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New Book Announcement

PTP is pleased to announce the book, *Elements of Dispensational Truth*, Vol. 2. This is a large 8 ½ x 11 inch book, quality hard-bound, 404 pages, double columns, with three color charts besides black and white charts. It has a large Scripture and Subject index.

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Due to lack of space, the next article in the series on propitiation and substitution must be deferred to the next issue of *Thy Precepts*, if the Lord will.

Elements of Dispensational Truth

Chapter 7.8

The New Jerusalem: A Review of a Paper so Entitled in the July and August Numbers of the "Golden Lamp"¹

(Continued)

THE DETAILS SHOWING THAT THE CITY IS THE CHURCH

What Was John Shown? But let us look at the details presented to us. John is summoned to behold the Bride, the Lamb's wife. Now this is not the first mention of her in what I conceive to be the order of the prophecy. She has been already introduced as such in Rev. 19, in the day of her public espousal in glory. And this our author fully recognizes. The wife who had made herself ready in ch. 19, "the Lamb's wife, so loved, betrothed, and married, we see in her eternal home" in ch. 21. This is important. We may turn to Rev. 19 (unnoticed in the paper save in this cursory way), for if the bride of the Lamb be Israel in Rev. 21, it must be Israel in Rev. 19. Now I maintain that the terms of the description in the latter preclude the possibility of it. Let me ask, is the scene heavenly or earthly? Verse 1 settles it.

After these things I heard a great voice of much people in heaven.

It is heavenly -- not the new heavens and the new earth, where all is eternal -- but heaven, in contrast with the earth that had just been the scene of the judgment of the great corrupting whore, whose smoke rose up for ever and ever. Heaven is the scene of the joy and worship that attends the marriage of the Lamb, before it opens in verse 11 to give Him forth in the last stroke of judgment that puts Him in possession of the kingdom. Who is owned as the

1. {The paper being reviewed is signed G. F. T. {Trench?} and appeared in *The Golden Lamp* for 1873, a periodical edited by William Yapp, of Open Brethren, until 1874. All bold-faced headings have been added to this article.}

wife that has made herself ready? The system of the paper makes it Israel in resurrection, saved, not as individuals, but as a nation (p. 189). I do not stop here to notice the extraordinary misapplication of Rom. 11. But the remnant of Judah had never yet looked on Him whom they had pierced, to say nothing of the ten tribes needed to make up all Israel as a nation, who are only brought in after Judah is first settled in peace with Messiah in the land. The heavenly glory of the nuptials settles in itself who is the subject of them.

It is the church thus publicly owned in suited heavenly glory, when judgment had first set aside on earth that which had falsely borne His name, and assumed her place. And she is owned according to the Lamb's delight in her. In Rev. 21 characteristics are added suited to the place she is called to take with Him in the kingdom, as well as of her own personal condition, which, being perfect in glory, is of course eternal. And so John saw

that city, the holy Jerusalem, descending out of heaven from God.

It is the church as the heavenly seat of the administration of the kingdom (Rev. 22:4), as Jerusalem is the earthly.

Such is, I submit, the only consistent interpretation of the symbol. Every figure is (still) "of Jewish and Old Testament cast and character"; but the question is, What is the thing thus figured? Now, let me ask my reader, if the church is destined for this place of rule and administration under Christ in the kingdom, what more expressive as a symbol than Jerusalem, the well-known seat of royalty and center of government on earth? -- a symbol, not of its highest relationship, and of that which is therefore nearest to our hearts (though it flows from them), but of its place and connection with Christ in the kingdom.

"Holy," as to its state, other distinctions follow: it "descends out of heaven," its source stamping its character, "from God." It might have been from God, and earthly. It might have been heavenly and angelic. It was neither. It descended out of heaven from God.²

And is set up -- settles in the new earth among the nations (p. 184,185).

Such is the writer's system. But where is there a trace of it in the passage? Does descending out of heaven involve settling on the earth? Take a parallel case in 1 Thess. 4:15, 16:

The Lord himself shall descend from heaven.

Must we adopt the conclusion (of current theology indeed) that He comes to the earth? We know that He does not; but, caught up with the dead in Christ first raised, together we meet the Lord in the air -- "a glorious apparition *in the clouds*" (if the writer likes), "as some have" -- not so strangely, after all --

2. Will it be believed that this reminds the writer (pp. 184, 185) of the truth that Israel's calling "was . . . not heavenly, like ours, but earthly, eternally earthly?" Could words describe anything more completely heavenly?

“imagined” (p. 219) -- even before the day of the millennial Jerusalem.

But we must proceed with the details. “Having the glory of God.” Wonderful privilege! Well may it arrest us, as we ask, to whom belongs this intimate connection with the divine glory? Has not divine grace made it already the Christian’s in hope? “We rejoice in hope of the glory of God” (Rom. 5:2). We “reckon that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed to us.” He has predestined us to be conformed to the image of His Son. The earnest expectation of the creature waits for our manifestation in His glorious image as the sons of God. But the church is set to be the display of it morally now as the epistle of Christ in the world (2 Cor. 3) and the power for this is given us in the last verse of the chapter. “Beholding the glory of the Lord, we are changed into the same image from glory to glory, even as by the Lord the Spirit.” The glory of God shines before us in the face of Jesus, and we gaze on it in peace, for every ray of it brings into our souls the sweet witness of the perfection of His work that has set us thus in presence of the glory, and as we gaze we become like Him.

But this will be found to come out further in the symbols before us.

The Light

And her light was like unto a stone most precious, even like a jasper stone, clear as crystal (Rev. 21:11).

The word for “light” is more fully “shining” (ὀύό ô ñ), only used before in the New Testament, in Phil. 2:16. “Her “shining” is like jasper. The force of this is at once seen by the only previous use of jasper in this book. He that sat upon the throne “was to look upon like a jasper and a sardine stone” (Rev. 4: 3), as the symbol of the glory of God. It is the same thing already beautifully expressed for faith, in 2 Cor. 4:6,

and hath shined in our hearts for the *shining forth* (ὀύόόμ í) of the knowledge of the glory of God in the face of Jesus Christ.

So again, in the passage before referred to, where the very word is found (Phil. 2:15), we are set to be the display of the glory in its moral characteristics in the world,

blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights (ὀύό ô ñão) in the world,

for this is just what Christ was. The only difference is that now we possess the treasure in an earthen vessel that too often obscures the manifestation of it.

But in the new Jerusalem the vessel is suited to the glory it contains, and there is the perfect shining of it, “like unto a stone most precious, even like a

jasper stone, clear as crystal.”³ Now all this is of no account with the writer, who says, as he passes over it,

the next feature that bears on this inquiry is the great high wall (p. 185).

The glory of God is not a feature of any significance {to the writer being reviewed}. Let the simple Christian judge who has no theory of interpretation to maintain.

The Wall. “And had a wall great and high” (Rev. 21:12). Let us see how this is treated:

There was ever in Israel one characteristic which distinguished its constitution from that of the church, namely, the wall of partition, by which its exclusive right to God’s presence and blessing was asserted against the nations round about.

Now, if we look at Eph. 2, where the middle wall of partition is spoken of, it is the symbol of the enmity between Israel and God, as much as between them and the nations --

even the law of commandments contained in ordinances:

so little is the writer’s account of it the truth. And this was abolished in the death of Christ. But it is well to note how easily the writer himself abandons his theory of the material. For it could not be seriously maintained that this is the ordinary purpose and meaning of the wall of a material city. It is its defense and security; nor otherwise does Rev. 21:27 consistently interpret it. The heavenly city is enclosed and shut in thus against all that is unsuited to the glory of God, of which it is the dwelling-place. And the suited material of the building of the wall of it was jasper (ver. 18), that which symbolized the glory. A “middle wall of partition” has, indeed, no place in the constitution of the church. But is there nothing that answers to the wall of the heavenly city, in the responsibility of the church as the house of God on earth to maintain the holiness and truth that alone consists with His presence? And if it is just in the breaking down of this that it has utterly failed, how blessed to see that no thought of God shall fail of its full accomplishment! The glory of God will itself maintain what is suited to it and to His dwelling-place in the day of glory.

{The Precious Stones. Since the writer did not comment much about the precious stones, here are added some remarks by another:

“Her light was like unto a stone most precious, even like a jasper stone, clear as crystal.” When speaking of the displayed glory of God, as man can see it, it is said to be like “a jasper and a sardine stone,” Rev. 4:3. So the light of this city is “like a jasper stone clear as crystal.” It is a divine glory which clothes it. Scripture give us an understanding of what these figures mean, if, taught of

3. {Some profitable, general remarks concerning precious stones are found in J. N. Darby *Collected Writings* 8:304, 305.

God's Spirit, we are at the pains to compare its statements. These precious stones give us not the simple brightness of colorless light, God is this; for if I look at God, at what He is essentially, He is light. "God is light." But if He shows Himself through the tears and sorrows of this life, then I get the rainbow. The light is broken into divers rays, as shining through a prism. So in these precious stones we get, not the essential glory of God as light, but the light broken up as it were, in various mediate beauties; we get the unfoldings of the various ways and dealings of God with His creatures. We see these stones in creation, then in grace, and then in glory. . . In Ezek. 28 in the lamentation over the king of Tyrus, we find them denoting the perfection of created beauty "Thou sealest the sum, full of wisdom, and perfect in beauty." The sum of beauty was the creature display of this perfection; the light bringing out these bright colors in the creature. Every precious stone was his covering. He was the brightest in creation; but when he looked at it as his own, and not as created perfection put upon him, then his heart was lifted up because of his beauty and his wisdom corrupted by reason of his brightness, and he fell. In Ex. 28 we see these stones brought out as the sum of beauty in the way of grace. They were in the breastplate of the High Priest, and joined to the ephod, so that when he went into the holy place he bore the names of the children of Israel. It was for a memorial before the Lord continually. So Christ bears our names in his heart, ever living to make intercession. Then in the 30th verse the Urim and the Thummim are placed in this breastplate of judgment -- light and perfection. Aaron bore the names of the children of Israel on his heart as an accepted people before the Lord. "And Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually"; that is, he maintains them in communion in spite of failure. He first bore the names on his heart in the stones on the breastplate, so that when God looked out to bless He saw their names continually. And then there was the intercession to maintain the communion of a failing people with the unfailing light. Thus Israel is seen in perfectness in the presence of God in grace. So now when God looks out in divine favor it is on Christ Himself. The children's names are all engraven on His heart, their judgment borne in the details of their ways, as regards the government of God, and displayed in their beauty to get the answers of light and perfection; for such was the Urim and Thummim. Here again we see these precious stones in glory all centered in this glorious city, the brightness not maintained by effort or exercise of power, but settled, not a part of the glory merely, but "the foundations of the wall of the city garnished with all manner of precious stones," every grace shining out in unchanging beauty. The wall of jasper showing how divine, the gold how righteous, its transparency how holy and pure, and these stones the varied perfection of all communicated grace and beauty, and all is centered in "the Bride, the Lamb's wife."⁴

The Twelve ⁵ Angels, the Tribes' Names, and the Gates. But what of the angels at the gates (ver. 12)? The paper is silent, for, according to the

4. *The Present Testimony* 8: 324, 327, 328.

5. {The number twelve in Scripture is connected with governmental administration. The New Jerusalem, as viewed in Rev. 21:9-22:5, is characterized by this governmental number. It is the church viewed in connection with the millennial reign of Christ, as the heavenly seat of government.}

system of it, it would be hard to account for their place. But “to angels hath he not put in subjection the world to come *whereof we speak*”; and this is just the subject before us. To whom, then? Now this is given us in the names of the twelve tribes of Israel written on the gates of the city. For it is not denied that every figure is still of Jewish and Old Testament cast and character, and that the cast of this is taken from Ezekiel’s prediction of Jerusalem on the earth. But here it is an expressive symbol of what is deeper. The gate is the place where rule is administered in the East. The order of government on earth was ever connected with Israel and its twelve tribes, as the center of it. But now that which is thus its fitting symbol is found connected with the heavenly city, in the names of the tribes inscribed on the gates. To us, the heavenly saints, the church, under Christ, is entrusted the judicial administration of “the world {the age} to come.” “Do ye not know that the saints shall judge the world?” (1 Cor. 6:2).

He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron . . . even as I received of my Father (Rev. 2:26, 27).

I saw thrones, and they sat upon them, and judgment was given unto them (Rev. 20: 4).

{The writer being reviewed said}:

All doubt as to its being the special home of Israel must now be removed, for not only the nation, but its tribes, are all found there, each with its own special portion (p. 186).

Where is there anything of this in the passage? There is not a word of the *nation*, nor of the *special portion* of the tribes. There are the names of the tribes, but that is all; fulfilling a most leading part, as we have seen, in the symbolic representation of the church’s ascertained place in the kingdom. It is its polity that is described in its special millennial place. . . .

The Twelve Apostles. In full consistency is the connection of the twelve apostles with the foundations.

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

Certainly they were not the foundations of the relationship in which Israel has stood, or will stand, with God. That they were to have a special place of privilege in the administration of the kingdom we know from Matt. 19:28.

Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. ⁶

6. {The wall has in it the twelve gates, with the names of the twelve tribes, and has twelve foundations on which are the names of the Apostles of the Lamb. All of this has to do with governmental administration during the millennium. In Scripture, the gate is the place of judgment. Matt. 19:28

Yet was the church, as the habitation of God, builded upon the foundation of the apostles and prophets. Their promised place in the kingdom would not in any way interfere with their being of the body of Christ when it was formed at Pentecost, for the church was also to have intimate connection with the kingdom, as we have seen. Yet to Paul was as specially assigned the revelation of that higher heavenly relationship, but in nowise shutting him out of part in the earthly. (See 1 Cor. 4:8.) Thus all is consistent. Divine distinctions and order were to be observed as fully in the introduction of the twelve here as in the omission of Paul. To be of the body of Christ was much beyond any special place of rule in the kingdom reserved for any, but such was not here the subject. I have said so much, because the paper says,

Paul &c, saw no place found for them in the new Jerusalem.

But the church did not cease to be the body of Christ and the tabernacle of God, because it was also to be the Lamb's wife and the new Jerusalem. I would note here that, in page 186, Matt. 19:28 is quoted for the system of the paper, which is that Rev. 21, 22 is the eternal state. But is "the regeneration" equal in force to "the new heavens and the new earth"? And does the Son of man sit in the throne of His glory eternally? 1 Cor. 15 tells us expressly that He delivers up the kingdom to God.

The Gates Are Twelve Pearls. But other points demand our attention.

The twelve gates were twelve pearls, every several gate was of one pearl.

That which first meets the eye as a walled city is approached in its gate. Thus at every approach there shines out amid the surrounding wall of the divine glory the pearl -- the chosen symbol of what the church was to Christ, of His own special delight in it as He saw it in eternity, into His own thoughts about it -- "who, when he had found one pearl of great price, went and sold all that he had, and bought it." Every several gate showed out this. ⁷

6. (...continued)

denotes a special place for the twelve apostles in connection with judgment. Israel on earth will be the center of the governmental administration executed on earth. But the church is associated with Christ in His reign. She reigns with Him. Here, it is brought together in symbols. The city is a view of the church in governmental administration, in which the twelve apostles have their special place, the governmental administration proceeding forth from the gates (in the wall, upon the twelve foundations) to Israel on earth (the twelve tribes whose names are on the gates) and with angelic instruments of God's providence, for there are angelic attendants at the gates.}

7. {"And the twelve gates were twelve pearls, every several gate was of one pearl." It was in Christ's heart to seek a goodly pearl. It was upon that His heart was set; and "when He had found one pearl of great price, He sold all that He had and bought it." He was not merely seeking a treasure, but He was seeking a goodly pearl; and He knew what was tasteful and comely. All the grace of the church was what the heart of Christ was set upon, as that which was perfectly fair and beautiful. Now every gate was this, "every several gate was of one pearl." On the very outside the comeliness and beauty of this city was to be seen. The character of Christ stood at the very entrance. Not only was there righteousness and true holiness within, but on the outside there was all that was lovely and comely; so that the very angels who entered not in, could stand at the gate, and even there see the loveliness

The City. "And the city was pure gold, like unto clear glass." The gold of divine righteousness, the glass of transparent purity, are but the symbols in glory of what the new man is already created in,

which *after God* is created in righteousness and holiness of truth (Eph. 4:24).⁸

The Street. "And the street of the city" was of the same material (v. 21). What rest it will be to walk where there is nothing ever again to defile! In danger of defilement now at every step, there the very streets {"street," singular, Rev. 21:21; 22:2} we walk on will answer perfectly to what we are, and both to what God is.

{Here, the words of another are added:

"And the street of the city was of pure gold, as it were transparent glass." This confirms us as to the import of the Lord's words to His disciples in John 13. When speaking of His finished work for them, He says, "He that is washed needeth not save to wash his feet, but is clean every whit"; that is, he has been cleansed once for all. But his feet become defiled in walking through the world, and therefore need washing again and again for service. This is not an excuse for failure, although the Lord takes occasion from it to display His rich provision for meeting our daily need. We have the same figure in the case of the priests who served in the tabernacle. Their bodies were washed once for all at their consecration, and this was never repeated; but every time they went into the tabernacle they washed their hands and their feet. "He that is washed needeth not save to wash his feet." Mark His love. Not content with serving down here even unto death "to wash us from our sins in His own blood," He girds Himself to serve even in heaven, that we may continue in communion. "Christ also

7. (...continued)

which God had put upon it. So even here below the character of Christ ought to be manifested to every beholder. Even the stranger should be able to discern it, the saints being "the epistle of Christ, known and read of all men" (The Present Testimony 8:328).}

8. {"And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass." The measure and character of this city is not after the thoughts of man. Man said, "Let us build a city and a tower, and make us a name. And they had brick for stone, and slime for mortar." But God is the builder of this city, and it carries the divine glory. There is no slime or bitumen here: the building of the wall of it was of jasper." "And the city was of pure gold, like unto clear glass," transparent in purity. Gold is an emblem of divine righteousness; and the "clear glass" reminds us of the brazen sea in Solomon's temple, set for the priests to wash their hands and feet in when they went in to serve. But there is no need for that here. There is nothing to defile here. Here it is solid purity, standing out in all its clearness. In the fifteenth chapter we get the sea of glass "mingled with fire," because connected with tribulation.

In the fourth of Ephesians Paul speaks, without symbol, of "the new man, created after God in righteousness and true holiness." So, likewise, this city is the display of this work of God in man; just what it was fitting it should be. It is not man's righteousness, nor man's innocence; neither will do: but it is divine righteousness and divine holiness. Holiness is separation from evil; innocence, ignorance of evil. We do not say that God is innocent, but that God is holy; because He hates all the evil He knows, and delights in the good. And God's new creation, perfected after His image, delights in what is good, and hates all that is evil. God has produced this by His own power. The city is pure as gold, transparent as glass. Well may we exclaim, O the depth and the wealth of the divine righteousness and holiness! (The Present Testimony 8:326, 327.)

loved the church, and gave Himself for it, that He might sanctify and cleanse it by the washing of water through the word." Thus we have the written word in its application to the daily details of life. So to Peter the Lord said, "If I wash thee not thou hast no part with me." If we are to have part with Him, we are to be as clean as He can make us. And as we are to have part with Him, His grace now as then leads Him to gird Himself, and remove the defilement.

But in this golden city the very streets {"street," singular} are righteousness and true holiness. There I shall walk without being defiled; I shall walk upon holiness there. Walking in purity is with labor here. Even if we do keep ourselves from defilement here, we are wearied with the effort, and if we do not we are weary of ourselves. But oh! what a thought! I shall walk on streets {street} of pure gold there! What rest it gives to the heart and conscience, to think of walking and not needing to toil to keep myself from defilement, not needing to watch lest my garments become spotted with the world! Whilst here, because of the world, the flesh, and the devil, we have always to watch and pray. What! always? Yes, always. Whilst in this defiled place, we must have our loins well girded and our affections tightly tucked up, for if we let them flow, they will certainly get into the mire. But when He comes, He will ungird us, and make us sit down at ease, and He will gird Himself and come forth and serve us. What a relief to the heart to think that I may let out all my affections and meet nothing but God! that the more I let them flow the more I shall be enlarged to take in my fill of blessedness! This ought to be our aim now⁹ }

The Temple. And I saw no temple therein, "for the Lord God Almighty and the Lamb are the temple ¹⁰ of it." True to the characteristic privileges of the Christian, as is every detail, all that marked the distance of Israel's relationships is unknown. The millennial Jerusalem on earth will have its temple, but not so the heavenly city. The unveiled presence of God is there, where we have been brought even now by faith.

{Another wrote:

"And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." Here the difference of worship is marked. How strange to a Jew, there is no temple needed here! God had said He would dwell in the thick darkness, and when the glory filled the house the priests could not minister And, moreover, that which shut the glory in, shut man out. For in Jerusalem God had shut Himself up to be revered; therefore He must shut man out. The natural consequence of even a partial display of the glory is to add that which should keep aloof from familiarity. In the temple He surrounded Himself with majesty which made men feel how great He was, but this hid Himself. But there is no temple here, for "the Lord God Almighty, and the Lamb are the temple of it." Here, it is not that which hides God, whilst surrounding Him with majesty nor that which shuts us out, but God surrounds us with Himself, while He perfectly reveals Himself. His own glory, and that revealed is His temple, and there "man speaks of His honor." Blessed thought it is, God and the Lamb are the temple,

9. *The Present Testimony* 8:328-330.

10. {The word "temple" does not mean the outer courts of the temple, but rather the inner shrine.}

and there we worship.

The Lord give us, only to enter more fully into His wondrous Grace, and then it will be easy for us to understand how this wondrous glory can all be ours. When we know ourselves to be nothing, and yet are able to say He has loved me, we shall not wonder that God should do all this for us, seeing He has loved us so. The Holy Ghost always reasons downwards from what God is, to what He cannot but do, because He is God. Man, on the contrary reasons from what man is, to what God may possibly do for him, according to what he is himself; and so argues all wrong. The Holy Ghost reasons thus, "He that spared not His own Son, but delivered Him up freely to the death for us all, how shall He not with Him also freely give us all things." I learn from this to expect great things, and I cannot expect too highly if God is to be glorified in it. For if Christ is to be glorified in His Saints, and admired in all them that believe, what will not God do to display the glory of His Son.

Shall I be thinking about the worshiper; although thus glorified and adorned, when I see Him who is worshiped? No, I shall be occupied with Him who has brought me there. The present practical result ought to be that our hearts should be adoring the riches and the wonders of His grace, as David (1 Chron. 17) when he sat before the Lord. "Who am I, O Lord God, and what is mine house that thou hast brought me hitherto!" Oh! to get our souls more filled with what He is, as David rested even in his knowledge of it, and agued from it (vv. 26 and 27). We have often spoken of the prodigal son who disappears, as it were, when he reached His Father's house. It is the Father then who fills the whole scene.

In Rev. 21:22-24 we have two thoughts presented to us, worship and testimony. In the Golden City we get both, and the worship is direct and immediate, for there was "no temple therein." Before Christianity came in, there was no testimony to the world; but when grace had come in, and God had shown out what He was to sinners, then there was a testimony to carry the knowledge of it to the world. It was not so in the Jewish system. God had then a temple, but there was no testimony in the temple to call the Gentiles in. There was a temple for worship, a testimony among the people in whose midst he dwelt; but there was no testimony sent out to the Gentiles. God never manifested Himself, He was hid among the people He had formed around Him; even the High Priest went in with a cloud of incense "lest he die." But now that the Gospel has come in, it is the reverse of this. God, being known in love to those within, sends forth a testimony of His love to sinners without; whilst those within can worship in perfect peace. The moment Christ came, God was revealed to men; and the moment the veil was rent by the death of Christ, there was immediate and perfect access into the presence of God, and perfect love flowing out to the world. And, therefore, we find these two things here; no veil, and perfect access into the presence of God, and necessarily the testimony of the love that brought us there. There is no temple there, for the Lord God Almighty and the Lamb are the temple of it. And if those within would speak of the temple, it is of God Himself that they must speak.^{11}}

(To be continued, if the Lord will)

When the Hour Was Come

It is well when we are aware that it is comely and respectful to the Lord when we go to the meetings, especially when to remember Him, or for prayer, to be there when the hour is come. This is evidenced by being there a little before the hour. Notice that *the Lord was on time* in Luke 22:14. Apart from some legitimate reason for lateness, it is an insult offered to Him to drag ourselves in according to our convenience, slothfulness, and indifference to what is due Him.

I so distinctly recall one Lord's day morning about five minutes before the meeting began, some coming in, and there being a general noise of talking, that suddenly there came a rhythmic, metallic tap, tap, tap. After about 10 seconds of this, the room suddenly became quiet as the sound penetrated into everyone's brain, and the Lord's people hastened to their seats. There sat old brother John Begg with a quarter in his hand tapping on the metal rim of the seat in front of him until he saw the desired effect taking place. The silence was profound and delightful.

It also was obvious by his bodily posture in the meetings that there was deep respect for the Lord and the Word of God. And, we can all learn something from Neh. 8. Ed.

The New Covenant and the Church

Chapter 5

The Newell - Stanford Solution to the Non-existent Problem

Those who lack appreciation for the fact that there are blessings common to those who compose the church and to other saints, think that such an idea somehow compromises dispensational truth. What is their proposed solution to this alleged compromise?

L. S. Chafer affirmed that there are two new covenants, one for Israel and one for the church, but he did not say that the eternal covenant of Heb. 13:20 was the new covenant for the church:

There remains to be recognized a heavenly covenant for the heavenly people, which is also styled like the preceding one for Israel a "new covenant." It is made in the blood of Christ (cf. Mark 14:24) and continues in effect throughout this age (*Systematic Theology* 7:98).

The idea that the NT speaks of two new covenants is plain invention. Keep in mind that there was no *old* covenant for the church in order for this invented one to be a *new* covenant for the church. The true view is that common blessings do not compromise distinctive blessings; common blessings do not produce an associating of distinctive blessings; common blessings do not merge distinctive blessings.

W. R. Newell's view

HIS ADDITION TO L. S. CHAFER

What W. R. Newell added to LSC's view was the idea that the covenant for the church is the eternal covenant of Heb. 13:20. And while LSC did not elaborate on the subject of two new covenants, identifying the eternal covenant as the church's covenant has been more fully explained by W. R. Newell. However, I do not know if *he* confined this to the church only, since he referred to John 10:16 in connection with the words "the great shepherd of the sheep" in Heb.

13:20.¹ Since all saints (OT and NT) are sheep, ² Heb. 13:20 cannot apply only to the church. Here is W. R. Newell's description of the eternal covenant:

That is, in accordance with the terms of an agreement between the Father and the Son, which terms are seen to be a promise from the Father that if the Son would become "a little lower than the angels for the suffering of death," shedding His blood for us, the Father would bring Him again from among the dead. . . .

The Son came to earth, and became "obedient even unto death," and the Father indeed **brought Him again from among the dead. The eternal covenant** was kept . . .

We deplore the covenant-theology-type language, as if God is making a deal among divine persons. Next, W. R. Newell connects the eternal covenant solely with the church:

But -- there is yet an eternal covenant, detailed in Hebrews 13:20, in which and according to which Paul knows that all believers may be made perfect in every good work. This eternal covenant, in which the God of Peace and our Lord Jesus are the actors, and the sheep are the beneficiaries -- this covenant, I say, is the only covenant which believers, whether Hebrews or Gentiles, should keep in mind as already and eternally fulfilled in its conditions, and available to all.

Remember, God never made a covenant with the human race. They are not under any covenant.³ He made, as we have seen, a covenant with His Son, that if He would bear sin unto death, He would raise Him up. So, **The God of Peace brought (Him) again from the dead . . . in the blood of an eternal covenant.** If the word were *dia*, through, instead of *en*, in,⁴ it would mean that it was through the blood that God brought Christ **again from the dead.** He did not do that. Christ had committed no sin. The word is *en*, in -- in agreement with, in accordance with the terms of the covenant. This is the eternal covenant of which the Lord Jesus is said (9:15) to be the Mediator, and which is celebrated in the Lord's Supper, in view of His death, by those benefited forever thereby!

1. *Hebrews Verse by Verse*, Chicago: Moody, p. 460 (1947).

2. John 10:16 speaks of sheep of the Jewish fold and also of othersheep," which refers to at least us.

3. {Not so. "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 . . . which is between me and you and every living soul of all flesh . . . between God and every living soul of all flesh that is upon the earth . . ." (Gen. 9:12-17)}.

4. Alford well says, "The expression itself (in the blood of an eternal covenant), can hardly but be a reminiscence of Zech. 9:11: and if so, the import of the preposition here will be at least indicated by its import there. And there, it is, 'by virtue of (in the power of) the blood of the covenant' entered into with Thee. By virtue of that blood also He was raised up as The Great Shepherd, out of the dead, and to God's right hand."

{It is amazing that he cites Alford favorably in applying Zech. 9:11 to Heb. 13:20. Zech. 9:11 refers to Israel's new covenant. The prisoners refer to Zion's sons -- as the passage was addressed to the "daughter of Zion" (v. 9). Zech. 9:11 refersto the future deliverance of Israel and the blood of the new covenant. }

This was revealed to Paul: "The Lord Jesus in the night in which He was betrayed took bread . . . in like manner also the cup, after supper, saying, This cup is the new covenant in My blood: this do, as often as ye drink it, in remembrance of Me." And 2 Corinthians 3:6: (God) "Who made us sufficient as ministers of a new covenant; not of the letter, but of the spirit." Note also Luke 22:20: "And the cup in like manner after supper, saying, This cup is the new covenant in My blood, even that which is poured out for you." This is the covenant of Hebrews 13:20.⁵

It is not stated in Scripture that the eternal covenant:

- is between the Father and the Son;⁶
- had the condition "that if He would bear sin";
- has "certain terms";
- is an "agreement" of some sort;
- has had its conditions filled;
- has a "promise";
- has been kept;
- has "beneficiaries";

This is a covenant theology type of speech.

DO DIVINE PERSONS BIND ONE ANOTHER?

It might be thought from this Scripture that the Father and the Son entered into a covenant relationship. We need to keep in mind that God inhabits eternity (Isa. 57:15), and while condescending to speak to us, we must beware of erroneous reasoning regarding that. For example, when God says that 'My thoughts are not your thoughts,' we might reason that God *thinks*. The fact is that known to God are all His works from the beginning. Thinking is a process of arriving at conclusions -- it implies incomplete knowledge and possibility of mistake. So, strictly speaking, God does not *think*; He knows all.

. . . the word covenant is rather what God has condescended to assure man's heart by; but when Christ says, "Lo, I come to do thy will," He undertakes something, and the Father having given Him power over all flesh to give eternal life to those whom He has given to Him {John 17:2}, He accomplishes all, so as to present them according to the thoughts of the Father's love perfect to Him. All this ordering of wondrous divine counsels, Christ having undertaken all needed, and obtained by redemption, and given, as the Father has sent, the Holy Ghost to accomplish the rest in us, being, so to speak, undertaken by parties, if one may reverently so speak, has been called a covenant; and I apprehend the apostle speaks so alludingly when he says, "through the blood of the everlasting covenant." But in general, save as an allusion, covenant is an inferior idea to this taking up their own place in this glorious counsel of God by the Persons in the Trinity. I doubt that

5. *Op. Cit.*, pp. 461, 462.

6. The reader should bear in mind that all three divine Persons wrought in all that God did; and in particular, in raising Christ from the dead.
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scripture would speak of their covenanting among themselves, as if they had had to bind or assure one another. It is called for us an everlasting covenant, but this, though it embraces all this really, is rather the idea of God assuring man by its being an immutable, unchanging thing, secured to man by Christ's blood: not the Persons binding themselves among themselves. ⁷

CELEBRATING THE COVENANT?

Hopefully it was a slip to speak of the covenant being celebrated in the Lord's Supper, but I doubt it was a slip. Here is what Paul said:

For as often as ye shall eat this bread, and drink this cup, ye announce the Lord's death, until he come (1 Cor. 11:26).

The saints now have no covenant and they do not celebrate one. The loaf and the cup speak of Christ's body and blood:

So that whosoever shall eat the bread, or drink the cup of the Lord unworthily, shall be guilty in respect of the body and of the blood of the Lord (1 Cor. 11:27).

Note, then, that in the erroneous views the eternal covenant fills the place for the church that L. S. Chafer had given to his supposed new covenant for the church. That new covenant, says W. R. Newell, is the eternal covenant.

M. J. Stanford's View

His Solution to the Alleged Problem

Wherever the NT speaks of the new covenant, except in Heb. 8, M. J. Stanford, as W. R. Newell, says that those references mean the eternal covenant (Heb. 13:20), but adds that the eternal covenant has only the church in view and that the church is not under a covenant. It is a modification of LSC's idea and that of W. R. Newell. The eternal covenant is thus *the new covenant from which the church alone benefits, but the church is not under any covenant.*

WHAT TO DO?

In his paper, *The Great Trespass*, he wrote:

What to do? There is solid doctrinal evidence that Israel's New Covenant is exclusively hers. It seems evident that there is another New Covenant for the church -- which is necessary to keep the Church totally apart from Israel. And these leaders have found no clear scriptural doctrine to keep the church independent of Israel. Without that there is no true Dispensationalism!

While the Church has no covenant relationship with God, there is a New covenant of which she is the beneficiary. It is the Eternal Covenant between the Father and the Son (p. 7).

Note that he thinks that a covenant is needed for the church in order "to keep

7. *Letters of J. N. Darby* 3:272. www.presenttruthpublishers.com

the Church totally apart from Israel.” This is, of course, only assumption, bred of solving a non-existent problem, namely, that the idea that if Christians enjoy a spiritual blessing of the new covenant (Israel’s), that *associates* the church with Israel. Of course, it does not associate the church with Israel. Christians are one with the Mediator and necessarily have the spiritual blessing of the covenant of which He is the mediator. So, the gain he thinks results from the alleged eternal covenant for only the church is: that it maintains a complete separation between Israel’s new covenant and the church, which church is the beneficiary of another “new covenant” than Israel’s new covenant. For him, there are two new covenants in the NT, one for Israel and one for the church (called also the eternal covenant). But we shall presently see that he himself is unable to maintain the *complete separation* as he thinks it exists in his exposition -- speaking of this in the sense in which *he* uses such words.

DOES THE CHURCH’S RELATIONSHIP TO THE COVENANT ASSOCIATE IT WITH ISRAEL?

Let us consider his view of the church’s relationship to this new covenant from which it benefits:

While neither under it, nor part of it, the church is the primary beneficiary of the Everlasting Covenant . . . The Church has not come to the Covenant; she is in union of life with the Mediator of all covenants.⁸

The words “primary beneficiary” indicate that the church is not the only beneficiary. In order to account for the fact that Christians have, and Israel will have, the (common) blessing of forgiveness of sins, he is compelled to say that Israel will receive this “Church blessing” of the forgiveness of sins.⁹ Of course, he claims that his view does not associate the church with Israel. But if we adopt his own logic, we are forced to conclude that *he associates Israel with the church*. He actually connects Israel with a “Church blessing.” He writes:

Dispensationalism is trespassing upon the ground of Israel’s New Covenant
...¹⁰

Since he believes that Israel will receive the forgiveness of sins, which he says is a “Church blessing,” then in *his* dispensationalism, to use his manner of speaking, Israel is trespassing on the ground of “Church blessing.” *This is a “leak” in his “dispensational dike,”* to use his way of speaking.

Well, J. N. Darby believed that the church has not come under Israel’s new covenant and that we enjoy oneness of life with the Mediator of the

8. *The Two New Covenants*, p. 1, 2.

9. *Dispensational Delinquency* pp. 2, 3.

10. *The Great Trespass*, p. 1. www.presenttruthpublishers.com

covenant. Israel will have the Mediator also, though not oneness in life with Him. Similarly, M. J. Stanford believes that the eternal covenant is not made *with* the church but that we get the benefit of it.

Concerning the new covenant (there is really only one) JND wrote, "This covenant of the letter is made with Israel, not the church, but we get the benefit of it." But, claims the author, if we get the benefit of the spiritual blessings in Israel's new covenant, we are associated with Israel and that is a hole in the dispensational dike! And so to avoid that hole, we must plug it by equating the eternal covenant with the new covenant that a number of NT texts speak of. This equation is not a statement of Scripture, it is the result of the necessity imposed by his erroneous thinking. And what is the end result of all this? His system objects to an alleged association of the Church with Israel and ends with an association of Israel with the Church by claiming that Israel partakes of a church blessing. We believers and the future Israel enjoy the common blessing of the forgiveness of sins. So Israel, in his mind, enjoys a church blessing. His dispensationalism is causing Israel's new covenant to trespass on church blessing! That would be the result of the logic he uses. His solution to a non-existent problem results from refusing that Scripture shows that there are some blessings that all saints share; and some others since the cross until the end of the millennium.

The Eternal Covenant involves raising from the dead "the great Shepherd of the sheep" (Heb. 13:20) -- and W. R. Newell rightly connected this with John 10:16, which indicates that there were Jews under the law that were God's sheep. The raising of Christ in His character as "the great Shepherd of the sheep" shows this verse has an application (in some way) to all of God's sheep. So the Eternal Covenant is of the widest bearing and benefit, whatever particular benefits it may result in for the Church. If all of God's sheep benefit from the Eternal Covenant, OT sheep and also we Christians, does that associate us with Israel, and associate us with millennial Israel? -- so as to put "a hole in the dispensational dike"? Certainly not. As being one with the Mediator of Israel's new covenant, we share the spiritual blessing of that covenant, without being under that covenant. But that does not associate us with millennial Israel any more than that all of God's sheep benefiting from the Eternal Covenant associates us with Israel under the law. The idea that because we Christians enjoy the spiritual blessings of the new covenant, though not under it, is anti-dispensational -- is a bogeyman.

All of God's saints from Adam to the last one in the millennium are beneficiaries of the Eternal Covenant in some way.

M. J. Stanford Associates
Israel with the Church

Recall that the writer claims that if the Church, as he puts it, has the spiritual

blessing of Israel's New Covenant (even if because we are one with the Mediator and not under it) this *associates* the church with Israel and is "the leak in the dispensational dike." But he has to deal with the fact that the millennial Israelites will know that their sins are forgiven and that we Christians also have the knowledge of the forgiveness of sins. He does have to account somehow for this obviously common blessing. Here is how:

But those who speak of the spiritual blessings of the New Covenant which are now enjoyed by the Church, never seem to state just what they are. The one exception is that those under the coming New Covenant and those in the Church share the work of the Cross in the forgiveness of sins. Both have that aspect of redemption in common.

That is true, but it must be properly stated. The Church is not coming into the good of something that Israel was promised. Actually, the New Covenant people will finally come into the forgiveness of sins ages after the Church has been in possession of it. As for this particular work of the Cross, Israel comes in on this aspect of the Church's blessing, and not the other way around.¹¹

Think of it -- he tries to easily dismiss it, and actually reverses the matter by saying that "*Israel comes in on this aspect of the Church's blessing.*" That is high incredible, in view of his complaint. Now, reasoning as he does in his complaint, we will reverse his reasoning that JND's view associates the church with Israel and say that he turns the matter around and *associates Israel with the Church!* He also wrote:

The same Blood was shed for both the Church and Israel, but not the same results for each. From the precious Blood of the Lamb the Christian receives infinitely more than Israel will ever have.¹²

Certainly. And JND would agree. But this is not the issue, of course -- for there are some results that are common. That the blessings for the church are vastly higher than that is also true. It remains that his charge of associating the church with Israel backfires; for his explanation associates Israel with the church -- and he is trying to avoid having something in common but cannot deny the common blessing of the knowledge of the forgiveness of sins. This vitiates his objection to J. N. Darby's view of the new covenant and the church.

Do Common Blessings Spiritualize the New Covenant?

