath.¹³

Another important element now stands out in the history: the introduction of *idolatry*. Not only does Satan, as tempter, make man wicked, but he makes himself into a god for man, in order to help him to satisfy his passions. Having lost God, with whom, nevertheless, he had been in relation, and had made a fresh beginning in Noah, man made a god of everything in which the power of nature showed itself, making of it a plaything for his imagination, and using it to satisfy his lusts. It was all he had. Even that part of the race that was in relationship with Jehovah (Gen. 9:26) is specially noticed as having fallen to that depth (Josh. 24:2). Terrible fall! Although man could not free himself from the consciousness that there was a God, a Being who was above him, and though he feared Him, he created for himself a multitude of inferior gods, in whose

13. *Collected Writings of J. N. Darby* 3:320, 321.

presence he would seek to drive away this dread, and obtain an answer to his desires, hiding that which always, in reality, continued to be an "unknown God." Everything took the form of 'God' in man's eyes; the stars, his ancestors, the sons of Noah, and members of the human race still more ancient and less known, the power of nature, all that was not man but acted and operated without him -- the reproduction of nature after its death, the generation of living creatures. The true God he had not; yet needed a God, and in a state of dependence and wretchedness, he made gods for himself according to his passions and imagination, and Satan took advantage of it. Poor mankind without God! Then God interposed sovereignly, reducing also, as we may note in passing, the length of man's life by half after the flood, and by as much again in Peleg's time, when the earth was methodically divided.¹⁴

What God had in view consequent upon the development of nations and idolatry was Israel, as J. N. Darby observed:

No sooner did God manifest Himself in His providential judgments, than Satan presented himself also as God; he made himself, as it were, God. Is it not written,

The things which the Gentiles sacrifice, they sacrifice to devils and not to God?

Satan made himself the god of this earth. Josh. 24:2:

Your fathers dwelt on the other side of the flood in old time . . . and they served other gods,

said the Lord to the Israelites. It is the first time that we find God marking the existence of idolatry. When it made its appearance, God calls Abraham; and thus, for the first time, appears the call of God to an outward separation from the state of things here below; because Satan having introduced himself as influencing the thoughts of man, as the one whom man was to invoke, it was necessary that the true God should have a people separated from other people, where the truth might be preserved; and consequently all the ways of God towards men turn upon this point -- that here below God called Abraham and his posterity to be the depositary of this great truth, "There are none other gods but one" (see Deut. 4:35). Consequently, all the doings of God upon the earth have reference entirely and directly to the Jews, as the center of His earthly counsels and of His government. This is shown us in Deut. 32:8. It was according to the number of the children of Israel that the bounds of the nations were set. It was with reference to Israel that He gave them their habitations.¹⁵

14. *Collected Writings of J. N. Darby* 34:12, 13.

15. *Collected Writings of J. N. Darby* 2:347; see also 22:340, 341.

Exposition of Romans 9-11

Part 2: Romans 10:

Meanwhile, Israel's Failure to Submit to the Righteousness of God and to Confess Jesus as Lord

(God's Salvation: Rom. 10:1)

Introduction

We will treat Romans 10 by the paragraphing found in J. N. Darby's Translation, but divide the second paragraph into three smaller sections.

1. 10:1-4: Submission to the righteousness of God.
- 2: 10:5-21: The righteousness of faith necessary now and also for Israel in the future.
 - 2a: 10:5-13: The confession of Jesus as Lord.
 - 2b: 10:14-17: The gospel has been sent to Israel, but disbelieved.
 - 2c: 10:18-21: Israel's present unbelief.

Romans 10:1-4: Submission to the Righteousness of God

(1) Brethren, the delight of my own heart and my supplication which [I address] to God for them is for salvation. (2) For I bear them witness that they have zeal for God, but not according to knowledge. (3) For they, being ignorant of God's righteousness, and seeking to establish their own [righteousness], have not submitted to the righteousness of God. (4) For Christ is [the] end of law for righteousness to every one that believes.

Here we see the difference between legal, human righteousness *and the*

righteousness of God,¹ which has been revealed in the gospel (Rom. 1:17). Human righteousness is what religious flesh seeks, by performance, but will/can never obtain (Rom. 8:7). Its pursuit is pretension and betrays a conscience and heart problem. It is a refusal to be honest before God concerning one's state.