Recognizing that both the saints now and Israel under the new covenant enjoy the common blessing of the forgiveness of sins does not affect the distinctive blessings of the church or of Israel. Nevertheless, M. J. Stanford wrote:

11. *Dispensational Delinquency* pp. 2, 3.

12. *Dispensational Delinquency* pp. 3
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But they persist in breaking down the scriptural barrier by insisting that the church presently benefits from the “spiritual” aspects of Israel’s covenant.

What this amounts to is Covenant-type spiritualizing.¹³

In this case, these are empty words. The writer of them gives a church-blessing to Israel, as we just saw above, and withal charges what he is thus opposing with “Covenant-type spiritualizing.” On the basis of his reasoning, he could be charged with church-izing, heavenly-izing, Israel.

Israelites will know that their sins are forgiven; and we Christians know that our sins are forgiven. Strictly speaking, the church’s blessings, as such, are in the heavenlies, in Christ Jesus, and new birth is not one of those spiritual blessings in *that sphere*, though it is necessary to be born again in order to have those blessings that are in that sphere. This is true also regarding knowing that our sins are forgiven. How that knowledge is given to a Christian and what may result from it *now*, may differ from Israel in the millennium, but that is another matter. We Christians have in common with millennial Israel the knowledge of the forgiveness of sins. That forgiveness, when considered by itself, is not a distinctive Church blessing. The Christian has blessings in common with other saints, but he has spiritual blessings in the heavenlies, in Christ Jesus, which no other saints will share. This is not covenant-type spiritualizing. Rather, the charge betrays the defect in the view of him who makes it.

Moreover, what is akin to the covenant theology system is exactly his false notion of two new covenants. Adherents to covenant theology say that when John the Baptist and the Lord came announcing that the kingdom of heaven was at hand, that was not a temporal kingdom but a spiritual kingdom. The covenant theology allegation is as wrong as saying that the new covenant of which the Lord spoke in the Gospels was not the new covenant of Jer. 31:31-34. Can you appreciate at all the analogy drawn here? Covenant theology asserts that the kingdom announced was not *that* kingdom; M. J. Stanford (L. S. Chafer, etc.) asserts that the covenant announced was not *that* covenant -- wrong in both cases.

Blaming the ‘Progressive Dispensationalism’ on the View J. N. Darby Held on the New Covenant

How convenient for the bolstering of his theory to blame the development of “progressive dispensationalism” on not accepting *his* view of the new covenant! He wrote:

How could progressivism make the heavenly Church and earthly Israel one?

13. *Dispensational Decline*, p. 18, Jan. 1999, www.truthpublishers.com

It is very simple. It is the result of all Evangelicalism's appropriating Israel's New Covenant "spiritual blessings for the church." That error opened the door and supplied the basis for the integration of Israel and the Church.¹⁴

This is infatuation with a theory. What leads to the misnamed "Progressive Dispensationalism" is a state of soul regarding the truth of God.

Here is M. J. Stanford's idea:

There are a number of NT references which have to do with Israel's New Covenant, and others which have to do with the Church -- some of which we will briefly touch upon . . . (Matt. 26:28; Mark 14:24; Lu. 22:20).

In these Synoptic references the Lord Jesus is introducing the New Covenant of His coming Church. He is not explaining it, but is instituting it eschatologically, on the basis of the soon-coming cross. . . .

Here {2 Cor. 3:6} Paul establishes the Church's New Covenant, identical to that previously introduced in the Synoptics by the Lord Jesus.¹⁵

If you think Paul was a minister of Israel's New Covenant, and if you aspire to be the same, you are kingdom bound, along with Progressive Dispensationalism and its counterpart, Covenantism. Flat, horizontal, earthly -- wrong.¹⁶

Paul's ministry to the heavenly Church is not made up of, nor does it contain, aspects of Israel's New Covenant.¹⁷ The Church's New Covenant consists of the life of the Son, not the law of the kingdom . . . (Heb. 9:15; 12:24).¹⁸

Let us only observe that the eternal covenant is connected with the Lord as the great Shepherd of the sheep, and all saints are sheep, as we have seen, so the eternal covenant can hardly consist of "the life of the Son," whatever he means by that phrase, but a subject beyond our purpose here.

"He Who is in the Church can be Contemplated in the Exercises of His Soul on Other Ground"

Erroneous thoughts about the eternal covenant arise easily when the special and particular character of the book of Hebrews is not understood. We must all learn to come to Scripture to take from it the mind of God, instead of bringing to it what is already a pre-occupation of our own mind, no matter how excellent that pre-occupation might be. For example, it is a serious mistake

14. *The Case for Progressive Dispensationalism* {by} Robert L. Saucy, p. 2 (Sept. 1993).

15. *Pauline Dispensationalism*, p. 24, 25 (n.d.; about 1993).

16. *The Two New Covenants*, p. 6.

17. {We saw that what he holds is that Israel will have an aspect of church blessing!}

18. *Pauline Dispensationalism*, p. 26.

to find the Christian's heavenly position everywhere in Paul's epistles. It involves misunderstanding of the different thrusts of the Epistles. Regarding Hebrews, M. J. Stanford wrote:

The purpose and burden of Hebrews is to draw believers away from anything of earthly Israel, and to establish them in their heavenly position in Christ, and that by the "Blood of the everlasting covenant." He would never point them to Israel's earthly New Covenant for anything heavenly. . . . (Heb. 10:19, 20, 22).¹⁹

It is not true that Hebrews seeks to establish them "in their heavenly position in Christ." Such a misconception about Hebrews is indicative of how being one-sided on a truth (the Christian's heavenly position in Christ) leads to error. What is presented in Hebrews is *the heavenly calling* (Heb. 3:1) and their *heavenly privilege*²⁰ to enter into the holiest (Heb. 10:19-22) where our High Priest is minister of the holy places (Heb. 8:1, 2); and where He sings in the midst of the assembly (Heb. 2:12). That is where the assembly is, in spirit, for worship; in the holiest when gathered together unto Christ's name (Matt. 18:20) to remember the Lord Jesus in the breaking of bread -- for the Lord's Supper is the center of Christians' worship collectively.

J. N. Darby learned to make the distinction between the heavenly calling and our union with Christ:²¹

Our heavenly calling, let me add, is not, as the author would have it, in itself our union with Christ at all. And it is very important, as I have learnt some twenty-five years, to make the difference. Those who have the heavenly calling may be united. But union with Christ is not a calling but a state, an acquired place and position. Through the calling we may, in God's counsels and by His power, be come into this union. . . .²²

Though the same truth may be found scattered about and referred to as known, no epistle takes Ephesian ground but the Epistle to the Ephesians itself -- not even Paul's. As to John, he never alludes at all to church truth. All is individual, though he teaches that "as he is, so are we in this world." Let the Christian read Philippians, the most experimental of all epistles, in the third chapter running on to win Christ in glory; the second, looking for his mind on earth; the Church or church truth is never found in it -- could not be; surely it is blessedly consistent with it. But this is what I contend for: that he who is in the Church can be contemplated in the exercises of his soul on other ground, though not on ground inconsistent with it. If we know what it is to be in Christ and united with Him, we all know that there is another ground I am on. There I am perfect always; in fact, down here, a feeble

19. *The Two New Covenants*, p. 5.

20. The distinction between the heavenly calling and the heavenly position in Christ is elaborated in *Elements of Dispensational Truth*, vol. 1.

21. Either the writer has not learned it, or has rejected the scriptural distinction.

22. *Collected Writings* 15:225. www.presenttruthpublishers.com

creature, the flesh lusting against the Spirit, and the Spirit against the flesh. I have eternal life, for I have Christ; yet "the end" is "everlasting life," and I am to lay hold upon it. I am sanctified, yet look to be sanctified, body, soul, and spirit, and follow after holiness: God chastises me to be made partaker of His. I am saved and called with a holy calling; yet things turn to my salvation, and I work it out, or should do so, with fear and trembling, though knowing God works in me for it.²³

I freely admit it {Hebrews} is not the Church, as such: we should lose the whole value of it, and of the Church, were it so; because the Church is united to Christ in heaven, and here Christians are not so viewed; and the epistle would have no place, because it teaches what Christ is for us in heaven while we are walking in conflict on the earth. Here our earthly condition becomes the occasion of heavenly grace. It is our heavenly calling, not our being there in union with Christ. But heavenly grace to us in an earthly condition, while called to heaven, leads to the knowledge of the love, tenderness, sympathy, faithfulness, interest in all our state and circumstances, which are found in Christ (which our perfection in Him does not). It leads to dependence, confidence in Him, counting on His faithfulness, apprehension of the interest which He takes in us every moment, and a looking to the time when we shall see Him as He is, which our being in Him in heaven {Eph. 2:6} does not.²⁴

Hebrews views those to whom it is written as being in the wilderness, not as seated in the heavenlies in Christ Jesus (though, of course that was true of them also in another point of view).²⁵ And this is why we read of the tabernacle (the construction and ordering of which was in the wilderness -- along with the initiation of the Aaronic priesthood) and that the tabernacle was a "representation and shadow of heavenly things" (Heb. 8:5). The Lord Jesus is stated to be "minister of the holy places and of the true tabernacle, which the Lord has pitched, [and] not man" (Heb. 8:2). In the wilderness, the priesthood offered and they ministered in the holy place. And the high priest went into the Holy of Holies once a year. In these things the worshipers were represented by the priesthood. But we are purged worshipers, having no more conscience of sins standing against us to raise any question concerning our standing before God (Heb. 10:2) and are priests in the moral wilderness of this world, having no one here on earth standing between us and God representatively. In Hebrews, then, we go in; in Ephesians we are seated there.

Where Should the Christian Look?

In Heb. 2:9 we read, "we see Jesus"; while in Heb. 12:2 we read, "looking steadfastly on Jesus." This point of view is not contrary to other epistles, but

23. *Collected Writings* 15:223.

24. *Collected Writings* 10:307.

25. For more on the character of the book of Hebrews and how the saint is viewed therein, see *Collected Writings* 23:262.

complementary to them. In Colossians the believer is also contemplated in the exercise of His soul and there also his eyes are directed upward.

An interesting example of the effect on understanding as a result of not recognizing the special character of the epistles is that M. J. Stanford stamps on envelopes this:

ABIDE ABOVE!

KEEP LOOKING DOWN

(Col. 3:3)

-- mjs

In Colossians the Christian is viewed as *looking up*, not as seated in the heavenlies as in Ephesians. Hence we read:

If therefore ye have been raised with the Christ, seek the things [which are] above, where the Christ is, sitting at [the] right hand of God: have your mind on the things [that are] above, not on the things [that are] on the earth; for ye have died and your life is hid with the Christ in God (Col. 3:1-3).

We are not told to seek the things "which are around," as if seated up there already. Col. 3:3 is not to be taken by itself as if it refers to the same truth as Eph. 2:6. In the language of the types, the Red Sea is Christ's death and resurrection for us; the Jordan is our death and resurrection with Christ (see Col. 1:1 -- "raised with the Christ"); and Canaan is the inheritance (Ephesians). It is in Ephesians that we are seen seated in the heavenlies in Christ Jesus. We are not viewed as seated in the heavenlies in Christ Jesus in Colossians -- we are down here looking up there where our life is hid with the Christ in God. So in Colossians we have no warrant for looking down. We are looking *up*, at Christ. And when we view ourselves in Ephesians as seated in the heavenlies in Christ Jesus, is that warrant for looking down? A brother remarked that whether down here, looking up at Christ, or up there, looking at Christ, we are always looking at Christ -- not down.

The Two New Covenants Idea And the Intercalary Age

It appears that L. S. Chafer introduced the idea that there is now an intercalated church age among the earthly ages; and with that he introduced the idea of a covenant for the church of that age. M. J. Stanford seems to imply the necessity for this in the following, where the context is the subject of covenant theology:

The introduction of a dispensation as an intercalation into the midst of the predicted ongoing Jewish and Gentile programs, and the new heavenly purpose which characterizes this dispensation, cannot be made to conform to

a supposed single covenant.²⁶

True, he does not *state* that the intercalation of a church age necessitates two new covenants, but I suggest that is the underlying thought.²⁷ At any rate, we have seen elsewhere the falsity of the notion of a church age among the earthly ages, with its attendant basic dispensational error of carrying on the testing of man after the cross. Its attendant, invented, second new covenant suitable for that invented intercalated age is also false. Ed.

26. *Pauline Dispensationalism*, p. 75.

27. Charles C. Ryrie holds that "the Church is an intercalation," *The Basis of the Premillennial Faith*, New York: Loizeauz, p. 127, 1953. He also said that "If the church does not have a new covenant then she is fulfilling Israel's promises, for it has been shown that the Old Testament teaches that the new covenant is for Israel alone . . . since the New Testament will support two new covenants, is it not more consistent premillennialism to consider that Israel and the Church each has a new covenant? . . . We have demonstrated that there is a possible solution which is consistent with the system {premillennialism}, and that is sufficient," *ibid.*, pp. 118, 119.
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The Prayers of Scripture,

Giving as Far as Possible a Summary of Their Contents, and the Answers Granted Wherever Recorded

... we have been struck with the comprehensiveness of the word Prayer as used in Scripture. We are often in the habit of limiting it (as in the subject proposed) to the expression of our needs, and the desire that they should be met, but it would seem to include the soul's intercourse with God and the unburdening of the heart before Him. Might we not almost say, all that passes between our hearts and God that is not included in the word praise? . . .

Prayers in the Old Testament.

1. PRAYERS ANSWERED

Abraham prays that Ishmael may live before God, and he receives the assurance that his prayer is heard (Gen. 17:18-20).

Abraham prays that Sodom may not be destroyed if even ten righteous can be found there: his prayer is granted, but as there are not the ten to be found, the city is destroyed (Gen. 18:32-33).

Lot prays that Zoar may be spared, and his prayer is granted (Gen. 19:20-22). Abraham prays for Abimelech and his house, and they are healed (Gen. 20:17).

Abraham's servant prays that he may meet at the well the woman who is appointed as Isaac's wife, and he meets Rebekah (Gen. 24:10-27).

Isaac prays for Rebekah, and Esau and Jacob are born (Gen. 25:21).

Jacob prays that he may find favor in the sight of Esau, and his prayer is granted (Gen. 32:11-12; 33:4).

Moses prays that the land of Egypt may be delivered from some of the plagues, and he is heard (Ex. 8:12, 30; 9:33; 10:18).

Moses intercedes for the children of Israel when they had sinned in making the golden calf; and the anger of the Lord is turned away (Ex. 32:11-14; Deut. 9:20).

Moses entreats that the presence of the Lord may go with the children of Israel, and it is promised (Ex. 33:12-17; 34:9-11).

Moses desires to see the glory of the Lord; he is told that none can see His face, nevertheless the Lord passes by before him (Ex. 33:20; 34:6-7).

Moses prays that the fire of the Lord which consumed the people might be quenched, and he is heard (Num. 11:1, 2).

Moses prays for Miriam, and she is healed (Num. 12:13).

Moses intercedes for the people after they refuse to enter the land and they are pardoned, though excluded from the land (Num. 14:17-20; Deut. 9:26).

Moses prays for the people when they are bitten by fiery serpents, and he is told to raise up the serpent of brass for their healing (Num. 21:7, 8).

Joshua prays that the sun and moon may stand still (Josh. 10:14).

Manoah prays that the angel of the Lord who had appeared to his wife may still further instruct them as to Samson, and the angel again appears (Jud. 13:8, 9).

Samson prays for water, and it is provided in a hollow in the jawbone with which he had slain the Philistines (Jud. 15:18, 19).

Samson prays that he may be strengthened so as to be avenged of his enemies, and he is enabled to pull down the house where they were assembled (Jud. 16:28-31).

Hannah prays for a son, and Samuel is born to her (1 Sam. 1:1 1-19).

Samuel prays when the Philistines are gathered against Israel, and a great deliverance is wrought (1 Sam. 7:9).

Samuel prays respecting the desire of the Israelites for a king, and he receives instructions concerning it (1 Sam. 8:6-9).

David prays that the word of God concerning his house may be established, and it is fulfilled in Christ (2 Sam. 7:25).

David prays that the counsel of Ahitophel may be turned to foolishness, and it is disregarded by Absalom (2 Sam. 15:31; 17:14).

Solomon prays for an understanding heart to judge the people, and his prayer is granted (1 Kings 3:9, 28).

Solomon's prayer at the dedication of the temple (1 Kings 8).

1st. That God would hear him, and that His name should be in the house (See 1 Kings 9:3).

2nd. That God would condemn the wicked, and justify the righteous (See Isa. 3:10, 11).

3rd. That if Israel were smitten before their enemies and repented or confessed their sins, they should be restored. See 2 Chron. 33:1 1-13; Neh. 1:4-11. To be perfectly fulfilled hereafter, see Rom. 11:26.

4th. That if there should be no rain because of the sins of the people, on their confession it should be sent (See 1 Kings 18:39-41.)

5th. That if there should be famine, pestilence, or a foreign invasion, they should be relieved on confession. (See 2 Kings 19; Isa. 37.)

6th. That if a stranger should come and pray toward the temple, he should be heard. (See Acts 8:27-40.)

7th. That if the people went to battle, He would maintain their cause if

they looked to Him. (See 2 Chron. 14:11; 20:20.)

8th. That if they were carried away captive and confessed their sins, and returned to Him, He would cause their captors to be merciful to them -- fulfilled in the days of Ezra and Nehemiah

The man of God prays that Jeroboam's hand may be restored, and he is heard (1 Kings 13:6).

Elijah prays that there may be no rain, and there is none for three years (1 Kings 17:1; James 5:17).

Again he prays, and there is rain (1 Kings 18:42; James 5:18).

Elijah prays that life may be restored to the dead son of the widow of Zarephath, and he is heard (1 Kings 17:21, 22).

Elijah prays that God will manifest Himself at the burnt sacrifice on Mt. Carmel, and it is consumed by fire from heaven (1 Kings 18:36, 39).

Elisha prays that life may be restored to the dead son of the Shunamite, and he is heard (2 Kings 4:33-35).

Elisha prays that the eyes of his servant may be opened to see the deliverance of God, and he is heard (2 Kings 6:17-20).

Hezekiah prays that his life may be prolonged, and fifteen years are added to his days (2 Kings 20:2-6; Isa. 38).

Jabez prays that God may be with him, and his request is granted (1 Chron. 4:10).

David prays for Solomon, and his request is heard, as regards at least the earlier days of his son (1 Chron. 19:19).

Asa prays for help when in battle with the Ethiopians, who are defeated (2 Chron. 14:12).

Ezra and his companions pray that a right way may be opened for their return to Jerusalem; they are delivered from those that lay in wait for them (Ezra 8:21-32).

Nehemiah and his companions pray for deliverance from those who oppose the rebuilding of the wall, and they are heard (Neh. 4, 6).

Nehemiah prays that God will remember him for all that he has done for the people. Is part of his reward the record given in the book bearing his name? (Neh. 5:19; 13:14, &c).

Job prays for his three friends, and finds acceptance with God on their behalf. (Job 42:8-10).

Isaiah prays for Israel, and is heard (Isa. 63:16 - ch. 65).

Jeremiah repeatedly prays for the men of Judah, see ch. 14:7-9, 20, 21; 15:16; 32:16-26, and in response he receives communications from God in reference to his prayer.

Daniel prays that the interpretation of Nebuchadnezzar's dream may be made known to him, and it is revealed through his vision (Dan. 2).

Daniel prays three times a day, notwithstanding the command forbidding prayer (Dan. 6:10).

Daniel prays earnestly on behalf of Jerusalem, with confession of the national sin, and in response, the future of the city is revealed to him (Dan. 9:16 - 10:19).

Amos prays for the house of Jacob

~ and the Lord repents of the evil he had determined (Chap. 7:2-6).

The men in whose ship Jonah was going to Tarshish pray that they may not perish on his account, and when they throw him overboard, the waves cease (Jonah 1:14-16).

Jonah prays while in the belly of the fish, and is heard, and delivered (Jonah 2).

The Children of Israel cry to God many times when in distress or danger and they are delivered; but we are not told what was their prayer on those occasions. (See Ex. 14:10-28; Jud. 3:9; 4:3; 6:7; 10:10, &c.)

Likewise Moses cries to God, and is heard at Marah and Rephidim (Ex. 15:26; 17: 4).

Instances are given of those who enquired of the Lord, and received answers, but these scarcely come under our subject, e.g., David (1 Sam. 23:2, 4, 10, 11, &c.).

The people of Nineveh turned to God in repentance, and He spared the city (Jonah 3:6-10).

Habakkuk cries to God (chs. 1 & 3) and in the end he is able to "rejoice in the Lord."

The angel of the Lord who communed with Zechariah cried for mercy on Judah and Jerusalem, and the Lord answered with good and comfortable words (Zech. 1:12, 13).

2. PRAYERS NOT ANSWERED

Moses prays that he might enter the land, but is forbidden, because he did not honor God at Kadesh (Deut. 3:24-27; Numb. 20:12).

David prays for the life of his child, who, however, dies in token of the judgment of God (2 Sam. 12:14-19).

Elijah prays that he may die, fearing Jezebel's wrath, but he is encouraged by God, and is translated to heaven without passing through death (1 Kings 19:4; 2 Kings 2:11).

Jonah prays that he may die, being displeased at the forbearance of God toward Nineveh, but God teaches him the justice of this by the lesson of the gourd (ch. 4).

The Bible Student 2:293-297, London: Morrish, n.d.
(To be continued, if the Lord will)

Goods

What About the Goods? (Gen. 14:21)

What would a man say if he were suddenly offered all the treasures of the world for nothing? He might hide his true condition at other times. But the sudden unexpected offer of great riches is the kind of occasion when what is really in the heart often pops out. Would he think first about the value of souls? "For of the abundance of the heart the mouth speaks. The good man out of the good treasure brings forth good things; and the wicked man out of the wicked treasure brings forth wicked things" (Mat. 12:34-35).

Now, just such a tempting offer was made to Abram. He was offered the equivalent of all the riches of the world when he had defeated five Babylonian kings and recovered all the goods of Sodom (Genesis 14). The king of Sodom suddenly showed up and all the riches of Sodom were there, recovered from his enemies. In the presence of Melchizedek, as well as of several of Abram's allies, all the goods of Sodom were offered to Abram. And no one, so far as the record goes, nudged Abram with the question, "What about the goods?" But no one needed to do so either, because the tendency of the human heart is to give strong weight to the importance of the goods anyway.

Souls Are More Important Than Goods

First, let us notice the exact wording of the offer: **"Give me the souls, and take the property for thyself"** (Gen. 14:21).

The souls come before the property in the offer, because the king of Sodom hoped that the goods at the end of the offer would be so tempting that Abram would neglect the real issues at stake. Souls were the real issue! The king could have asked for a return to decency and order in society, for authority in government, for the power to tax, etc. Instead, he asked for souls. In like manner, when a man pleads for church order, or the power to make church decisions, or even just for the customary habit to speak of "my" people (or "my" flock, or "my" church, or "my" work), there is often more at issue than what may appear on the surface. Suppose, for example, a man can preach like an angel, and has many converts from his preaching, and has shared his wisdom to benefit others, and/or has been elected or ordained as their spiritual leader according to some tradition or other. Are those souls then "his" in any real sense?

To God, souls are more precious than any amount of property. He says, "All the souls are mine" (Ezek. 18:4). Thus, converts do not belong to evangelists through whom they have heard the gospel. For example, Philemon's soul did not belong to Paul, even though Paul wrote, "I say not to thee that thou owest even thine own self also to me" (Phm. 19). In a certain sense, he owed his own self to Paul, because he was saved through Paul's

preaching. But now his soul belonged to the Lord Jesus and Paul did not command Philemon as if Philemon was his slave. "Willingness" of a freed man in Christ, not the "necessity" of a soul that belonged to Paul, was what Paul desired in Philemon (Phm. 14). Similarly, the Macedonian believers "gave themselves first to the Lord, and to us by God's will" (2 Cor. 8:5). Three points to consider are (1) "first to the Lord," (2) "by God's will," and (3) they "gave themselves." These words mean that Paul had no claim over their souls (1) that put the Lord in second place, (2) that interfered with God's will, and (3) that did not voluntarily arise in their own hearts. The demand of the king of Sodom was for souls (1) to belong to him in the first place, (2) to obey his will, not God's, and (3) to be given to himself without regard to their willingness. No doubt, he presumed that he could bargain for their souls from Abram, and enforce his rule later by violence.

The arrogance of the king of Sodom was truly appalling! He had only been king for a short time, because his predecessor had recently fallen (Gen. 14:10). But thrones do not stay empty for long, and this new king's idea was to get his citizens from Abram, instead of from God. Moreover, he did not ask any of the souls if they wanted to be his citizens. He just presumed to buy and sell their souls, and when all was settled according to his plans, it would be too late for any of them to change anything. Already, he was treating them as if they were "his" to dispose of according to his own will.

Goods Are Not Necessarily Good

The second part of the offer in Gen. 14:21 refers to "the property." What is meant by that? Well, the KJV calls it "the goods," but we should all know that *goodness* and *possessions* are not identical. Why then do men call the things of this life "goods"? In Luke 12:16-21, a certain rich man said to his own soul, "Soul, thou hast much good things laid by for many years," but he was a fool so to characterize his things, while he was not rich towards God. Notice that he did not call them "riches" or "substance" or "possessions," but "good things." In contrast, Zaccheus spoke of his "existing things," not of his "good things" (Luke 19:8), using a completely different Greek word. The difference in the two words is significant although both passages are translated "goods" in the KJV.

So how does a thing get to be a "good thing"? Truly good things come from Someone good, and there is none good but God. See James 1:17 where "every good gift" is traced to its origin. In like manner, Deut. 28:11-12 shows that "Jehovah will give thee abundance of good . . . Jehovah will open to thee his good treasure." Evidently, the "good" part of things can be ascribed to their origin from God. Reader, do you and I have any things that are good, in our opinion? Did they come from Sodom?

At any rate, the stupendous offer made by the king of Sodom must have astounded all who heard it. Such an offer was, no doubt, unprecedented in the

history of the world. Kings do not usually speak with such apparent generosity about the goods. Surely the uniqueness of this occasion was a great test of Abram. What would he say in response? If Abram should call them "goods," then from where can he claim that their goodness came? Surely, not from Sodom, that evil city. If he claims them as his own prize, based on his military victory, then he becomes just another violent conqueror of the world. If his words betray that his heart goes out to them, then he has covetous desires. Yet if he ignores the offer, then what kind of steward is he of the things that God has allowed to be put into his hands?

What About the Goods of Sodom?

And what riches were to be found in the goods of Sodom! The gold! The silver! The jewels! The precious things of that whole city! And what a rich city it was, the focal point of the well-watered plain of Jordan and Egypt's rival in magnificence. There were riches enough to provoke the invasion of Chedorlaomer and his allies. There can be no doubt, then, that many people would have cautioned Abram to answer carefully. Whatever you say, Abram, don't forget about the goods!

Abram's neighbors, for example, might have been quick to ask him, "What about the goods? Give some thought to the advantages they would be to you!" His neighbors knew about all the visitors that came to his tent in Hebron. He fed and lodged all those who came to ask about communion with God. Surely, it was no small cost to receive them. Plus, there is the matter of his testimony towards the world. Of course, he had one, and there were costs involved in it. In all directions from the house of Abram, there went out a testimony to the surpassing excellence of a life of communion with God. If he were living today, he might be supporting evangelistic workers, subsidizing a bookroom or tract depot, printing books and tracts, organizing a lending library, supporting orphanages and houses for homeless widows, operating a hospital, and many other good but expensive works of testimony. Moreover, the very possession of such grand riches as all the goods of Sodom would have made his house the focal point of conversation all over the world, drawing attention to him and his testimony to God in a way that nothing else could do. Think of the size and excellence of the tent that he could then afford! Imagine how much greater the crowd of inquirers would become! And all would be for the glory of God, the greatness of the work being traceable to God, Who delivered them into Abram's victorious hand.

Oh, deceitful heart! God never needed Sodom's goods to fund His testimony. The author of these remarks is persuaded that Abram financed his good works at Hebron (whatever they may have been) by his own hard work in the cattle and sheep business. Perhaps, also, God may have touched the hearts of others of His saints to send Abram gifts to help in the good works. The apostle John wrote of those who took "nothing of those of the nations" (3

John 7). So also Paul labored with his own hands and thus preached so as to make the gospel of God free (2 Cor. 11:7). In this he set us the good example, lest Satan should deceive us into making the preaching of the gospel a mere worldly bread-trade. Titus too, and another unnamed brother walked in the same steps as Paul (2 Cor. 11:18). And so may we.

Would Abram's relatives have had any other attitude than that of his neighbors? Not likely. But God had called Abram from his kindred and from his father's house. So the snares of family influence and the opinions of relatives were almost absent in his case. Since Lot had moved to Sodom, Abram was left alone of all his relatives except one: Sarai his wife. Of course, a spouse can be the most influential relative of all. Nor is it relevant that she was not present when the offer was made, because Abram knew that he would have to go home to his tent and tell her. When a husband turns down wealth for the Lord's sake, an occasion of potential domestic strife has come. So we may well ask ourselves what Sarai would say. Would she also ask, "What about the goods? Have you forgotten to care for your own house?"

Peter assures us that Sarai was a holy woman who hoped in God heretofore (1 Pet. 3:5). Therefore, we may be sure that if the issues were plain and clear in her mind, Sarai would have told her husband to hope in God. But if temptation had clouded her mind and made the issue uncertain, then she would have said, "Whatever you think best, my lord," because "Sarah obeyed Abraham, calling him lord" (1 Pet. 3:6). Sarai's submission to her own husband kept domestic strife absent from her home. Abram could safely trust in her and go home in peace without the goods of Sodom.

The Heart of the King of Sodom

So, the king of Sodom made an apparently generous offer, but there was the venom of the serpent behind his words. Are we surprised? He was, after all, the king of Sodom.

Moreover, the words of the king of Sodom are a window into his own heart. Not one particle of those goods belonged to him when he offered them to Abram! They were all in the hands of Abram who had won them back. That royal thief had to steal them back first from Abram before he could grant them to Abram again! Moreover, a clear ten per cent had already been given to Melchizedek. What kind of wickedness was in his mind that he should steal from Melchizedek in order to offer that tithe back again to Abram? And Abram's young men had already eaten some (Gen 14:24)! Now that part of the goods that had already been eaten was no longer subject to the will of the king of Sodom! Moreover, Aner, Eshcol and Mamre had "their portion" that belonged to them, not to the king of Sodom. Abram says so in Gen. 14:24. In short, there is not the slightest reason to suppose that the king of Sodom had any true title whatsoever to the goods of Sodom. In offering them to Abram, he sinned against those in whose hands they were by right of conquest.

And from another point of view, some of those goods belonged to Lot. Yes, they did (Gen. 14:16). Do you really think that the king of Sodom consulted with Lot and asked his permission before he offered all the goods to Abram? And the other citizens of Sodom, were they also consulted? You know that no such thoughts ever entered into the mind of the king of Sodom. He sinned against his own citizens and their rights as the original owners of the goods.

And what about God? Did this king of Sodom recognize the claims of God? Now God is the “possessor of heavens and earth” as Abram says in Gen. 14:22. Therefore, all those goods belonged to God. How dare the king of Sodom so speak of those goods as being in his own puny hand to dispose of as he willed! Also, the possessions of God included the souls, too. “Give me the souls,” said the king of Sodom. But God loves their souls and they belong to Him, their Creator. In asking for what is God’s by right, and in disposing of what belonged to God, the possessor of heavens and earth, the king of Sodom wilfully sinned against God Himself.

The words of the king of Sodom were few, but how deep the wickedness of the wicked treasure in his heart! Then, what will Abram say? How can he acknowledge God, maintain the claims of men with rightful ownership, repudiate the wickedness of the king of Sodom, and remain in blessed communion with God? We may well suppose that if the words of the king of Sodom had been addressed to Lot, Lot would have simply taken the goods at once. Or if they had been addressed to Jacob, Jacob would have sat down to cut a deal for his own advantage. But what will Abram say?

Abram’s Heart

Abram dwelled at Hebron in communion with God, and Abram believed God, Who had said:

Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; for all the land that thou seest will I give to thee, and to thy seed for ever. (Gen. 13:14-15).

And Abram believed God so much that he knew that receiving all the goods of Sodom from the hand of the king of Sodom was no part of what God had promised. Abram believed God so much that he was willing to wait until God fulfilled His own word. He had faith in his heart.

Thus, the words of Gen. 14:22-24 are like a window into the good treasure of the heart of a man for whom the well-watered plain of Jordan had no allure. “I have lifted up my hand to Jehovah,” he says. “UP”! Then, his hand was not “out”! The king of Sodom, no doubt, thought that Abram’s hand was “out” to make a fast profit, like the hands of those who dwell upon the earth. But Abram’s hand was “up,” a gesture of surrender to God, an attitude consistent with dependent prayer (cf. 1 Tim. 2:8), perhaps even the outward display of inward allegiance and fealty to God. To God Abram gives the title of God’s

millennial glory, and he calls Him “possessor of heavens and earth.” That is to say, he begins with what ought to come first when goods or possessions or substance or things are in question. Abram’s heart and soul belonged to His God. And because his heart was right with God, his hand was “up,” not “out.” And where, dear reader, are yours and mine?

“Give, give,” cry the leech’s daughters, because they never have enough (Prov. 29:15). Abram had so much faith in God that he could turn down the offer of all the goods of Sodom. This was a greater testimony to the value of a life in communion with God than any amount of worldly gain.

Secondly, he says, “if from a thread even to a sandal thong” and thereby throws the wicked offer of the king of Sodom back into his face. Abram was not thinking about gold or silver or precious things from Sodom. He was thinking about thread and sandal thongs.

Now, there is a big difference between Abram and Balaam. When Balak called Balaam to curse the children of Israel in the wilderness, Balaam revealed where his heart was when he spoke from his own thoughts about a “house full of silver and gold” (Num. 22:18). Balaam’s heart was on the money that could be made. Abram’s heart was occupied with little things.

So what is a thread? Well, more threads in the Bible are scarlet than any other color. See Josh. 2:18 and S. of S. 4:3. The precious blood of Christ runs through the Bible like a scarlet thread. And the blood is the title of the believer to glory, an inheritance far greater than anything that the Sodoms of this world can offer.

And what is a sandal thong? Well, sandals keep the feet from walking in contact with the mud of the world. Thus, the thongs themselves are the emblems of binding the principle of separation from evil unto the Lord onto the walk of the believer. And that principle should never be loose. Looseness with respect to the principle of separation from evil is like not having a sandal thong. How good it is to bind that holy principle onto our walk through this present evil world!

And as to the souls, Abram gave no souls to the king of Sodom. Abram left them all in the possession of God, Who watched over them all. Perhaps, many of them scoffed at foolish Abram. ‘How could that foolish country simpleton have thought so little about the goods!’ If we had been in his place, we would have sold our souls to take the goods of Sodom at once!’ In the sequel, God saw the wickedness of their souls (Gen. 18:20), saved four souls by sovereign grace and angelic power (Gen. 19:16), and judged the rest (Gen. 19:24). From this we may know surely that the souls belonged still to God.

Hence, we may judge that Abram had his heart so filled with good treasure that the offer of the king of Sodom was abhorrent to him. He, by right of conquest, distributed to his young men what they had eaten, and as a righteous judge he recognized that his allies had “their portion.” Against no one did Abram sin. Nor was he just being legal about it all. Nor was he being so

heavenly minded that he was no earthly good. In fact, Melchizedek's mind was evidently occupied with more blessed and heavenly things even than Abram's was, because Melchizedek brought forth bread and wine, emblems that foreshadowed the body and blood of Christ. How that must have encouraged Abram in his faithfulness!

So, dear reader, in our lives as Christians, let us remember that there is no need to ask, "What about the goods?" With food and raiment we may be content. And godliness joined with contentment is great gain. If we were more engrossed with the subjects of the blood of Christ and if the principle of separation from evil was more tightly bound upon us, we would see clearly to reject every Satanic offer of worldly monetary advantage. Yes, even when a wicked offer comes with money to be used somehow "for the Lord," the good example of Abram teaches us how to respond. Let us lift *up* our hands to God as Abram did, not hold them *out* to man. May God give us clearness of spiritual vision to discern the enemy's crooked words, and pure hearts to value the Lord Jesus Christ above all the "goods" in the world. Otherwise, the question may fester within us, "What about the goods?" And like Lot's wife, we may ask it one time too many, turning back again to that from which we have been saved by grace and falling under the government of God.

And whatever we do, dear reader, let us never, ever, suppose even for an instant that it would have been possible for Abram to take the goods of Sodom and still remain in the same kind of communion with God that he had enjoyed before.

D. Ryan, 1998

C. H. Mackintosh on Self-denial

No doubt there is much in a Christian's life that the world can admire and value. Integrity, honesty, truthfulness, disinterested kindness, care for the poor, self-denial -- all these things may be understood and appreciated; but, admitting all this, we return to the apostolic statement that "The world knoweth us not": and if we want to walk with God -- if we would hold a feast unto Him -- if it is our heart's true and earnest desire to run a consistent heavenly course, we must break with the world altogether, and break with self also, and take our stand outside the camp, with a world-rejected, Heaven-accepted Christ. May we do so, with fixed purpose of heart, to the glory of His own precious and peerless name!

* * * * *

(Phil. 3:7, 8). This is the language of a true Christian, of one who had found a perfectly absorbing and commanding object in Christ. What could the world offer to such an one? What could it do for him? Did he want its riches, its honors, its distinctions, its pleasures? He counted them all as dung. How was this? Because he had found Christ. He had seen an object in Him which so

riveted his heart that to win Him, and know more of Him, and be found in Him was the one ruling desire of his soul. If any one had talked to Paul about something new, what would have been his answer? If any one had suggested to him the thought of getting on in the world or of seeking to make money, what would have been his reply? simply this, "I have found my ALL in Christ; I want no more. I have found in Him 'unsearchable riches' -- 'durable riches and righteousness.' In Him are hid all the treasures of wisdom and knowledge. What do I want of this world's riches, its wisdom or its learning? These things all pass away like the vapors of the morning; and even while they last, are wholly inadequate to satisfy the desires and aspirations of an immortal spirit. Christ is an eternal object, heaven's center, the delight of the heart of God; He shall satisfy me throughout the countless ages of that bright eternity which is before me; and surely if He can satisfy me for ever, He can satisfy me now. Shall I turn to the wretched rubbish of this world, its pursuits, its pleasures, its amusements, its theaters, its concerts, its riches or its honors to supplement my portion in Christ? God forbid! All such things would be simply an intolerable nuisance to me. Christ is my all, and in all, now and for ever!"

Reversing the Charge

And the whole assembly of the children of Israel murmured on the morrow against Moses and against Aaron, saying, Ye have killed the people of Jehovah (Num. 16:41).

They thought that the evidence of the guilt of Moses and Aaron was apparent, there for all to see.

You say, but that is so gross! No doubt it is, but it happened for our instruction, so that we not do likewise (1 Cor. 10). However, it is both humbling and distressing to see Christians engaged in such reversal. And it is not at all uncommon. What they themselves are guilty of, they dress up in a pious garb, and then charge others with their own sin, their own fleshly way. And that is so gross! The self-deception is awful.