Paul's Love and Supplication "for Them"

Rom. 10:1 is a better posture to have than that spoken of in Rom. 9:3. In Rom. 10:1 the Apostle uses "for them," instead of "for Israel." He not only has the future re-establishment of Israel in mind, but the present salvation of Jews. The salvation of "Israel," as such, as he well knew, awaited the future (Rom. 11:26, 27). Meanwhile, individual Jews, according to the election of grace, would be saved -- and Gentiles also, by sovereign grace. Listen to what he wrote to Timothy:

For this cause I endure all things for the sake of the elect, that *they* may obtain the salvation which [is] in Christ Jesus with eternal glory (2 Tim. 2:10).

He did not know who the elect were by looking at people, but preached the gospel to all indiscriminately. God knows who the elect are and seals His saving word to them in due time as He pleases. Among such is a present election from among Israel. It was the delight² of his heart to pray for them. We find no expression of superiority or condescension in the Apostle, but rather humility characterized him. He, as we all, are the recipients of sovereign grace through no merit of our own.

Ignorant Zeal

Ignorant zeal (Rom. 10:2; cp. 1 Tim. 1:13) is a terrible, a destructive, thing. Being earnest in error concerning the things of God is not only devoid of virtue, it puts the sanction of God upon what is departure from Him, rendering it the more heinous. It makes God the author of the sin while it wears the cloak of zeal for God. This is done in the face of the gospel which reveals [the] righteousness of God,³ which is what He is in Himself. The gospel brings out its character. The

1. Verse 6 speaks of the righteousness of faith.

2. W. Kelly remarked, "The word *εὐδοκίω* means benevolent wish, or good will, where it goes beyond complacency and good pleasure. Compare the usage of the verb *εὐδοκέω*. It is more than *ἐπιθυμία* or *ἐπιπόθησις*" (*The Bible Treasury* 8:330, note).

3. The righteousness of God is not Christ's righteous law-keeping transferred to the believer. God's righteousness is exactly what those words state: God's righteousness. We are made the very righteousness of God Himself, in Christ (2 Cor. 5:21). See the article, "A Letter on the
(continued...)"

truth humbles us and exalts God. J. N. Darby wrote:

The righteousness of *God* is revealed in the gospel (Rom. 1:17); and we have become this righteousness in Christ (2 Cor. 5:21). Let us examine how this has taken place. On the cross Christ was made sin for us, and there bore all the believer's sins. In this position He perfectly glorified God -- His majesty, truth, righteousness against sin, His love to sinners, yea, all that He is; and that by having proved His obedience unto death, and His love to His Father in perfect self-sacrifice. The *proof* of the righteousness of God, and that with regard to what He is in Himself, to what sin is, and what it is in relation to Him, is now shown in God's having glorified Christ, who perfectly glorified Him in all that He is, in this place of sin, where by man's sin, all this had been dishonored; and His having set at His own right hand the Man who died -- His own Son -- and crowned Him with divine glory. This is what the Lord says in view of His death after Satan had entered into Judas.

Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him (John 13:31, 32).

The Son of man has glorified God on the cross, and God has glorified Him with Himself. A man is ascended into the glory of God. (See John 17:4, 5; Phil. 2:5-11.) The righteousness of God has been revealed in that He has given Christ, who glorified Him, a place with Himself in divine glory. In John 16:10 this is expressly declared. The descent and presence of the Holy Ghost upon earth is the proof of righteousness, because, since it did not believe on the Son, but had rejected Him, there was none in the world. The presence of the Savior in heaven at the right hand of God is, likewise, the proof of the righteousness of God: the same Person who was rejected by the world, has been accepted by God, and is now, as come in grace, for ever separated from the world.

But now the question arises, How can we have part in this? It is because the work which placed Him in the glory was accomplished *for* us. Through it He has glorified God. If we, who believe on Him, were not justified and made like Him, He would not see of "the fruit and travail of his soul." It forms part of the righteousness of God to give Him this fruit. Individually, of course, He is glorified; but a Redeemer without the redeemed would have lost the reward of His work and sufferings. We form part of the glory of Christ; and it is a deep source of joy to our souls that we, by our likeness to Him, in eternity shall be the proof of the value of the work of Christ. God only manifests His righteousness towards Christ in giving us the same glory with Him. How sure is our hope! We shall be

3. (...continued)

Righteousness of God," in *Collected Writings of J. N. Darby* 7:302-348, followed by "The Pauline Doctrine of the Righteousness of Faith." See also articles in vol. 10, especially p. 158.

with Him in the righteousness of God throughout eternity.⁴

Ignorance and Non-submission

The apostle acknowledges the zeal for God -- Jehovah, of course -- but not according to knowledge. Knowledge here is *epignosis*, i.e., *full* knowledge. They did not know His ways with man and what He was doing for His glory in Christ. They did not know what the righteousness of God is. Being ignorant of that, they attempted the impossible task of seeking to establish righteousness by effort. Indeed, the notion is that if the law is good, and keeping it made one holy, add other things to it and be even more holy! -- at least outwardly.

Ignorance of God's righteousness (Rom. 10:3), coupled with the flesh's religious effort to gain merit with the Holy One of Israel, is rebellion against God (Rom. 10:3). Its meaning is non-submission -- rebellion, against the righteousness of God. *Submission*; that is a lovely word. Believing in God's grace for obtaining the righteousness of God is what is pointed to by submission (see Rom. 10:9, 10). It is the right attitude and place for a creature before God. In the garden of Eden, Adam broke from submission and lost the innocent state.⁵ Man then came under trial to show that he was not naturally recoverable. The history of the first man, i.e., *the responsible man*,⁶ is the history of insubmission to God. Accordingly, Israel under the Mosaic Covenant as part of the trial of the first, fallen man, proved unsubmitive. Under that covenant, Israel assayed to keep the law; that is, to merit the promises by human effort, by works of righteousness. The history of Israel is the history of failure of the first man to obtain righteousness by human effort. Man is not submissive to the righteousness of God, now revealed in the gospel, adding to the sin -- seeking to establish his own righteousness. The world's religions are works-religions. Christianity is the condemnation of works-religion, although professors of Christianity have sought to turn it into a works-religion with, perhaps, a little help from Christ. Such is the incorrigible flesh.

The old Israel under the Old Covenant, then, is God's provision of a works-religion for the trial of man in the flesh to show that he was not recoverable. Thus, in the trial of the first, fallen man to show that he was not recoverable, works-religion has been divinely proved to be a failure. The trial of the first man was

4. *Collected Writings of J. N. Darby* 33:369, 370.

5. By "innocent" is meant ignorance of good and evil. He acquired the knowledge of good and evil in the fall, and was brought under the power of the evil. Before the fall, he had free moral will towards God; after the fall, his will was bound concerning disobeying God. He no longer had moral free will towards God. Grace could act towards individuals, of course, and plant in them faith and a new nature (simultaneously), but the mass followed (what we refer to as) the "old nature" that was acquired in the fall, called "sin in the flesh" in Rom. 8:3.

6. The Lord Jesus, the second man, is *the Man of purpose*.

brought to an end by the cross. The Lord Jesus, the lowly One, offered the kingdom to Israel *as bound up with the acceptance of Himself* as He presented Himself to Israel. He was cast out. Moreover, there was involved the rejection of the revelation of the father in Him (John 15:23, 24).

Then, man was declared in the gospel to be LOST. The testing of man was over -- complete -- terminated -- the conclusion reached. It is a theological figment that man is being tested after the cross.

Submission here, regarding the Jews, entails giving up the attempt at establishing one's own righteousness by law-keeping. It is wrong in principle and practice. Of course, submission to the righteousness of God is the necessity of all who come to Him through Christ and His finished work on the cross, etc. Generally speaking, righteousness is consistency with what is required concerning relationships and obligations. The righteousness of God, however, is consistency with Himself, with what He is. What is He? God is light (1 John 1:5) and God is love (1 John 4:8) -- observe also, that order (i.e., light-love) in the revelation of Himself in Scripture. God has shown Himself just in justifying those who trust Christ, because their sins have been punished on the cross and Christ has been made sin (the root principle from which sins spring) that we might be made the righteousness of God in Him (2 Cor. 5:21). God as light has been satisfied by the work of Christ concerning the outrage of sin against what He is as light, satisfied Him concerning His nature and glory and majesty. He is just in justifying the ungodly. He has the righteous basis to do so; He acts consistently with what He is in Himself in doing so. It is the righteousness of God to do so. This the seekers of self-righteousness are ignorant of. The work of Christ has ended the time of probation of the first man to show that he was not recoverable. Thus, the trial under law has been ended by Christ.