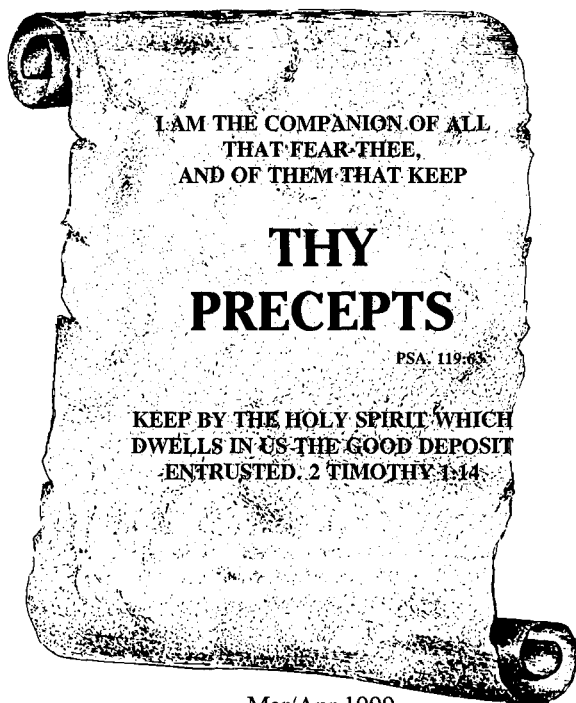
What kind of a fog do you think suffuses itself through the minds of those who act as the Israelites here -- who fasten their own sin on others? The mind is deluded and the eye is not single. What is at the bottom of this is self, *self*, *self*. It is self-centeredness, not Christ-centeredness. Things are referenced to self, not to Christ. It is me, myself, and I, that awful triad, instead of self-judgment. How blessed it is to contemplate One of whom it is written that He pleased not Himself.

Ed.

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PTP is pleased to announce the book, *Elements of Dispensational Truth*, Vol. 2. This is a large 8 " x 11 inch book, quality hard-bound, 404 pages, double columns, with three color charts besides black and white charts. It has a large Scripture and Subject index.

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Elements of Dispensational Truth

Chapter 7.8

The New Jerusalem: A Review of a Paper so Entitled in the July and August Numbers of the "Golden Lamp" ¹

(Continued)

The Lamb is the Lamp.

And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light (or lamp ²) thereof.

It is the light that has made all so bright for our hearts already, "the light of the gospel of the glory of Christ, who is the image of God." It is the glory of God on the face of Jesus -- God ever to be known, in Him in whom He was manifested in humiliation, the man Christ Jesus -- "the Lamb is the Lamp thereof." And we can gaze undazzled upon the brightness of glory, because we see it in the face of Him "who loves us, and has washed us from our sins in his own blood." And so we gaze already by faith, "and are changed into the same image from glory to glory."

{Another wrote:

"And the city had no need of the sun, neither of the moon, to shine on it; for the glory of God did lighten it and the Lamb is the light thereof." There was no need of light from another medium, no need of sun or moon; for the glory of God did lighten it. There was the full display of His glory. It was not a mere testimony about God, but God Himself was there, filling it with light. "The glory of God did lighten it," but it is added, "the Lamb is the light thereof." The Lamb is the one in whom the glory is manifested, and by whom it is displayed. The glory is too brilliant, too absolute to lay hold of an

1. {The paper being reviewed is signed by G. F. T. {Trench?} appeared in *The Golden Lamp* for 1873, a periodical edited by William Yapp, of Open Brethren, until 1874. All bold-faced headings have been added to this article.}

2. See Rev. 22:5 where it is translated "candle."
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affection; wonderful as it is, an object is still wanting for the heart, therefore I get an object which fixes me in the midst of it; just as I cannot fix my eye on the light which pervades a room, though I can on the candle from which it flows. If a blaze of glory fills a place, I shall be lost, as it were, in the midst of it; but here I get a known person who carries all the glory. Here, I find the Lamb, whom I had known down here in suffering love; and in the midst of all the brightness my heart is fixed and at rest.

The glory is divine that is needed for perfection, and that God may be everything; but God, in his nature, cannot be made an instrument of service -- "the Lamb is the light thereof." And "the nations of them that are saved shall walk in the light of it." Saved from terrible judgments, they no longer "sacrifice to their net, nor burn incense to their drag," nor yet "walk in the sparks that they kindled." They will see the light in us, and walk by it. We ought to shine in spirit practically now, the nations ought to see the light of God and of the Lamb in us now; but in that day it will be perfectly accomplished. If there be any light now from God in this dark world, it is in the Church, though the candlestick burns but dimly; but in that day, when there will be nothing in us to dim the light, what a bright light it will be for the world! We shall be the light; the perfect manifestation of the light in which we shall walk; for we shall see God and the Lamb, and be the perfect manifestation of it to others. Even now, to the extent that I am enjoying God in my own soul, I shall have power to manifest Him to another; for my only desire will be that God and the Lamb may be glorified in me. But though now I find so many hindrances to this, in that day, without anything between me and God, I shall worship God without a temple and without a cloud. We shall see the glory in Him, and the world shall see it in us. Thus we have the double joy of first knowing Him for ourselves, and then of communicating this to others. If I could be more faithful to give out Christ's light, what a joy it would be! Seeing Him first for myself, and then giving out the light that others might see Him in me as the epistle of Christ, for such we are declared to be. We should not be too satisfied with our own individual joy in Him, but, as we learn to estimate Him, desire that He might be glorified in us, and by others through us. In that day of glory, everything in which God has dealt with man, or in which he has displayed His ways and thoughts, will be brought out to manifest the stability of God. All that has been put into man's hand to exercise him, and in man's hand has failed, will then be brought out in perfection; thus proving the failure to have been in man and not in the thing committed to him. Take man himself. How has he failed! In the second Adam God will be, and for ever, fully glorified. Creation itself is witness to the same truth. The law was given to man, and he failed to keep it; but in that day it will be written on their hearts. Then take power, which God had given to man, to use for his glory, and how did he use it? To rise up in pride against God-enforced duty, and at last crucify His Son. We find all combining against Christ, both the Chief Priests, and Herod and Pontius Pilate. "The kings of the earth stood up, and the rulers were gathered together, against the Lord and against His Christ." But in that day, "the kings of the earth do bring their glory and honor into {unto, not into} it." Then

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again, after His rejection, the only thing God had for a testimony, was the Church, failing though it be; as the only thing He can now own as witness, is that which owns His rejected Son. But in that day we shall be all that we ought to be now. In that day, "the nations of them that are saved shall walk in the light of the city," and the "Lamb is the light thereof." He will then attract every eye, and fill the heart of every worshiper within, and be admired in them by those without. ^{3}}

The Nations. "And the nations shall walk in the light of it." "Of them that are saved," as is well known, has no authority, and it is "by," or "by means of," rather than "in," as in the received text. The world should have been able to walk by the light of the church now.

Ye are the light of the world; a city that is set on a hill cannot be hid" (Matt. 5:4-16.

(See also 2 Cor. 3:3-5; Phil. 2:15, 16.) In a sense it is so, in spite of all the church's failure, for, apart from the revelation of God in Christ possessed by it, there is nothing but darkness in the world. But when the Lamb is the Lamp, the faithful and true witness, if all else has failed, the church will fulfil its function to the nations according to the mind of God, become in glory the perfect vessel of the display of the light in which they walk.

And the kings of the earth do bring their honor and glory to (not) it, owning it in its due place as the heavenly metropolis of the throne of God and of the Lamb -- so v. 26.

And the gates of it shall not be shut at all by day, for there shall be no night there.

The light of an endless and unclouded day is the sure and sufficient protection of the entrance to the city, even as it is given us already as the Christian's armor -- "the armor of light" (Rom. 13:12). For that which doth make manifest is light. It detects and exposes all that is unsuited to itself, and thus guards the avenues of the heart against everything incompatible with the enjoyment of His presence who is light -- where we have been set. Hence v. 27 {of Rev. 21}.

Absolute Exclusion of Evil.

There shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life.

{Another wrote:

"And there shall in no wise enter into it anything that defileth." There is great relief in this. For if we speak now of our poor hearts, surely defilement gets in. And if we look at the Church while under responsibility -- although God

graciously keeps His saints -- defilement creeps in, although it ought not. But there, blessed be God, nothing that defileth can enter! There holiness can rest. It has no rest here. Down here, in this sin stricken world, these two things, holiness and rest, must, as regards what is without, be apart; because sin is down here, and Christ is not down here. Watching is not rest. It is faithfulness, and brings its joy, but it is toil and not rest, although, through grace, it is a blessing! But there holiness will rest, and that will be the highest happiness. Of course, God Himself will be the highest; but of that which flows from God, holiness will be the highest. It is that which characterizes our state; for God Himself is love.

"Neither whatsoever worketh abomination, or maketh a lie." Here we have something more than the new nature. That we have now; but there nothing can come in to disturb it, nothing can come in to soil the golden streets {street} of that city, nothing can enter to distract the soul as to God and His truth. There will be no abomination nor anything that maketh a lie; in the idolatry of an ordinance coming in between the soul and God, turning it aside from the simple truth, that God is love. For whatever is not entirely and wholly of God, is an abomination and maketh a lie. Then there will be no ornament worn which tells of the idolatry of the heart, taking something apart from God. Oh, if any one is really interested in the welfare of the Church of God, his heart must be ready to break when he sees the many thousand things that come in to distract the affections of the saints; the many thousand forms of idolatry, "the abomination and that which maketh a lie," coming in to separate between us and the One God and Father, and the One Risen Head. It may be worldliness, ordinances, circumcision; in short, whatever makes a lie. Paul's heart was in an agony when he saw these things coming in. Look at his epistle to the Galatians, when they were turning away from Christ to circumcision; or at that to the Colossians, who were slipping away from the Risen Head and turning to ordinances, which is idolatry and worldliness; thus departing from Christ as the only object before the soul, which is an abomination against the truth, and therefore "a lie." But, blessed be God, into this glorious city there shall in no wise enter anything that defileth. No abomination shall enter there, no idolatry, not one principle to turn aside from God, or to make a lie, disturbing and distracting the affections from their one object, Christ. Not only what is good is there, but what secures it from the introduction of evil and all that brings in corruption.⁴

Entitlement for Entry. Here, for the first time, we have the thought of inhabitants of the city.⁵ Up to this it has been the church corporate, in its

4. *The Present Testimony* 8:335, 336.

5. {I think this sentence is a mistake. In his magisterial reply, in 1844, to B. W. Newton, J. N. Darby wrote:

The city is the bride, the Lamb's wife. And, therefore, though it may be said in a general way no one shall enter into it but those who are written in the Lamb's book of life, as

relation to the millennial earth, expressed by the symbol of a city.

The Water of Life. The view of the water of life ⁶ has its source there from the throne of God and the Lamb, the figure being still unquestionably borrowed from the future Jerusalem on earth. But, as we have seen in each fresh characteristic given us of the heavenly city, the thing symbolized in glory has been already made true by the Holy Ghost to faith in the Christian. So here --

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water: but this spake he of the Spirit which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified (John 7:37-39).

The Holy Ghost, come from the glory where Jesus is, and dwelling in us, brings into our hearts in the knowledge of Him more than all the joy of the millennial feast of tabernacles, and makes us channels (though much more, being in communion with the source; it is "out of his *belly* shall flow") of the living water now.

The Tree of Life. In the glory of the heavenly city there is also found another church link, in the symbol of that which gives special character to the church's testimony. The tree of life is there, already given in promise to the overcomers in the epistle to the church at Ephesus --

To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God;

5. (...continued)

showing who can be there, and though there will be visible glory, yet when the author speaks of the priests of Israel, etc. entering into the city, it sets aside the whole force of the symbols (*Collected Writings* 8:309).

This text is used by many to suppose others in the city who are not part of the church. Let us be guided by Rev. 21:9, where we learn that the city is the bride. None enter into the city whose names are not written in the book of life of the Lamb. That is not the same thing as saying that everyone who is in that book do enter into that city. Not so. The city is the church, and all who compose the church have their names written in that book. The description of the city is not about saints in general. Each passage that refers to the millennium is not required to refer to everyone. And if saints are designated here, it is not necessary to refer to all. This passage is about the church seen in governmental display. Why drag in all saints who will reign? The millennial reign of all resurrected saints of all ages was noted in Rev. 20:4-6. Let us leave that right there in its appointed place in Scripture and not seek to bring that into the New Jerusalem because we think we might attach some such meaning to Rev. 21:27.

It is well to mention here, also, that the nations do not enter into the city, nor does the text really speak of 'saved nations.' Rev. 21:26 reads:

And they shall bring the glory and honor of the nations to it.

It is not "into" it, but "to," or "unto," it. This is the public acknowledgment of the church's place with Christ in the millennial reign. The precise way this will be accomplished is not revealed.}

6. {In Rev. 21:7, the "fountain of the water of life" refers to the source of life, Christ himself. In Rev. 22:1, "a river of water of life" refers to the plenitude of what has Christ for its source.}

and here there is not only unhindered access to and enjoyment of it for ourselves for ever, ⁷ but:

the leaves of the tree were for the healing of the nations.

The church will be still in millennial glory the witness of grace to the nations, in marked contrast with millennial Jerusalem, which preserves its character too, as connected with, and the earthly center of, God's ways in government --

the nation and kingdom that shall not serve thee shall perish (Isa. 60:12).

No More Curse. "And there shall be no more curse." Here the Jerusalem of that day, that has supplied us with many a figure of a glory beyond hers or Israel's, gives us a contrast, for there the curse still lingers, if only upon the sinner --

the sinner being an hundred years old shall be accursed (Isa. 65:20).

But the throne of God and of the Lamb shall be in it, and his servants shall serve ⁸ him {Rev. 22:3}.

How sweet the assurance for any who have sought to serve Him now ever so feebly, and who know the grace that makes so much of the least done truly to Him! It shall be theirs to serve Him without hindrance or ceasing for ever.

See His Face. "And they shall see his face." "For now we see through a glass darkly, but then face to face; now I know in part, then shall I know as

7. {The tree of life was there, but there is no mention of the tree of knowledge of good and evil. The tree of life was the blessing; the tree of knowledge of good and evil the test of responsibility, of which Adam ate and was lost. These two principles, Life and Responsibility, have run on from that moment up to this very hour, and will continue to run on until God has made all things anew. Some, having eaten of the tree of knowledge of good and evil, while in the nature consequent on this, cannot eat of the fruit of the tree of life. But God, in the boundings of His grace, has given us more than ever we lost; for the spring of grace has flowed out to us in the person of the Lord Jesus Christ, who undertook all our responsibilities, took upon Himself all the wrath due to our sins, died under it, and rose again in the power of an endless life; in which new life, being first in him and afterwards communicated to me, I can eat of the fruits of that tree of life, once barred from me by reason of sin. Now that sin is for ever put away, and in that new nature which is incapable of sinning, I can freely eat the fruits of the tree of life; as Jesus says, in addressing the Church of Ephesus, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God," thus bringing us into the enjoyment of the full result of all -- of the full ripe fruits that everlasting life in Jesus {in Christ} can produce; the outward manifestation of it shall heal the nations, as, indeed, it has healed us. But I would again remark, that all this blessing is the fruit of free and sovereign grace. For if there had been no responsibility on man's part, there would have been no need of a Savior. It is because we were totally lost that grace has its place. It was because I had totally failed, having followed my own will instead of doing God's will, that God has come in in grace and brought me nearer to Himself in redemption, than I had been set at the first in creation and innocence; for now I am created anew in Christ Jesus (*The Present Testimony* 8:337, 338.)}

8. {The word for serve here is not the word commonly employed for service. Rather, it refers to worship. And that shall employ the heart eternally.}

also I am known." Thus the Lord meets the longing He has Himself created in our hearts, as He knew nothing else could meet it. We shall reign, and that for ever, for the throne never passes from Him as it did from one to another before Him, though He gives it up as man to take it as God. But, more blessed still, a witness of all that is deeper and more intimate in our association with Him is preserved in simple words, but how full for hearts that know Him -- "they shall see his face."

His Name in Our Foreheads. "And his name shall be in their foreheads." Surely there ought to be the moral imprint of Christ left by the glory in which we know Him on our hearts and lives now; but how marred, how dimly seen, is His image in any of us -- bearing His name too often to His dishonor. Then we shall bear it before every eye, no more to fail to represent or glorify Him in anything.

"And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God shall shine upon them (not as more feebly {translated}, 'giveth them light'), and they shall reign for ever and ever (Rev. 22:5)

The Church, not Israel, Has an Eternally Distinct Place

This leads me to notice the foundation of the argument of the paper I am commenting on, namely,

that Israel is the elect nation of God to hold an eternal place before Him, not only in this world, but also in the new.

This that had to be proved is assumed on page 184 at the very outset, although proof "for the benefit of those who have never perceived it" is attempted at page 188.

Now, the texts on which this rests are all from the Old Testament, save one in Rom. 9, which is to dispel the last lingering doubt of any one who demurs to the startling doctrine, and Rev. 21, 22 which has to be proved to have nothing to do with them. But I doubt whether this treatment of the subject will commend itself to those who read their Bibles. Of such I would ask if it is in the Old Testament that the veil is lifted to let in the light of eternity, where eternal life is only twice mentioned, and the eternal counsels of God are not revealed according to the express statements of the New. (See 1 Tim. 1:9),

Who hath saved us . . . 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 [for that is the word in the original] to light through the gospel.

And Titus 1:2:

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 to me. (Rom. 16:25, 26; Col. 1:25, 26).

The New Testament is the revelation of eternity and sheds the clear light of it on the passing scene of this world. The cross, that is the ground in time and on the earth of the fulfilment of the promises made to the fathers, lays also the foundation for the bringing in of that which was before all promise -- the eternal purpose of God.

The counsels of God are thus connected with eternity, as the promises made to the fathers are with time. Now, the only passage quoted from the New Testament to prove that these last are eternal is Rom. 9. But this scripture brings us down in express terms to the tree of promise on the earth. God had not cast away His people whom He foreknew. Some of the branches had been broken off because of unbelief, and branches of a wild olive-tree grafted in to partake of the root and fatness. These are warned that they only stand by faith, and may in their turn be cut off, and the natural branches grafted in again into their own olive-tree. Even so it shall be; and in this way all Israel shall be saved, as a nation {Rom. 11:26}, instead of a remnant, blessed as now according to the election of grace. And so Isa. 59:20, 21 would have its fulfilment: "For the gifts and calling of God are without repentance." But if blessing had come to the Gentiles through their fall, how much more through their fullness;

for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?

So then, when Christianity as a professing system had been cut off from on earth, Israel is to be grafted in again. This, we are told, is eternity, and the proof of Israel's portion, "of eternal distinctness" (p. 188) and "in exact correspondence with Rev. 21" (p. 189). Is the reader at a loss for any trace of such a correspondence? The author supplies it, by introducing in the bias of his system a resurrection condition of things wholly foreign to the truth of Rom. 9:

in a risen people, a people raised from the dead, Abraham shall read the fulfilment of the everlasting covenant. And so in resurrection all Israel shall be saved, not as individuals, but as a nation.

It remains for us to consider what is the force of the Old Testament expressions that seem to make the duration of Israel's blessing eternal. The Psalm (89) I have already referred to must be held to throw important light on the subject; see verses 1-4, 28-37, in which Israel's full future blessing is before us, founded on the mercy and faithfulness of Jehovah, and set upon the king of whom it is said, "I will make him, my firstborn, higher than the kings of the earth." But how is the duration of the blessing defined? "His seed also will I

make to endure for ever, and his throne as the days of heaven." Again, "As the sun before me, it shall be established for ever as the moon, and as a faithful witness in heaven."

The use of the expression is the more remarkable as applied to that which is eternal, according to full New Testament revelation, that is, the throne which never passes from David's Son, though He gives it up as man to take it as "God all in all" {1 Cor. 15:28}. But even when that part of the blessing which is essentially eternal is spoken of, the language used does not go beyond the utmost limit of time -- "it shall be established for ever as the moon." The last verses of Isa. 66 {22-24} are quoted (p. 188), as though the new heavens and the new earth spoken of were identical with the new heavens and new earth of Rev. 21:1. It is easily seen that this is not so by the mention of them in the previous chapter, Isa. 65:17-25, which describes the course of government against the ungodly and transgressors. It is the great moral change that takes place in the regeneration, when "the creature itself also shall be delivered from the bondage of corruption with the liberty of the glory of the children of God," that is spoken of -- not the heavens and the earth of the new creation.

Two passages remain to be noticed as supposed to "bear upon this study." (See p. 217.) The first is Gal. 4:26, of which it is said, "this has been supposed to confirm the view that Rev. 21 describes the church." We shall see whether it does or not. "But examine the passage with its context," and see if it says anything like what the writer makes it say --

To Israel has been committed the oracles of God, and through Israel, that is the inspired Jews whom God employed to write and preach the glad tidings, have the Gentiles received the grace of life: Israel is therefore the mother of us [all].

This is the result of our author's reasoning, that "our mother must be something of the past," instead of examining the passage with its context, in which we find the apostle explains himself by quoting Isa. 54:1. This speaks of what Jerusalem *is yet to be* by grace, as free, in contrast with its condition under law. In that coming day of its millennial liberty and joy, Jerusalem will look back and own us Christians, the children of promise, as Isaac was (v. 28), as her children, and that thus the period of her apparent desolateness was really fruitful to her in the richest way: only that, while the apostle speaks thus, he adds a word which just connects us with even a higher thing than Jerusalem emancipated, namely, "Jerusalem, which is above all, is free." There is a heavenly Jerusalem as well as a restored earthly one.

Many a passage of Old Testament scripture gives us the earthly, Rev. 21, 22 gives the heavenly, and in this the Christian has his portion, "for our citizenship (μ) is in heaven" (Phil. 3:20).

"Another passage quoted against this interpretation," according to the
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author, is Heb. 12:22, though he does not say where he finds the argument (p. 218), that "ye are come to the new Jerusalem," means that we are the new Jerusalem! I am glad to be able to accept in the main what he says of it, that it is "an enumeration of the glorious circle of the saints' inheritance." It is the circle of things we are connected with by grace, through a glorified Christ, in contrast with a living Messiah on earth. The passage says nothing as to "the nature of the connection," and therefore cannot be taken in proof of the writer's interpretation any more than of that which is opposed to it. Still I do not think the order is without significance, or that there is wanting in it what confirms the truth, as we have seen it, of Rev. 21, 22. For is there not an ascending and descending scale of glory here, so to speak?

The eye first rests on "Mount Sion" on earth, the seat of the nation's establishment in grace under the king (see for the type 1 Chron. 15-16; 2 Chron. 5:2; Psa. 78:67-72).

Then the eye lifts, and sees what is connected with the center of earthly blessing, but yet is above it -- "the city of the living God, the heavenly Jerusalem." Then, as more immediately connected with the divine center of all -- "an innumerable company of angels, the general assembly." But in the innermost circle round the throne, the church, in its own proper character as "the church of the firstborn which are enrolled in heaven."

Then, having risen up "to God the judge of all," we come down next "to the spirits of just men made perfect," the Old Testament saints, in their ordered place and blessing; "and to Jesus, the mediator of the new covenant," thus looked at, in connection with the people to whom it belongs; "And to the blood of sprinkling, that speaketh better things than that of Abel," inasmuch as it lays the ground for the whole blessing in both its heavenly and earthly parts, instead of crying for judgment.

Thus, if place was found in this circle of glory for the church's connection with the kingdom, as Mount Sion naturally leads on to it, we have it in its own essentially heavenly character and calling as well.

I do not know that there is anything else in the paper that calls for remark. The Lord give us a deeper understanding of the things so freely and richly unfolded to us in His word, and, above all, the abiding enjoyment of them as the things in which we live in communion with Him.

J. A. T. {Trench}, *The Bible Treasury*, vol. 11.

(Concluded)

The New Covenant and the Church

Chapter 5

Some Other Views of the New Covenant in Relation to the Church

J. DWIGHT PENTECOST'S EXPLANATION OF THE TWO NEW COVENANTS VIEW

J. D. Pentecost summarized the older two new covenants view (before any alleged change in view by Charles. C. Ryrie or John F. Walvoord):

... the two-covenant view.¹ This view holds that there are two new covenants presented in the New Testament; the first with Israel in reaffirmation of the covenant promised in Jeremiah 31 and the second made with the church in this age. This view, essentially, would divide the reference to the new covenant in the New Testament into two groups. The references in the gospels and in Hebrews 8:6; 9:15; 10:29; and 13:20 would refer to the new covenant with the church, Hebrews 8:7-13 and 10:16 would refer to the new covenant with Israel, and Hebrews 12:24 would refer, perhaps, to both, emphasizing the fact of the mediation accomplished and the covenant program established without designating the recipients. This view would accept the Darbyist concept that Israel's new covenant is to be fulfilled by Israel alone. In addition it would see the church as brought into relation to God by a new covenant that was established with them.²

JOHN F. WALVOORD'S TWO NEW COVENANTS

In regard to John F. Walvoord's recent view on the subject of the new covenant,³ Miles J. Stanford made the following claim, which I believe has a

1. Refers to the view of Lewis Sperry Chafer, *Systematic Theology*, IV, 325; Walvoord, "Millennial Series," *Bibliotheca Sacra*, 110:193-205; Ryrie, *The Basis of the Premillennial Faith*, (New York: Loizeaux, 1953), pp. 105-25.

2. *Things to Come*, Findlay: Dunham, p. 124 (1958). On p. 124 he infers that F. W. Grant had the same view as C. I. Scofield. I do not accept that. But if true, it would be the reverse.

3. The "progressive dispensationalist," Craig A. Blaising, wrote:

In the words of Mason, this doctrine of two new covenants has most certainly delighted the enemies of dispensationalism "while baffling many of its friends." It is interesting

point:

Now if Walvoord had just identified that overall grace-covenant as the Everlasting Covenant of Hebrews 13:20, he would have been in agreement with ol' Miles. As it is, he is; but doesn't yet realize it.⁴

Here is what J. F. Walvoord wrote:

Some, like John Darby, attempt to make the new covenant for Israel relate exclusively to Israel and deny that there is a new covenant for the church. This, however, is clearly wrong, because the Lord's Supper and various references in the New Testament make clear that the church is operating under a new covenant of grace⁵ as indicated in the Lord's Supper. . . .

Still another point of view is that there are two new covenants in the Bible: (1) a new covenant for Israel in the Old Testament, and (2) a new covenant for the church in the New Testament. For years I struggled with the problem of how to relate the new covenant in the New Testament to the new covenant for Israel. Finally I arrived at a relatively simple solution. Because the new covenant for Israel as well as the new covenant for the church both stem from the death of Christ, his death on the cross is the single event that becomes determinative in grace. Accordingly, it simplifies the problem and clarifies the confusion, allowing one to arrive at the conclusion that there is one new covenant, commonly recognized as the covenant of grace in systematic theology, which stems from the death of Christ. In brief, it provides that God through the death of Christ is able to extend favor and salvation to those who do not deserve it.

3. (...continued)

to read Ryrie's belabored effort in *The Basis of the Premillennial Faith* to defend this view. It is doubtful that anyone could have done a better job. However, it is really a defenseless position, and both Ryrie and Walvoord eventually surrendered it. This writer knows of no dispensational scholar who holds it today (in Roy B. Zuck, *Vital Prophetic Issues*, Grand Rapids: Kregel, p. 182, 1995 -- this paper was published at an earlier date.

4. *An Open Letter to Dr. Rodney J. Decker*, Oct. 13, 1995, p. 5.

5. We noted before that L. S. Chafer had written: "Thus the new covenant of grace through faith in Christ is placed in contrast to the old covenant of works," *Grace*, Grand Rapids: Kregel, p. 98, 1995 reprint. He spoke of "the New Covenant made in His blood, by which every Christian is now related to God, is an unconditional covenant," *ibid.*, p. 69. This is a myth; and a reference to the "old" to justify the invention of the "new" one. The "covenant of grace" words come from covenant theology and he has changed the meaning, introducing these things without any explanation. The Covenant of Grace of which adherents to covenant theology speaks, he dismissed thus: "The Theological terms, *Covenant of Works* and *Covenant of Grace*, do not occur in the Sacred Text. If they are to be sustained it must be wholly apart from Biblical authority," *Systematic Theology* 4:156. Yes, and that applies also to his "new covenant of grace." Moreover, he wrote: "'The new covenant made in his blood' is in like manner unconditional. It is especially mentioned in Hebrews 8:7-10:25 and includes every promise of God for salvation and keeping for believers in this age of grace," *Salvation*, Grand Rapids: Kregel, p. 108, 1991 reprint.

This one covenant of grace, however, has a wide application. . . .⁶

This is a return to L. S. Chafer's two new covenants idea, only he has named the invented one "the covenant of grace." And if he called it the "eternal covenant" then it would be the view of M. J. Stanford.

It seems strange to me that there is a problem to relate two things, only one of which exists. It is pure assumption that there are two new covenants named in the NT; even stranger that two new covenants are named in Hebrews. What is "commonly recognized in systematic theology" means nothing; but Scripture means everything. There are many things commonly recognized in systematic theology of covenant theology which he would not believe. Moreover, the simplification of a problem does not prove the simplification is true, nor that the explanations of other things by that simplification is correct.

The Lord, then, allegedly, introduced "a new covenant of grace as indicated in the Lord's Supper." What was the old covenant of grace? If it is new in *kind*, what was the old in *kind*? If it was new in *time*, what was the old covenant of grace in *time*?

CHARLES C. RYRIE'S NEW COVENANT VIEW

In the *Ryrie Study Bible* (NIV), 1994, we read:

. . . the New Testament describes the new arrangement of God with men through Christ on the basis of the New Covenant (see Ex 24:1-8; Luke 22:14-20; 2 Cor. 3:6-11), (p. 1444).

{Re Matt. 26:24} The New Testament or new covenant, is God's arrangement with men based on the death of Christ (p. 1510).

{Re 2 Cor. 3:6} a new covenant. The message of the grace of Christ (p. 1784).

. . . it will yet have an aspect of its fulfilment in relation to Israel and Judah in the Millennium (as predicted in Jer. 31:31-34), (p. 1888).

New Covenant *Jer 31:31-33; Matt 26:28; Mark 14:24; Luke 22:20; Heb. 8:8-12.* The Covenant of millennial blessings for Israel based on the death of Christ (p. 1896).

{Re Heb. 12:24} . . . the new covenant (the gospel), (p. 1897)

If I understand this correctly, it appears that he views the church and future Israel as being under the same new covenant. This seems to be the same as Scofield's view.⁷

J. DWIGHT PENTECOST'S VIEW

Arnold G. Fruchtenbaum wrote:

6. *Major Bible Prophecies*, Grand Rapids: Zondervan, pp. 188, 189, (1991).

7. *Scofield Reference Bible*, pp. 1297, 1298.

Pentecost provides his own view as to how the church relates to the New Covenant, and while it has some similarities with the other three dispensational views,⁸ it is unique enough to be labeled a fourth view and probably the best⁹

It seems to me that his view is more a variant of JND's view, than a new view. He rightly rejects the idea that the Lord Jesus introduced another new covenant to the disciples and believes that they would have understood His reference to the covenant of Jer. 31. He goes on to say:

. . . it seems that the Lord must have been stating that that very covenant was being introduced with His death, and they were ministers of the blood (the soteriological aspects) of that covenant (2 Cor. 3:6), but those to whom it was primarily and originally made will not receive its fulfilment nor its blessings until it is confirmed and made actual to them at the second advent of Christ
¹⁰

He then gives four reasons, which need not detain us, why he does not believe "that the church is now fulfilling Israel's new covenant." Several expressions in this quotation will be better stated as we examine the new covenant. Ed.

Lying

. . . but there is nothing covered up which shall not be revealed, nor secret that shall not be known; therefore whatever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in chambers shall be proclaimed upon the housetops (Luke 12:2, 3).

Bad as it is to see the lying going on in the leadership of the country, what do you think of professed Christians telling lies about a brother for whom Christ died? Perhaps this is done in support of a favorite one, or to get rid of his testimony about one's ways. Is God really before the soul when this is done?

Without [are] the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loves and makes a lie (Rev. 22:15).

And nothing common, nor that maketh an abomination and a lie, shall at all enter into it; but those only who [are] written in the book of life of the Lamb (Rev. 21:27).

8. {By the three views I think he means those of the brethren Chafer, Ryrie, and Walvoord -- as reviewed by J. D. Pentecost in 1947. But J. D. Pentecost had also quoted from J. N. Darby, and A. Fruchtenbaum does not review this in his discussion.}

9. *Israelology: The Missing Link in Systematic Theology*, Ariel Ministries, p.367 (1993).

10. *Things to Come*, p. 126. www.presenttruthpublishers.com

Prayers in The New Testament

1. PRAYERS ANSWERED

The leper (Matt. 8: 2), the centurion (8:8-13), the ruler (9:18- 25), the two blind men (9:27-29), the Syrophoenician woman (15:22-28), Bartimaeus (Mark 10:46-62), pray for temporal mercies, either for themselves or others, and they are heard.

Zacharias prays for a child, his prayer is heard, and John the Baptist is born (Luke 1:13).

The thief on the cross prays to be remembered, and the answer is beyond his expectations (Luke 23:42, 43).

It is recorded many times (seven in the gospel of Luke) that our Lord prayed.

In John 17 we are permitted to read the outpouring of His heart to His Father.

(With reverence we read His "If it be possible let this cup pass from me," and we behold Him drinking that cup to the dregs on Calvary (Matt. 26:39; 27:46).)

The Apostles pray that the lot may fall upon the one of their company who should fill Judas's place, and Matthias is numbered with the eleven (Acts 1:24-26).

After being charged by the chief priests and elders not to speak any more in the name of Jesus, the Apostles pray that boldness may be given to speak God's word (Acts 4:29, 31). In the following chapter they continue preaching without fear.

Stephen prays "Lord, lay not this sin to their charge" (Acts 7:60). May not the immediate conversion of Saul be an answer to this?

Peter and John prayed that the Samaritan believers might receive the Holy Ghost, and their prayer is granted (Acts 8:15-17).

Peter, after prayer, is able to call Tabitha to life (Acts 9:40).

Cornelius, who "prayed to God alway," receives the assurance that his prayers are heard, and Peter is sent to lead him to the knowledge of salvation (Acts 10).

Peter having been cast into prison by Herod, instant and earnest prayer (margin) is made by the Church on his behalf and it is answered by his miraculous deliverance (Acts 12).

Paul prays, and heals the father of Publius of a fever (Acts 28:8).

Besides these, many prayers are recorded without details. Peter on the house top at Joppa, (Acts 10:9); the Church in sending forth Barnabas and Saul (13:3); Paul and Silas in prison (16:25); Paul with the elders at Ephesus (20:36); Paul and the disciples (21:5), &c.

Paul prays that he may be prospered in his journey to Rome, where he longs to see the saints (Rom. 1:10); he is taken there, but as a prisoner (Acts 28:16).

Paul prays that he may visit the Thessalonian saints (1 Thess. 3:10), perhaps fulfilled in Acts 20:2.

2. PRAYERS NOT ANSWERED.

Paul prays for deliverance from those who did not believe in Judea (Rom. 15:31), but soon after arriving at Jerusalem, he is put into prison.

Paul prays thrice that the th

orn in the flesh may be taken away from him (2 Cor. 12:8). This request is not granted, but he is told by the Lord, "My grace is sufficient for thee, for my strength is made perfect in weakness."

In the Epistles we do not find an historical account of events that took place, and consequently there are but few prayers, the answers to which are recorded. We read however the outpourings of the Apostles' hearts and learn what were their desires for their fellow believers, and, as these afford us happy instructions as to what may *now* be the character of the prayers of those who have the welfare of God's people at heart, we have selected from the researches of the class such passages as seemed the most deeply interesting. Embracing as these prayers did, the whole Church of God, we may believe that they were abundantly answered as regards many, of whose lives we have no record, but whose record is on high.

THE PRAYERS OF PAUL

That Israel might be saved (Rom. 10:1).

That the saints might be of one mind, and so glorify God (Rom. 15:5, 6).

That they might be filled with joy and peace and abound in hope (Rom. 15:23).

That they should do no evil (2 Cor. 13:7).

That they might have the Spirit of wisdom and revelation in the knowledge of God, and might know the hope of His calling, the riches of the glory of His inheritance in the Saints and the exceeding greatness of His power towards them (Eph. 1:17-19).

That they might be strengthened with might by the Spirit in the inner man. That they might know the love of Christ which passeth knowledge (Eph. 3:10-19).

That their love might abound in knowledge and judgment, that they might approve things that are excellent, and be sincere and without offence till the day of Christ (Phil. 1:9-10).

That they might be filled with the knowledge of God's will in all wisdom and spiritual understanding, that they might walk worthy of the Lord unto all pleasing (Col. 1:9:12).

That they might increase and abound in love toward one another and toward all men (1 Thess. 3:10-13).

That they might be sanctified wholly, that their whole spirit, soul, and body might be preserved blameless unto the coming of our Lord Jesus Christ (1 Thess. 5:23).

That God would count them worthy of His calling . . . that the name of the Lord might be glorified in them (2 Thess. 1:11, 12).

That they might be comforted and established in every good word and work (2 Thess. 2:17).

That their hearts might be directed into the love of God, and the patience of Christ (RV - 2 Thess. 3:5).

That the Lord of peace might give them peace always, by all means (2 Thess. 3:16).

That they might be made perfect in every good work to do God's will (Heb. 13:21).

Paul's prayers for particular saints.

For Timothy (2 Tim. 1:3).

For Onesiphorus, that he might find mercy of the Lord in that day (2 Tim. 1:16-18).

For those who forsook him, that it might not be laid to their charge (2 Tim. 4:16).

Peter, that the God of all grace might make them perfect, stablish, strengthen and settle them (1 Pet. 5:10).

Christ . . . who in the days of His flesh, when He had offered up prayers supplications with strong crying and tears unto Him that was able and to save Him from death, and was heard in that He feared (Heb. 5:7).

Pray without ceasing.

The Prayers of Scripture

. . . Prayer is one of the two great links of communication between the creature and the Creator, the saint *and* the Savior, the child and his Father. No Christian can live without it. As to its scope we would even go further than the note prefixed to the subject, which would make "prayer" include "all that passes between our hearts and God that is not included in the word praise," for one half at least of what is called prayer, and we think rightly so, consists of worship, thanks and praise to God for what He has done for and is to us. In short, it would appear that so wide is the meaning of this word, that any address

from man to God by word of mouth (otherwise than in song) is called prayer.

As has often been pointed out, in prayer, considered for the moment as an expression of need or as a request made, there are three orders which we may distinguish in Scripture. The first, and what we may call the lowest, order is the cry of distress or need to God, as in Luke 18:1-8, in the parable of the unjust judge. We are at liberty to unburden our hearts to God of whatever oppresses them day and night. We do not in this case wait for faith before we ask.

The second order we find in Phil. 4:6, 7. Here we not only unburden our hearts, but our requests are made *known* unto God. It is one thing to utter a cry, another to be quite sure that God has both heard and understood it, the immediate result of which is, that the peace of God, which passes all understanding, replaces the care or trouble and garrisons (keeps) our hearts and minds; and this too before ever our prayer is answered. It is important to remark here, that this blessed peace is *not* the result of having received the answer to our requests, but of their being *made known* unto God. It is indeed a wonderful thing in prayer to have the deep consciousness in my heart that *God has heard me*. Many things may hinder this. If I regard iniquity in my heart the Lord will not hear me (Psa. 66:18).

Again, "the ears of the Lord are open unto the prayers of the righteous" (1 Pet. 3:12). Again, "The effectual fervent prayer of a *righteous man* availeth much" (James 5:16).

But there is an order of prayer even beyond this. In the first order, the point is the importunity, the free liberty to cry to God day and night. In the second, the point is that the moment I know that my request is made known to God I get His peace replacing my care or need. The third is, that if I ask in faith *I know* that my prayer will be answered (Mark 11:24). This is necessarily connected with my condition of soul as abiding practically in communion with Christ, so that I ask nothing contrary to His will (John 15:7). In this order of prayer it is not merely said that our requests are made known unto God, but, that "if we ask anything according to His will, He *heareth* us" (in the sense of "favorably hears" us), the result being that if we know that He *hears* us (quite different from the hearing or being made known of Philippians, which by no means implies the granting of the request) we know that we have the petition we desired of Him" (1 John 5:14, 15) . . .