Christ the End of the Law for Righteousness

Covenantism falsifies the place of the law in the ways of God with man and we need to spend a little time on the matter of the end of the law for righteousness in Rom. 10:4. To say that "Christ is the end (*telos*,⁷ i.e., termination) of the law," and place a period there would not be the truth. That leads to the notion that the law is gone, which it is not. The whole sentence is needed to convey the truth. The law remains, but the Christian is dead to it by the body of Christ (Rom. 7:4), as

7. W. Kelly wrote:

But there seems no ground to confound *τέλος* with *πλήρωμα*. Others again take it in the sense of "object" or "aim." But the simplest meaning as decided by the context appears to be "termination," though we know it is also used for "issue" or "result" (*Notes on . . . Romans, in loco.*)

one who believes, and he is not righteous by the law. It is important to grasp the truth that it is not the law that has died; the Christian has died with Christ (Col. 2:20) and has thus passed outside the sphere of the law, which has to do with the living, not the dead. Christ, by His death, has set aside the law as the means of righteousness -- not, however, that the sinner could ever have attained righteousness by law-keeping. Rom. 3:19, 20 says:

Now we know that whatever the things the law says, it speaks to those under the law, that every mouth may be stopped, and all the world under judgment to God. Wherefore by works of law no flesh shall be justified before him; for by law [is] knowledge of sin.

Israel, not Gentiles, were under the law, i.e., Israel as a sample of man under trial to show that he was not recoverable. The sample failed under every trial -- and all the world is under judgment to God. The law was not given to Adam (a Covenantist myth) but was given by Moses (John 1:17).

But law came in, in order that the offence might abound (Rom. 5:20).

So speaks Scripture; the law came in at some point in man's history, not at the very beginning of it. So states Gal. 3, which shows the law coming in 430 years after the promise to Abraham and that law did not annul the promises. The law was not present already: it was "added":

Why then the law? It was added for the sake of transgressions . . . (Gal. 3:19).

Sin was already in the world, but the law brought sin (i.e., acting without reference to the will of God) into bold relief in the form of transgression against the proscriptions of God contained in the law.

We have noted that the trial of the first man, in the persons composing Israel, came to an end at the cross. Accordingly, the trial under law to obtain human righteousness ended and the righteousness of God is *now* revealed in the gospel. It is false that man is now under trial (under testing). The gospel declares the conclusion of the trial of fallen man -- he is LOST.

The law, we noted, is not dead, but the Christian is dead to the law (Rom. 7:4). Under the New Covenant, Israel will have the law written upon their hearts (Heb. 8:10). It is utterly false that the law was nailed to the cross -- what? to come down from the cross again so as to be written upon their hearts? Not so, it was the "handwriting⁸ in ordinances" (Col. 2:14) that was nailed to the cross; i.e., it was the *sentence/judgment* the law pronounced against the believer that was nailed to the cross, not the law itself. Nor is the law written upon the heart of the Christian,

8. As the handwriting on the wall spoke of the sentence against Belshazzar (Dan. 5:26-28), so the handwriting in ordinances is the sentence of the law against the sinner.

else he would have to be a seventh-day Sabbath keeper. ⁹ Christ is written upon his heart. Meanwhile, there is a lawful use of the law (1 Tim. 1:8, 9), for it is not dead or nailed to the cross, though the Mosaic Covenant is annulled (2 Cor. 3:11).

CHRIST IS NOT THE FULFILLING OF THE LAW

The idea that “end” (*telos*) means fulfilling -- fulfilling the law for righteousness to be transferred to the believer -- is part of the Covenantist notion that Christ’s righteous law-keeping is imputed to the believer, and that that imputation answers to being made the righteousness of God. ¹⁰ No doubt, Christ fulfilled the law, and had He not been righteous, His sacrifice on the cross would be of no value, but the idea that some quantum of Christ’s righteous law-keeping is transferred to us, or imputed to us, is not supported by this Scripture. The law is neither for the Christian’s positional righteousness nor for his practical sanctification, nor is it the Christian’s rule of life. It is either Christ or the law for righteousness, not the joining of the two as Covenantists do.