We feel that it is very encouraging to see what description of prayers have been answered in Scripture. We find that prayer has been answered for the following subjects amongst others

for the sparing of a town from God's just judgments,
for restoration of friends to health,
for special guidance and wisdom on a journey,

for children,
for the removal of God's judgment on a wicked land,
for an increased knowledge of God,
for removal of sickness, even when it is directly inflicted by God,
for rain and for absence of rain,
for temporal needs, for temporal deliverance when in danger,
for understanding and wisdom,
for God's presence and blessing,
for God's people when going astray,
for deliverance from any distress or danger,
for the guidance of the Holy Ghost,
for boldness in preaching,
for forgiveness of our enemies.

Surely there is not one who reads these lines, but can cry to God for some at least of the above subjects, and the gracious way in which such prayers have been answered may surely encourage us in crying to the same loving God.

We can only notice one point more, leaving for want of space the greater part of our subject still untouched. We think that the way in which Solomon's prayer at the dedication of the temple was answered is most encouraging, showing us how long after the voice of the one who prays is silent in the grave, his prayers may yet bring down blessings from above. Little did the many who benefitted in receiving the answer of that wonderful prayer think of their indebtedness to the one who offered it, and little do we think how dependent we are, not only on the prayers of those we know and love, but on many of whom we have never heard. An instance of this which occurred two months ago, and to the writer's own knowledge may serve as an illustration. A servant of the Lord in Ireland, knowing that a fellow-servant in England was in want of money sent a certain sum, and, having no more, prayed earnestly to God, unknown to any, for the sum of £20 to be sent to the one in England who needed it. These prayers were heard. A friend utterly ignorant of the need or of the prayer felt constrained to forward a Bank note for £20 to the laborer in England. He, being ignorant of the prayer thus answered, had much hesitation at first in accepting it, but the circumstance being accidentally named the praying servant in Ireland, the whole story came out, affording a remarkable instance of the way in which our blessings are often *answers* to the unknown prayers of others. Perhaps seeing how briefly we have considered this subject, some of our friends may take it up further for the profit of our readers.

The Bible Student 2:297-300, 325-328, London: Morrish, n.d.

Elements of Propitiation, Substitution, and The Righteousness of God

Chapter 2

The Atonement

Leviticus 11:17

There can, in one sense, be no true understanding of the nature and value of atonement but as there is a knowledge of the state of man needing it. If the need be fully seen, then the remedy must be according to it; if only partially seen, the remedy needed will be estimated amiss. Hence the first point for us to examine is the state and condition of man in the eye of God, for we may rest assured that it is an imperfect apprehension of man's state which lies at the root of the general indifference to this subject.

Adam was set in the garden of Eden, in innocence, subject to God, and while he remained in the subjection due from the creature to the Creator, he enjoyed the goodness with which he was surrounded. Against insubjection he was *warned*, and told that an infraction of the divine restriction (for it was not an exaction but a restriction, one which demanded nothing from him -- merely described the line which he must not pass over) would be followed by the penalty of death. His life would be forfeited if he acted in self-will. Adam did not remain subject to the will of God. He acted for himself, Satan being the tempter to the transgression, and the penalty fell upon him. Now death is the penalty, it is the wages of sin; but it is not a penalty which is only endured while passing through it, as would be the case with one inflicted by man; but, because it is inflicted by God, its full extent is not known till after it has been realized, as it is written, "to die, but after this the judgment." The sense in my soul that I die because of a penalty laid on me, in itself places me under a sense of God's judgment, and that for eternity; hence, it is not so much death itself which the sinner shrinks from, as the after consequences, even judgment from which there is no hope or possibility of extrication. The life is forfeited, and when the forfeit is paid man is then conscious of the nature of the penalty. The

suffering is not merely the act of dying, but the consciousness of being under judgment to which dying consigns one.

Adam's life was forfeited ¹¹ in the state and condition in which he was set here, and dying he must die; not to escape all suffering afterwards, but as a penalty introducing him into a state of suffering. He is now without a life, at least without any real possession of one that he can call his own, for he is insecure and uncertain as to the moment when judgment may begin. His life is forfeited. The forfeit has not been paid, but over a thing forfeited I have really no claim or power; it is the property of the one to whom it is forfeited. Man cannot count upon his life now for anything; according to God's will it is forfeited, and when the forfeit is paid, the soul enters into judgment. Man's state and condition is now that of having a forfeited life awaiting judgment. God's righteousness demands this, it could not exact less. Man set upon the earth in blessing dependent on the Creator acts contrary to Him at the suggestion of another. This moral anomaly exists -- a creature of the highest and most perfect order, setting up a will, a line of action, contrary to God's will. Hence the question whether man is to be suppressed, or whether God will be indifferent to him as a creature, made in His own likeness, acting in spirit and deed in contravention to His will. If God's will is righteous, man is unrighteous, and can God in righteousness suffer man to continue in that condition in which he can contravene the righteous will of God? The answer is simple: if it could be so, there would be an end to righteousness. Hence, God forewarned him that if he should do what He had told him not to do, the penalty would be death, and the penalty of death, as we find by Heb. 9:27, reduces him to a state in which he is conscious of the extent of his loss and his distance, in judgment, from God. Death for the lost is only the prison door of one eternal night of misery, where the sense of distance from God is ever maintained in weeping and gnashing of teeth.

We shall now better comprehend the nature of the atonement, which could enable the holy God to set up man on another footing. To meet the righteousness of God there must be a victim, not in himself chargeable with our offence in any way, bearing the penalty of death. But not only this, there must be a personal excellency, over and above the life offered up. The life is offered up in substitution, and the perfection elicited in the time of offering is that basis which forms the ground for the re-establishment of man in another condition. It is evident that man could find nothing of this kind in himself; he could not

11. {It was not only that man by sin lost natural life, but he lost God; and it is not only that Christ gives me a new and better life than the tree of life could give, but He gives me God; He brings me to God and puts me in the presence of God. He makes known God to my soul, and gives me to be sure of His love (*The Bible Treasury*, 1928).}

offer up a life, for he had none to offer, it was forfeited, and there was nothing to be found in him but what would aggravate the judgment under which he had fallen. Once overtaken by the penalty, he could not be released from it; he had fallen under it. If a sinner has no soul, he is neither conscious of being under judgment nor of being delivered from it; but if he has, and is to be released from it, the release must take place before the judgment overtakes him.

Abel s offering through faith sets forth the main points of the atonement. It is the primitive offering, and we may conclude that it was the one appointed of God. Abel offered of the firstlings of his flock, and of the fat thereof. A victim not chargeable with its offence, giving up its life, and not only this, but it is added, "and of *the fat thereof*." The blood was the life given in substitution for one who had forfeited his life, and *the fat*, the acceptable thing on which God could deal anew with the lost one. Now the sense first awakened in the sinner s soul is that there must be something offered between him and God. Even pagans attest this in their propitiatory sacrifices and the like; and the law is distinctly on this ground, for it does not simply exact obedience to a code, which in God s mind is only worthy of man, as His creature, but it insists on the need of the intervention of sacrifices, of many and various kinds, to meet the many and various states of the old man. And this was consistent with the law, for the law addressed man as still alive; but, while it did so, it could not overlook the sense on the conscience of distance from God and of impending judgment; hence sacrifices and rituals were imposed -- until the time of reformation -- which could not purge the conscience. On it there was the sense of judgment before God, from which there could be no relief until there was an atonement which would perfectly answer for the life under forfeiture and judgment, and open out a new way for appearing before God. The law dealt with man as still alive, and hence offerings were repeated, as expressing that there was need for intervention, because that which needed it was still in existence, or recognized as so. If the being under judgment had been superseded by an atonement having been offered, then there must be an end of that which required the atonement. Either the being continues waiting for an atonement, and consequently remaining in the state that needs it, as was the case under the law; or the atonement has come, and the state of the being needing it no longer remains. Both cannot stand together. If the atonement be a perfect one, it supersedes in the eye of God the being needing it. If it had been accepted, the state of the being needing it does not remain before God for anyone connected with the substitute. The law could not propose that man should be superseded, for if he were there would be no occupation for the law; and hence, while it suffered man to remain in his state it demanded from the worshiper continual sacrifices which never purged the conscience because, if they had, they would have ceased to be offered. The moment the sacrifices effected the end desired, they ceased to be required.

The error abroad is that the atonement is not seen as setting aside the being under judgment, and consequently there is a sense of needing something expiatory still, which, as I have said, involves two things -- one, that the sacrifice is not a satisfactory one; and the other, that the state of the being needing atonement still continues before God. The sacrifice is properly the substitution for the being needing it, and, if a true and sufficient one, then that for which it has been a substitute is not dealt with, but the substitute. The substitute must have a life like that of the being to be atoned for, only guiltless, and unchargeable in any way with his offence; and must, after proving its faithfulness in every way, give up this unforfeited life for the forfeited one, which exposed man to eternal judgment; and not only so, but the substitute must be One who has life in Himself, in order that He may rise again as perfectly acceptable to God -- as it is said, "raised up from the dead by the glory of the Father." Christ having so perfectly answered every demand of God, and having borne the judgment on man, pours out His life at the bottom of the altar, and from thence is quickened by the Spirit, to establish man in His own life for ever. In His blood there is for every believer a substitution for the forfeited life -- for death, that door into the eternal prison -- for man in Christ has no longer a forfeited life, but life in Him who has risen out of death and judgment; and hence the life atoned for does not exist as needing atonement. The great points for us to see are that the state of man because of the fall was not remediable, because the life which was forfeited was the very life of the condition in which man was set on earth; and this forfeit was the penalty, only really known after it was paid, and not in the mere act of dying, and hence the substitute for this state cannot repair this forfeited life. The first terms of atonement are that a Man's life, sinless, unchargeable, and meeting every demand of God under His judgment, is to be given up, before He can do aught else in the way of blessing us. If the life were under probation (and probation could never atone for a state of offence) it would be open to man to repair it. This was the course observed under law. Man is there under trial, and the life is prolonged, judgment is staved off while it is kept. It did not propose to atone, but offered a continuance of life while its demands were observed, and for the obedient it intimated through the sacrifices that the life was not an acceptable one with God, even though, through obedience, its doom might be respited, as will be fully manifested in the millennium. But atonement must meet the state as it is. Atonement is positive, and no tentative measure could be atonement. Hence in the paschal lamb, which was an offering instituted before the law, the blood is poured out. This is the first and great thing. This satisfies the eye of God, and He says, "When I see the blood, I will pass over." The state of man as he is is met by that blood, typical of Christ's blood -- "Christ our passover is sacrificed for us." The blood, meeting the eye of the Judge, atones for man's state. Man's life is forfeited, and here is a life poured out for it. It does not

remove the forfeiture, but it removes the consequences of it. The forfeiture has been incurred, and there can be no removal of what has been incurred, but there is removal of the consequences, and this removal is effected by the substitute taking the man's place, and being exposed to his judgment, bearing the whole weight of it, in man's nature; and then giving up the life, in substitution, for the forfeited life. One, with an unforfeited life, bears all the distance and agony due to the forfeited one, and having perfectly done so, gives the life up. He not only endures all that was due to man for his offence -- all the suffering which a forfeited life eternally entailed -- but having perfectly and righteously met all this, He gave up the life which was not forfeited, and hence, having answered not only for the forfeited life but for its consequences, neither the one nor the other remains to the one who is in Christ. A new path, a new position, is opened out. He has cleared off the old, and now, risen, is the Head and Founder of another race. In the Passover the people of God were safe through the blood shed, but more than this, they were inside, feeding on the very lamb whose blood had saved them. The victim's place exposed the substitute to the judgment resting on man.

For man, death itself was but the door to the state of judgment. Christ bears the judgment, is made sin, put in the sinner's place. He who had no sin, is treated as if He had, and freely and of His own accord gives up His unforfeited life. Substitutionally He should die, "not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." He gives the unforfeited for the forfeited, after He had endured in Himself before God every agony due to the forfeited life, thus perfecting the atonement. Having been put in the sinner's place, treated as the sinner in suffering, He resigns that life by which He was able to connect Himself with man's state of suffering. He shed His blood and then closed for ever the history of man for whom He had atoned. The blood righteously sets free the being who is sheltered in a new life, because he trusts in it, and not in the state which required it, but in that of the Substitute now risen from the dead. As the paschal lamb, I feed on Him, roast with fire. My entire engagement is with Him, and He supports me, as before by His blood He saved me from a judgment due to my life and state.

Under the law we get properly four kinds of offerings, which in their various ways set forth what God required of man. In all but the meat-offering the blood was shed. In the burnt-offering, which set forth the devotedness of Christ offering Himself to God, we have the blood sprinkled all round about the altar, and then the offering is offered up. The victim is first accepted as an atonement, the hands of man being laid on it, and then the life is given up. This was necessary even in the case of a burnt sacrifice made by fire unto the Lord. In like manner in the peace-offering the blood was sprinkled round about the

altar, and it too was an offering made by fire of a sweet savor unto the Lord. The excellency of the victim is the special thing offered, as setting forth the ground and basis of all blessing, and hence giving full rest and peace to the soul before God. Christ's own personal excellence is the food of all the offerings, and the sure guarantee for eternal peace.

Now it is evident that if God required those under law to meet the demands of righteousness, the first thing is the surrender of life. Even in the burnt and peace-offerings, where there is no notice taken of actual sin, the blood was given up -- that is, the life of the substitute must be surrendered previous to the acceptance and sweetness of savor accorded to the offering; and this atonement and sprinkling of blood was consequent on the laying on of hands of the man needing it. I understand the laying on of hands to imply the attributing of man's state to the substitute. The substitute's life was poured out, itself without blemish, but having been charged with man's state previous to death, it surrenders its unblemished life for his, and is accepted in perfect sweetness before God, as outside and apart from that life for which it had atoned. Hence it is, as I understand, that when in Ex. 24:5-8, the blood of burnt-offerings and peace-offerings was sprinkled, there was an open way for the elders of Israel into the presence of God. The atonement is in the blood (Lev. 17:11), but it is plain that when the hands were laid on the victim the penalty and the consequences of that which rested on him who laid his hands thereon were made over to the substitute. Thus Christ was placed under all the weight of man's state before He died. He suffered because of what was placed to His account. He was made sin, and then poured out His life, and presented Himself in His offering capacity in every acceptable way a sweet savour in the very highest degree to God. In the sin-offering the blood was not only sprinkled, but all of it was poured out at the bottom of the altar, and besides the fat being burnt on the altar the carcase was burnt in a clean place without the camp. That is to say, there was no longer to be an admission of the existence of the being substitutionally represented in the carcase. There was the excellency of the victim and the giving up of the life of the victim; but with Christ there was also the suffering of being made sin, the Just for the unjust. His death ended before God that order of being which had sinned. He was justified in the Spirit, and not in the flesh. He was put to death in the flesh, but quickened -- made alive (that is the opposite to death) -- by the Spirit. In the fulness of time God sent His Son in a body prepared for Him. He was made flesh and dwelt among us. After thirty years of patient growth, passing through every phase of man's life here below and fully conversant with it, He came forth into public ministry, satisfying the long-restrained desire of His heart to be about His Father's business; and then, as is recorded in the first three gospels, He went about doing good, healing all that were oppressed of the devil; He set forth that there was no state of infirmity of man in this present life which He could not relieve

or remove. He raised the dead, expelled devils, healed the leper, gave sight to the blind, cured every disease; and yet, with all this, He was not able, in the days of His flesh, to place man in likeness to Himself as God's man on earth. For this He must die; hence He says, "Except a corn of wheat fall into the ground and die, it abideth alone." It can never produce one like unto itself unless it dies; "but if it die, it bringeth forth much fruit." Sad and sorrowful as was His walk and pilgrimage here for thirty-three years, He now (John 12: 24-28) foresees the terrible season when as the sin-bearer He would enter into the suffering of a sinner's distance from God. Hence He adds: "Father, save me from this hour: but for this cause came I unto this hour." He now -- a man, in man's life -- undertakes to bear in Himself from God all that was due to man. He has walked in every circumstance here well-pleasing to God. He has been the Father's delight in all the ways of a man; and now, as the burnt-offering, He offers Himself freely without spot to God, surrendering every privilege and power to which He was entitled as the Holy One on earth. Unprotected and unguarded, He is open to all the attacks of men, and exposed to all the malice of Satan; and not only this, but when He takes the place of the victim in giving up His life -- His unforfeited life -- for man, then the consequence of this falls upon Him on the cross. He endures, trusting in God, bearing in His soul, for a season, the suffering and agony of one consigned by death unto eternal distance from God. Then He trusts, and then He prays, and then is succored, because He had done no wrong, neither was any deceit in His mouth. He, in conscious and restored favor, gives up the ghost, pours out His life, sheds His blood at the bottom of the altar; but being holy throughout, yea, the most perfect sweet savor to God in it all, He does not see corruption; He is not holden of death, He is raised from the dead by the glory of the Father; He is quickened by the Spirit man, alive again, but after a new order, and now the fountain and source of eternal life to as many as come unto Him. And in proof of this He breathes on His disciples, and says, "Receive the Holy Spirit." He can now impart to us His own life, by and in the power of the Holy Spirit. While He walked here for thirty-three years, however close His contact, however He imparted of His virtues to man, He had never placed man on a level with Himself, as a man here. He still abode alone. The corn of wheat by no amount of contact with men here had brought any to His own order. The greatest miracle did not effect conversion apart from the word. "Were there not ten cleansed? but where are the nine?" (Luke 17:57). The one who returns to give glory to God is the converted one, and the one in whom the word of Christ creates rest and assurance. There was no meeting or remedying the state of man until the Man Jesus Christ placed Himself under the hand of God, as One in Himself utterly and entirely irresponsible for man's state -- having first proved in every stage and circumstance of life that He could walk in the flesh, in every way well-pleasing to God -- to undergo all that was due to man, and in the searching

agony of it to be proved to the utmost, as to whether any thought for Himself could arise apart from God. Nothing but self-renunciation and simple subjection to God marked Him throughout, and His perfect life He then pours out. It is not that He pours out the life merely, but He does so after having exposed Himself to the judgment which the deprivation of life entails. He surrendered the life in which He had thus exposed Himself to judgment; and then -- though the one holy, perfect Man, born of a woman in man's estate, who had been in every way well-pleasing to God -- having been made sin, treated as the guilty, He offers Himself, sheds His blood, surrenders an existence which righteously He had held and lived in, and on which there was no claim, as substitution for that which had been forfeited by man. He had a life which had not been forfeited, but which had endured, in the hour of forsaking, more than any man had endured, in suffering and distance from God. He had a life which was perfect in every way, most pleasing to God; but He gave it up, and, before giving it up, endured in it all that was on man because of his evil and sin. "Now is the Son of man glorified." Having so endured, having glorified God as a man, He bowed His head and gave up the ghost. The life in which He, as a man, had glorified God, and in which He had endured man's judgment, He does not retain -- He *pours it out*. The atonement is in the blood. We are reconciled to God by the death of His Son. The reconciliation is effected. The sinless One has been made sin, and has given up a life which He might have retained, in substitution for a life which was forfeited. But He has glorified God in it all, and hence, He is raised from the dead; we are saved by His life. "If Christ be not raised, your faith is vain; ye are yet in your sins." The resurrection is the proof of acceptance, but it is for our justification. That which represented the resurrection in the typical offerings was, I suppose, the fire feeding on the fat. At any rate the fat was the excellency of the animal, and the fire consuming it indicated its acceptance. Christ was raised from the dead by the glory of the Father, and the resurrection is the proof and evidence that He has indeed offered Himself without spot to God, and that it was impossible that He should be holden of death. But then, having destroyed the power of death and abolished it, He has brought to light life and incorruptibility. In His resurrection He is the quickening Spirit. He can impart life, His life, to those whose death He has borne. Being reconciled to God by the death of His Son, "much more, being reconciled, we shall be saved by his life." He shed His blood for us, and, now risen, He is the second Man, able to communicate of His life to those whom, before He died for them, He could do nothing but relieve. He must die for them where *they were*, in order to set them in the life in which *He is*. He must bear their death and its consequences, before He could share with them His life which is eternal.

The resurrection is the proof that Christ had in everything glorified God, and hence it is for the glory of God that He should rise from the dead. It would

have compromised the glory if He had not risen. Having given up His sinless life for man's sinful life, He is raised from the dead by the glory of the Father, and also declared to be the Son of God with power by the resurrection from the dead. The resurrection is the proof that there was life outside of death. The atonement required a life not liable to death, and this being delivered up, His life, as the Son of God, asserts its place; and it is for the glory of the Father to raise Him from among the dead, manifesting the "mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." The penalty incurred by man is not only borne, but borne by One in no way liable to it, as the Substitute for man. He gives sacrificially the life which in every step and walk here was so honoring to God; and more than this -- He rises not only because He has life in Himself; but the glory of the Father requires that One so perfect here as a man, and so glorifying God in submitting fully to all His righteousness, with the end and the aim of unlocking the heart of God, giving Him full liberty to deal on new and eternal ground with His people once under condemnation -- the glory of the Father requires, I repeat, that such an One should be in life again as a Man, though not in the life which He had poured out, but should, without seeing corruption, be raised up in the eternity of His own life. The first man, being under sentence, has received sentence in the cross of Christ; and not only this -- a sinless life is offered for the sinful one, and He, the Substitute, being raised from the dead, is the source and founder of a new race in eternal life and perfect holiness. We are cleansed from all sin by the blood of Jesus Christ His Son. We are made nigh by His blood. Nothing remains to interfere or interpose, seeing that the life in which all the offence has been committed has been judged in Christ, and that He has given up His perfect, unforfeited life for our sinful, forfeited one. But He is raised from being the dead Man into a living Man by the Spirit of God, in the power of an endless life, and the Man is on the highest ground, and in the highest connection, glorified now in the Son who has done all the Father's will and finished His work. The first man is set aside judicially in righteousness, and the Son of God, who as Man met the righteousness of God and bowed to it in judgment, is the One to express in fulness the love of God. He bore the righteous judgment fully. He, when here, in a region where sin abounded, answered to God's nature in righteousness, and He expresses in fulness and perfection that nature which is love, when sin has been for ever put away.

Blessed mission! Blessed Missionary to our heart of all the grace and goodness of the living God! As we live by Him, may we live to Him, in joy and purpose of heart. Amen!

The Present Testimony, New Series 2: 231-243.

Ostriches

Have you ever thought of how much like ostriches modern women have become?

Sixty years ago we visited the Cawston Ostrich Farm in South Pasadena, where we saw fine specimens that had been captured from the Nubian desert in N.E. Africa, 12,000 miles away. We still have the snapshot which was taken on that occasion, showing the keeper on an elevated platform feeding a tall ostrich oranges. A little rooster at its feet makes quite a contrast. Two women standing by watching the performance, wearing dresses reaching within four inches from the ground make another noticeable contrast to the naked-legged ostrich. It was amusing to watch it swallowing a whole orange as it traveled down its long thin neck. They will swallow most anything that is bright, such as jewelry and even watches. They are especially fond of dates. Their Latin name is "strut-hi-o" apropos to their long legs and neck. They "walk with stretched forth neck and wanton eyes" (Isa. 3:16). Their plumes are indeed their pride, which they love to display, especially at courting time. It is then that "the wing of the ostrich beats joyously" (Job 39:13 J.N.D. trans.). Little wonder the translators of the 1611 A.V. mistook "ostrich" for "peacock," whose mate God created not at all glamorous. But their wings do not enable them to fly, or soar heavenward. It cannot be said of them "in vain the net is spread in the sight of anything that hath wings" (Prov. 1:17 J.N.D. trans.). Although wild, they are easily ensnared. "God hath deprived her of wisdom" (Job 39:17), and classed them among the unclean and the abominable (Lev. 11:13, 16 J.N.D. trans.). They are native to the borders of the "holy land" in the Syrian and Arabian deserts, and are sometimes found within the limits of Palestine. "As birds of a feather flock together" so do these in groups inhabit waste places for their lairs. When pursued they run in circles as often do people that are lost. They do not mind associating with Zebras. It is embarrassing to look upon their most conspicuous flesh-colored naked thighs. It was said to lewd Babylon "Bare the leg, uncover the thigh . . . thy shame shall be seen" (Isa. 47:2, 3).

Because God is holy, the sons of Aaron, when coming into the presence of God, were to wear "linen breeches to cover their nakedness; from the loins even to the thighs" (Ex. 28 :41-43). Now, in this Christian age, the priesthood of all believers includes women as well as men. Should Christian women be less clothed? "Aged women . . . admonish the young women to be . . . discreet, chaste" (Titus 2:3-5 J.N.D. trans.). "Hear the word of the Lord, O ye women, and let your ear receive the word of His mouth, and teach your daughters wailing, and . . . lamentation" (Jer. 9:20).

Speaking to the most privileged people on earth who were gathered at God's center, Jeremiah writes, "The daughter of my people is become . . . like the ostriches" (Lam. 4:3).

"Women adorn themselves in modest apparel . . . which becometh women professing godliness" (1 Tim. 2:9, 10).

"Not conformed to this world" (Rom. 12:2) "Not follow a multitude to do evil"

(Ex. 23:2).

"The woman shall not wear that which pertaineth unto a man" (Deut. 22:5).

Revolting wigs, painted eyes and nails like bird s claws. All such worldly vanity, glamor and earthly-mindedness is a denial of our heavenly calling and most dishonoring to the Lord.

Some "sigh and cry for all the abominations" (Ezek. 9 :4). Lot s soul was vexed by the filthy things which he saw (2 Pet. 2:7, 8). Such lamentable things should be rebuked, but too many say "Speak unto us smooth things" (Isa. 30:10).

Godliness is rare but beautiful in those who "adorn the doctrine" (Titus 2:10), by overcoming these worldly tendencies. "They receive not the grace of God in vain" (2 Cor. 6:1).

"Because thou art lukewarm and neither cold nor hot, I will spue thee out of My mouth . . . *be clothed, and that the shame of thy nakedness do not appear.* As many as I love, I rebuke and chasten; be zealous therefore, and repent"(Rev. 3:16-19).

Because it seems futile to say anything to those who are "all legs and no conscience" who glory in their shame, a brother wrote, "It is like a bantam rooster trying to fight an ostrich!" Another brother wrote suggesting we write a word on "Ostriches." Still another gracious brother wrote, "It is sad to see some of our young folks so eager to take on the vulgar fashions of this world in direct disobedience to God s Word!" What a shameful witness is all this to our faces of our lamentable low state! The truth does not hurt unless it should.

"I cried in the congregation. I am become . . . a companion of ostriches" (Job 30:28, 29. J.N.D. trans.).

A. C. Brown

John MacArthur's Continued Denial of The Eternal Sonship

In *The Eternal relations in the Godhead* several pages were devoted to John MacArthur's denial of the eternal Sonship. In *The MacArthur Study Bible*, 1997, this evil teaching is maintained. On pp. 2192, 2193 is a statement of belief regarding "God the Son," and under this caption we read:

We teach that, in the incarnation, the second person of the Trinity laid aside His right to the full prerogatives of coexistence with God, assumed the place of a Son . . .

The "We" seems to imply that this is held and taught by the teaching staff at The Master's Seminary of which he is head. And what kind of talk is it to say:

While He was eternally the Son in anticipation of His incarnation . . .
(p. 1691, on Rom. 1:4).

That is, it was eternally anticipated that He would be Son in incarnation. Of
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course, there is no reason for such language if the eternality of the Sonship is held. Quite in keeping with that is the note on Psa. 2:7 (p. 744):

... the only OT reference to the Father/Son relationship in the Trinity, a relationship planned in eternity past and realized in the incarnation ...

The note on Heb. 1:5 says:

Son. A title of Christ expressing the voluntary submission of the Second Person of the Godhead to the First person for the purpose of fulfilling the program of redemption ... (p. 1897).

In the *Evangelical Times*, Nov. 1997, p. 15, there is an interview with him in which he said:

But if I had to do it over again, I would take that part out of my commentary {on Hebrews}, and just say I'm happy to call him eternally the son of God I really am.

Do you believe him? Well, a little further on he said:

But I really believe in his eternal Sonship in the sense that His essential nature is the same from eternity. He is related to the Father eternally.

So this is another 'eternal Sonship' which is not another. Heretofore we have understood the eternal Sonship consisted of *eternal relationship* with the Father as Father and Son, not in the fact of the same, eternal, essential nature. A trinity of Persons of the same essential nature can easily be posited who have not the eternal relationship of Father, Son, and Spirit. And this is what he is really describing in this, not surprising, *obfuscation* of the issue. Where is uprightness in this? Ed.

*Address to Christian Parents*¹

Beloved Friends;

I desire to call your attention to the duty you owe the children God has committed to your care. Let me, however, first remind you, that I address you as saved sinners, as saints, partakers of the heavenly calling, led by the Spirit of God: I address you, in short, as members of Christ, children of God, and heirs of the kingdom of Heaven. If you know not Jesus as the One that has loved you and washed you from your sins in His own blood, and made you unto God and his Father kings and priests, I have nothing to say to you on this or any other such subject. But, if you are saints, then, beloved, listen to the good word of your God and Father, and of your Lord and Master, addressed to you as parents.

The view which we entertain of any duty, necessarily ever depends upon our

1. [First edition: "London: Printed for the Tract Depot, No. 1, Warwick Square. 1839." Brackets mark editorial revision for presenting the Dismissal.]

understanding aright the "*relationship*" which involves the duty. Discover THAT in the light of the grace of God, and you will at once find, both the nature of your duties and the power of fulfilling them. Between you and your offspring, Providence, confessedly, has forged bands and ties of the tenderest and most sensitive productions of nature. Your children are your own little selves; yet, though distinct in person, so encircled with the affections of your hearts and the thoughts of your minds, as that none can touch them without touching you. Yet, are these ties of nature and of instinct (which bid e'en doves to fight in safeguard of their brood), the *beauty* or the *strength* of your relationship, Christian parents, to your offspring? No; if we read the word of our God with simplicity, we shall find much to cheer our hearts, *as saints of God*, in this relationship: that as saints, this, which in nature is a fleeting, temporary relationship, is noticed of our Father, sanctioned and blessed, and made the means, through blessed promises, of giving us larger expectations from His love, than we could have had without it.

"God, who caused the light to shine out of darkness, hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." [2 Cor. 4:6] To this light bring the relationship we speak of, and see what is its nature and character. Is it a tie of eternal life? Is it a relationship identical with that which binds the Church of God together into one bundle of life? Is it the fellowship through the Spirit with the Father, and with His Son, in Christ Jesus? Some will say, "Yes; Israel's children had the promise as much as Israel: we are grafted into the covenants and promises in Christ Jesus sitting in Heavenly places: and THEREFORE *unless there is something in the position of our blessed Lord at the Father's right hand, to mar our children's blessing, they are in covenant relationship with Him.*" If such be present, I thus address them: Beloved Friends, you look at Jesus in the Heavens, and in *Him* you think you see the blessing of your children, even eternal life. Right are you in looking to *Him* as the only Root and Head of Blessing, and *most* right in supposing that in *Him* is blessing for the little ones which are yours; but not right as to the unqualified assertion of eternal life being theirs in *Him*. Look carefully to this; for many have trusted even as you do this day, and when the hour of trial has come their partial truth has failed them, and themselves been plunged into sorrow. The promises of God are sufficient for you; only take heed that you see the truth, and the full and pure truth. If we look at Jesus in Heaven, under the character of Head of the Church, what do we see? Himself, *the truth*, the wisdom, the power, the love of God, the center and full portion of all into whose hearts He hath shined, the source and origin, and nourisher of the Church of God, from whom proceeds, in living union, the waters which flow through the Church.

Into this light bring your relationship with your children; and what, if you had no other ground of hope, would or could be your feeling, but that of utter hopelessness?

I look to Jesus, and I see, as the graphic outline of that which is His as Head of the church . . . "As many as received him, to them gave he power to become the

sons of God, even to them that believe in His name:"² (and immediately after, [follows the sketch which, as it were, *contrasts* the new birth and the] earthly relationship between us and our babes) . . . "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

No, my friends, none that understand the present dispensation can see the offspring in nature necessarily enclosed in Christ Jesus, dead, and their life hid with Christ in God. The spiritual character of the dispensation, the heavenly calling peculiar to it, working in all things according to the sovereign choice and purpose of God, do not embrace nature's ties; that which is of the flesh, is flesh, and that which is of the Spirit, is spirit. But though you cannot see them as parts of His body, the fullness of Him that filleth all in all; though you cannot argue *by virtue of your earthly relationship to them*, that they have received the spirit of adoption, or do believe unto eternal life; though you cannot see them one in Christ as the head of the "redeemed;" yet, beloved, surely you can read *in* Him that which may solace and cheer you. He is not only the Head of the church, but also the Head over all things to the church. If we look at Him as Head of the church only, the children are in nature, not necessarily shut into the vision of glory; but if we look at Him as Head over all things *to* the church, Hope is raised, and expectation based on solid grounds in Christ, and ourselves prepared to receive the promises. Every duty which attaches or can attach to a saint, is but the result and counterpart of some glory possessed by the church in the person of Jesus. She is in the wilderness still, and while there, walks by faith, and not by sight, oft called of Him to walk 'mid the detailed sorrows of the wilderness upon the strength of glories known by her to be in Him, though not yet openly manifested. The insignia on His person of varied glories not yet revealed, is oft her guide through the wilderness: for, by virtue of what He has in the Father's purpose and council, He gives her directions amid circumstances of evil and deadly character, and throws a light over what otherwise would be the dark fleeting shadows of time-relationships. Thus, the earth is His, and all the kingdoms of it; but while His Father's good pleasure delays His coming to take possession of it, it is beneath an usurper's sway. And the church, instructed fully in her Lord's mind, bends to the same blessed Father's will, to which Jesus bends, and submits to the usurper's sway (Rom. 13:1-7). With the politics of the earth she interferes not; she is a pilgrim, a stranger, and an alien, subject to the powers which be, wherever she be. By virtue of this same Headship over all things, we have the continued long-suffering and forbearance of God toward Christendom, sending testimony after testimony of His love and waiting to be gracious, and messenger after messenger to the heathen. Blessings dropping full of His own precious love and grace and, as they drop, raising responsibilities to be accounted

2. I would only remark, that this word is such as to embrace all our offspring; it is a word of encouragement, and an appeal to faith, not only for the holy mother beside her first-born babe, as yet too young for instruction, but for the convert in old age, whose children may have been trained up amiss by himself, ere converted. Let him take it and go and plead it with God; not suffer the adversary to cheat him as though www.wesleys.org/publishers.htm

for at the last day though dropping where hated or neglectfully despised. By virtue of this same Headship over all things, we have Him sanctioning and directing the earthly relationship, in time, of master and servant giving to each of them, when His saints, conduct and principles to guide them. The headship he has laid upon me, as master, necessarily prevents my receiving any into my house as servants, who will not submit to the exercise of the duties laid upon me by this responsibility. Service is now a matter of *compact*, as when they that served were all slaves it was a matter of *necessity*. But whether they that serve be slaves or servants, the headship of the family laid on a believer is ever intended in grace, even to them that are subject whether they believe or not a blessing, as bringing them under the instruction of the gospel if unbelievers, and of admonition if believers. It is clear that the *authority* of the master towards his slave, or the willing subjection of the hired servant, makes the dependent in such relationship subject to the duties resting on the master's head, let the principles of the master's conduct be ever so distasteful to the slave or the servant. As master I am bound to instruct, as far as in me lies, in the truths of Scripture and the Gospel, them that are subject to me. [I confess myself ever to have been unable to take a Jew, or a Roman Catholic, or a Mahomedan, as a hired servant, if they would not agree to attend to such *instruction* as I see fit to give]; just as I should require my slaves, by virtue of my purchase of them, to attend. The same sort of power which the master has over the slaves, you, beloved friends, have over your children. But, blessed be God! while you have thus much of power, you have more, far more of hope. The believing master may count upon the general promise that the word shall not return unto the Lord void, and may well hope, from the blessing conferred upon his dependents in having had the word of God given to himself to instruct them in, that there is a purpose of mercy toward some of them; for God willeth not the death of a sinner, but will have all men to be saved, and to come to the knowledge of the truth: but you, beloved, have more ground of hope. Appeal is surely made by such thoughts to every master's faith, but, oh! how far stronger the appeal to the parent's faith in the word of promise (1 Cor. 7:14).

Children of God fathers and mothers of families! Here is the charta of your parental relationship: "They are holy," the children are holy. The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

The word *sanctify* in the Bible is not nearly so limited in its meaning as the word *saint* or *holy*; and the same is true in modern English. We speak of the conveniences of life, of trial, of temptation from Satan, being *sanctified* to us, but we could not apply the word *holy* to them. The word *agios* (saint, or holy), just means "that which is set apart for God," and is very rarely used in a subordinate sense. It is usually applied thus, the *Holy* Spirit the *Holy* One of God the *holy* angels the *holy* place the *holy* city the *saints* an *holy* kiss Be ye *holy*; for I am

holy &c. Separated unto God, is just its force your children are holy!³

Awake! brethren, awake! let faith do her work your God has told you your children are set apart to Him. HOW set apart? aye, that is the word, take it to your Father. Israel was set apart, but Israel is not; Jerusalem was set apart, but Jerusalem is trodden under foot of the Gentiles; the Temple was set apart, but not one stone is left upon another; the churches on earth were set apart, but what are they now but ripe for judgment? Christendom was set apart for the bright display to it of grace and truth, heaven's light itself shining down from the person of the Lamb; but what is it now And how many a servant, set apart for instruction by the conversion of his master; and how many a child, set apart for being trained up in the nurture and admonition of the Lord, by the conversion of parents, has proved a wreck in whom Christ has been a sweet smelling savor unto God, in them that are lost. Brethren, beware! God has appealed to you. He has given, as it were, a blank check for faith to fill up. Your children are holy. Will you say: "They are holy, so I may leave all care about them as to praying for them and instructing them?" Flesh! flesh! brethren, not faith nay, rather, go to your Father, and with guile tell Him the lesson Himself has taught you; taught in Jesus; taught in your souls by the Holy Spirit. Tell Him that all things are dung and dross save Jesus Christ. Remind Him of His own measure of blessing tell Him that all blessing save the blessing of an endless life, made ours in the power of the Spirit of God, is a shadow, without substance that if He tells you He has separated them unto blessing you will tell Him you know no blessing save life in Christ that you, as *led* by the Spirit and having fellowship with His own mind, searching all things, yea, the deep things of God, that you, as living in Christ, cannot recognize any thing to be "separation unto God" short of fellowship with Jesus.