The idea that “end” means fulfilling may be accompanied by reference to Gal. 3:24, as if what is meant there is that the law was a tutor to bring persons to Christ. It means no such thing. Let us look at Gal. 3:23-26:

But before faith came, we were guarded under law, shut up to faith [which was] about to be revealed. So that the law has been our tutor up to ¹¹ Christ, that we might be justified on the principle of faith. But, faith having come, we are no longer under a tutor; for ye are all God’s sons by faith in Christ Jesus.

9. That is why Covenantists who put the believer under the law as the rule of life, have to transmute the seventh-day Sabbath in, to a first-day-of-the-week Sabbath. Nine commandments will not, of course, do; so to have the ten, spiritual alchemy is enlisted to accomplish this transmutation.

10. The righteousness of God is God’s righteousness, not Christ’s righteous law-keeping. Why do we even have to say that, it being so obvious? It is what God is in Himself, and speaks of His absolute consistency in all that He does with what He is in Himself as light and as love -- His nature. Another wrote:

The righteousness of God is in Christ -- Christ the end of law for righteousness to every believer. This verse gives the subject round which turn all the developments of the chapter. Christ is the object of faith and the end of law. For though Christ was in view in the law, these words mean rather that He was its accomplishment so that law ends in Him. He closes the ancient order of things. The whole principle of the first Adam, namely, the principle of the responsibility of man before the righteousness of God, dies in Christ. But in Him also everything recommences on a new footing. Christ is Himself God’s righteousness -- righteousness which becomes the portion of the believer, and which sets him before God in a position of acceptance. It is in Jesus Christ that we pass from the first state to the second, from the responsibility that has failed to real righteousness (*The Bible Treasury* 2:23).

11. {‘Up to’ or ‘until’ is discussed by W. Kelly in *The Bible Treasury* 19:380, who understands it the same way.}

Briefly, the meaning of the passage is this:

Now before faith came (that is, christian faith, as the principle of relationship with God, before the existence of the positive objects of faith in the Person, the work, and the glory of Christ as man, had become the means of establishing the faith of the gospel), the Jews were kept under the law, shut up with a view to the enjoyment of this privilege which was to come. Thus the law had been to the Jews as a child’s conductor up to Christ, in order that they might be justified on the principle of faith. Meanwhile they were not without restraint; they were kept apart from the nations, not less guilty than they, but kept separate for a justification, the necessity of which was made more evident by the law which they did not fulfil, but which demanded righteousness from man; thus showing that God required this righteousness. But when once faith had come, those until then subject to the law were no longer under the tutelage of this law, which only bound them until faith was come. For this faith, placing man immediately in the presence of God, and making the believer a son of the Father of glory, left no more place for the guidance of the tutor employed during the nonage of one who was now set free and in direct relationship with the Father. ¹²

It is a false view of the Christian and the law that led to the faulty translation and notion that the function of the law is to bring men to Christ.

SUMMARY OF THE CHRISTIAN POSITION

It would be well to have a positive summary of the position of the Christian before us from J. N. Darby:

In the Old Testament the veil of the tabernacle was not yet rent, and God was not yet fully revealed. For this reason the standard was not so severe, so high; thus divorce was permitted if the wife did not please her husband; other things, likewise, were allowed which are not allowed in Christianity. But there is another difference, The opposition of the flesh to the Spirit was not known before the death of Christ as it has been known since. A man could say, ‘This is forbidden,’ and yet know that his heart desired it, but he could not say, ‘This comes from the flesh, and not from the Spirit; it is wrong, I cannot do it.’ Thus in this very case the Lord says, when He forbids swearing, “But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these *cometh from* the evil one,” or “of evil.” So it is swearing from the evil, the levity of the heart, not swearing before a magistrate who is ordained by the authority of God, which is forbidden. If I am in Christ, the life of Christ is the only and perfect rule of my life.

The whole truth of the gospel depends upon the distinction which is pointed out in these words [John 1:17] The law requires from man what