Let us now look concisely at the exhortation to you in scripture: In Eph. 6:4 IT IS WRITTEN: "Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Observe the word NURTURE (*paideia*). This

3. This revelation of Christ Jesus in the Heavens, as the pledge and pattern of the church's glory, the orb of her light, and the mold of her glory, must ever be kept before us. It entirely hinders any one who understands scripture from quoting, as the basis of hope, as to their children, such passages as (Prov. 22:6), "Train up a child in the way he should go; and when he is old, he will not depart from it": and again (23:13), "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." For what is the book of Proverbs? but just "principles of conduct for man when God's glory is displayed in the earthlies," the very opposite of the place where now it is opened to us. I have seen these passages quoted also in connection with Titus 1:6 as though the order that none should be an elder who had unbelieving children, were a proof that their unbelief was his fault, as well as his disqualification! Alas, when will men learn to tremble at the word of God, and refrain from using it lightly? {The editor of *Thy Precepts* suggests that Christian parents profit from Prov. 22:6 and 23:13. Relying on this as "a basis of hope" is one thing, but *ignoring* such texts is another matter. God has given guidance and He is pleased to work through the instrumentality of what He has written. A father needs a firm hand attached to a loving heart. God's blessing is from sovereign grace, of course -- but we ignore His Word to our shame and reproach, as well as to His dishonor. Our blessing being in the heavens does not change this.}

word occurs in five other places in the New Testament in the original:

2 Tim. 3:16. All scripture . . . is profitable for doctrine, for reproof, for correction, for *instruction* in righteousness:

Heb. 12:5. My Son despise not thou the *chastening* of the Lord,

7. If ye endure *chastening*, God dealeth with you as with sons;

8. But if ye be without *chastisement*, whereof all are partakers,

11. Now no *chastening* for the present seemeth to be joyous,

Observe well these five passages, as showing what we are to understand by the word NURTURE. In modern English the word "nurture" seems to suggest the idea of "nourishment," and, therefore, to presuppose "life." The communicating nutriment to that which has inward life to enable it to be nourished thereby, is just what suggests itself to the mind by the phrase, "bring up in the nurture." Nurture, in short, is an inward application and appropriation. If we spoke of a child which had been well cared for in youth well fed, and well disciplined, when needs be, even with the rod, we could not apply the word nurture to the punishments inflicted, without the strange incongruity of the expression grating upon the ear. For there is a degree of gentle, tender care ministering in love to the profit of the child, involved in the word *nurture*. But the word DISCIPLINE is far otherwise, suggesting at once the thought of applications from without, the bending and conforming by the hand of another to a given standard. Let any one supply, in all six of the quoted passages, first the word *nurture*, and then the word *discipline*, and they will at once feel that the latter is the Holy Ghost's meaning of the word, judging from His common use of the same. The meaning is, that parents are to take the truth of God as their guide and standard, and discipline according to it. This would lead them to endeavor to fashion their little ones to truth, candor, humility, subjection, self-denial, patience, perseverance, kindness, love, &c. &c. And in confirmation, as it were, of this discipline from without, we have in the word *admonition* (nouthesia, *putting in mind*), which immediately follows, that which has to do with the inner man. The force of the exhortation is this, "provoke not your children to wrath," yet bring them up in the discipline and knowledge of the Lord.

Very similar to this is that which is written in Col. 3:2, "Fathers provoke not your children, lest they be discouraged."

Study, then, the character of your God, and to it strive to fashion your tender charge; study the grace of your Savior, and Him, in all the fullness of His grace and truth, try to impress upon their minds. Do not deceive your own selves and *walk in a lie*, comforting yourselves that the children have grace when they have it not, so deceiving their souls, or doing what you can thereto. And do not hold your responsibility in the flesh, but remember that though God's authorized evangelists to your little circles, you are still parents, fathers, and mothers; accredit yourselves to them as letters of Christ, known and read of all men, seeking not theirs, but themselves, in all you do or say. And, above all, *Pray Without Ceasing*.

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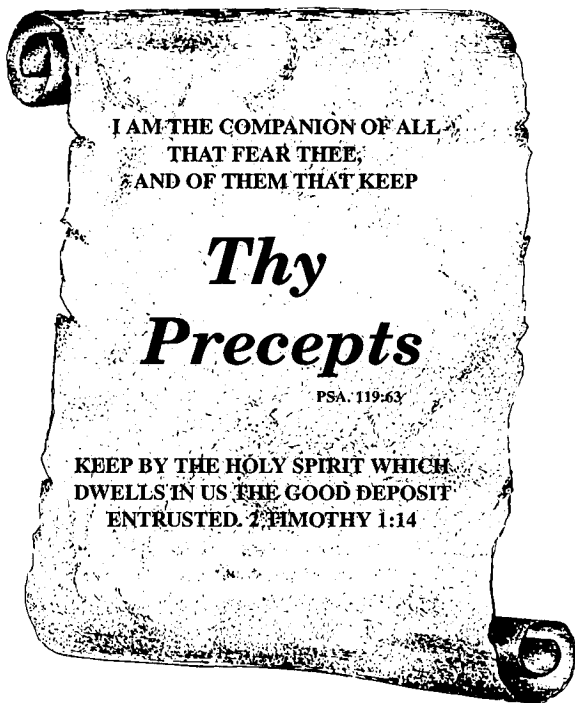
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New Book

PTP is pleased to announce the book, *Elements of Dispensational Truth*, Vol. 2. This is a large 8 ½ x 11 inch book, quality hard-bound in Buckram, 404 pages, double columns, with three color charts besides black and white charts. It has a large Scripture and Subject index.

PRICE:\$35.00 + 10% postage.

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The New Covenant and the Church

Chapter 7.9

The Assembly Worshiping in the Holiest When Gathered Together to Christ's Name (Matt. 18:20) for the Lord's Supper

The Denial of Recovered Heavenly Truth

The subject of worship and the unspeakable privilege of the assembly to be, in spirit, in heaven, in the holies, by the blood of Jesus (Heb. 10:19), is central to the doctrine of the book of Hebrews. There are practical consequences that result from holding erroneous views concerning the character of this book and the eternal covenant. For example, M. J. Stanford rejects the present bearing of Matt 18:20 on the church:

Surely it can be safely said that Mr. Darby founded Brethren assemblyism upon Matthew 18:20: "For where two or three are gathered together in My name, there am I in the midst of them."¹

1. {Is there something at work in the Scofield Ageism scheme that does not get explicated? I suggest that there is; and that M. J. Stanford has given the clue in a two word phrase:

Surely it can be said that Mr. Darby founded Brethren assemblyism upon Matthew 18:20

We observed that he related Matt. 18:20 to "kingdom Jews," whatever that means to him. I suggest that what has come out is avoiding "Brethren assemblyism." Yes, take as much from JND as will not involve you in "Brethren assemblyism." Historically that is what happened when dispensational truth came to the USA and Canada. *Elements of Dispensational Truth*, vol. 1, Chapters 1.1 and 1.2 traces this.

I have never been able to understand how Mr. Darby, the so-called "father" of dispensationalism, could use a single verse from a past dispensation, upon which to found the Brethren method of gathering.

Whatever the Lord meant during that pre-Cross dispensation, in His reference to His being in the midst where two or three are gathered together, ² He does not teach any such thing through Paul to His Body in the present dispensation. Then, He was teaching non-Christian, kingdom Jews, while the Church was as yet unrevealed.

He, by His Spirit, surely indwells Christians gathered in His Name, but He is not present in any other manner. And believers are certainly not to commune with, or worship, the indwelling Lord.

The rightly-divided Word precludes any possibility of going back to Matthew -- or anywhere else in the Word outside of the Pauline Church Epistles -- to doctrinally establish anything concerning the heavenly Body of Christ, the Church. It just isn't there. . . .

We have here a strange anomaly. Mr. Darby, and all of the primary, original Brethren leaders (documented below), while holding to Christ's presence in the assembly gathering, at the same time held, occupied, and taught the heavenly positional truths concerning the believer. They knew who and where they were in Christ, and abode there, fellowshiping with the Father and the Son, and worshiped Them in their presence. Just why they insisted upon both an earthly and a heavenly presence we may never know until the Bema.

But this doctrinal tension could not be maintained. For one thing, the Spirit of Christ would never maintain it. His present and primary ministry

1. (...continued)

The Scofield Age-ism scheme is a clergy version of 'dispensational truth.' It is well known that JND left the clergy system and wrote exposing it, how it sets aside the free operations of the Spirit, and that it is Judaistic. Some of the recovered truth from last century is accepted and the rest is rejected as "Brethren assemblyism." I am speaking, not of the practice of many today, professedly practicing that truth, but of the truth recovered last century, and the walking in it in practice.

Interestingly, the heavenly *position*, with which M. J. Stanford is so one-sidedly (and coupled with much error) occupied, came out among those who fell into this "Brethren assemblyism" -- founded, he says, on Matt. 18:20.}

2. {M. J. Stanford defines Matt. 18:20 to be related to "kingdom Jews" (without explication what that means), defines Matt. 18:20 to mean an earthly presence of Christ, and then asserts -- to apply this to J. N. Darby -- that JND taught that Matt. 18:20 is an earthly presence because JND applied Matt. 18:20 to the assembly of God. This is nothing less than projecting his own view of Matt. 18:20 onto JND. I wrote him about this and he insisted he had quoted 21 writers to show this. I replied that not one of those quotations said such a thing, but he insisted. He *will* have it so, I am sorry to say. I do not say no writers ever said such a thing, but that he did not quote any such thing. We will see further on what JND taught about where the assembly worships.

His remarks about Matt. 18:20 will be agreeable to ultradispensationalists, though I do not say that he is one of them.} www.presenttruthpublishers.com

concerning Christ to the Body is as heavenly Head and Life.

Something had to give, between the earthly and the heavenly -- and sad to say, the heavenly was given, the earthly retained. While the heavenly truth may still be known and acknowledged by the Brethren, the earthly Matthew 18:20 assembling is focused upon and maintained. ³

It appears to me that his one-sided pre-occupation with Eph. 2:6 leads to this false notion that Matt. 18:20 has something to do with "kingdom Jews." ⁴ It is clear that he rejects "Brethren assemblyism," ⁵ as he calls it. The real pretension here is that Matt. 18:20 is incompatible with the heavenly truth recovered through JND. No, dispensational and governmental truth in Matthew is not incompatible with *that*; it is incompatible with the one-sidedness that rejects Matt. 18:20 and assembly administration and discipline. ⁶

Matt. 18:20 is in the context of Matt. 18:15-20, where we read of the assembly. Are we to believe that this refers to a different assembly than the one that the Lord said that he would build (Matt. 16:18) just two chapters before? The *form* that the assembly would have *as one body* was not revealed by the Lord, but that does not affect the point. In Matt. 18:15-20 we see that the assembly can bind and loose. This binding and loosing supposes v. 20, just as v. 19 supposes v. 20 is in the context. It is His presence that is indicated in 1 Cor. 5:3-5 also:

For I, [as] absent in body but present in spirit, have already judged as present, [to deliver,] in the name of our Lord Jesus Christ (ye and my spirit being *gathered together, with the power of our Lord Jesus Christ*), him that has so wrought this . . .

It is Christ in the midst that accounts for His power being there. Nor do we arbitrarily confine ourselves to the "church epistles," which confinement is a sure sign of framing an unscriptural system, but we refer also to Heb. 2:11, where the Spirit (no doubt through Paul) *applies* a Scripture from Psa. 22 to the assembly:

I will declare thy name to my brethren; in the midst of the assembly will I

3. Letter of March 20, 1995 to R. Gessner and circulated by the writer.

4. Acts 9 "ultradispensationalists" say that this has to do with a "kingdom Church" at that time.

5. So if he were alive in 1860, say, when "brethren" were walking in the good of the recovered, heavenly truth, he would not be in an assembly with JND. If this is not so, let him say so. And where, in 1860, would he have been?

6. Matthew is very dispensational and governmental, concerning the ways of God. Because the assembly would take the place of the synagogue as the sphere of discipline and administration, Matthew writes about the assembly. To show how the assembly would function in that way agrees with the dispensational unfoldings of that gospel. Hence, Matt. 18:15-20 finds its place therein. It is but imagination, as well as framing a false system, to claim that finding the Christian assembly in Matthew would be inconsistent with our position in Christ.

sing thy praises.

And just how is Christ singing praises in the midst of the assembly?

To continue, M. J. Stanford wrote:

He, by His Spirit, surely indwells Christians gathered in His name, but He is not present in any other manner.

There are numbers of things to be said concerning this statement:

First, what is his authority for saying "Christians gathered in His name," since he confines the interpretation of Matt. 18:20 to a past dispensation?

Second, since Heb. 2:11 says that Christ would sing praises in the midst of the assembly, how does Christ do that if He cannot be present in any other way than as indwelling the believer? This passage does not say that He would sing praises from within the Christian as the indwelling Christ; but rather that He Himself would sing in the midst of the assembly.

Third, what is implicit in his words is the distinct denial that the assembly cannot be, in spirit, in the holiest above (Heb. 2:11; 10:19), where the "minister of the holy places" (Heb. 8:2) is, with Himself in the midst singing praises. Here, then, we have the distinct denial of the heavenly worship of the assembly with Christ in the midst. Let this denial be made certain from another quotation. He stated:

The ascended and glorified Lord Jesus Christ does not leave the heavenly glory to be present in any gathering, whether to be remembered, communed with, or worshiped. The ground of gathering is not on the ground {on earth, I suppose he means}! ⁷

Rather than coming to the Church here, He has taken the Church to be with Himself, there! We are to abide in Him in the presence of the Father. The only discernment the believer may have by the Spirit concerning Christ's "presence" is that He is seated at the right hand of the Father, in Glory . . .

This is a direct denial of the recovered truth last century, particularly regarding the operations of the Spirit in the assembly. I also think we have mysticism here; and this may account for his many quotations from the Ravenite, C. A. Coates. ⁸ What he has done here is set up positional truth (we are seated in the heavenlies in Christ Jesus (Eph. 2:6)), even that not rightly understood, against

7. {I am not aware if he has anywhere written what "the ground of gathering is," or even if there is a ground of gathering.}

8. The fundamentally evil doctrines concerning the person of Christ, taught by C. A. Coates, are refuted in my *The Eternal Relationships in the Godhead*, available from the publisher. CAC denied that the Lord Jesus has a human spirit. CAC was an Apollinarian, besides denying the eternal Sonship and other fundamental truths. I called the attention of MJS to these things, but to no apparent avail.

other truth. Thus, the denial that Christ is in the midst of the assembly is surely declared by him. The only presence of Christ that a Christian may know, by the Spirit, He claims, is Christ's being seated at the Father's right hand. The truth about the assembly is not understood; rather, is denied and *resisted*. This resistance is part of his 'ministry.' The direct tendency of this is to make everything actually individual. It denies the truth of the *assembly's* heavenly privilege in worship, in spirit, with Christ in the midst there in the holiest singing praises; and at the same time it must surely have consequences concerning the assembly viewed in responsibility here below.

Fourth, it is a denial of the expression of the truth that there is one body, though he and many others do not see that.

Fifth, in this point his view involves materialism. The church is "built together for a habitation of God in [the] Spirit" (Eph. 2:22). Clearly, God inhabits the church and does so in virtue of the Spirit who formed it. The church *here on earth* is the habitation of God. The Spirit is present in the church here on earth and has united the members to the Head in heaven. That is what the Spirit's coming according to John 14 and 16 has effected, for the Spirit was not here before *in that capacity*. If it pleased God, by that same Spirit Christ could be present in the assembly on earth when a local assembly is gathered together to Christ's name. It is actually *materialism*, while pretending it is spiritual, to argue that this would mean Christ leaves heaven, and since He cannot leave heaven He cannot be in the midst in the assembly here on earth. His presence on earth would be *in spirit*, and this wrought in [the] Spirit. He confines this issue to what is *corporeal*, for it suits his thrust against "Brethren assemblyism" -- which is really an undermining of truth recovered last century while claiming to plug leaks in the dispensational dike!

Saints may enter "into the [holy of] holies" (Heb. 10:19). Here we have the explicit statement of Scripture about such entrance. This directly contradicts his second paragraph in the last quotation above. This entry is something other than the Christian being *seated* in the heavenlies in Christ Jesus, which is positional. In Hebrews the believer is *not viewed as seated above*,⁹ though of

9. Eph. 2:6 is not given to us as a hobby-horse with which to ride through the book of Hebrews. Each book has a very distinctive character and it is quite an error to impose Ephesian position on Hebrews. It would have been well if MJS had paid more attention to helpful remarks by JND, who might have been speaking to someone of similar views:

Our heavenly calling (Heb. 3:1), let me add, is not, as the author would have it, in itself our union with Christ at all. And it is very important, as I have learnt some twenty-five years, to make the difference. Those who have the heavenly calling may be united. But union with Christ is not a calling but a state, an acquired place and position. Through the calling we may, in God's counsels and by His power, be come

course he is so seated (Eph. 2:6). But in Hebrews they enter the holy of holies. And how do they *enter*? Saints do *not* enter there *corporeally*. It is effected in [the] Spirit. ¹⁰ The saint is there *in spirit* while he is corporeally here on earth. (So is it with the assembly in worship.) If our bro. Stanford is correct, it follows that Christ *cannot* do, in [the] Spirit, what the saint can do, in [the] Spirit. There would be no difficulty with Christ being present in the assembly gathered together to the name of the Lord Jesus, if that involves His presence here. Christ's corporeal presence in heaven would not constitute a difficulty regarding His presence, *in spirit*, in the gathered assembly here on earth.

Below, we will consider that the gathered assembly worships in the holiest, above. I do claim that his system is seriously in error in numerous respects, and especially his denial of Christ's presence in the assembly, as such.

In connection with this it is well to observe also that God has set gifts in the church (1 Cor. 12:28) which is, quite clearly, here on earth. There is a view of *the body on earth* seen in Eph. 4:16, "the whole body," seen in activity, which is here on earth, not in heaven -- in the same way that the gifts set in the church, in 1 Cor. 12, are set in the church on earth, not in heaven, and certainly not in a local congregation.

* * * * *

It is quite distressing to see a brother in Christ speaking so much about the heavenly position of the Christian and denying at the same time this great heavenly privilege of the believer -- assembly worship in the holiest above, with Christ's presence in the midst of His gathered saints! Recall his error

9. (...continued)

into this union; but I believe there are those who are saints of the high places, at least there will be, but who never will be in union. At any rate, a calling is that to which we are called by faith, and is never in itself union, though those called may be united. We are called to something, and our spirit and our walk are to be conformed to it. I may be actually, in a certain sense, in it in Christ, but this is not my calling. My calling is that which God has set before my soul, as that which is to form my soul, by my heart being set upon it as given to me by grace, and by grace called to it; and scripture constantly deals with the soul on this ground.

I do not desire, God forbid, that any one for an instant should forget or lose the consciousness of his church standing. I doubt a good deal whether the author has ever got fully hold of it; it ends in perfectness of standing in his tracts in general, at any rate. The Lord grant that all that have it, and he too, may hold the consciousness of it always fast in their mind; but we know in part, and we prophesy in part, and we have to learn various parts of truth, and to learn them separately, and to learn ourselves and our dependence, what the flesh is, and what the Lord is. Now, I desire to learn this as united to Him, that is, when standing in grace, never losing sight of my union (*Collected Writings* 15:225, 226; read pp. 222-226).

10. I am aware that Hebrews does not take up the operations of the Spirit of God. Nonetheless, He is the One sent to effect these things. presenttruthpublishers.com

concerning the book of Hebrews:

The purpose and burden of Hebrews is to draw believers away from anything of earthly Israel, and to establish them in their heavenly position in Christ, and that by the "Blood of the everlasting covenant."

Yes, he erroneously views Hebrews as establishing believers in their heavenly *position*, which it does not. It is true that the Hebrews establishes them in heavenly *things and privileges*, **but not position**, which latter is Ephesian teaching. If you think about it, perhaps you will see how his errors lead to undermining the heavenly *privilege* of the assembly worshiping in the holy of holies, with Christ in the midst. He takes one line of truth to swamp out another.

In doing these things, we noted that he used the phrase "Christians gathered in His name." Without Matt. 18:20 for this expression, I do not know what his authority is for such a phrase. On the other hand, even if he believed that Matt. 18:20 spoke of "Christians gathered *in* His name," which is how many Christians take it, that is quite below the truth. Thus, when talking with a few Christians, several times I have been erroneously told, "well, He is in our midst right now." Using such words for a mere conversation shows that there is no right conception as to the ecclesiastical bearing of Matt. 18:20. Yes, "*in*" is below the truth. Let us hear an answer to a question about Matt. 18:20 by W. Kelly, to which I have given the heading.

The Ecclesiastical Character of Matt. 18:20

Q. -- Matt. 18:20. It has been recently stated that men like Mr. J. N. Darby sought to help out their interpretation [of this scripture] by a quite unwarrantable change in the translation of the words εἰς τὸ ἑμὸν ὄνομα which they rendered unto my name, and took to import a gathering to Christ's Name as a rallying point." Is there any doubt of the right version? or any warrant for so evil an imputation? Μαθητῆς

A. -- None whatever for either: no true scholar could have weighed the usage and given such an opinion. The evidence is decisively for the change. The aim for opposing it is to set aside the ecclesiastical character of the context, on which the Lord has impressed it so indelibly, that almost all the jarring parties of Christendom recognize that character, though they naturally overlook a word which none of them heeds, and which does mean a living and exclusive center. Its denial is a very bold exegetical error; for any serious inspection of the Lord's words suffices to prove that the case adduced had passed out of individual dealing to "the church" or assembly (not the synagogue). Then the Lord (v. 18) strengthens this with His solemn averment of heaven's sanction of their binding and loosing (not the keys), and His gracious assurance of His Father's answer to the united petition of even two. Then He closes with the general principle for the worst of times (v. 20) that He is in the midst, where two or three are gathered unto His name. The last promise is an invaluable guard against party work, as well as unbelief and the world. It speaks

little to hearts which never had, or have lost, faith in His word or presence.

As to usage, the case in question quite differs ἐπὶ πῶ ὅν in v. 5, where His name is made the motive, condition, or ground for receiving a little child, and εἰς would have been out of place. It is therefore strictly "on," not "in"; and so in Acts 2:38 Peter bade repentant Jews be baptized, each of them on (ἐπὶ) the name of Jesus Christ for remission of sins; and they should receive the gift of the Holy Spirit. If they had repented, they were already born of the Spirit, as where real is invariably the case. Compare Matt. 24:5; Mark 9:37, 39; 12:6, 9. In Luke 1:5, 9 it shades into "after." In Acts 10:48 the same Peter commanded the Gentile believers to be baptized *in* (ἐν) the Lord's name. See Mark 16:17; Luke 10:17; John 5:43 &c. It would have been just as possible and true to have said "on"; but it is not the same thought or expression as in virtue (or, in the power) of His name. In Acts 11:16 Peter speaks of the Holy Spirit's baptism, contrasted with John's, as ἐν Πν. ἁγ. in the Holy Spirit, where ἐπὶ, on, would have failed, for ἐν means in the power of the Spirit Himself. In Acts 19:5 as in 8:16 the object proposed in baptism occurs, and here it is neither "in" nor "on," but "unto," εἰς. The Revisers correct the faulty "in" of the A. V. but say "into" which is refuted by their own rendering of 1 Cor. 10:2 (where "into" would be improper), and by the A. V. of Acts 19:3. The Greek admits of either "unto," or "into" according to context, which here requires the former. Water baptism does not imply more than "to" or "unto." It is profession only; and the very aim of the apostle in 1 Cor. 10 is to insist that it might be without life. So in our Lord's commission in Matt. 28:19, it is baptizing "to" or "unto" the Name of the Father and of the Son and of the Holy Spirit. It was baptism with water, and could not itself carry deeper. But the baptism of the Spirit has quite a different power, and effects incorporation, not "unto" merely as profession, but "into" one body, Christ's body. Dean Alford gave up "in" but argued for "into" invalidly, his views being uncertain here as too often.

In Matt. 10:41, 42 we have indeed the peculiar phrase of receiving a prophet, a righteous man, and a disciple, "unto" (εἰς) each's respective name, or as such. Here it is perhaps hard to avoid *in English* saying "in the prophet's name"; but it really means as aforesaid, and not what would have been imported by ἐν, in the power or authority of each, as in Christ's name or even without any preposition as in Matt. 7:22. But Meyer thinks that here "by" thy name is preferable; and this may well be the just sense of a Greek phrase which differs from the rest, the instrumental dative.

Again, such forms as ἕνεκεν τοῦ or, διὰ τὸ (or ὑπὲρ τοῦ) ὄν. are indisputably "for thy Name's sake," so that we need not say more.

In the A. V., &c. Phil. 2:10 is, we all know, rendered "at" the name of Jesus, a rendering on which a well known and pervading practice of superstition was founded. The Revisers here say "in" (ἐν). If right, it means as usual in virtue of His name all creatures shall bow.

In 1 Cor. 5:4-13 where putting out for wickedness is laid down peremptorily and perspicuously, it is in (ἐν) the Lord's name that the assembled saints were charged to act. It was ordered of God that the written word should enjoin

excommunication, when no apostle was actually there, nor apostolic delegate like Titus, and no elders had yet been appointed. This abides as the inalienable duty, as does the divine warrant for the assembly's act, whenever the sorrowful need calls for this last resort. The Corinthian saints were light in various ways and had shirked or ignored what was due to the Lord, not even mourning that one so guilty should be taken away from them. The apostle insisted on purging the leaven out, in accordance with the sacrifice of Christ our Passover; and the Spirit took care that as Christendom would show special disregard of this Epistle, it should be more impressively addressed than in any other, not to that assembly only, but coupling with it "all that call upon the name of our Lord Jesus Christ in every place, both theirs and ours." Slight is therefore verily inexcusable.

As a matter of fact too, it was not till *long after* the Christians referred to had gathered, not as belonging to denominations, but simply as members of Christ, recognizing the one body and one Spirit according to the word, that the precise force of the Lord's word in Matt. 18:20 struck any. Believing in the abiding presence of the Holy Spirit since Pentecost, they had learnt the immense value of every inspired word. Tradition had no place in their eyes. Since they accepted every scripture as God-breathed and profitable, they sought entire subjection to it as a living word, while declining either to claim more than they had or to substitute human devices in lieu of what they had not. Any scholar who looks into the text in question must allow that, unless there were an obstacle from our idiom in this particular case, "unto" must be the exact force; for "into" would be absurd, and ἐν properly, not εἰς, means "in." But, far from a difficulty, the context here favors nothing so much as the proper import of εἰς, gathered "unto" My Name as the central presence on which they all depend and confide.

It was thus and only then perceived to be confirmation of their position, already founded on the revealed principles of God's assembly, modified as this must be by the ruin not less carefully foreshown in the later Epistles and the Revelation, of which we are bound to take account, if we avoid that assumption which is so unworthy of Christ and so unbecoming in all that are His. How blessed to know that Christ remains as ever the center for even two or three gathered {together} to His Name!

But it was received as certain truth, on the evidence of scripture better understood and independently of any ground other than the precise and full meaning of our Savior's words. Just so for many other truths of moment we have learnt since: we acted on the little that we first knew to be from God and of God; for we need the Spirit as well as the word. "To him that hath shall be given; but from him that hath not, even that which he hath shall be taken from him." Nothing more perilous to man, nothing more dishonoring to God, than to give up what we once confessed and enjoyed as divine. Who can tell where departure once begun may end? ¹¹ ♦

11. W. Kelly, *Bible Treasury*, New Series 4:94-96.
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Assembly Worship in the Holy of Holies

Worship Leads to the Lord's Supper

It is the privilege of every believer to worship *individually* in the heavenly sanctuary (cp. Heb. 10:19). But not only is there worship as individuals, there is also assembly worship (Heb. 2:11). And if an individual Christian delights in worshiping, would you not think that he would desire to worship together with other worshippers? ***Worship leads to the Lord's supper***. We go in where our High Priest is minister of the holy places (Heb. 8:1, 2); and where He sings in the midst of the assembly (Heb. 2:12).¹² That is where the assembly is, in spirit; in the holiest when gathered together unto Christ's name, with Him in the midst (Matt. 18:20), to remember the Lord Jesus in the breaking of bread -- for the Lord's Supper is the center of Christian worship collectively. ***Worship leads to the Lord's supper***. Worship arises in the heart and we worship individually. But then we desire to worship collectively in the assembly where Christ is in the midst in that special way and where He sings. So worship leads to the Lord's supper, not the other way around.

What is Worship?

Worship is such an important point of practical Christianity that it will be beneficial to see what J. N. Darby taught regarding Christian worship in the assembly.

Worship . . . is the heart rising up through the power and operation of the Spirit of God in praise, thanksgiving, and adoration, for what God has done and does, and for what He is, as we know Him in Christ. The returning up by the Spirit from our hearts in adoration and praise of what has been revealed and descended in grace through Christ to us, expressed in our present relationship to God, the going up of the heart in spirit and in truth to our God and Father in the full knowledge of Him.

Worship is the expression of what is in our heart to God according to the holy claim He has upon us, and the full revelation He has made of Himself to us. Intercession is intervention with God for another. Christ may be present in spirit to lead the praises of His saints, and offer also their praises on high that they may be accepted.¹³

12. What an attitude towards the Lord Jesus is displayed in the comment, "I can worship at home." Yes you can, and you should, but it will not be with the Lord Jesus *in the midst* singing praises to God.

13. *Collected Writings* 15:360; see also 7:88, 100, 102. See also *Synopsis* 1:134.
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Where is the Place of Worship?

Worship is the adoration, and for us in the holiest, of those who have been brought nigh by sacrifice, who know God as love, who know Him as a Father who has sought in grace worshipers in spirit and in truth, and brought them in cleansed to do so. The worshipers once purged should have no more conscience of sins. By one offering Christ had perfected them forever, such is scripture truth (see Heb. 10); and then they worship, adore, praise in the sense of perfect divine favor and a Father's love. They have boldness to enter into the holiest by the blood of Jesus, by the new and living way He has consecrated for them through the veil. It is not that Christ is doing it in heaven actually in the triumphant church, and they on earth in the militant. They enter in spirit into the holiest, in heaven itself, to worship there; and hence a high priest made higher than the heavens was needed for them, because their worship is there. They do not offer the sacrifice in order to come in, they are within in virtue of the sacrifice.

And this is the place the symbols, of Christ's broken body and blood, have in worship. The worshipers are in spirit in heavenly places, Christ in spirit in their midst, as it is written, "In the midst of the church will I sing praise unto thee," and they own and remember that blessed and perfect sacrifice by which they can so worship, by which they have entered in. Doubtless they feed on Christ in spirit; but that is not the point we are on now. The Christ that is represented in the Eucharist is a Christ with a broken body, and the cup is His shed blood, not a glorified Christ in heaven. It is His death, a broken body and the blood separated from it, life given up in this world, that is before us. We may in spirit eat also the old corn of the land -- be occupied with a heavenly Christ, assuredly we may, and blessedly so; but that is not the Christ that is here. We eat His flesh and drink His blood, that is, separate from His body -- not only the manna which is for the desert and ceased in Canaan, the bread that came down from heaven, but the additional and necessary truth of His death. Hence His going up is only spoken of in John 6 as an additional subsequent truth. We worship as belonging to heaven and own that by which we got there, that perfect blessed work which He, who could speak what He knew there, and testify what He had seen, could tell was needed that we might have the heavenly things, and not only tell but in infinite love, accomplished. But no such Christ as the one whose symbols lie before us in the Lord's supper exists now. It is specifically, solely, and emphatically, as a dead Christ that He is remembered there. They were to do *that*, that is, to use the emphatic symbols of His death, in remembrance of Him. Hence it is the center of worship because hereby know I love, because He laid down His life for us. Here He glorified the Father for me, so that I can enter into the holiest. Then the veil was rent and the way opened; but here was the perfect work accomplished, by which I, as risen together with Him, can say I am not in the flesh. In the heavenly Christ I say, by the Holy Ghost, I am in Him and He in me. It is being of Him, being united to Him, He in our midst in grace. A dead Christ I remember. I do not, in the joy and glory in which I have a part through and with Him, forget that we by present truth publish His broken sorrow and drank the

cup of wrath. I remember with touched affections the lowly rejected Christ, now that I am in heavenly places through His solitary humiliation. The offering Him up now is a presumptuous denial of Christianity. The remembering Him, that divine Person, in His solitary suffering and perfect love to His Father, is the most touching of Christian affections, the basis and center of all true worship, as the efficacy of the work wrought there alone admits us to worship at all. The drinking of the blood apart points it out as shed. We show forth the Lord's death, emphatically, not a glorified Christ, but we do so as associated with Him the glorified Man, who Himself purged our sins, remembering with thankful hearts how we got there, and, above all, Him who gave Himself up that we might.¹⁴

We worship in spirit in heaven¹⁵

They enter in spirit into the holiest, in heaven itself, to worship there.¹⁶

Being one with Christ, I can have no place of worship on the earth, though my body may be there.¹⁷

The Jews had worship on earth; we go higher than the heavens. Our priest is there, on the right hand of God. That stamps the character of our worship. "Higher than the heavens" is the place of our worship.¹⁸

A perfect and eternal redemption has been accomplished, and the love of God flows out on every side, embraces all races of men, calls them to worship in the heavenly sanctuary, where the glory is manifested in the Person of Jesus with unveiled face, where the love of the Father does not hide itself, where it attracts and reveals itself.¹⁹

What is the Center of Worship?

I admit the Lord's supper to be the center of true worship . . . The Lord's supper is the center of worship.²⁰

Worship is that for which Christians should meet, and, I add, the Lord's supper is the center of worship.²¹

I have no doubt that worship, with the Lord's supper as the great and characterizing center of it, and not preaching, is the great object of Christians

14. *Collected Writings* 15:371-373.

15. *Collected Writings* 27:357, cp. 371.

16. *Collected Writings* 15:372, see also p. 376.

17. *Collected Writings* 5:311.

18. *Collected Writings* 27:376.

19. *Collected Writings* 4:165.

20. *Collected Writings* 15:356.

21. *Collected Writings* 15:301. www.presenttruthpublishers.com

assembling themselves together. ²²

. . . hence we see how the Lord's supper allies itself to worship, witnessing to redemption. ²³

If Jesus attaches value to our remembrance to Him -- if He presents Himself to us with so much tenderness in the memorials of His dying love, that love, at the same time, produces in us the very deepest affections -- affections which are connected with what is most exalted in the grace of God, and which express themselves in the adoration of the heart. We can understand, then, that although worship is offered in various ways, by hymns, by thanksgivings, in the form of prayers, in praise, etc., we can understand, I say, that the Lord's supper, as representing that which forms the basis of all worship, is the center of its exercise. around which the other elements that compose it are grouped. The worshiper is thereby reminded of that which is the most precious of all things in the sight of God -- the death of His beloved Son. He recalls the act in which the Savior has testified His love in the most powerful way. Other considerations add their weight to those which we have just presented with regard to the Lord's supper. The worshiper eats in the house of God, as the priests ate of the things with which expiation had been made; he enters with spiritual affection into the perfection of that expiation -- of what Christ has been in the accomplishment of it. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." I apply not this exclusively to the Lord's supper, although the most vivid expression of it.

The peace-offering presents, with the passover, the most lively images of the true character of the Lord's supper. The former was a feast consequent upon a sacrifice; in the latter, Israel fed upon the sacrifice, the blood of which was their safeguard against judgment. In the former, the partakers were, God, the priest who officiated, the priests, the worshiper, and those who were with him. The fat burnt upon the altar was called "the food of God." This expresses the full satisfaction of God in the sweet odor of the work of Christ. The priest who offered the blood had his part. That is, Christ partakes in the joy of those that are His through the efficacy of His death. The other priests ate another part. They represent Christians in general. Lastly, the guests of him who makes the sacrifice represent united worshipers. Thus God Himself has His part in the joy; so has Christ; so has the Church in general; and lastly, the assembly which participates therein. ²⁴

Praising With Christ, Corporately

He leads the chorus of praise. Thus our praise must be according to the fullness with which Christ knows and enjoys the blessedness of the fruit of

22. *Collected Writings* 29:324.

23. *Notes and Comments* 1:67.

24. *Collected Writings* 7:110, 111.
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His work, and the relationship into which he is entered as man in virtue of it. It must answer to the name He declares to us as heard from the horns of the unicorn and risen, that we may join Him in praising His Father and our Father, His God and our God, or it is out of tune with Him, who leads so blessedly these praises. We must praise with Him on the ground of that blessedness in which He praises, or it is discord.²⁵

But worship together has a distinct character, because there is Christ's promise to be there. "In the midst of the church will I sing praise to thee."²⁶

The Father Seeks Worshipers

What is presented in Hebrews does not refer directly to the Father. But worship also includes the Father. Indeed, the Father is seeking worshipers (John 4) and we will look at some extracts from JND concerning this.

THE DIFFERENCE BETWEEN THE NAMES "GOD" AND "FATHER"

The difference between the names of God and of Father is always distinctly maintained in John's Gospel. When it is a question of the nature, and of the acting of God according to that nature, as the origin of redemption, and of the responsibility of man, the word God is employed; when it is a question of the grace which acts in Christianity, and by Christ in us, it is the name of Father. Thus "God so loved the world"; and in chapter 4, "God is a Spirit, and they that worship him, must worship him in spirit and in truth"; but, in grace, "the Father seeketh such to worship him"; and here, "the Father loveth the Son, and hath given all things into his hands." (Cp. John 13:3.) The Father has been revealed in the Son, and we have received the Spirit of adoption; the little children in Christ have known the Father. "The only-begotten Son, who is in the bosom of the Father, he hath revealed him"; and on the other side, "No one hath seen God at any time." Thus the Person of the Son come into the world, and for us, the exaltation of Jesus, after He had accomplished the work which the Father had given Him to do, then the descent of the Holy Ghost, in a word, the grace which operates in the Person, and for us, by means of the work of Jesus -- there is where we find the Father revealed. Jesus revealed this name to His disciples, although they had understood nothing of it (John 17:26); and now that the work which purifies us and justifies us has been accomplished, we have received the Spirit, by whom we cry, "Abba, Father." The name of Father is a name of relationship, revealed by the presence of Christ, and which one knows and enjoys individually by the Holy Ghost. This is what characterizes Christianity, and we may say, Christ Himself. God is what God is in His nature and His authority, the name of a Being, not of a relationship, except in the rights of

25. *Collected Writings* 17:328.

26. *Letters* 3:64.

absolute authority that belong to Him; but of a Being who, being supreme, enters into relationship with us, in grace. We see the importance of this distinction in the words of Christ Himself. During the whole of His life He does not say, "my God," but, "my Father," even in Gethsemane; and the enjoyment of this relationship is perfect. "I am not alone, for the Father is with me." He says again, "Father," when He explains what it is for Him to drink the cup. On the cross He said, "My God, my God, why hast thou forsaken me?" Made sin for us, He felt what it was to be it before God, God being what He is. After His resurrection He employs the two names of God and of Father, when He introduces His disciples into the position into which He entered, from that time forth, as Man, according to the righteousness of God. "I ascend unto my Father, and your Father, unto my God, and your God." His own were, by grace, as Himself, in their relationship with God as Father; they were, by His work, before God such as He is in His nature, and that in righteousness, according to the value of the work that He had accomplished, and according to their acceptance in His Person, well pleasing in the Beloved. But what a wonderful privilege to know what the Father's affections are set upon, and to know Him who is the object of them, and who is worthy of them -- who suffices for these affections! What happiness to know the Lord, for the Father wills that there where He finds His delight we should find ours. What perfect, infinite happiness! ²⁷

THE WORSHIP OF PRIESTS AND CHILDREN

As we have already seen, Christianity has an entirely different character {from Judaism}. It considers mankind as universally lost, proves them in reality to be so, and seeks, through the power of a new life, worshipers in spirit and in truth. In like manner does it introduce the worshipers themselves into the presence of God, who there reveals Himself as their Father -- a Father who has sought and saved them. And this is done, not by means of an intermediate priestly class who represent the worshipers because of the inability of the latter to approach a terrible and imperfectly known God; but it introduces them in full confidence to a God known and loved, because He loved them, sought, and washed them from all their sins, that they might be before Him without fear.

The consequence of this marked difference between the relations in which Jews and Christians stand as toward God is, that the Jews had a priesthood (and not a ministry) which acted outwards, that is, outside the people; while Christianity has a ministry which finds its exercise in the active revelation of what God is -- whether within the church or without -- there being no intermediate priesthood between God and His people, save the Great High Priest Himself. The Christian priesthood is composed of all true Christians, who equally enjoy the right of entering into the holy places by the new and living way which has been consecrated for them -- a priesthood, moreover, whose relations are essentially heavenly. Ministry, then, is

27. *Collected Writings* 33:158, 159.

essential to Christianity; which is the activity of the love of God in delivering souls from ruin and from sin, and in drawing them to Himself.

On earth, then, as regards the relations subsisting between God and man, a priesthood was the distinguishing characteristic of the Jewish dispensation; ministry, of the Christian: because priesthood maintained the Jews in their relations with God; and because by ministry Christianity seeks in this world worshipers of the Father. I say, on earth, for, in truth, when we consider the portion of the Christian in its highest point of view, namely, in that which has relation to heaven, Christianity has its "kings and priests" -- that is to say, all saints. The worship of God is not ministry; it is the expression of the heart of the children before their Father in heaven, and of priests before their God; in the intimacy of the presence of Him who, in His love, has rent the veil, which His justice had opposed to the sinner; and has rent it by a stroke which has disarmed justice, and left her nothing but the happy task of clothing with the best robe those to whom before all entrance had been denied.²⁸

THE FATHER SEEKS WORSHIPERS

The woman now turns to worship. The Lord tells her that salvation was of the Jews; the Samaritans worshiped they knew not what; but the hour was coming, and now was, when the true worshipers should worship the Father in spirit and in truth; for it was no longer a question of what man ought to be for God, but of what God is for the sinner. "The Father seeketh such to worship him." As for man's worship, it was all worthless. You may get a machine to do ceremonies if you only are clever enough to make one. As we read in the prophet of the outward worship of Israel. God calls it, "bowing the head like a bulrush." It is utterly worthless. You must have to do with God who knows you, and whom you must know if you would worship Him in spirit and in truth. It is not God requiring worship -- all very true, as man's duty -- but the Lord is here in grace, and out of the abundance of His heart He says, "The Father seeketh" worshipers. He is not regarding forms of worship, but He is seeking vile, broken-down sinners to make them worshipers. He is not seeking the Pharisee: his worship proceeds out of himself; he thanks God for what he is.²⁹

But there remains yet another element of our intelligent service -- the character of "the Father." God must be worshiped in "spirit and in truth," for He is a Spirit: but it is as "the Father" that He "seeketh such to worship him."

To worship "in spirit" is to worship according to the true nature of God, and in the power of that communion which the Spirit of God gives. Spiritual worship is thus in contrast with the forms and ceremonies, and all the religiousness of which the flesh is capable.

To worship God "in truth," is to worship Him according to the revelation which He has given of Himself.

28. *Collected Writings* 1:207, 208.

29. *Collected Writings* 34:340. www.presenttruthpublishers.com

The Samaritans worshiped God neither in spirit nor in truth. The Jews worshiped God in truth, so far as this can be said of a revelation which was imperfect; but they worshiped Him in no respect in spirit. Now to worship God both are needful. He is to be worshiped according to the true revelation of Himself (that is, "in truth"), and according to His nature (that is, "in spirit").

Yet this is not all that is presented to us in this passage: in it is found another precious element of worship. The Father seeks such worshipers. It is grace which makes such now -- grace flowing forth from love to themselves. Worship, therefore, is not rendered under a responsibility imposed by the flames of Mount Sinai, which, whilst demanding worship in the name of the holy majesty of the Lord, placed a barrier in the way of access to God, which no one could pass, under penalty of death; and which left the worshiper far off from God, trembling under the sense of responsibility, although encouraged by the benefits received from Him whom he dared not approach. No. Love seeks worshipers, but it seeks them under the gentle name of "Father." It places them in a position of freedom before Him as the children of His love. The Spirit, who acts in them and produces worship, is "the spirit of adoption," which cries, "Abba, Father." It is not that God has lost His majesty, but that He, whose majesty is far better known, is known also under the more tender and loving character of Father. The Spirit, who leads to worship the Father, leads us also into the knowledge and enjoyment of all the love of God, who would have us to worship Him as His children.³⁰

THE SPIRIT'S OPERATIONS IN WORSHIP

These observations lead me to refer to a very important principle; namely, that the Holy Spirit is the energy, the sole living source, of all that takes place in worship so far as it is genuine. This principle, indeed, is true universally; it is true of all the exercises of spiritual life. We live by the Spirit. We walk by the Spirit. We worship in spirit and in truth. It is the Spirit who contends against the flesh. It is the affection of the Spirit which is the expression of the whole of the inward Christian life. But in Christian worship, the members of Christ being united together, the Spirit acts in the body. All that which is real and blessed comes from Him. Sovereign in action, but acting according to the spiritual capacity of each, He uses this sovereign power in order to express the feelings which are suitable to the assembly before God, to nourish and strengthen them by His grace. That which takes place ought to be according to the spiritual capacity of the assembly, raising it up, however, in the tone and spirit of worship, and leading it into the sensible enjoyment of the divine presence. It is thus that the Holy Spirit acts, for He acts in man, but according to the energy and grace of God.³¹

30. *Collected Writings* 7:100; see also 33:168.

31. *Collected Writings* 7: 107.

THE SPIRIT, THE LORD'S SUPPER, AND OUR STATE

The two grand elements of Christian worship are the presence of the Holy Spirit and the remembrance of the sacrifice of Christ, which is commemorated in the Supper.

But in this worship the affections which are connected with all our relationships with God are developed. God, in His majesty, is adored. The gifts even of His providence are recognized. He who is a Spirit is worshiped in spirit and in truth. We present to God, as our Father -- the Father of our Lord Jesus Christ -- the expression of the holy affections which He has produced in us; for He sought us when we were afar off, and has brought us near to Himself, as His beloved children, giving us the spirit of adoption, and associating us (wondrous grace!) with His well-beloved Son. We adore our Savior-God, who has purged us from our sins, and placed us in His presence without spot, His holiness and His righteousness, which have been so marvelously displayed in our redemption, being to us a source of joy which passes not away; for, through the perfect work of Christ, we are in the light as He Himself is in the light. It is the Holy Spirit Himself who reveals to us these heavenly things, and the glory which is to come, and who works in us so as to produce affections suitable to such blessed relationships with God. He it is who is the bond of union between the heart and these things. But in thus drawing out our souls He makes us feel that we are children of the same family, and members of the same body; uniting us in this worship by means of mutual affections and feelings common to all towards Him who is the object of our worship. Jesus Himself is present in our midst, according to His promise. In fine, worship is exercised in connection with the very sweetest recollection of His love, whether we regard His work upon the cross, or whether we recall the thought of His ever fresh and tender affection for us. He desires our remembrance of Him.

Sweet and precious thought! Oh! how joyous to our souls, and yet, at the same time, how solemn ought such worship to be! What sort of life should we be careful to lead in order to render it! How watchful over our own spirits! How sensitive as to evil! With what earnestness should we seek the presence and guidance of the Holy Spirit, in order to render such worship suitably! Yet it should be very simple and truthful; for true affection is always simple, and at the same time devout, for the sense of such interests imparts devoutness. The majesty of Him whom we adore, and the greatness of His love, give solemnity to every act in which we draw near to Him. With what deep affections and thankfulness should we at such times think of the Saviour, when we recall all His love for us -- abiding through Him in the presence of God, far removed from all evil, in the foretaste of our eternal blessing!

These two great subjects about which Christian worship is occupied (namely, the love of God our Father, and the love of the Lord Jesus, in His work, and as Head of His body the Church) afford slight changes in the character of worship, according to the state of those who render it. At times the Lord Jesus will be more specially before the mind; at times thoughts of

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the Father will be more present. The Holy Spirit alone can guide us in this; but the truthfulness and spirituality of worship will depend upon the state of those who compose the assembly. Effort in such things has no place. He who is the channel of worship, let it be observed, should not present that which is proper and peculiar to himself, but that which is truly the exercise through the Spirit of the hearts of those who compose the assembly. This will make us feel our entire dependence upon the Comforter -- the Spirit of truth -- for truthful service to God in communion. Nothing, however, is more simple or more evident than the truth, that the worship which is rendered should be the worship of all.

There is another observation which the consideration of scripture would suggest, namely, how much the worship will be affected by all that grieves the Holy Spirit; every impediment, therefore, even in an individual, will make itself felt, if there be spirituality; for we are there as but "one body." It is of the utmost importance that this delicacy of spiritual feeling should be cultivated and maintained, and that we should not habituate ourselves in worship to but little sense of the presence of God and of the power of the Holy Spirit. If there is true spirituality, if the Holy Spirit fills the assembly with His presence, evil of every kind is quickly discovered. For God is a jealous God, and He is faithful. A single Achan was discovered at the commencement of the history of Israel -- a single lie in Ananias in the beginning of the Church's history. Alas! what things afterwards occurred in Israel! And what things afterwards took place in the Church, without anyone having even the consciousness that evil was present! May God make us humble, watchful, and true to Him, and enable us to bear in mind that His Spirit abides with us, in order that we may be able to render spiritual worship! It is by the Spirit's powerful testimony to the efficacy of the work of Christ, that we can abide in the presence of God, without blame and full of joy, and thus present to Him worship which is a witness before the angels of heaven to God's gracious and unfathomable love, and which presents to God Himself the most acceptable proof of the efficacy of that work which takes from us all fear in His presence, and which opens a channel, otherwise eternally closed, for the outflowing of that love in which He finds His delight.

The privilege of being able to render worship to God is granted to two or three gathered together in the name of Jesus. Disciples are so gathered, when it is the power of His name known amongst them as the common tie, which is recognized as the principle of their assembly. Jesus, in accordance with His promise {Matt. 18:20}, is there as the joy and strength of their common service.³²

(Concluded)

Ed.

Elements of Propitiation, Substitution, and The Righteousness of God

Chapter 3

The Day of Atonement

Leviticus 16

By W. Kelly

Introduction ¹

It is of some importance to see, and I therefore remark it at the starting-point, that atonement ² differs sensibly from redemption. In the book of Exodus stands the great type of redemption, and in Leviticus of atonement; the truth in both centers in the death of our Lord Jesus Christ. In the Old Testament redemption was the deliverance of Israel from Pharaoh and Egypt. In His

1. {The style and remarks indicate that this paper is by W. Kelly. The bold-faced headings, such as the one to which this footnote is appended, have been added to this printing, but the text is not altered -- other than enlarging Scripture references to assist the reader in locating a Scripture cited. It originally contained but one small footnote. The other footnotes have been added from other places to enlarge the usefulness of this paper, and the source of them is indicated in the respective quotations. Added footnotes, as usually, are enclosed in braces {} such as this footnote is.}

2. {Q. -- Lev. 16 etc. Does the Hebrew distinguish "atonement" and "propitiation"? Are there two different words? What distinction does the chapter present? It is known that ἱλασμός in the NT is translated "propitiation," and in the Septuagint answers to "atonement."

A. -- The Hebrew word Kaphar (for the question) means to atone, or make atonement. So it is regularly; and Deut. 32:43, Isa. 47:11, Ezek. 16:63, Ezek. 43:20, Ezek. 45:15, 17, 20, are the same in substance, though the effect in some cases is meant, as pacified, purged, forgiven, merciful, etc. "Propitiate" would be just as good a rendering as "atone"; and no other word regularly expresses either but the one. There is however a real distinction definitely drawn in the chapter, not between atonement and propitiation, but between propitiation and substitution typified in Jehovah's lot and the scapegoat (*The Bible Treasury*, New Series 3:31). ♦

"Atonement is God Himself, by and in Christ, taking up the question of sin in His own grace for His own glory, that believers might now be fully and forever blessed" (W. Kelly, *The Bible Treasury*, New Series 3:183). ♦

Concerning the word Kaphar, see also *Collected Writings* 7:78; 19:200; 31:375; *Notes and Comments* 2:54, 58, 59; *Letters of J. N. Darby* 3:11; } ♦
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mercy God interposed to set free the people from the house of bondage, and as the passover set forth its righteous ground in the blood of the lamb, so was there the figure of Christ's death and resurrection in the passage of the Red Sea, or rather of death with Christ, and hence of faith living to God. But this is not so much what is taught in the book of Leviticus, as a sacrifice for sin perfectly glorifying God within the holiest, and a testimony to the people without that their sins were confessed and borne away to be remembered by Him no more.

On one day alone every year in Israel there was a sacrificial work done which had for its object to fit the people and the priests for their respective measures of nearness to God. It was now a question, not of enemies, nor even of Israel's being delivered, but of conciliating with God's holiness and righteousness a people guilty and defiled. Could He own in living relationship a people with sins and transgressions upon them? Were they by these defilements to be utterly incapacitated in the person of the high priest from coming into or standing in the presence of God?

Atonement³ met their need and His glory; for therein God proposed for

3. {It is necessary to draw attention to the fact that atonement and reconciliation are not the same thing at all. Reconciliation depends on atonement being made. In these articles the use of the word atonement does not mean at-one-ment - making man to be at one with God. Making man to be at one with God has to do with *reconciling* man to God (God does not need to be reconciled to man). Now, this brings up the translation of Rom. 5:11 and Heb. 2:7. A question regarding this was answered thus by W. Kelly:

Q. Rom. 5:11, Heb. 2:17. Are these texts correctly rendered in the A. V.? {KJV}.

A. Not so, but in the R. V. {Revised Version of 1881} the late Abp. Trench (*Synonyms of the N. T.*, seventh ed. 276) owns that the word "atonement," by which our (A.) Translators have once rendered καταλλαγή (Rom. 5:11), has little by little shifted its meaning, and confesses that, were the translation now for the first time made, "atonement" would plainly be "a much fitter rendering of ἱλασμός," as "reconciliation" of the term in Rom. 5:11. Indeed no Christian scholar can doubt it. It is therefore astounding confusion for anyone, not merely to go back to "atonement," which the present force of our language forbids, but to imagine this to be its primary meaning and according to its Biblical usage, if we mean the original, which of course alone is authoritative. The simple and certain fact is that our A. V., now at least, is doubly incorrect; it gives "atonement" in Romans, where "reconciliation" is the sole right rendering; as "making atonement for," or expiating, is requisite in Hebrews. A similar blunder pervades the OT rendering of the corresponding Hebrew term. To reproduce that error is strange, especially with a view to clearness and accuracy of statement, which it destroys. Wiclif and the Rhemish were right as to Rom. 5:11; which fact goes far to convict of error the others from Tyndale, notwithstanding the amiable prelate's desire to excuse it on the ground of the language shifting. On the other hand, Wiclif's "merciful to" is very inadequate in Heb. 2:17, as Tyndale's "to purge" is incorrect and rather the effect, which has its own proper expression, though followed by all the older English save the Rhemish (here as usual servile to the very odd "repropiariet" of the Vulgate). In the A. V. of this text to make "atonement" takes the place of

that very people while in the wilderness -- the place where uncleanness abounds and men are always exposed to it -- to provide a way worthy of Himself and suited to them whereby their representative might approach Him. He proposed Himself to give them a ground of access to His sanctuary, and this in such a way that there should be no lowering of His character on the one hand, and on the other no denial of their uncleanness, but both known far better and more deeply felt than before. There was such a laying bare before God of their evils on that great day as was never witnessed on any other of the year. But the same institution which exposed did also cover them, at the same time judging and, canceling their guilt, and this, one may add, by the most unsparing dealing on God's part and the most solemn confession on man's. Nevertheless that judgment fell not on the guilty but on a God-appointed sacrifice. This is the truth with which the chapter opens. Here of course it is but a figure; but the figure of a most blessed and efficacious reality, of the utmost interest to us to whom God has now revealed its fulness in the death of Christ. For this very figure of atonement in Israel the Spirit of God takes up in the New Testament to show, not merely that we have an atoning sacrifice no less than they, but that theirs was but a feeble shadow and not the very image of what grace has given us now in the one offering of our Lord Jesus Christ (Heb. 9, 10).

I shall pursue the chapter just as God's word has given it. He communicated it in such a way as to be not merely a most solemn rite for Israel, but also evermore for our instruction. Assuredly too it will be a profit to Israel, in the day when their eyes are opened to recognize in the crucified One the true Son of David, and they cast away every rag of beggarly elements that they may follow Him. This favor is reserved for them beyond all doubt; but in this very chapter, as is now somewhat known, we can read our distinctive portion as Christians, if not as the church, a foreshown blessedness which they

3. (...continued)

"reconciliation" very properly. Καταλλαγή in the NT sense is unknown to the Septuagint. Trench's doctrine of "reconciliation" is well meant, but, like that of theologians in general, infirm and clouded. God *was* in Christ reconciling the world to Himself. Such was His aspect in the incarnate Word. But man, ungodly and implacably hostile, rejected Christ even to the death of the cross; wherein God made Him sin for us {2 Cor. 5:21}, and raised Him from the dead for our justification. Therefore, justified by faith, as being reconciled by His death even when enemies, we shall much more be saved by His life. To be reconciled to God supposes more than atonement, redemption from the enemy, and justification; it comprehends, besides, ourselves set in relationship with God righteously, according to the purpose of His grace. It means, neither changing God's mind from alienation into love, nor merely man brought out of his enmity to God, but the God of love and holiness having so wrought in the sacrifice of Christ, that He can righteously send the gospel of grace to every creature, and establish every believer in a new and steadfast relationship of favor with Himself (*The Bible Treasury* 19:272).

are not to taste even in that day. It is revealed so distinctly, and at the same time so simply, that any child of God, no matter how little instructed, should be able to discern it with his own eyes and feel it in his heart. The goodness of the Lord has thought of us now in this chapter, not merely of the people as they shall be restored by-and-by, but of those who are being called by grace while Israel are no people at all.

The Interval in Israel's History

For I may assume that you are aware how for two thousand years and more the children of Israel have ceased to be the people of God; and you ought to know also (I am obliged to say this, for some may not know it) that they will yet be restored to that position. The scriptures that predict the sentence of Lo-Ammi (not-My-people) are equally explicit that the title they have lost is to be given back to them by God's grace (Hos. 1, 2). Not less distinct is the testimony of the New Testament in Rom. 11. Is God doing nothing meanwhile? Has He left an unoccupied blank between Israel's ceasing to be His people, and their final blessing and glory in their own land? I speak not merely of "the times of the Gentiles" which span the interval; but within these He has brought out, founded on accomplished redemption in Christ, the mystery hidden from ages, Christ given to be head over all things to the church which is His body. By the one Spirit sent down from heaven all that believe in Christ are now baptized into this one body. Thus, within the Gentile parenthesis of judgment on Israel, there is an inner one of heavenly blessing, through association with Christ at God's right hand. The typical intimation, to go no farther, of our chapter {Lev. 16} teaches this, not merely leaves room for better than Israel's place, but in a measure shows it fulfilled during the present period only, besides pointing to the future resumption of their title by the children of Israel.

In many ways, therefore, is the type of the atonement day instructive to all who can read it in the light of a dead, glorified, and returning Christ. What gave rise to the ordinance of atonement day in Lev. 16, was the death of the two sons of Aaron. They had presumptuously trifled with the presence of the Lord, and they perished. Aaron is now informed by Moses of the way in which he might safely, as the representative of the people, draw near the presence of God.

Aaron as a Type

It is clear that in this we cannot regard Aaron as in analogy with our Lord Jesus. Types must be taken not merely as resemblances but as contrasts. It is of the nature of a type that it never rises to the fulness of the truth. No shadow could ever match the Savior. Hence we must remember that, although there are

certain intimations of truth in all these types, yet (as the apostle shows us) they all fall short. What in the type was done once a year is accomplished in Christ's death, once and for ever, as far as we are concerned. What was formally outwardly effected by the washing of water in the case of Aaron points to the purity of Christ's person of human nature in Him as well as divine. Christ was the Holy One at all times. There was no such thing as a process to fit the Lord Jesus for His work. He was a divine person and needed nothing from without. In Aaron's case there was a process of cleansing. It was only this that could give a feeble intimation of what was absolutely necessary in order to atonement, namely, One who is Himself spotless. Such was Christ, "Holy, harmless, undefiled, separate from sinners, and made higher than the heavens." He was not *made* holy, or harmless, or even separate from sinners; He *was* so. He *was made* higher than the heavens. This language views Him as a man, a servant, and a victim here, because of which He is now exalted. It is in connection with what He was *made* that His exaltation is spoken of. Where only His own divine glory is the subject, there is no word about exalting Christ; but if He goes down, then He can be lifted up; and He did first descend that He might ascend far above all heavens. His resurrection, &c., like His death are not of Himself alone, but for us. In His humiliation for God's glory and in His love He was laying a foundation for the blessing of others; in His ascension He was triumphing righteously for others too. He was made sin on the one hand, and on the other He is made Lord and Christ and far far more. He was made flesh, He became man; but there was no sin in Him. Sin does not, as philosophers and heretics taught, necessarily belong to humanity. When God made Adam at first, there was no sin in him. Sin came in by listening to Satan, but Christ ever obeyed and ever abode the Holy One of God.

Atonement is for sin and for sin alone -- no doubt in the first aspect of it for the glory of God, for sin was an outrage on God Himself here below, quite apart from anybody being forgiven or saved, and the Lord Jesus in this very chapter is shown, in type, dying as the primary truth that God might be glorified in respect of sin. Hence the blood was carried in and sprinkled in the holiest. But we must not overlook the necessary limitations of types, indeed there is no part of scripture where there is greater danger to those whom the apostle Peter calls "unlearned and unstable." Men see enough to invite and exercise their thoughts; but Christ as fully revealed is the one safe-guard. Human intellect never can be trusted; and for this reason its natural and invariable tendency is to exalt man; the object of God's Spirit is to glorify Christ. We therefore need the Spirit of God to keep us right, otherwise we exalt ourselves instead of Him; and self-exaltation cannot but depreciate Christ.

Here then we find God laying down means by which there should in future be no such thing, either as ignoring sin, or as involving judgment in drawing near to Him. It had been fatal, not merely to Israel, but even to Aaron's sons.

How could a sinful man venture into the presence of God? The very priests had not completed their consecration before two of them died, and the other two were in danger of dying. So we learn in Lev. 10. Now God sets forth in type by what means guilty men, a people who own their uncleanness of all sorts, may nevertheless, in the person of their representative, draw near into the holiest of all. This is what comes before us in the type of atonement day. "Thus shall Aaron come into the holy place with a young bullock ⁴ for a sin-offering" -- that is the first thought -- "and a ram for a burnt-offering." There is no coming short of blessing, no incompleteness in the thoughts of God. He would not be content with merely meeting sin; He would give in type the sign and means of acceptance; not merely blot out the consequences of evil, but invest us with conscious favor in drawing near to Himself. How full of grace He is! How bent on the blessing of His people!

"He shall put on the holy linen coat." In this we have the character needful for approaching God, what was displayed outwardly to the eye in Aaron. What did not man, what God, see in our Lord Jesus? "He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen miter shall he be attired; these are holy

4. {I certainly think, as to the strict application of it (for as to efficacy, whatever efficacy there is in Christ's offering we have, and what is true of the Jew we have) yet as to the letter, the bullock for Aaron and his house is for us, the scape-goat is for the Jews. Aaron and his house were atoned for by themselves by the bullock, as directed indeed in Lev. 4. The sacrifice was of greater value, of weightier import than that for Israel. But this is not all -- this was complete before there was any purifying of things and places -- Aaron and his house are purified by themselves; and in the case of the goat the blood was sprinkled on the mercy-seat, and atonement made for Israel also before the cleansing began. Then, in the Lord's lot, begins the putting the blood on places, before Azazel. It makes atonement, and purifies the holy place and altar, defiled by the uncleanness of Israel. It was Godward, the nature of sin as uncleanness in His sight; with this the places were all cleansed (the heavenly with better sacrifices) but the only thing mentioned in the first goat is the places -- no doubt in respect of the uncleannesses of the children of Israel, as affecting God and His presence. No doubt thus death had come in and a sin-offering, but it met God, and after the reconciliation of the heavenly saints, the places were reconciled; and then last of all, when the high priest had confessed Israel's sins, Azazel was taken to the land not inhabited. And this confirms the order of power-- first the Church received, then the heavenly places cleansed, and then Israel reconciled; there is the Church, the reconciling the heavenly things, and Israel. There are other precious differences elsewhere noticed, but this as to the proper order of application.

Notice that on the great day of atonement, the blood was sprinkled seven times on the mercy-seat, and upon the altar (v. 19) -- as of the red heifer at the door of the tabernacle of the congregation, once as far as appears on the mercy-seat.

NOTE. The blood of the offerings for sin for priest and congregation was sprinkled before the veil; on the great day of atonement it was on the mercy-seat; in ordinary cases on the altar of burnt-offering. This would make it communion, but it puts the people (through the priests) in the holy place. At any rate the congregation must be fit to be represented there by them -- fit for that place. Personally they came no nearer than before the altar of burnt-offering; there consequently their sin-offering was offered (J. N. Darby, *Notes and Comments* 2:52, 53).}

garments; therefore shall he wash his flesh in water, and so put them on." A sinful man, Aaron needed thus to have all the consequences of sin removed, as far as that could be done figuratively; needed to have himself invested in a way fit for the holy presence of God. These were holy garments, not the garments of glory and beauty, but specially holy for this day and work.

The sixth verse shows another marked contrast between the type and the Antitype. Aaron has to bring a sin-offering *"for himself"*; but this were impossible where Christ is concerned. Needing no offering, He could be exclusively for others; He had neither defects nor wants of His own. His love therefore could be occupied with God and us, without thought of Himself. "As the living Father hath sent me, and I live" [not merely "by," which is far short of the truth, but] "on account of the Father." What a glorious picture of One who had not an object apart from His Father, nor a motive for anything that He did! What was the effect of it? The most perfect outgoing of affection – holy and gracious affection -- ready to respond to every call, a poor sinner, a leper, a paralytic, or a blind beggar of the city, or a babe in its mother's arms. He was here a divine person, as open for every cry of need, as able to meet it in the power of God. He lived on account of the Father. He came down for the purpose not to do His own will, but the will of Him that sent Him; so that, whosoever came, He welcomed. If He had lived for Himself, He might have preferred this one to that. But no! If the Father brought any, this was enough; if the Father drew, He received "him that cometh unto me I will in no wise cast out; *for* I came down from heaven, not to do mine own will, but the will of him that sent me." There met love and holiness among men but entirely set apart to God, and the effect was blessing flowing out around Him. He was, as scripture says, consumed by zeal for His Father's house. An insult to Himself He ever bore with perfect patience; but He could not tolerate any affront to His Father. He never scourged one who spoke against Himself. But when He saw what grieved His heart in His Father's house, He at once drives out what was a disgrace to God and destruction to men. Indeed the two things go together, whatever man may dream. And what will His God do in the day of retribution to those that despise Him?

We see then in the type that the high-priest offered his bullock for himself as a sin-offering, but in Christ, just because His offering was not needed for Himself, it could be perfectly for others. This contrast is warranted, not merely by the general truth of scripture as to the person of Christ, but by the direct and positive statement of the Holy Ghost in the epistle to the Hebrews. He contrasts the Lord Jesus with Aaron in this respect. It seems strange a Christian should need to be recalled to it now. But some have been drawn into license in their thoughts and language as to Christ, than which nothing is more dangerous.

In the beginning of Heb. 5 the apostle is not describing Christ but the

Aaronic priesthood, with which he proceeds to contrast the Lord Jesus. Aaron was taken from among men, an infirm man himself, he could feel for others. But to apply such words to Christ is serious indeed. The Spirit really contrasts it with Him. Christ was the Son of God, as is elaborately proved in this chapter, in order to be priest (though no doubt He must also become a man); so that, instead of deriving His honor from the priesthood, He conferred the highest on it. Quite the reverse was Aaron's case, whose honor it was to be called of God to the priesthood.

The Lord Jesus was the Son of God who glorified not Himself to be made a high priest, but, called of God after the order of Melchisedec, gave priesthood an honor it never did nor could otherwise possess. There was found for the first time a priest, not only perfect according to God's mind and glory, but consequently of unfailing avail for man.

W. Kelly

The Father's House: A Circle of Nearness

The series on *Elements of Dispensational Truth*, not included here because of lack of space, will be continued next issue, if the Lord will.

John Bray has been attacking dispensational truth and the pretribulation rapture for many years and notice of him and numbers of false allegations by him have been refuted in *Precious Truths Revived and Recovered*, vol. 1, 1826-1845. He has sunk into *full-preterism*, which will be noticed in the next issue of *Thy Precepts*, if the Lord will. In a recent newsletter he wrote:

The Father's House is everywhere . . . (Isaiah 66:1) . . . (1 Kings 8:27) . . . We are His abiding places, His abodes, His mansions. In the person of the Holy Spirit He comes to receive us to Himself, to associate Himself in a personal relationship with us.

And incidentally, do you know where the throne of God is now? It is in the midst of His people, right now in this life, in the holy city, the New Jerusalem, the church, in the new heavens and the new earth . . .

You did not know that the Lord came in AD 70 and introduced the new heavens and the new earth at that time? Well, this is what *full-preterists*, and he, a Southern Baptist is one of them, believe. The resurrection is past (occurred in AD 70), so your expecting the Lord to receive you unto Himself and take you to the Father's house above is a delusion. Or is it rather that a fog from the Enemy enveloped the minds of full-preterists?

I have considered John 14:1-3 at some length in *Elements of Dispensational Truth*, vol. 2, but not this utter absurdity that the Father's house is everywhere. Thus they were already in the Father's house. But the Lord Jesus was going to the Father (v. 13) and that is the place He was about to prepare for them. His very entry there

as man, victorious over sin and death and hell, prepared the place for His fellow heirs. The "place" (v. 2) was prepared by His entry there. "Where I am," an expression used a number of times in John, means specifically the place above, even in the Father's house.

Growing as a boy I heard of 'mansions' in heaven, and that some will be "large." It sounded reasonable then, but it is false. Dreams about it I read of in tracts. But it is false -- the dreams also -- which were fashioned after what was already in the mind. The Father's house, blessed place where He is, and where I shall be, along with His Son, is not geographical.

In my Father's House are many abodes (John 14:2).

Do not drag into this the city of Rev. 21. That city is not the Father's house. That city is the bride, the Lamb's wife (Rev. 21:9, 10). Keep geography out of this matter. These abodes, these dwelling places, are abodes of nearness to the Father, nearness to His heart, to Him who gave His well-beloved for us, that He might bring us so near to Himself, that nearer we cannot be. He loves us with the same love wherewith He loves the Son (John 17:23). These abodes, or dwelling places, speak not of various distances from some center, with large and small living quarters. No. Away with such thoughts. We shall dwell in the circle of the Father's affection, in nearness that nearer we cannot be!

A circle has a circumference every part of which is at the same *nearness* to the center. I avoid the word 'distance.' Immediately the scene of glory is opened to us in Rev. 4 we see a stunning sight of nearness. There are 24 thrones and upon the thrones 24 elders, *round* the central throne. It is quite the opposite of presenting us with various distances. Indeed, J. N. Darby is careful to translate "*round* the throne," not 'around' as if there were anything haphazard around it, or at various distances. He pointed out in a footnote why he used *round* instead of 'around':

I use 'round' for what is connected with anything (not necessarily united to it) as a centre, as the tire of a wheel, but 'around' is used for detached objects encircling.

The planets go around the sun, for example, at various distances. But the 24 thrones are related to the central throne as a rim is to a hub. It is a circle.

In Rev. 5 we find the word *midst* used, for that is the rightful position of the Worthy One. We should attach a moral meaning to *midst*, not geographical distances. God knows how to do this when the saints are in bodies suited to that scene of glory. The Lamb stood in the *midst* of the throne, and in the *midst* of the 24 elders (Rev. 5:6). The 24 elders are symbols of the OT saints and the church saints, resurrected and raptured. It is modeled after the 24 courses of the priests ordered by David. And when the elders (speaking of having come to a mature state) are round the Lamb in the midst, it is like the assemblage of the priesthood in David's day, viewed in their chiefs. The 24 elders represent the heavenly priesthood. The whole heavenly priesthood is thus round the little Lamb (*arnion*) in the circle of the worshiping redeemed. No, you will not be way back there where you can hardly see, or hear. God knows how to take care of that, and it ought not concern us. What a circle of privilege this is. And at the sight of the little Lamb, who has overcome so

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as to open the book of God's judgments, to open the seven seals thereof, the heavenly priests prostrate themselves before the alone worthy One and sing the new song. Then all heaven bursts out in praise to the alone worthy One.

And you will note that when it speaks of the angels in this scene of unspeakable glory, the word is that they are "around" the throne (Rev. 5:11), though they also worship, but they cannot sing of redemption, of course. They "say."

In the glory above, the saints will be in circles of relationship, if I may thus speak of these blessednesses. Dragging geography into this gets us into self occupation and hinders the right growth of appreciation for all that God is for us as revealed in Christ. The church, of course, has a special, eternal place (Eph. 3:21), which is not brought out in the symbol of the 24 elders. But such distinctions are not the subject here; rather, that we divest ourselves of reading our present time-bound and geographical circumstances into the place of glory above, thus lowering our present apprehension, anticipation, and appreciation of our blood-bought place above.

Ed.

Philadelphia

But now we come to another thing. And if it has been shown that Thyatira affords us a prophetic picture of what would be in the Middle Ages, and Sardis of what followed the Reformation, let me ask you to weigh before God, beloved friends, what the Lord means by the new and most singular testimony that is implied in the message to the church at Philadelphia. It is entirely different, not only from Romanism, and from everything that is found connected with Romanism, but not less distinct from the picture of Protestantism. What does the Lord mean? What in fact does He characterize by it?

The first notable feature is Himself -- His own person -- and His own person judging according to the truth; His own self so revealed as to act practically, to insist on genuineness, to allow no longer a mere acknowledgment of truth that was not carried out. He will have moral reality. This is what I think the Lord intimates in saying: "These things saith He that is holy, He that is true; He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth." He looks after all.

And when did the Lord distinctly thus work in Christendom? When did He make His own feel how useless it is to acknowledge truth that we do not live? When did He thus recall His saints back to His word, and to own the power of the Holy Ghost in making that word living? Where is this found? We all know that there are those in Christendom that have set up for the Spirit of God without the word; and we are not ignorant of others who have set up for the word without the Spirit; and in both cases with results the most disastrous and withering. But where is it that the Lord has recalled His own to His word, insisting also on that sovereign place and liberty which is due to the Holy Ghost?

It is freely granted that where present truth is isolated to cause distrust in

connection with this, among the children of God -- namely, mere assertion of the rights of the Holy Ghost. And for this reason, that the Holy Ghost is here to glorify Christ; and, therefore, if it were but the revival of long lost privileges of the church, there is only partial recovery here. If it were people seeking to set up the church again on its own foundation, we ought to hesitate, not as if it were not a right desire; but it is hardly a becoming aim in the present state of things. Ought we not also to feel its sin and ruin?

Supposing a man were to receive, for instance, the truth of the church of God in all its fulness of privilege and power, do you think, blessed as this is, that this alone -- where the recognition of the church of God filled his soul -- would make him an adequate witness of God at this moment? Very far from it indeed; not because the thing itself is not true, but because alone it would be accompanied by high thoughts and hard measures. It would inflate the soul, and be no better than an utterly impracticable theory, too, as far as that goes.

Beloved friends, there are two things necessary -- real faith in what the church of God is, as God made it; and, along with this, the sense of the utter ruin that has come in. For such is the state of soul that suits the man who feels he is part of the ruin as well as of the church. And how are these conditions produced? Not by looking at the church only, but at Christ. And this is the very thing that the Lord brings in here. It is the re-awakening of the heart to the place of Christ -- to Christ as the Holy and the True. The effect then would be judgment of the present by the past -- ah! how changed. Nothing is more needed than judgment of what man has made of it, by what God Himself set up in His own incomparable grace. There will then be no pretension to recover; no thought of setting up what once was, or rather no attempt, on a little scale, at what once was in all its fulness. This would be a denial of the ruin of the church.

No; there is a true path for faith; but it is a lowly one. There is a path that uses what God has given, what is imperishable and unchangeable -- what God always makes to be the portion of faith. But then, it is in the sense of deep dishonor done to Him, and the going out of the heart to every member of that body, with the patient waiting for Christ's coming.

Now, the only way in which this is wrought in the soul is by looking not at the church or the Holy Ghost either, but at Christ. Hence you will observe here that He brings in no powers of the Spirit of God; it is "He that is holy, He that is true." I am sure there is a power deeper than miracles; but then it is a power that works morally. It is a power that effects self-judgment in the Christian, even as repentance is to the soul under conviction when being brought to God. "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth." One may perfectly confide in His resources; He has got all under His hand. He opens; who shuts? He shuts; who opens? But the way in which He uses His power is to set before them the open door; and surely the man must be blind who does not own that it is precisely in this way that grace has been at work. Nor can one doubt that concurrently God has been

working providentially in this way; for how often, while the Lord may exercise faith by difficulties, He also shows His own power by surmounting them all in a thousand different ways!

Thus there is nothing more ordinary in the way of God, than that He works in His own power providentially at the same time that the Holy Ghost works morally. And so it is at this present time. There is the greatest possible indifferentism growing up, breaking down the barriers on all sides; and though man misuses grace for his own licentiousness, the Lord, in every sense of the word, sets before His saints an open door. It is not a question of preaching the gospel (one can understand the importance of it for the service of God); but the church does not preach any more than teach. We must not think of narrowing it to evangelization. In that respect there may be an open and an effectual door; but here it is an open door simply, by which one understands that the Lord makes clear the path in the midst of all obstacles -- opening a way for what is for His own glory in the doing of His own will. Will any one maintain there ever was a moment since the church fell into disorder, when the Lord has made the "open door" a characteristic of His working so much as at the present moment? "I have set before thee an open door, and no man can shut it." All mankind cannot open it; nor can all the power of Satan shut it.

It is but for a little while. The Lord has opened the door to His people, and they are using it. They see the way clear before them, and they act on His grace. And the reason, too, is remarkable: "Thou hast a little strength." He does not say so to Sardis or Thyatira. They might boast outwardly. Not so Philadelphia. And anything that takes us out of our weakness, anything strong, is incompatible with the mind of the Lord at the present time. Whatever is a seeking of greatness in any one way does not suit the testimony of the Lord or the church's state. "Thou hast a little strength, and hast kept My word, and hast not denied My name."

I should like to put it to the conscience of any Christian person here, who doubts the soundness of what has been said, to answer me -- Where do you find the word of Christ kept in any remarkable way? where do you find it treasured and carried out? One might ask even the enemies of the Bible, whoever they may be, where that word is heard and prized in a way comparatively unexampled? Would any one say -- without wishing to utter a word in disrespect of the Wesleyans -- would any one say that it stamps that society? I do not care to be personal, and shall not go round the compass of the different Protestant bodies; but we ask any person who has a conscience, and who knows the facts of what God has been working, where they find Christ's word really kept. You may tell me of the extension of missions, and of the conversion of souls; and I do not deny it. Would to God there were far more zeal in spreading the gospel in foreign parts, and seeking the conversion of souls at home! But one asks, Where is it that you find the characteristic so marked, that the Lord Who weighs all could say of them, "Thou hast kept My word?" Where is the reproach of bibliolatry cast most, if we may put it in another form? Where in Edinburgh, or in any place whatever you choose around you, is this stigma to be seen?

Remark, that our Lord is not here speaking of the old bodies of the Middle Ages -- that is to say, of Thyatira. We must leave them behind: it is not among such; nor, again, in the Protestantism of Sardis. It is a new action of God, distinct from both. Where will you find, then, those that love the Lord -- disclaiming any kind of kindred in an ecclesiastical way with Romanism and Protestantism -- who are content with Christ in His moral glory, and characterized by keeping His word here below?

But there is another thing. They are described as not denying the power of that name -- His name as a center. That name is one that must not be slighted. It is the resource for all difficulties from forgiving sin to the dealing with every kind of need. It is the only name of holy power; and, for this very reason, a name of unfailing avail in dealing with what is contrary to God in the way of false doctrine or unholiness. Where is it that there are children of God who love to confide in it, to gather round it, knowing what it is to trust it? Where then must we look for those to whom the Lord says distinctively -- "Thou hast kept my word, and hast not denied My name"?

It is not for me to say where they are. It is for you to find them out. And may the Lord give you to prayerfully search before you settle the question! For you ought to know well that no one here wishes to urge anything that does not commend itself to the conscience of the children of God. Christ's word and name concern them most nearly; and He assuredly speaks of those who cleave to both.