12. J. N. Darby, *Synopsis, in loco*.

man ought to be, in order to be righteous before God. The Lord Jesus Christ is and has done all that was needed to save a sinner. The law was not given, it did not come by Him. He owned all its authority; He fulfilled it morally in His life; as to its typical meaning, for example the sacrifices, the priestly office, and in many other points, it has been fulfilled in what He has done, or in what He is now doing, or even in what He will do in time to come. But the grace that saves and quickens, and the truth that gives light and makes all things seen as they are, came by Jesus Christ. The law can neither save nor quicken; it cannot take away sins; it can impute them and it brings a curse, but Christ has been made a curse for us, and grace flows freely according to the righteousness of God: we share in this righteousness; we are made the righteousness of God in Him. "Christ is the end of the law for righteousness to every one that believeth." We are "set free from the law, being dead to that in which we were held" {Rom. 7:6}. The authority of the law is not weakened, but we have died in the death of Christ, and the law has dominion over a man as long as he is alive {Rom. 7:1}. But we are dead and the law cannot apply to a dead man: we have been crucified with Christ. The death of Christ confirms the law as nothing else does since it announces its curse, but we believers are set free from the law because we have died with Christ; we are dead to sin as to the law and alive to God through Jesus Christ our Lord. Grace and truth have in no way come by the law, but by Jesus Christ the Son of God. The law was not annulled by His coming, but fulfilled: we are not under law but under grace {Rom. 6:14}. We do not sin {as viewed "in Christ"} because we have died with Christ; we have died to sin, to the law, by the body of Christ. This is true liberty, being made free from sin that we may live unto God in the new life which we have received from Christ, strengthened by the power of the Holy Ghost, Christ being the only object of our life.

The absolutely perfect and living rule is the life of the Lord Jesus Christ {that is in us}. In Him all written rules are united in one solitary living example; but the written rule which ought to govern our whole life is the New Testament. The Old Testament gives the most precious light, and illuminates the path of Christians by the light of divine faith working in hearts; still, before the rending of the veil, it could not be said, "The true light now shineth" {1 John 2:8} save in the life of Jesus Christ: He was the light of the world {John 1:9}. For this reason when the Holy Ghost gives as examples of walking in the path of faith, the faithful of the Old Testament, He adds, "Looking unto Jesus the author and finisher of faith" {Heb. 12:2}. The faithful have, each for himself, gone over a little bit of the path of faith: Jesus is the beginner and completer of this path. But whatever be the light that shines in the Old Testament, it is a precious light, and it can, through the faith which is in Christ Jesus, make us wise unto salvation. The precepts of the New Testament furnish a clear, perfect rule adapted to the Christian such as the Old could not do. Christ having

suffered with a patience that was perfect, we have learned to walk in the same spirit;

If doing good and suffering, ye shall bear it, this is acceptable with God, for to this have ye been called {1 Pet. 2:20, 21}.

Let the same mind be in you which was also in Christ Jesus {Phil. 2:5}.

He humbled Himself. We are called to walk worthy of the Lord so as to please Him in everything. We must know the Lord in order to walk thus -- "worthy of God who hath called you to his kingdom and glory" {1 Thess. 2:12}. This absolutely clear and perfect light is found in the New Testament alone; but the Old, if we have learned to distinguish between the dispensation under which the saints lived in those times, furnishes very fine examples of faith, of obedience, of subjection to the will of God, of constancy in His paths. Happy is he who keeps by His side to learn how one ought to walk, and who understands the riches that are in Christ, the beauty of His ways, to enjoy communion with Him, pleasing Him every day more and more.¹³

A Collection of Thoughts Distance - Nearness - Etc.

In John 3 we read, "We speak that we do know, and testify that we have seen"; but it is Christ who is speaking there who says

No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

It was Christ telling them heavenly things, and that a man must be born again, or else he could not have them. The point was that man, as a man, was gone and done with, and Christ had brought in what was heavenly. The "lifting up" was the cross, not the ascension.

We have heard out of the law, they said,

that Christ abideth for ever, and how sayest thou, the Son of man must be lifted up? Who is this Son of man? (John 12:34).

And in John 8:28,

When ye have lifted up the Son of man.

Clearly it is Christ rejected from the earth, and not yet in heaven. But a Christ rejected from the earth is a total breach between God and this world. It was alone between God and Christ. The whole question of sin was settled when Christ was

13. *Letters of J. N. Darby* 2: 107-109.

lifted up from the earth before He went to heaven. Everything in this world was shut out; even the disciples were shut out. He said to them “ye cannot follow me” now; and then God is glorified as the consequence of the cross. We have it in the tabernacle; when a man went into the court, he met the altar first. The first thing we meet is the cross. Christ was lifted up in view of the world; but He is neither on earth nor in heaven, and the grand question is, when man turns Christ out of the world, can He do such a work that God can take Him to heaven? “I will draw all men unto me”¹⁴ is in contrast with the Jews who rejected Christ. He will draw all men unto Himself. In John 3 it is not merely that man is a sinner, but

we speak that we do know and testify that we have seen, and ye receive not our witness. If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?