I should not, on any consideration, be here to speak of a party interest, or some object of man upon earth. Such aims must be always low and unworthy of those that, having Christ for their life and righteousness, are looking for Him to come, and know He is coming quickly. But here is His intimation of a peculiar blessedness. Let it be yours and mine not to let slip this grace! Is this presumption? It is rather faith, which unbelief counts presumption. How much there is on the contrary to judge us in the words the Lord has addressed to us! I wish to shew that these words concern you and every one of us here; and I cannot but say, that these words are either true of us as Christians, or they are not. If they are not, it is serious for us, for we are not in the current of what the Lord values most at this moment; if they are, blessed are we. Blessed are those that do the truth -- wretched such as know and do it not.

But let us follow what He says: "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Now it is remarkable that, at the very time when the Lord is making this special testimony, Satan has been forming counter testimonies. Take, for instances, the outbursts of Tractarianism, Irvingism, Mormonism, Christadelphianism, and I know not what -- those enormous and frightful evils growing up so rank and luxuriant at this present time. What are they? Devices in order to bring discredit on the action of the Spirit of God according to the word. When the Lord is thus calling out and forming for Himself according to His own glory, the enemy would distract by novelties, or keep fast in the darkness of antiquity. But even the stoutest of them shall be compelled to acknowledge -- "I have loved thee." He will at length vindicate His own grace.

But turn we to the words that follow: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come on all the world, to try them that dwell on the earth."

Now, I ask, how could such a promise affect a person looking for the progress of Christendom and the improvement of society, who was looking for all things to advance gradually, and improve on the whole? who thinks that the heathen are to be converted, and the present evils that afflict Christendom to be all expelled? Why, it would have no force at all. But take now the other side. To those who know that the hour is approaching -- that hour of deceit as well as tribulation, who know that Satan is to be allowed a special power for a little season, who know that we are on the eve of what, when restraint is gone, will work both in a seductive and in a destructive way, how blessed to have His own voice saying, "Because thou hast kept the word of My patience!" Christ's patience is sweet and good for the people that are despised and scorned. As He waits to come, so they wait for His coming. They have communion with Him about it.

Let me ask again, Where are those found that are, as a whole, waiting for the coming of the Lord? Wishing not to be invidious, I put it to the conscience of any intelligent person, even of those who are opponents, where are the Christians that, as a whole, ever look for the coming of the Lord Jesus Christ? That such are meant here, can scarce be denied. Do not imagine that great things are said of a particular position. It is a sorrowful fact, that those enjoying the most blessed privileges, if they prove unfaithful or turn aside, become the bitterest enemies. None will be keener to oppose. So it must be with a bad conscience, which has turned such away from what was once the deepest enjoyment. They affect to despise and deny what they once appreciated. It is the enemy which produces this fearful change. None become such restless antagonists of what the Lord is doing. No! it is somewhat to make good in faith, nothing to boast of. And the Lord says, "Because thou hast kept the word of my patience" (remember it may be given up if not kept), "I will also keep thee from the hour of temptation, which shall come on all the world, to try them that dwell on the earth." Thus, those who keep the word of His patience are a people not settled down on the earth, but who, unknown by the world as Christ was, desire to walk by faith and in grace, as becomes persons united to Him Who is heavenly. They are heavenly, and wait to bear His image shortly, purifying themselves as He is pure. But, who would value this promise, except those keeping the word of His patience?

Mark the further words, "I come quickly." Blessed, indeed, is this for those that are waiting, for those that watch, for those that with joy welcome Him. Mark this also; it is only now, for the first time, so brought before any of these churches. Surely there is something significant in this fact: we have perhaps looked over these messages vaguely, and might have imagined it elsewhere. But here only it is thus. The Lord did give promises that referred to His coming, us for instance to Thyatira, and a solemn warning again to the church-world of Sardis. Here is quite another thing occurring, before the promise comes. And why so? Because it is a part of their spiritual life, and spring of their constant heavenly hope. The Lord, therefore, refers

to it graciously as a thing that occupies their heart. He could not have given a word of sweeter comfort to those who enter into His patience. He says, (not, Behold) "I come quickly."

But there is another word: "Hold that fast which thou hast, that no man take thy crown." How little others understand your weakness and mine. Some are perhaps reputed so firm in convictions and ways, that it is useless to say a word to them. Oh! how little people believe that none require such sustenance of grace as those who are exposed to the difficulties we know every day. I should say, that if there are any apt to be swayed to and fro, and peculiarly open to be assailed by the enemy, if any exposed to danger in every shape, it is those who, abjuring forms, need the direct power of the Spirit of God to keep in obedience and hope. Hence you can understand how needed is the admonition in the Lord's message, "Hold that fast which thou hast, that no man take thy crown."

Let me tell those, if there are any here, that know what it is to be separate to Christ in every-day walk, who, without setting up to be, *are* Philadelphians in the reality of faith, who really and humbly are standing on that ground, not merely in name and desire but in truth before God -- let me say this to them: Trifle not with it, suppose not that you have got a lease in perpetuity, or that you have any such insurance as would preserve you against the wiles Satan is seeking to ensnare you by. I grant that the grace of the Lord has not called you out for nothing, and that He means to have a testimony kept alive till He comes. We believe there is now such a thing as Philadelphia, to go on till the Lord comes. If proud, you will be swept away; and if cherishing what is of flesh -- what belongs to the objects of men, and not of Christ -- you will learn, that, far from having prospered in such license, on the contrary this very thing will bring the judgment of the Lord on you. "Hold that fast which thou hast, that no man take thy crown." The crown will be there, the crown is sure; but it does not follow that the same soul will have it. The men may change, but the crown will be conferred. For the Lord will set aside the haughty, and exalt the humble; and He can gather those who might seem far off -- the very persons who will be found faithful when He comes to receive us to Himself.

I therefore desire to submit my own conscience and heart to this test. I also press on you, believing it a most serious thing to flatter ourselves as to any position, simply because we are here, and happily so, as we have been mercifully kept hitherto. Let us remember that faith dries up when it ceases to be dependent on the Lord, and becomes an outward creedism. On the contrary, it is then a source of the most imminent danger. Let us rejoice, but go on in dependence on that grace which, having called us out, alone can keep us: "Hold that fast which thou hast, that no man take thy crown." The Lord could easily set aside those who pique themselves on their knowledge, and form from the stones, to take their place, truer children of Abraham. Let us beware, lest in any way we presume on position instead of depending on Himself.

"Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out." This seems contra-distinguished from the open door. It is

supposed that there is a going out of heart now: assuredly a person whose heart does not go out in love is unworthy of the Lord, and does not understand what He is calling him out for. For beyond question, one of its most distinctive qualities is this very thing, this open-door exercise of heart. It is not merely the entertaining and making use of what the Lord gives for yourselves; but as witnesses of His grace and truth, the heart going out towards all that are His, as well as towards those who know Him not. It does not matter what their state of ignorance or need may be. Nay, to tell the truth, why should one mind persons who speak hardly of those they misapprehend? It is small on our part to think too much of it. The path of faith must be unintelligible to those who are outside it. How could such a place as this seriously interest the men of Sardis or Thyatira, or those of whom I have to speak in closing -- Laodicea? . . . Do not suppose that Philadelphia turns into Laodicea.

The Bible Treasury 16:298-300, 314.

A White Stone -- A New Name Written Which No One Knows But He that Receives It (Rev. 2:17)

And it is very precious to have thus the guidance of the Lord, and the promise of His peculiar approbation, when we are thrown much on individual responsibility, as must be the case when the professing church has become mingled with the world. For then individuals who seek to be faithful must often have to walk alone, and endure the charge of folly and self-will, even from their brethren, for refusing to follow the beaten path. The natural tendency, indeed, will be self-will and the only safety will be to bring the soul under the sense of direct responsibility to the Lord, by means of such warnings and promises as these, which both guide and supply strength to stand free from all around, whilst the consciousness that Christ marks and owns our ways will sanctify as well as encourage our hearts. For it *must* be joy to any one who loves the Lord to think of having his peculiar approbation and love -- to think that He has approved of our conduct in such and such circumstances, though none may know of His approval but ourselves. But, beloved friends, are we content with the approbation which Christ only knows? or are we not too desirous of men's commendation for our actions, or at least that they should give us credit for our motives? Are we content, as long as good is done, that none should know but Christ even our motives? Are we content, even in the church, to be thought nothing of -- to seek nothing but the white stone, and the new name which no man knows, save he who receives it?

How terrible must the evil and selfishness of that heart be which is not satisfied with the Lord's special favor, but seeks honor from man instead! I would ask you, which would be most precious to you -- the public owning of you as a good and faithful servant, or the private individual owning of His love? We shall have both, if faithful; but the heart that is specially attached to Christ will prefer the latter, and there is nothing that will carry us so straight on in our course as the anticipation of this. I would therefore have you to rest especially on this promise. Whatever

glorifies Christ is what we have to do with. We are to be as much separate from and above the world as Christ is -- as He says, "My ways are higher than your ways, and my thoughts are higher than your thoughts." So should ours as united to Him. All our conduct should be ruled by this: we are united to One who is made higher than the heavens, we therefore are so too. Most sublime truth! but most practical too -- where it is realized, it must tell in every detail of life. How could one made higher than the heavens be seeking earthly things, riches, &c.? As some one has said, "If an angel were to come down here, he would be as willing to sweep the streets as to be a king." Much more, then, one who has this personal intimate consciousness of union with Christ. The more of a servant the happier he is, because it would be more like his Master. But in seeking to be like {the Lord} Jesus, we must remember that there is much difficulty: we have Satan always to resist us, we have to overcome in various circumstances and trials -- not only to contend with, but to overcome; so that it is not all joy, though we are set in so blessed a place.

To keep the flesh mortified is the great thing in these practical difficulties, and nothing will do this but living communion with the Lord. We must be watching its first strivings, or, before we are aware, the flesh will be giving a handle to Satan. If we are holding fast (as the faithful ones in Thyatira were commanded) that which we have in the Lord, then Satan will lose his power over us, and then all is joy -- even suffering for the sake of {the Lord} Jesus will be joy. But if there be not the every-day commonplace diligence to break the power of the every-day commonplace difficulties, we shall have to contend with the flesh instead of Satan, with whom our conflict ought to be; while it will also give him power to come in, and then we are not ready to meet him, but have to get the armor in order before we have to begin to fight. I pray you, beloved friends, to attend to this, for if we fail in this daily judging and keeping down the flesh, we lose the power of overcoming Satan, and at least only stand our ground, and prevent his gaining advantage over us, instead of gaining ground on him. We are unfaithful to Christ when it is so, for we have the victory in Him, and we owe it to Him to gain ground upon the world; where Satan reigns, to stand in such a position as to be able to go forward and win souls from Satan, instead of only standing on the defensive.

I ask you, in the name of the Lord's love to you and because of the privileges that belong to *you*, to judge yourselves, to look if the flesh be so judged in you, that you are ready for the battle; or whether Satan would find the flesh so alive in you, that it would be a handle he could use against you.

But while thus judging yourselves, remember that your souls, in the midst of whatever failure and humiliation, are to rest on the joy of *His* perfect righteousness, though to have overcome will add to our joy on the day of His appearing, and bring more glory to Him now. The Lord give us to find Him in all circumstances to be just what we need, and so enable us to walk in the Spirit as to discern all the grace and suitability which are in Him for our every necessity, and to understand and feel in our own souls the fitness and power of His promises.

The Bible Treasury 11:205, 206.

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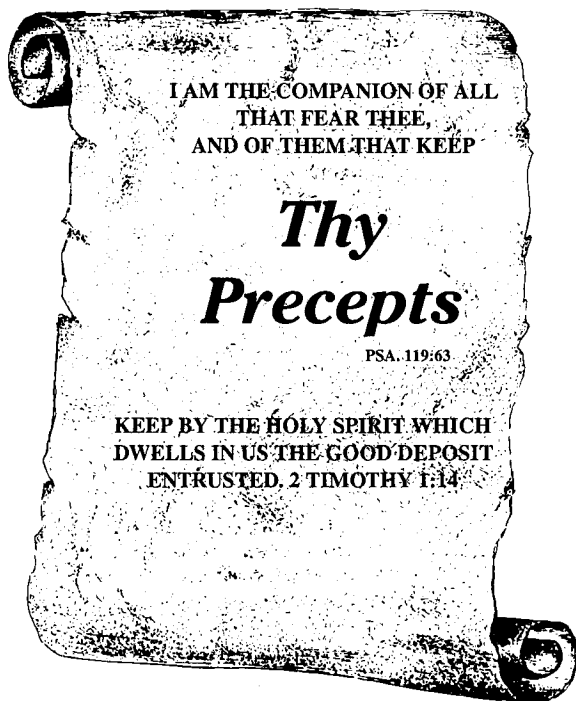
Bramble Bush 'Ministry'

It has been well observed, that, in Jotham's parable of the bramble king, we learn the important truth, wherever there is real power or gift in any one, he will be lifted up above the desire for mere official standing. The vine, the fig-tree and the olive, would not take the office of king because they were already endowed with the inherent competency to bless; but the bramble that had nothing was glad to assume office to make himself something.

The Present Testimony 1:195n.

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I AM THE COMPANION OF ALL
THAT FEAR THEE,
AND OF THEM THAT KEEP

Thy Precepts

PSA. 119:63

KEEP BY THE HOLY SPIRIT WHICH
DWELLS IN US THE GOOD DEPOSIT
ENTRUSTED. 2 TIMOTHY 1:14

July/Aug 1999
Vol. 14, # 4

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Book Notice

A book has been written by an Egyptologist that closely integrates Egyptian history with the Biblical chronology. He is going against older scholars who do not follow the Biblical chronology and cannot find in Egyptian history things recorded in Scripture. He says their chronology is wrong and thus they have looked in the wrong era and that is why they could not find the references. This is an 8 ½" by 11" book beautifully printed and full of information. It is a valuable addition to the students library. Order from a book store or from internet book sellers.

David M. Rohl, *Pharaohs and Kings: A Biblical Quest*, Crown Publishers, NY, 1995.

From New Birth to New Creation

Below is a partial Table of Contents. There is also is a Scripture Index as well as a Subject Index.

This 158 page, double column book is hard bound in buckram cloth and is 8 ½" by 11" in size.

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PRICE: \$22.00 plus postage of 10%

Perfected for Ever

Hebrews 10:14

In the ninth chapter of this epistle is set forth, in the most complete argument, the manner in which sins are put away by the one offering of Jesus Christ; whereas in this chapter, the subject is, how this is applied to the conscience, so purging it, that no dread of God's judging because of sins any longer remains. This is the meaning of "no more conscience of sins." *So full, perfect, and sufficient* is Christ's offering, that by Him all who believe are not only justified from all things, but are entitled to be within the Holiest, *and to know it*. Could anything be more wonderful or excellent? -- inside the veil, where of old only one man, of one tribe, of one nation, on one day of the year, could enter; there, too, not by sufferance, but by *right* and *title*, and suited for such a place, having a conscience so purged that it is fit for the presence of God. I may just observe in passing, that Hebrews shows the two-fold position of a believer in the Lord Jesus Christ. As regards heaven, he is, as in this chapter, within the Holiest *now*; ¹ as regards this world, his place is outside the camp, as in Heb. 13. On this latter I do not now enlarge; it does not come within my present purpose.

Let us look a little at the *foundation* of this great salvation. First, as we have it in v.10,

By the *which will* we are sanctified.

God willed *not*, and had no pleasure in the death of a sinner, nor had He pleasure in the sacrifices offered by the law, which could never make the worshiper perfect. In these repeated sacrifices there was a remembrance of sin every year: "For it is not possible that the blood of bulls and goats could take away sins."

Wherefore, when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me; in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come to do Thy will, O God.

Thus we are let into the secrets that passed between the Father and the Son in the council chamber of eternity before the foundation of the world. It was the *will* of God, and the Son sets Himself to do that will,

A body hast Thou prepared Me.

Oh, how different from man's natural thoughts of God! How eclipsed, even the very best thoughts about His character and love! He *willed* it, and what His heart conceived, the Son of His love will undertake to accomplish. Will you,

1. {The believer may enter the holiest by the blood (Heb. 10:19; and he should be outside the camp (Heb. 13:13)}.

beloved reader, say what are your thoughts about God? Whoever could have stooped so low in a love that removed out of the way all that hindered its expression, and that too at the cost of all that was dear to itself! Such, then, was His will, which is the great *source* and *spring* of this wonderful display of grace.

Second, we have the person and work by which it has been accomplished. The person, the Lord Jesus, the Eternal Son of the Father, He it was who took a body prepared for Him by God, and in it glorified Him, as well as established a righteous ground upon which God can be "just, and the justifier of him that believeth in Jesus." Hear His own words --

Therefore doth my Father love Me, because I lay down My life that I might take it again.

I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do.

He was the One who shed His blood. The righteousness of God demanded the blood of such a victim, so perfect and so blessed. Sin could be put away by nothing less; and for the purging of the conscience there was nothing wanted more. He it was who, by the Eternal Spirit, offered Himself without spot to God (and only He could); and now that very same righteousness of God raises Him up from the dead, from the very death by which He glorified God, and sets Him in glory, and likewise rends the veil from the top to the bottom. Could anything be more wonderful?

This man, after He had offered one sacrifice for sins, forever sat down (that is, sat down in perpetuity) on the right hand of God . . . for by one offering He hath perfected for ever them that are sanctified.

This one offering accomplished what the blood of bulls and of goats, shed from the beginning of the world, could never do. This one offering needed no repetition, so there remaineth no more offering for sin.

Lastly, we have the way by which it is known and enjoyed, in those words --

Whereof the Holy Ghost also is a witness to us . . . their sins and iniquities will I remember no more.

Oh, how blessed to have the knowledge and enjoyment of this! Could there be anything equal to the blessed certainty in the soul, founded on God's will, Christ's offering, and the Holy Ghost's testimony? The Holy Ghost could not have come down until Jesus was glorified; but Christ being glorified out of the very judgment by which He for ever put away sin, the Holy Ghost comes down. Wherever I look I see infinite *power* and infinite *love* -- the *love* that gave Christ, and brought Him down to the grave, and the *power* that raised Him up and set Him at the right hand of glory.

W.T.T., *Occasional Helps* 1:321-325

"Eloi, Eloi, Lama Sabachthani"

Mark 15:34

For myself -- I speak as a man -- I never found peace before God, or conscious rest with Him, until I was taught the force and meaning of that cry of Jesus of Nazareth -- "Eloi, Eloi, Lama Sabachthani." Never until I understood that He, who knew no sin, had (then and there, on the cross) been made sin for us, that we might be made the righteousness of God in Him, could I rest as a sinner in the presence of a holy God. And, as I suppose, it is owing to the distinctive peculiarity of that -- His sorrow under the wrath of God -- *not being understood* -- that so many Christians have no settled peace at all.

The questions of sin and of guilt have never been met in their consciences. The incarnation is amazing and beautiful. That the eternal Son of God, the only begotten Son of the Father, should have become a babe, and been laid in a manger of an inn: the contrast between the glory He came out of and the place man assigned to Him, *is* a contrast! -- God and heaven could express their delight over Him, then and there, as well as feel it (Luke 2:8-14). But the bearing of our sins in His own body was NOT in the cradle, but on the cross, and on the cross alone.

The flight into Egypt -- the return and settling at Nazareth of the Child, the Youth in the temple and in returning from Jerusalem, time hidden retirement of His early manhood -- is beautiful, each in its place; but none present us with Him as in the act of bearing our sins. Again, when we look at Him as (when He voluntarily identified Himself with those that owned their need of repentance, confessing their sins) at His baptism, in His service and ministries, all, and each part of all, is beautiful and perfect; but, if heaven could approve Him in each step, heaven, too, could give its avowals of approval to Him. Yet He stood not as sin-bearer under the judgment, at any of these periods.

Again, what a contrast, and who ever felt it as He felt it, between Himself as the seed of the woman and the race of man to whom He had come! What a contrast between Himself personally and individually, and the house of Israel, His own, among whom He had come! Himself not only God manifest in the flesh, but that holy thing that was born of the virgin -- holy, harmless, undefiled, separate from sinners, apart from sin; and yet voluntarily, amid sinful men and guilty Israel, the immaculate seed of the woman, the King of Israel in His holiness. This brought with it sorrows. So, when He had entered upon service, did the constant persecution for righteousness, which He endured, and the consciousness that there was none who could sympathize with Him, and that fallen men welcomed not the mercy of which He was the messenger -- sorrows He had to endure at the hand of the world and man; but even that was not forsaking of God. But in none of these parts, nor in the being straitened when His soul turned to His coming baptism; nor when, in the garden, His soul passed

into the scenes which then lay immediately before Him, was there (any more than anywhere else) that which there was when He cried out -- "Eloi, Eloi, Lama Sabachthani." Here, too, He was perfect; forsaken of God, He would not, did not, forsake God. Never did God or heaven see perfection shine out of Him as then and there, when His obedience was at the goal -- "Obedient unto death, the death of the cross." But, if heaven found -- in His submission under forsaking, for the sake of others -- its delight, for it was the revelation of God as the Savior-God, there was, there *could be* (just because it was *forsaking for sin*, our sin, which He had to endure) no expression of approval, NOTHING BUT FORSAKING.

Why hast thou forsaken Me?

I do not see how a sinner can find rest until he has learnt somewhat of that which is distinctly peculiar to Calvary -- learnt that, then and there, there was a cup drunk by the Lord, in obedient submission to God -- cup of wrath due to us only, undergone by Christ at Calvary. The only spot I turn to, when in conscience the question is about sin or guilt, or sins (of the human family, of myself as an individual, &c., &c.), is Calvary, and to the Lord there, crying out-- "Eloi, Eloi, Lama Sabachthani."

He bore my judgment in my stead, then and there, in His own body on the tree, in the presence of God, and received the woe of wrath and forsaking at the hand of God. And there is my quittance, clear, amid full, and complete, but there alone.

The experience of His soul when He said, "Why hast Thou forsaken Me?" was altogether peculiar and distinct from that which He had to endure and experience at any other time whatsoever. In that suffering of His, as forsaken, I get the measure and the judgment of my sin against God.

G.V.W. *Occasional Helps* 1:272-274.

But for the incarnation of the Son of God, I should be ashamed to be a man.

Memorials of the Ministry of G. V. Wigram

... a man upon the throne of God. Is it possible? Yes, but only for that One.

G. V. Wigram, Letter dated Oct. 14:1877.

Extract on Psalm 22

We can answer the question, "Why hast thou forsaken me?" We shall answer it, who believe in Jesus, with everlasting adoration, But it is of the last importance for us, not only to know that Christ has by Himself purged our sins, having drunk the cup of wrath, but to know Christ as suffering personally under this forsaking of God -- His own entrance as man into the sense as regards Himself of this forsaking -- His own personal sorrow in it; because, though He were wholly alone in it, it leads us to that joy which He felt in entering, again and more than ever, into the full unclouded light of His Father's countenance -- consequent on, and according to, the value of redemption, and the full resting of the necessary delight of God in Him and His acceptance, as having perfectly glorified Him when sin had put all in confusion. So that all that God was, as brought out by sin (for sin brought out sovereign love, righteousness, truth, vindicated majesty), was perfectly revealed and glorified. His own sufferings, I say, lead us to that joy into which Christ entered with His God and Father as man; and which, as all this was accomplished in a work wrought for our sins, He communicates to us, introducing us into the full blessedness into which He is entered as Man. In the work He was alone; but it was for us, while for the divine glory; and He introduces us into the blessedness, as that which He enjoys in consequence of it.

This is the second part of the psalm, as to which I will only now refer to the sentiments of Christ. He has been heard from the horns of the unicorn, transpierced by the power of death, God's judgment against sin being executed and passed.

I have remarked elsewhere the very instructive fact, that Christ never speaks in the gospels, during His life, of God as His God, but always as the Father. This was the impression of His own personal relationship, the name too that He revealed to His disciples. He never directly calls Himself the Christ in the Gospel history; not that He was not presented as such to Israel, for He was, but it is not the place and name He takes Himself with God and His Father, which is the way we have to know Him. When the Jews say to Him, "If thou be the Christ, tell us plainly," He says, "I have told you already"; but as revealed to us, He is Emmanuel, the Prophet that should come, the Son of man, the Son of God. The word He uses with and of God, is ever Father and My Father; with His disciples, Son of man. In the psalm we are studying we read, My God, My God. He is man with whom God deals in judgment, but man, even if forsaken, perfect in His own relationship with God in faith; He says, My God.

Now He declares the name of God to His brethren, and employs both these titles -- man gone to the extreme of trial with God, standing as regards all that God is in righteousness, truth, majesty, love. My God, all that God is in His own perfection and majesty and claim, He is necessarily and obligedly, though

in the delight of His love, for us as in Christ doubtless according to His own counsels, but righteously, and thus necessarily, and unalterably for us. What He is as God, He is as our God, for through Christ -- Christ proved on the cross -- He is for us, and that, sin being put away by Christ's sacrifice of Himself. The cloudless perfection of God shines out on us in His own proper blessedness, as on Christ, in virtue of His having glorified Him, in the perfection in which He thus shines out.

His name (that is, the true reality of His relationship) is declared to us. The gracious name and nature of God was declared on earth by Christ, who was the only begotten Son in the bosom of the Father. But with that sinful man, at enmity with God, could have no part or association. The light shines in darkness; the darkness comprehended it not. Yea, man saw and hated Him, and His Father. But Christ was made sin for us, stood as man responsible before God, with God in all these attributes in which He dealt with sin, but was perfect there; that love might righteously have its free course. Hence He says, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" For He was that love -- God in Christ reconciling, till it could flow out according to the perfection of God in righteousness; but it could not flow out freely where sin was. This, through the cross, through Christ's perfection, when He was made sin for us, it could, yea, love was exalted, and the very character of God made good in and by it, His name (the very name which was to be revealed) made good by it. Hence Christ could say, "therefore doth my Father love me." But then Christ entered in a still more supreme degree into the joy of His Father's love, and all this as man. He does so when heard. It was publicly made good and evident in resurrection. He was raised by the glory of the Father. Then He declares this name to His brethren. For now sin being man's only place with God out of Christ, he who believed had in Christ Christ's place as raised from the dead, in the relationship in which He stands with the Father; and, death having come in, no other. Go and tell my brethren, said the Lord, "I ascend to my Father and your Father, and to my God and your God." Now, He employs both titles, and applies them both to us, both because all that God is He is in righteousness for Him as Man in glory, and He is re-entered into the joy of His Father's communion, and places us, in virtue of this work wrought for us, in the position in which He is, as His brethren, partakers through grace of the favour and heritage which is His.

I have entered more into the doctrine connected with the psalm than I intended, though it has been practically: for the feelings and affections of Christ are my object now. Remark that the first thought of Christ, when heard from the horns of the unicorn, is to declare the name of God and His Father to His brethren -- now glorious, but not ashamed to call us brethren. Perfect in love, attached to these excellent of the earth, He turns (when once He is entered into the position of joy and blessing through a work which gave them the title to

enter) to reveal to them what placed them in the same position with Himself. Thus He gathered them; and then, having awakened their voices to the same praise as that which He was to offer, He raises the blessed note as Man, and sings praise in the midst of the assembly. Oh, with what loud voices and ready hearts we ought to follow Him! And note he who is not clear in acceptance and the joy of sonship with God, in virtue of redemption, cannot sing with Christ. He sings praises in the midst of the assembly. Who sings with Him? He who has learnt the song, which he has learnt to sing as come out of judgment into the full light and joy of acceptance. Eph. 1:3, 4, shows us this place. Here we have the saints led by Jesus in praise according to His own joy. The grace of this position is perfect. The further results of the work I do not enter on here, save to remark that all is grace, no judgment (it is founded on it), and nothing goes beyond earth here.

Collected Writings of J. N. Darby 17:43-45.

Stewardship

"Will a Man Rob God?"

The subject of stewardship has been much neglected because it rebukes our selfishness.

What is a steward? A steward is one entrusted with *"That which is another's"* (Luke 16:12). We are so apt to regard our possessions as the world does and forget that even *"Ye are not your own"* (1 Cor. 6:19) but *"His own"* (John 13:1). Then as to everything we possess we should make good use of it as being *"all Thine own"* (1 Chron. 29:14, 16).

"Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2). Be faithful to the True owner as He said *"Trade while I am coming"* (Luke 19:13, J. N. D. trans.). Instead of making good use of the Lord's goods some lay *"up in a napkin"* v. 20, or hide it *"in the earth"* (Matt. 25:25).

Our blessed Lord who has so abounded in His grace to us, now entrusts us to use all we possess for His glory and for blessing to others. *"Distribute, willing to communicate"* (1 Tim. 6:18; Heb. 13:16). *"Liberal distribution"* (2 Cor. 9:13). *"Not grudgingly . . . for God loves a cheerful giver"* (2 Cor. 9:7). *"There is that scattereth and yet increaseth; and there is that withholdeth . . . the liberal soul shall be made fat . . . he that withholdeth corn, the people shall curse"* (Prov. 11:24-26). *"Working with his hands . . . that he may have to give to him that needeth"* (Eph. 4:28). *"So laboring ye ought to support the weak, and remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive"* (Acts 20:35). We will be richly blessed if our object is to give and not to get. A fish-trap gets; a fish-hatchery distributes. *"Freely ye have received, freely give"* (Matt. 10:8).

"Thou shalt not harden thine heart, nor shut thine hand from thy poor brother . . . Beware that . . . thine eye be evil against thy poor brother, and thou givest him nought . . . Thou shalt surely (lit, bountifully) give him, and thine heart shall not be grieved when thou givest unto him" (Deut. 15:7, 9, 10). How well the Lord knows the heart of His fallen creatures.

It is in connection with stewardship in Luke 16 that the Lord speaks to the covetous and selfish rich that are indifferent to the poor at their door. Oh the opportunities at our doors that we ignore! We close our eyes to them and then pray for those to whom we contribute nothing! What inconsistency! In Luke 12:15 the Lord says "Beware of covetousness." "Covetousness, which is idolatry" (Col. 3:5 and Eph. 5:5). "The love of money is a root of all evil" (1 Tim. 6:10 J. N. D. transl.). "Those who desire to be rich fall into temptation and a snare" (v. 9). "The deceitfulness of riches" (Mark 4:19). "Lay not up for yourselves treasures upon earth" (Matt. 6:19). "Men of the world have their portion in this life, and . . . leave the rest of their substance to their children" (Psa. 17:14). In that way the world lays up for their children, but the apostle Paul left a more enduring heritage for his children (2 Cor. 12:14; Prov. 13:22; 1 Tim. 6:19).

Matthew Henry well said:

There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given concerning them.

Earthly possessions are not our own nor intended to be piled up. "Woe unto them that join house to house" (Isa. 5:8); "build greater barns" (Luke 12:18); "heaped up treasures in the last days" (James 5:3).

Wealth is surplus, generally increasing, robbing God, oblivious of the needy, and the Lord's work of evangelizing, printing, distributing etc.

According to Webster a miser is "one who lives miserably to increase his hoard." To be niggardly is one "who gives the smallest possible." To be stingy is to be tight and lacking in large hearted liberality. See 2 Cor. 8:2, J. N. D. transl.

J. G. Bellett's daughter writes of him:

I think he had a dread of wealth. To hear of anyone dying 'worth so much (as the expression is), especially if he were known as one who made a profession of religion, pained him very much. But the luxury of giving away largely, he fully understood.

Very soon we shall have to leave behind all that is of earth and all that we have failed to use for our blessed Lord.

A. C. Brown

Elements of Propitiation, Substitution, and The Righteousness of God

Chapter 3

The Day of Atonement

Leviticus 16

By W. Kelly

(Continued)

The Two Goats: ¹

Propitiation ² and Substitution

1. {See also *The Bible Treasury*, New Series 3:227-230, 246-249, 263-266.}

2. {Propitiation is found three times in the New Testament. In one it is *ilasterion*, that is, mercy-seat, on which we know the blood was sprinkled before God (it was His throne of judgment, the footstool at least of it, where He sat between the cherubim); to that man might approach, because the satisfaction for iniquity was offered. In the two others, Christ "is the propitiation for our sins" (1 John 2:2) -- a passage which has no sense whatever if it means to propitiate man. How is he to be propitiated for his sins? It is mere nonsense so to talk. The other is, He "sent his Son to be the propitiation for our sins" (1 John 4:10). Here again it is for our sins, showing the well-known scriptural use of the word, God sending His Son as an *ilasmon peri ton amartion emon*, can by no possibility be referred to propitiating man. Indeed it is foreign to every thought of scripture -- the use made of the blood -- Him to whom it was presented -- and the whole order of ideas about propitiation. Moreover, the term is borrowed from the OT, which had not the idea of reconciling the people, nor their wanting to be reconciled; but is perfectly familiar with the thought of propitiation -- the propitiatory being the very center of their religious service. It was the name of the covering of the ark, on which the blood was placed before God, as it never was before the people. They offered it through the priests to God.

The verb is twice used in Greek, though otherwise translated in English. "God be merciful to me, a sinner" -- be propitious: was this propitiating man? (Luke 18:13). Again, "To make reconciliation for the sins of the people" (Heb. 2:17). Here again the expression "for the sins" precludes such an idea. Besides, it is spoken of here as the work of the priest, "that he might be a merciful high priest . . . to make," etc. What had a priest to do -- with propitiating the people? It is an idea, as I have said, foreign to the whole subject. He carried in the blood within the veil, or outside sprinkled it before God -- the Israelite (where it was not common to all the people)

(continued...)

THE CONTRAST

In Lev. 16:7 we have another offering, and an offering of a kindred character. Only in this case there is not one animal only, but two.

And Aaron shall cast lots upon the two goats, one lot for Jehovah, and the other for the scape-goat. And Aaron shall bring the goat upon which Jehovah's lot fell, and offer him for a sin-offering; but the goat on which the lot fell to be the scape-goat shall be presented alive before Jehovah, to make an atonement with him, and to let him go for a scape-goat into the wilderness.

Here is a marked difference between the two goats which together ³ constitute

2. (...continued)

having himself brought the victim, to offer it to God (*Collected Writings* 7:77, 78; see also 29:260; 31:375). }

3. {The reader will bear in mind that the two goats together typify the work of Christ in two aspects, though it be one work. The goat whose blood was presented typifies propitiation; the goat sent away, having had the sins and transgression confessed over it, typifies substitution, which is for believers only. JND remarked:

Were then everybody's sins transferred to Christ? If so, all are saved, or His having borne the wrath due them is ineffectual and reversible (*Collected Writings* 23:240).

Then Aaron was to bring the live goat and lay both his hands upon its head and confess all the transgressions of the people over it, and send it away, by the hand of a fit man into the wilderness, to a land not inhabited. That is the other part of sin-offering, substitution evidently. Just as in the blood on the mercy-seat God was met in His nature and character; so in the scapegoat you have substitution for transgressions. Substitution does not include everything, not the full glorifying of God, I mean, but our sins borne by Christ.

If substitution were for the whole world, it would save the whole world. Propitiation was dealing with God's nature and character. There are two things: blood brought to God in respect of God's character, and a scapegoat for the people's sake. One constantly sees two things in this way, a double figure for a whole. There is the wilderness and Canaan; there is Moses and Aaron, and these two are one Christ. So here, in the first part God's nature is met; in the second, the sins are put away. The first goat is called "Jehovah's lot," the people's sins are confessed over the second (as Christ confesses the sins of His people on His own head as His own, and can call them "mine iniquities "). I see what God is in blood on the mercy-seat; but the moment you have substitution, and individual acts of transgression, you have a scapegoat (*Collected Writings* 19:244).

Now on the great day of atonement there was Jehovah's lot and the people's lot. The blood of Jehovah's lot was put on the mercy-seat. God's righteousness and love, and majesty and truth, all that He is, were perfectly glorified. Besides this, there was the scapegoat, both goats representing Christ in the same great sacrifice; but the high priest represented the people, and their sins were confessed on the head of the goat, and carried away, never to be found. Now here there was representation, transfer, substitution, and the work was effectual for those represented. In scripture all is simple

the sin-offering for the children of Israel. The difference is told out in the fact and name of the two lots. What can be plainer than Jehovah's lot, and the people's lot? The reason too is most important; yet, spite of this early teaching of the Spirit, it has been constantly forgotten.

For what do we find even among those who really preach most earnestly, and are, by the grace of God, blessed to souls? What is the character of their preaching? Is the first place given to God's glory? Do they start aright from Jehovah's lot -- how Christ has glorified God? Not so.⁴ What they continually iterate and reiterate is what Christ is for man. Consequently there is the tendency to dwell most on the circumstances in Christ's work which move the feelings, which bring out the incomparable patience and grace of Christ towards man. They see and press sufferings from man and on behalf of man. It is quite

3. (...continued)

and clear; and though in the mere shadow only for the year, yet it was effectual and irreversible. Substitution is simple and intelligible; the sins were confessed on the head of the goat, the people's sins, and they were gone. But in Dr. B.'s substitution the man may not consent, many alas! (we know) do not. Were their sins transferred to the Substitute and the wrath borne effectually and irreversibly, and yet they reject Christ and die in their sins? Dr. B.'s substitution is no substitution at all, for nobody's sins were really borne, and no people really represented. Christ is a propitiation for the whole world; but this is Jehovah's lot, the blood, in which God has been perfectly glorified in all He is, presented to God and accepted of Him. Now, says the Lord, is the Son of man glorified, and God is glorified in Him; and if God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him. And so it was and is (*Collected Writings* 23:241).

The scapegoat is an instance of the perfect nonsense of speculation. Some make the scapegoat a demon, and then sent away; some that it was sent away to appease the demon, lest he should do mischief to Israel; and one makes out that, while Azazel was a demon, they sent the sins all back to him (*Collected Writings* 19:200).

As regards Azazel -- the word is pretty plain I think, I have heretofore noticed it; *Ez*, the goat -- *Azal* (to depart) in whom the sins fail and disappear -- and this is practically, I suppose, the force of *eretz g'zerah* (a land of separation), to fail, to be removed, perish, excluded. The sins disappeared wholly -- they were sent off, and so gone to the land where no man was -- they were lost. The use of the two words, only thus used here, is remarkable, for the total disappearance of sins, never to be found -- there was no one there to seek for or find them. Just as in the Jewish idea, death removed man from this world, and then there was no remembrance, it was a non est as to this world -- so the sins, they were gone, and were not, not to be found, like Rachel's children though not longed for) Notes and Comments 2:51).

See also *Collected Writings* 31:375.)

4. {No doubt our sins were borne too, thank God! that we might have part in the results; but blessed as this is for us, it was really a secondary thing to the basis of the glory of God in the universe, and the bringing all into order, according to what He is fully displayed. So John 17:4, 5. But in John's gospel there is not a word of the forgiveness of our sins, save as administered by the apostles (*Letters of J. N. Darby* 3:101).}

otherwise in what the Holy Ghost shows us here. He begins with what was for God. The first lot was Jehovah s, not the people s. In evangelical preaching the one thought ordinarily is the people s lot.⁵ The value of Jehovah s lot as distinct from the people s is not known. Not but that they believe that God was needed, and had, as their divines commonly say, "satisfaction." Is this denied? Surely not; but there was really a great deal more. What I would now point out, however, is that, in the teaching of the Holy Spirit, Jehovah s lot is put first, while in the common teaching even of beloved men of God it too often has no place at all.