He brings down heavenly things which no one receives at all; and so in the next chapter He goes to Samaria, and grace comes out in God giving from Himself without expecting anything of man.

God giveth not the Spirit by measure

is there spoken of the Lord. I believe it is an abstract principle that the Holy Ghost comes, and is not a mere influence of which you may have more or less.

Collected Writings of J. N. Darby 26:268

But now in Christ I get the end of man’s history. I read:

Now once in the end of the world¹⁴ hath he appeared to put away sin by the sacrifice of himself.

Why does He say that when the end is not come yet? It is because ***the breach is total*** {emphasis added} at the cross between God and the world; as to the full history of man’s probation the end *is* come; it was the end before God when once man had rejected God’s own Son.

Collected Writings of J. N. Darby 32:365

The doctrine of the non-eternity of punishment is a thrust of Satan’s against the Son of God. If he can make out that the punishment of sin is a thing that can wear itself out -- a finite thing -- then the work that has met it is a finite work, and the person who wrought the work is a finite person. But an eternity of misery can never measure the extent of the work of Christ on the cross, or bridge the distance that lies between the lowest hell due to my sin and the throne of God, where He has seated Him who now measures my nearness to Himself, even as He measured my distance when on the cross (H. H. M.).

Food for the Flock 1:154

14. {It was the end of the ages; i.e., the end of the ages of trial of the first man to show that he was not recoverable from the fall.}

God was in Christ reconciling the world to himself, not imputing their trespasses unto them;

but He was wholly rejected, “despised and rejected of men.” When He came, there was no man; when He called, there was *none* to answer.

He spake that he knew, and testified that he had seen; and no man received his testimony.

But God has reconciled us to Himself by the death of His Son. The condition of man as a sinner is not merely now his fall in Adam, so that he fled from God, and that God had driven him out; but that when in the person of Christ God came into this world, ruined and fallen as it was, into which man had sunk when driven out, and was embellishing under Satan’s power as well as he could, far from God; -- when He came as man, overcoming Satan’s wiles, delivering from Satan’s power, having bound the strong man in the temptation, and then spoiling his goods, bearing man’s sorrows and carrying their infirmities; -- when God was in this world of woe, man, as far as he could, turned *Him* out, only, blessed be His name! to destroy the power of Satan in death itself,

put away sin by the sacrifice of himself,

and reveal the perfect love of God, and enter as a redeemer and as a new risen man into the presence of God, not back into an earthly paradise, as a man ignorant of good and evil, but into a heavenly one in glory, into His Father’s house itself, where He is gone to prepare a place for us; that there, in the sweetest and best of nearnesses, He may be the first-born among many brethren, for He is gone to

his Father and our Father, his God and our God,

to have us as His bride and His body with Himself -- His brethren, as personally before the Father, His bride, yea His body, in our nearness to Himself.

Collected Writings of J. N. Darby 15:269

Clinging to?

The world could not understand Christ; but He knew the world thoroughly. He was ever mixing with everybody, but always *Himself*, and never of the world; and we are by rights as much strangers in it as He was. Flesh, and Satan; and the world always go together; but he was ever drawing round Him everything that was of God, and judging all that was not. If you were a great man you would get a good place in an inn, if you were a little man you would get a little place; but He got *no place at all*. Have your souls got the thorough conviction that you have none either? and that all that you have got to do in it is to *overcome*.

Even if we do not cling to the world, how it clings to us! If Christ had His place it could not. If it were last night that the Lord Jesus had been put to death by the world, would any of us be hail fellows well met with it? What matters it whether it was last night or 1800 years ago? Some are insisting on belonging to this world and to Christ too. I say you are wonderful people if you can. Christ

could not. All I do is to get through it as earnestly and as fast as ever I can. (JND)

Food for the Flock 1:301.

The purpose of the Serpent in the garden was to withdraw Eve from the condition in which the Lord God had put her. She was to sacrifice that, and get advancement from him. She consented; and at once as a “chaste virgin” she was ruined.

The church, like the Eve of Gen., should be what the hand of God has made her. The cross has brought her nigh to God, but estranged her from the world. And when the principles of the world propose to cultivate and advance the church, and such proposal is listened to, we see again, what of old we saw in Gen. 3, the mystic Eve has lost her virgin purity.¹

The Serpent would fain give man a garden again. And a happier garden it shall be than God once gave him. He shall have *every* tree in it. The world shall be a wise world, a religious world, a cultivated world, a delightful place, and still advancing. The man of benevolence, the man of morals, the religious and the intellectual man, the man of refined pleasures, all will find their home in it. And this shall be the world’s oneness. And all who desire their fellow-creatures’ happiness, and the common rest, after so many centuries of confusion and trouble, will surely not refuse to join this honorable and happy confederacy.

Nothing will withstand all this but “the love of the truth” -- nothing but faith in that word which gathers a sinner to Jesus and His blood, and the hopes of a poor world-wearied believer to Jesus and his kingdom. Come what may to you, beloved, though it be moral or refined or religious in its bearing, it is “unrighteousness,” if it be not of “the truth” (2 Thess. 2) [J. G. B.]

Food for the Flock 1:96.

“Lord, What Wouldst Thou Have Me to Do?”

“Lust” is the stretching forth the hand to take something for *self*. If God say, Take, it is no lust to take. But, if the very crown prepared by God for you were there, and you took it unbidden by Him, it would be lust. God has sheltered us in Christ; “walk in the spirit,” then, “and you shall not fulfil the lust of the flesh.” Lust is the very essence of the world. “Lo, I come to do *thy* will,” was Christ’s, way. Wherever there is a “Thus saith the Lord,” though it be even going to the stake, you will find a joy, a calmness, which you will never find in stolen waters taken for yourself. A path utterly unblameable may be pursued, and yet God may say, I did not put you there; and this comes in to interfere with the sustainment of quiet peace in the heart. Is it with me, “Lord, what wouldst thou have me to do?” “Lo I come to do thy will?” recognizing obedience to God as the one great thing

1. {He is speaking of spiritual matters.}

[G. V. W.].

Food for the Flock 4:18.

Christians are continually asking what they may do, and what they may not do; but if you and I get the sense of what it is to be one with that Christ at God’s right hand it is perfectly simple. I am just to walk down here as Christ walked. Oh! but the world would hinder me. No; the power of Christ has cleared everything away; to faith every single difficulty has gone, in the resurrection of Christ. Our hearts too easily accept difficulties, and suit themselves to a low standard of walk; but He shows me that I am one with Him, and that the thoughts and desires of the Head are to give character to me, His member, down here [J. B.].

Food for the Flock 4:15.

“He that hath my commandments and keepeth them, he it is that loveth me.” Many Christians have not His commandments: Why? Because they have something else. If they were walking like Christ they would have the ear opened, and have the communication of His mind and wish. But it is attentiveness of heart that gets this; where there is this, Christ is faithful to show what He wishes, and if we are walking in relationship with Him we shall know it. The spirit that wants His will listens for it; but I must want that first of all, and *only* that, if I would please Him [J. N. D.].

Food for the Flock 4:134.

Scripture says this is night, this season between Christ’s rejection and His coming again. When He returns it will be all blessed and bright; but till then His people are here with widowed hearts, though one with Him at God’s right hand, having fellowship and communion with Him there, and getting power from on high. And this power enables me to sink the old thing -- to reckon dead that which wants position, and influence, and place here. The very fact that we should be fretting for such things is a sign of the working of the old man that belongs to earth and to such things. But I have power to walk in conscious deliverance from the man that has his heart set on this scene [J. B.].

Food for the Flock 5:210.

“Then Jacob said, Put away the strange gods.” Bethel {meaning “house of God”} was filling the gaze of his soul, commanding the powers of his heart, and he says everything must be suitable to that. The hindrances are discovered.

It is sometimes said, “What are the hindrances? How am I to know them?”

If you set out to be for God, you will soon find out what they are. When the soul has Bethel before it, it seeks to answer it, and every thing that is unsuited to it must go. *Do not tell me things will drop off like autumn leaves. They must be “put away”* {emphasis added} [W. T. T.].

Food for the Flock 5:33.

*An Affirmation of
the Divine-Human Personality
of the Person of Christ;*

*His Human "I" and Human Will,
With a Note on His Impeccability*

**Second Edition
Revised and Augmented**

Roy A. Huebner

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