I am not speaking of ritualists. We may pity their self-complacency, while on ground of extreme danger, groping with their tiny tapers, where God alone can give light as He has given it most fully in Christ and His word by the Spirit. I am speaking of such as are generally held up as the soundest preachers now and for hundreds of years. And I affirm as unquestionable, that Jehovah s lot has no such distinctive place in their preaching, as God s word laid down even in the law of Moses. The people s lot is all but exclusively dwelt on, and consequently the great point in the minds of these preachers of grace is the removal of the iniquity and transgressions and uncleanness of the people. But in the death of Christ there is incomparably more. He did bear our sins in His own body on the tree. This is most true and exactly what is conveyed by the people s lot. But what is taught by Jehovah s lot? There you will find a great and general defect in the gospel preached by those reputed to hold the doctrines of grace. And this goes far to explain why we so seldom hear of the "righteousness of God." God s own glory in Christ s work with respect to sin is not understood. Hence, habitually the most learned of their theologians question what is meant by such expressions as "coming short of the glory of God." The uncertainty of their maturest men even on these capital points, which every Christian should know clearly, is truly lamentable. Why is it so? Mainly because they slip over the truth that answers to Jehovah s lot -- that side in Christ s work which secured in the first place the glory of God.

JEHOVAH'S LOT: PROPITIATION FOR THE GLORY OF GOD ⁶

Let us listen to the words of our Lord Jesus: "Now is the Son of man glorified, and God is glorified in Him" Not a word about sinners, though no doubt this never could so have been, had there not been sin: but it is not the first thought. How was He glorified? By being seated on the throne in heaven? By being lifted up on the cross on earth. It was the moral glory of Him who restored what He

5. {See *Collected Writings* 19:250 concerning the importance of distinguishing the two aspects of the work and giving each its proper place.}

6. See also *Letters of J. N. Darby* 1:98, 99; 3:21, 100, 449; *Collected Writings* 19:199, 200; 21:346; 23:240, 241.

took not away; who gave up everything that God might be vindicated; who not only surrendered all, but suffered to the uttermost, and this not in the first instance to save sinners but to glorify God about sin. True, He did save sinners; but the prime thought with Christ, as in all His life, so in His death, was Godward. You do not see the difference? It is really immense, and of all possible moment. During His life it was the Father that He was pleasing in all the affections and all the obedience of the Son. But then came the otherwise insoluble question, Would He endure the judgment of God? Would He not merely abandon everything, but be Himself abandoned of God and suffer that He might be glorified where He had been dishonored, in the place of sin? He had been glorified throughout the life of the only obedient One who ever walked this earth. But would He glorify Him by bearing that which was most hateful, not only to God, but to Himself the Holy One of God? The answer is, He gave Himself up for His glory, and so passed under, not merely death, but also divine judgment. In His case judgment came before death.⁷ And such is the meaning of that most wonderful scene, where all is wonderful, at the close of the life of our Lord Jesus. Wherefore was that strange, that infinite, abandonment of Himself? That God, in all His moral being, His truth, love, holiness, righteousness, and majesty, might be glorified.

There is another thing. "If God be glorified in him, God shall also glorify him in himself." The glorifying of the Lord Jesus at the right hand of God was the answer to the moral glory we find in His cross. "And shall *straightway* glorify him." God did not wait for the restoration of His kingdom to Israel. He raised Him up and set Him at His own right hand, far above every name that is named. This was the answer to the cross, the only adequate answer to the Lord's giving Himself up to the judgment of God against sin. I say the judgment of sin, because therein the question is not yet raised as to who is to be saved. The matter in hand was God's glory in presence of sin. And so we find our Lord in John 10 saying, not that He was loved because He laid down His life for the sheep, but, "Therefore doth my Father love me, because I lay down my life that I might take it again." None doubts the delight of the Father in His dying for the sheep, but apart from that work, for surely in the absolute laying down of His life, there was manifested perfect confidence in His Father as well as devotedness to His glory. He would lay it down and take it again; and on this account the Father loved Him. Surely this should -- could -- not be forgotten by our hearts if we love God and feel how He has been outraged by sin. To lay down His life because of the glory of God; to show the most absolute confidence in God and the most complete surrender and self-sacrifice for God is of an essentially higher character than any application of His work to bear our sins and secure our pardon. Putting the people's lot first -- that is, making what

7. In the case of men the order is "after this, the judgment."
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Christ suffered for us the principal or only thing -- is not, only unscriptural, but an essentially God-forgetting and selfish consideration. It is the outcome of that natural instinctive egoism which, even when we are awakened and in some degree instructed by the Spirit, is apt to rise so readily to the surface in us. How inveterately the heart turns to think, if not what we are to do, at any rate, how things affect ourselves in the first place! One easily understands it as being natural. Still it is incomparably more blessed to estimate God's side of Christ and His work confiding in Him about ourselves without question. If God proposes aught for our learning, it is well to weigh it; but if God gives, it is according to His own thoughts and heart, and this will always prove the best portion. *He* remembers our every want as well as His glory; and this finds its fullest illustration in the death of Christ as scripture puts it.

We look then first at Jehovah's lot.⁸ The first goat was in respect of that which, having been compromised by sin, and had to be cleared. And if we look into the New Testament, we shall find that this has a marvelous effect which could not be shown in the Old. You are aware that there was no such thing as the going out of the message of grace to men during the period of God's special dealings with Israel. But when our Lord died on the cross, He died not merely for "that nation" (the old people of God), He tasted death for every man. I know there are many Christians who would narrow this if they could. How few are those who really believe there was such largeness of grace in God's mind. But it is vain to resist scripture. Our wisdom is to learn, and we cannot learn except

8. {A blessed thought it is for us that we draw nigh to God in His own nature and character, what He is in Himself. He is there in His own nature, in righteousness and holiness, and we, absolutely cleansed for that, and, in the new man, created therein after God, draw near to Himself without having any question as to sin, now put away. Our delight is in holiness and righteousness, in God as He is; and we draw near according to the intrinsic value in God's sight of the blood of Jesus. It is the enjoyment of what God is, in righteousness and true holiness; but Christ in His offering has been the glorifying of what He so is. This is very blessed. We approach God, and joy in God. This is divine righteousness as it is in itself, as it is in God, enjoyed by us as admitted through Christ. And, note here, it is in this way we specially know atonement, for peace and drawing near to God. Hence for the atonement for Aaron and his sons this only was done. The bullock was slain, and the blood sprinkled upon the mercy seat and the altar of incense. There was no confession of sins, no scape-bullock. Christ, raised from the dead by the blood of the everlasting covenant, enters in according to the glory of the Father, according to the display of all His perfections brought out in the resurrection of Christ (for He was raised through the blood of the everlasting covenant, and by the glory of the Father); so we, as associated with Him, draw nigh in the full acceptance which that blood has in the necessary righteousness of God as regards it. It is not merely that sins can be forgiven, and therefore I can have to say to God as a moral governor (which is also true -- "There is forgiveness with thee that thou mightest be feared"); but I draw near in the positive and perfect acceptance in which God in His own nature receives, in righteousness, that which has glorified it absolutely; that is, according to His own nature. God is active in owning Christ thus in righteousness, in raising Him from the dead and setting Him at His own right hand; and thus we enter (Collected Writings 18901).
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by subjection to the word of God. We may understand it little at first; but the path of wisdom is to bow and accept even what we do not comprehend. We shall understand better as God sees to His glory who never forgets, and as we are fit for it.

PROPIATION FOR THE ESTABLISHMENT OF THE RIGHTEOUSNESS OF GOD ⁹

In Rom. 3:25 we may see this truth in distinct reference to the very type before us.

God Hath set forth Christ to be a propitiatory [or mercy-seat] through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God," &c.

I do not quote the A.V. in the word "propitiation," as it is translated in our version, but have given you what I believe to be the truer idea, as it also stands in the Authorized Version of Heb. 9:5. Here there is clearly a reference to the *first* goat in Lev. 16; in the second there was no blood shed whatever. The whole point in the second is that the goat was presented alive, and sent away into a land of forgetfulness to be seen no more. But the first was killed, and the blood carried into the holiest to be sprinkled there, and on the altar, "To declare his righteousness." Up to this time man's righteousness had been in question, and man completely failed, never more so indeed than in the cross. But in that cross of Christ God established for ever His righteousness. There Christ who knew no sin, was made sin, and so glorified God perfectly, even as to sin. It was God made Him sin; and I understand thereby, that God charged Him with all its consequences as far as this could be done by imputation to the Holy One, who suffered for sin as really, yea, far more perfectly, than if it had been His own. Christ went down as truly and unsparingly under the divine judgment of sin, as if He had been Himself guilty. He was so completely charged with sin that God dealt with Him not only in death but in judgment. For nothing more distinctly marks judgment than God's forsaking one. If you say it is also marked by punishment, what punishment was not there? He was bruised and wounded, and He had stripes, by which, I do not mean, what He received only at the hands of man, but above all from God.

When it is said, "By his stripes we are healed," is it credible that a saint could believe they refer to His being scourged by the soldiers? These figures so multiplied in Isa. 53 express not merely of what man did to Jesus, but what He suffered from Jehovah, when He laid the iniquity of His own on the rejected Messiah -- figures taken from what is common among men, but above all to express that which He Himself inflicted. It pleased, *Jehovah* to bruise Him, it

9. (. . . God's righteousness as Judge is in Scripture connected with blood, as in Rom. 3; so in the Passover (*Notes and Comments* 2:68).)

was He put Him to grief; and it was for the transgression of His people that He was stricken. He bare the sin of many.

THE RIGHTEOUSNESS OF GOD WITH RESPECT TO THE SINS OF OT SAINTS ¹⁰

So in Rom. 3 the death of the Lord Jesus is to declare God's righteousness. Now that Christ had done this work, it remained for God to show His estimate and acceptance of it. What is God's measure even now of His value for what Christ suffered? That every believer in Him is justified, their guilt gone at once and for ever! It is no longer then a question of man or his ways, but of Christ and His death. The believer has, at God's call to him as a sinner, given up all pretension to do anything for God or himself, and found in Christ redemption. God found His all in Christ, even for the lost in His death, and proclaims this truth to man that believing he maybe justified. Thus God's righteousness is declared not only in receiving Christ to His right hand, but in the justification of the believer. God set such a value on Christ's surrender of Himself to death for God's glory which sin compromised, that man's righteousness is not now in question but God's. The justification of the believer is a question of God's marking His value for Christ's work. This is connected first with "the remission of sins that are past," meaning not our sins in our past lives, but the sins of the saints in times gone by, which had been passed over in anticipation of the work of the coming One. I repeat, "the passing over" of these sins; for the word here used is peculiar, in fact never found elsewhere in the New Testament. It is not exactly remission, but pretermission. In fact, God forbore to judge. From Old Testament times, God was waiting for the work of Christ, and, because of that work, He passed by the sins of the elders who obtained a good report of all that believed on Him who was coming. But is this all we enjoy now? Far from it. "To declare at this time his righteousness, that he might be just and the justifier of him which believeth on Jesus" (v. 26). There is not a word about "forbearance" here, the work being now accomplished and indeed accepted. The difference may be compared to that between a creditor who had every confidence that the debt would be paid, and therefore forbore to press for payment; and that creditor when he has received payment of the debt. In this case we do not speak of forbearance, but of acknowledging that payment has been made. God is now "just, and the justifier of him that believeth." This is the gospel of God.

(To be continued, if the Lord will)

10. {This will be more fully examined when we consider the matter of the righteousness of God in connection with our subject.} www.presenttruthpublishers.com

Elements of Dispensational Truth

Full Preterism

Chapter 8.1

Introduction to Full Preterism

Preterism and Full Preterism

Preterism (signifying "past") refers to regarding prophecies as having been already accomplished; i.e., many prophecies that non-preterists believe will happen in the future. There is partial preterism as distinct from full preterism. There are some prophecies that both partial and full Preterists regard as fulfilled.

The partial Preterist view of AD 70 is that it involved:

1. a coming (parousia) of Christ;
2. a day of the Lord
3. a judgment; and
4. the end of the Jewish age.

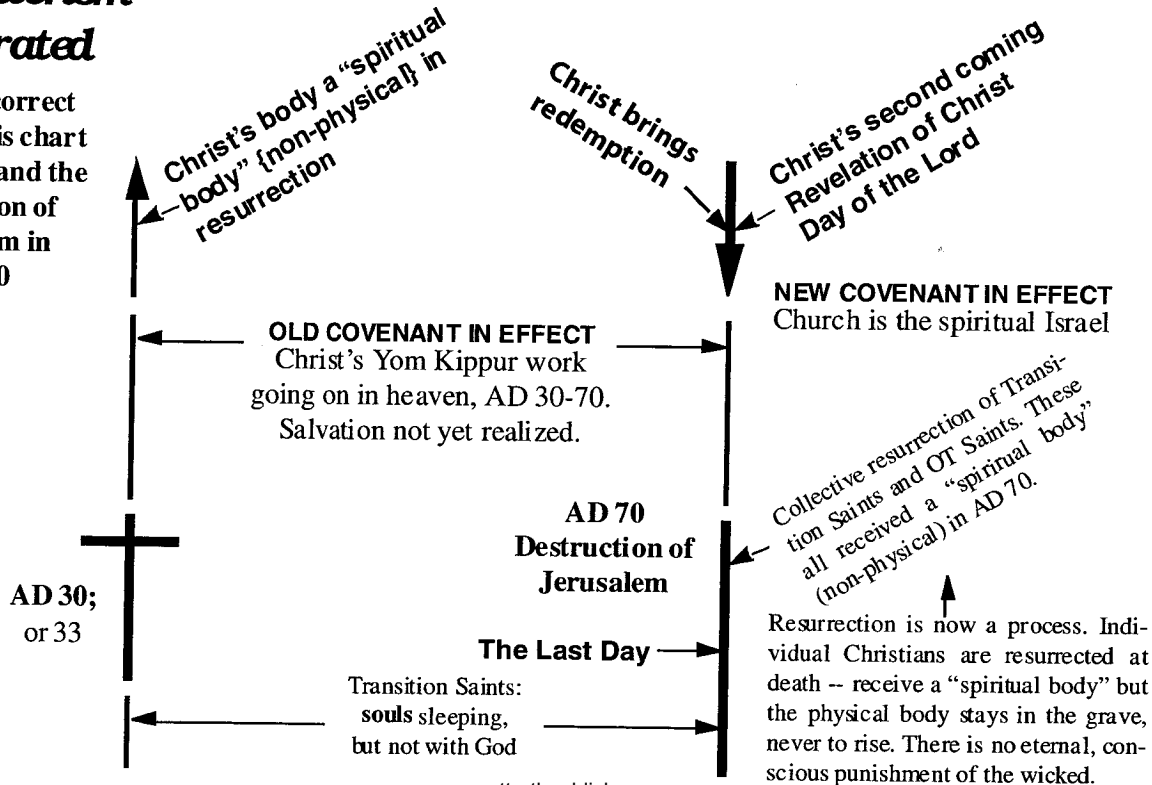
However, partial Preterists allow that there is a future coming of Christ, the rapture, a bodily resurrection, the day of the Lord, and the final judgment,¹ whatever meaning they attach to these phrases -- but it is necessary to state that they do believe in a physical resurrection of the body.

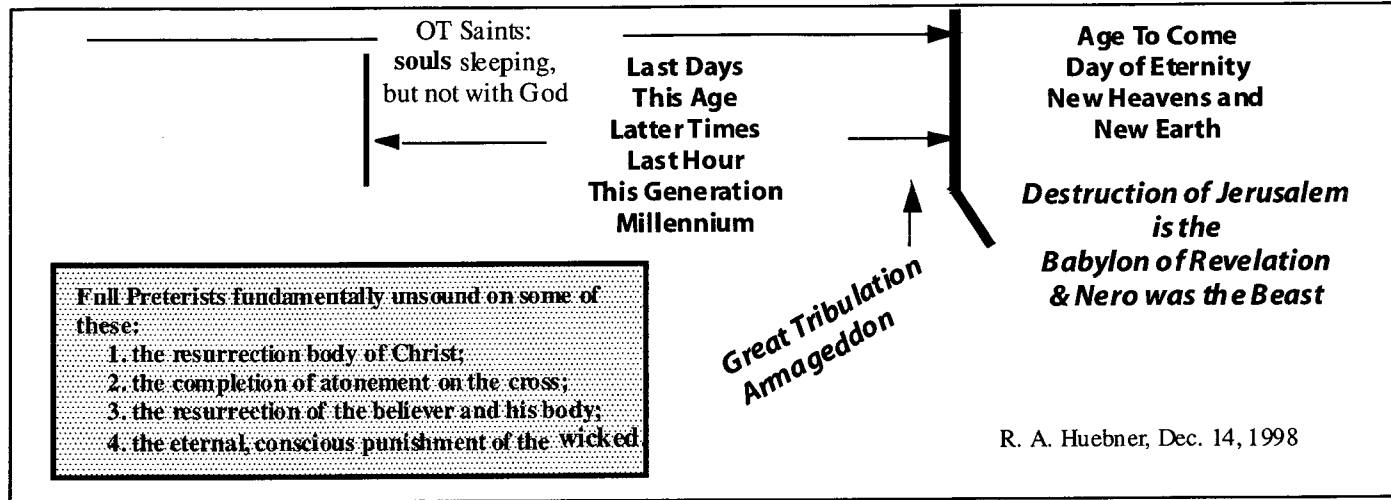
Full Preterists say that the only coming of the Lord that there is took place in AD 70. The resurrection and the judgment took place in AD 70, and the new heavens and new earth came into being in AD 70. This, and other like things, are illustrated on the following chart. The full preterists boast that they have the answer to the skeptics who say that Christ and the apostles taught that Christ would come in the lifetime of the first Christians, but that it did not happen and therefore the Scriptures are false. The full preterists are consumed with the destruction of Jerusalem in AD 70 as being the focal point of prophecy, so much so that it seems there is no absurdity too great to be entertained to which the system relentlessly drives its advocates. Not only is AD 70 the focal point of

1. See R. C. Sproul, *The Last Days According to Jesus*, Grand Rapids: Baker Books, p. 170, 1998.
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Full Preterism Illustrated

The only correct thing on this chart is the cross and the destruction of Jerusalem in AD 70





Ed. E. Stevens speaks of the Yom Kippur work of the Lord Jesus Christ in heaven, during AD 30-70.

Some full Preterists have the last-half of Daniel's 70th week terminate 3 1/2 years after the cross and separate the 1260-1335 days from it so as to have these days terminate with the destruction of Jerusalem. Others make the 70th week the entire period of, say, AD33-70. Others intercalate an unknown period of 30 years from AD 33-63 between the end of the first 69 weeks and the 70th week so as to have the 70th week terminate at the destruction of Jerusalem.

The Book of Revelation is said to have been written just before the destruction of Jerusalem (contrary to the external evidence) so as to have all 'time-references' ended by AD 70, and no future coming of Christ.

This chart reflects the result of (erroneously) saying that the Lord and the Apostles taught that Christ **would** return in their life-time (based on such notions as that "this generation" means the *then* generation) and that these full preterists are thus preserving the integrity of Scripture! This scheme preserves the integrity of Scripture!!! We are now in the new heavens and the new earth; we are in the Day of Eternity. Christ came and the collective resurrection of the Transition Saints and the OT Saints took place in AD 70 and no one noticed! Christians did not know it happened! May God preserve us from such preservers of the integrity of Scripture.

Partial Preterists share some of these AD 70 views, but allow a future resurrection and coming of Christ, avoiding the heterodox implications.

prophecy in their system, *AD 70 is also the terminal point for Christ's work of atonement*. Besides those absurdities, there is involved the solemn matter of several other fundamentally evil teachings implicit in, and required by, the full preterist position.

The word "eschatology," referring to the doctrines having to do with final things, is used in referring to full preterism in several ways to designate the system:

realized eschatology, covenant eschatology, and, fulfilled eschatology.

Besides these designations, the system is sometimes referred to as:

consistent preterism, full preterism; and, AD 70 doctrine.

"Full preterism" shall be used in these articles to refer to the system.

David Chilton converted to full preterism from his preterist view during the last year of his life. As we shall see, full preterism involves fundamentally evil teachings, including the denial of the resurrection of the body. Take, for example, the Southern Baptist convert to full preterism, John Bray, who wrote:

We, too, shall be "caught up" **at death** to be with Christ and His saints, with a new, heavenly spiritual body -- leaving the old body behind for the worms and the maggots to eat! ²

Statement of the Full Preterist Position

Indeed, so important a focal point for full preterism is AD 70, that in the following quotation from a full Preterist, who will tell us of its great advantages, you will note the sentence:

Many knew the destruction of Jerusalem was important in God's plan of redemption, but never understood its significance.

The destruction of Jerusalem is not part of "God's plan of redemption." That idea involves fundamentally-evil teaching. The destruction of Jerusalem is part of His ways of divine justice and government in the earth. We shall speak of this later. Let us turn to this writer's lauding of full preterism.

... What is the Preterist view, you say? "Preterist" means past in fulfillment, and "Futurist" means future in fulfillment. Preterist basically means the opposite of Futurist. Futurists believe most end-time prophecies (especially the major ones) are yet to be fulfilled. Preterists believe that most or all of Bible Prophecy has already been fulfilled in Christ and the on-going expansion of His Kingdom. Most Futurists do not really believe Christ has been successful yet in fully establishing His kingdom.

The "Preterist" interpretation of Bible prophecy has been mentioned

2. *The Newsletter of Evangelist John L. Bray*, April 26, 1999, p. 1.
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several times in publications such as Christianity Today, Christian News, Great Christian Books catalog, World Magazine, and several others. There are two daily radio programs around the country teaching from the preterist perspective and several monthly and quarterly publications. Scores of preterist books, tracts, video and audio tapes have been produced and many more are on the way. It is beginning to capture significant public attention, and is "spreading like wildfire" at the grass roots level. It takes a conservative approach to Scripture, and is compatible with the essential beliefs of Christianity, and is already represented in nearly all denominations.

When will Christ return? This is a meaningful question, and can be answered by scripture. Jesus seems to have answered it very clearly in these passages (Matt. 10:23; Matt. 16:27, 28; Matt. 24:34). Ever wonder why the First Century Christians expected Jesus to come in their lifetimes, and where they got this expectation from? Take a look at the extreme sense of imminency in these passages: James 5:8, 9; 1 Pet. 4:7; Matt. 10:23; Matt. 16:27, 28; Matt. 24:34. These verses have always troubled Bible students, and have been used by liberal theologians to attack the inspiration of Scripture. They reason that these passages were not fulfilled when they were supposed to be (the first century generation), so Jesus and the NT writers failed in their predictions and were therefore not inspired. But these verses point to Christ's coming in some sense in connection with the Fall of Jerusalem at AD 70. So, Jesus' predictions were fulfilled. He did not fail, nor do we need to engage in theological gymnastics to try to explain away the seeming delay or postponement of His return. It happened right on schedule. Many knew the destruction of Jerusalem in AD 70 was important in God's plan of redemption, but never understood its full significance. The final events of the redemptive drama came to pass in the first century within the apostles' generation (before AD 70). Christ's kingdom is here now. Paradise has been restored in Christ (spiritually-speaking). We live in the Garden of Eden now (if we are in Christ), just as sure as we can know we have "eternal life." These are present and abiding benefits, not pie-in-the-sky bye-and-bye. Christ has conquered all His enemies and has given us the Kingdom.

This view offers a much more positive and realistic worldview. It is conservative, consistent, optimistic, responsible and accountable. And it robs us of no motivation for either living the Christian life, or evangelizing the world. In fact, it's the only view which gives us a consistent reason for being constructively involved in making the world a better place for the long-term.

Bible prophecy absolutely makes sense when approached from this past-fulfillment (preterist) perspective! It puts emphasis on the spiritual nature of God's Kingdom, not on the physical, materialistic, sensual, and sensational. It teaches a realized spiritual salvation in Christ and the Church now, instead of a frustrated hope for a postponed sensually-gratifying paradise way off in the future. It has an optimistic worldview that gets involved, makes a positive difference, and lights a candle, rather than cursing the darkness, longing for a rapture-escape, or retreating from society. It doesn't engage in wild-eyed speculation like futurist views. It's the truth, and the straight-forward Bible

interpretation.

Some of the great theologians and scholars of the last 300 years have suggested the preterist view for consideration, but traditional Christianity was too caught up with the idea that the Pope was the Antichrist or some other such Futurist notion. But that has changed. We are not as gullible now as they were when William Miller, Darby, Russell, Rutherford, Scofield, Walvoord, and Hal Lindsey came along. A constant barrage of false predictions has made us more wary.

Over a hundred years ago, Dr. James Stuart Russell (1816-1895), pastor of a Congregational Church in Bayswater, England (no relation to Chas. T. Russell of Jehovah's Witness infamy), wrote a book entitled, *THE PAROUSIA - A Critical Inquiry Into The New Testament Doctrine Of Our Lord's Second Coming*. It is now back in print and selling well in Christian bookstores in America and elsewhere. This is the most popular introduction to and defense of the preterist view of Bible Prophecy in print today. Most theologians in Europe a century ago took a preterist approach, so it is not surprising to hear some of Russell's well-known contemporaries say nice things about his book: **F. W. Farrar** said the book was "full of suggestiveness." **Milton Terry**, who wrote *Biblical Hermeneutics*, quoted extensively from Russell's book and fully endorsed Russell's preterist approach. **Charles H. Spurgeon**, who did not hold the preterist view, nevertheless stated that the book "throws so much new light upon obscure portions of the Scriptures, and is accompanied with so much critical research and close reasoning, that it can be injurious to none and may be profitable to all." Well-known conservative writers and theologians in our day are saying similar things about Russell and the preterist view. Listen to these statements by Gary DeMar, Dr. R. C. Sproul, Dr. Kenneth Gentry and Walt Hibbard . . .³

Russell's book is certainly very helpful in understanding Bible prophecy, but many have discovered the preterist view through their own independent study of scripture. Biblical prophecy is bursting with meaning for them now.⁴

J. N. Darby made the following comment long ago:

I do not feel it needful specially to notice here the heresy of a handful of enthusiasts, who think that the Lord has come, and that the resurrection is past already (some avowing this latter doctrine as a necessary consequence of the other; others saying nothing about it).⁵

Commenting on 2 Pet. 2:1-3, W. Kelly wrote:

. . . the Parousia delusion . . . It starts with the assumption that the Lord's second coming or presence took place at the destruction of Jerusalem A.D. 70! and that thenceforward the promised glory is fulfilled, so that we are now

3. {The first three are partial Preterists.}

4. Ed. Stevens, *What is the Preterist View?*, n.d.

5. *Collected Writings* 3:365.

reigning with Christ! and therefore the fullest change so long looked for in both O. and N.T. has already taken place!!

Hence dogmatic and practical Christianity are alike and absolutely annulled in such a pseudo-scheme. For the N.T. contemplates us and our communion; and our walk and our worship are in view of the blessed presence of Christ to receive us glorified to Himself for the Father's house, where He is now (not we till then). Not only the Gospels cease to apply but the Epistles, to say nothing of the Revelation; for they unquestionably exhort us to a path of suffering, both for righteousness' sake and for Christ's name, in a world wholly opposed to Him and His reign. When He really appears, God will use His solemn judgments, so that the world will learn righteousness, especially as Satan cannot then seduce. In short, the enemy has beguiled these visionaries into an entire abolition of all the state and duties of believers on which the Bible insists till "that day," when all things become new, however true now to our faith and hope, as they will then be in fact and to every eye.⁶

He fixes our eyes on the supreme hope of being like Christ when we shall see Him as He is; which certainly was not when Jerusalem fell, the fantastic and unholy dream of the J. S. Russell school, however important an event providentially.⁷

Futurism and Preterism

It has been claimed that futurism came from the Jesuit F. Ribera (1580) and preterism from the Jesuit Luis de Alcazar (1614). It is difficult to understand such a claim regarding futurism when quite clearly numbers of post-apostolic fathers were futurists. That is not at all contestable. However, there is merit to the allegation that the Jesuit Alcazar is the father of preterism. The interested reader may find comments on this in various books.⁸ Also, Preterists, and especially full Preterists very much so, rely on the Jewish historian Josephus's descriptions of fantastic phenomena alleged to have accompanied the siege and taking of Jerusalem in AD 70.

The present push of full preterism received its impetus from Max. R. King, *The Cross and the Parousia of Christ*, a Church of Christ, Campbellite. The Church of Christ is presently embroiled in controversy over the teaching of full preterism, and its advocates are spear-heading the drive to spread this line of teaching by print and internet. There are others, for example John Bray (Southern

6. *The Epistles of Peter*, London: Hammond, p. 122, 1923 [1904].

7. *The Epistles of John*, London: Weston, p. 181, 1905.

8. E. B. Elliot, *Horae Apocalypae* . . ., London: Seeley, etc., vol. 4, p. 565ff, 1862, fifth ed. H. Grattan Guinness, *The Approaching End of the Age* . . ., London: Hodder and Stoughton, p. 93, 1884. Leroy Edwin Froom, *The Prophetic Faith of Our Fathers*, Washington: Review and Herald, vol. 2, p. 487, 507, 1948; Charles Maitland, *The Apostles' School of Prophetic Interpretation: with its History to the Present Time*, London: Longman, pp. 446, 447, 1849.

Baptist) and Walter Hibbard (Presbyterian), who also have taken up full preterism.

(To be continued, if the Lord will.)Ed.

Elements of Dispensational Truth
Romans 9-11

Part 9:
Romans 9-11:

The Gospel is in Harmony with
the Ways of God Concerning
Jews and Gentiles

Introduction

THE POINT TO ROM. 9-11

Special promises had been made to Israel but the nation had failed. The apostle had shown Jew and Gentile both come short of the glory of God. There was no difference. But what about the promises made by God to Israel? Rom. 9-11 forms a distinctive section in the book of Romans that shows how God will fulfil those promises and lets us know when they will be realized by the nation of Israel. Rom. 9-11 shows how the present, direct work that God is doing in connection with the Gentile, doing it apart from Israel, is in harmony with the ancient promises to Israel. He will show how Israel will realize those promises on the very basis upon which he blesses the Gentile; i.e., mercy. Israel shall once again be brought into the place of privilege, and at the same time all Israel shall be saved, but it will be on the basis of their owning that they had no claim to this.

Romans lets us know that though Paul's gospel now goes out to all alike, God will yet show Himself faithful to His word to Israel. Rom. 9-11 is a guard concerning several errors:

1. against substituting the church for Israel, regarding the church as Israel, and supposing that the promises to Israel are left now for the church (while Israel gets the curses!);
2. or thinking that those promises are canceled;
3. or, the notion there is a future for the nation of Israel but that Israel in the millennium will be incorporated into the church.

Such errors are bound up with a wrong view of what the Church of God is. Much error results from supposing that the Church existed in the OT -- resulting from disbelief of Rom. 16:25, 26; Col. 1:26; Eph. 3:9.

Rom. 9-11 is the divine anticipation of amillennial, postmillennial, and posttribulational covenantism, and Gentile conceit. Rom. 9-11 contains the explicit reply to such notions as noted above.

BRIEF SUMMARY OF ROM. 9-11

Rom. 9, 10, and 11 bring before us a three-fold division of the general subject matter. The following table may help to obtain a 'birds-eye' view of this major section of Romans.

ROM. 9, 10, AND 11 COMPARED		
ROM. 9	ROM. 10	ROM. 11
Israel's past	Israel's present	Israel's future
God's election	God's grace	God's ways
Contradicts the Jewish notion that natural descent warrants the blessing -- yet shows that God will bless, but on the basis of His sovereignty.	Develops Rom. 9:30-33 and shows the difference between legal righteousness and the righteousness of God.	Shows there is a sphere of privileges apart from vital connection with Christ; and shows the principles of God's administrations of privileges from Abraham on, and not the state of individuals.

Chapter 9.1

Romans 9: Israel's Past and God's Election

The Theme of the Chapter

Another wrote:

In the 9th, 10th, and 11th chapters of this epistle, the Spirit of God, through the apostle, is reconciling the faithfulness of God, in respect of the promises to the Jews, with the general truth of the epistle, viz., that the grace of God was without respect of persons, all being sinners equally by nature; and so there being one, single, blessed righteousness suited for all. But, in doing this, there was a difficulty which had to be met. To Israel, as such, the promises were made. To Abraham, promises -- unconditional promises -- not merely conditional ones -- had been given. How was God to reconcile the absolute promises to the Jews, with making nothing of the Jews, but treating them as sinners of the Gentiles? This difficulty is solved by seeing how the apostle, in the 9th chapter, forced up the Jews to acknowledge that if they took the promises on the ground of descent, they must let in *Ishmael*, who was as much the son of Abraham as Isaac was; and the *Edomites* also, who were the descendants of Jacob's *eldest* son, but were the abhorrence of the Jews; (vv. 6-18); and secondly, if they took them on the ground of obedience, they had most clearly forfeited all at Sinai, when the golden calf was set up, and God had to retreat into His sovereignty in order to be able to spare them (vv. 14-18). So that if they do not accept these promises on the ground of sovereign grace they are lost. And if it is by grace, God will show himself sovereign, by letting the Gentiles in (vv. 19-26). Then he shows, thirdly, that they had stumbled at the stumbling stone (vv. 27-33).

Now, in chs 10 and 11, he goes on to show that God has not forgotten his promises; but that he will fulfil them in the latter days, by bringing Israel in, in the complete acknowledgment of entire dependence on Him, just as Gentiles, when they have no right by promise, or anything else.¹

The theme of Rom. 9, then, is the election of God concerning Israel, as the true basis of their blessing, and that the exercise of His prerogatives as regards Israel's blessing is also a just ground for His blessing Gentiles. He is sovereign and may do as it pleases Him. The chapter shows that the Jewish claim to all the promises in virtue of being descended from Abraham by natural descent is without a show of reason. The blessings of the Jews rest upon the sovereignty of God. Mercy will be shown to a remnant. Meanwhile, the nation is rejected and Gentiles have

1. *The Girdle of Truth* 2:253, 254.

attained (through God's sovereignty) the righteousness that Israel sought by a wrong means. Just as Israel will be blessed by sovereign grace, so God on that same basis may bless Gentiles now. All blessing is ultimately due to the sovereign action of God.

A Jew might admit the failure under law and yet rely on descent from Abraham. Rom. 9 crushes such vain confidence in the flesh as it inexorably demolishes various maneuvers that the flesh might use to claim the blessings of God.

Rom 9:1-5

Israel's Inalienable Blessings

We shall see that the Apostle begins with the categorical assertion of blessings that inalienably belong to Israel. Thus Rom. 9-11 begins on this basis and lays the foundation for the unfolding of the truth of Israel's future, national blessing.

THE HEART OF THE APOSTLE PAUL TOWARDS ISRAEL (ROM. 9:1-3)

I say [the] truth in Christ, I lie not, my conscience bearing witness with me in [the] Holy Spirit, that I have great grief and uninterrupted pain in my heart, for I have wished, I myself, to be a curse from the Christ for my brethren, my kinsmen, according to flesh; who are Israelites . . .

In v. 1 we have the assurance that the Apostle gives a carefully measured assessment of what was transpiring in his soul. It is a lovely, deep, concern for his kinsmen according to the flesh, fellow-Jews, concerning whom he had much to say in Rom 9-11. What he was about to say was truth; it had that character. He referred to it as truth in Christ (v. 1; cp. 2 Cor. 2:17; 12:19). This he followed by the assurance that he did not lie. His conscience was exercised before God as we can see from the fact that the *Holy* (note that) Spirit wrought in Paul's conscience as one who lived in the Spirit in a practical way. He was experientially (experientially) in the good of Rom. 8 and the Spirit was working in and through him in unimpeded power. Hence, his conscience bore witness in [the] Holy Spirit.

In v. 2, we see that, though he was the Apostle to the nations, "I have great grief and uninterrupted pain in my heart . . ." for his kinsmen according to the flesh. It was always before his soul. Once, in his zeal for Judaism, he had persecuted the Christians to strange cities. Now he was one of them; but he looks upon those in the position he once was in himself and his grief for them is great. Indeed, in his heart he carried with him, in the service of His Lord and Savior, uninterrupted pain. Well did he now know the end of Christ-rejectors. It is indeed a horrible end to go down into the pit from which there is no exit. And to think of those to whom had been committed the oracles of God, and who had been *near*, dispensationally speaking (see Eph. 2:17), in the place where privileges and blessings were administered by God (the olive tree of Rom. 11), were now in the

formal position of having rejected the Messiah, and therefore cast aside -- his flesh and blood. So deeply did he feel this, that in v. 3 we read:

for I have wished, I myself, to be a curse from the Christ for my brethren, my kinsmen, according to flesh; who are Israelites (Rom. 9:3).

W. Kelly translated thus:

For I could wish, I myself, to be a curse from Christ, for my brethren, my kinsmen according to the flesh . . .

He wrote:

The question is, whether the apostle does not go farther here and affirm that he had actually so wished, not soberly, but still as a fact, not that he did or could so wish as a fixed principle.²

THE ACKNOWLEDGEMENT OF ISRAEL'S BLESSINGS (ROM. 9:4-5)

. . . whose [is] the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; whose [are] the fathers; and of whom, as according to flesh, [is] the Christ, who is over all, God blessed for ever. Amen.

Here we have a statement of the seven-fold great blessings that belong to Israel (vv. 4-5).

1. The Adoption. Israel was God's first born (Ex 4:22). cf. Hosea 11:1, cf. Deut 7:6; Amos 3:2. It pertained to them being called out as a nation and has nothing to do with adoption as applied to a Christian. The Christian's adoption means sonship and denotes a position, a status, of dignity before God. "Children of God" refers to nature and relationship, while "sonship" is status, referring to son-placing or placement as a son come to his majority. For Israel, it means a *national* status. It is a national "adoption." This will be the status of Israel as a nation when under the new covenant. They will be the head nation.

2. The Glory. This involves the Shekinah, if not meaning the Shekinah itself. It was present on, and in, the tabernacle, right on the mercy-seat between the cherubim of glory. It is the inexpressible glory of Him who dwelt between the cherubim. The utterly stunning thing is that another cloud came before the Shekinah in the tabernacle on the day of atonement.

And he shall take the censer full of burning coals of fire from off the altar before Jehovah, and both his hands full of fragrant incense beaten small, and bring it inside the veil. And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat which is

2. *The Bible Treasury*, 8:202. This was supported with reference to the Greek construction in *The Christian Annotator* 1:279, which you can consult on the CD-ROM, The Kelly Collection, or in *Two Nineteenth Century Versions of the New Testament*, p. 541. These sources are all available from Present Truth Publishers.

upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle with his finger upon the front of the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood seven times with his finger (Lev. 16:11, 12).

This second cloud, the unspeakable glory of the Son of God, actually covered the mercy-seat where the Shekinah was. His person imparted its value to the blood. The value of the blood of Christ has its immeasurable value from the glory of the Person of Christ, and this meets the glory of God, who dwelt between the cherubim.

In 2 Chron. 5:13, 14 we see the cloud filling the house of God that Solomon had built. We read:

... for the glory of Jehovah had filled the house of God.

Alas, that due to the failure of the first man, in the persons of Israel, Ezekiel had to see the glory depart:

And the glory of Jehovah departed from over the threshold of the house, and stood over the cherubim. And the cherubim lifted up their wings, and mounted up from the earth in my sight, when they went out; and the wheels were beside them; and they stood at the door of the east gate of Jehovah's house; and the glory of the God of Israel was over them above (Ezek. 10:18, 19).

And the cherubim lifted up their wings, and the wheels were beside them; and the glory of the God of Israel was over them above. And the glory of Jehovah went up from the midst of the city, and stood upon the mountain which is on the east side of the city (Ezek. 11:22, 23).

The Shekinah's return is assured:

And he brought me unto the gate, the gate which looked toward the east. And behold, the glory of the God of Israel came from the way of the east; and his voice was like the voice of many waters; and the earth was lit up with his glory. And the appearance of the vision that I saw was according to the vision that I had seen when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar: and I fell upon my face. And the glory of Jehovah came into the house by the way of the gate whose front was toward the east. And the Spirit lifted me up, and brought me into the inner court; and behold, the glory of Jehovah filled the house. (Ezek. 43:1-5).

It is absurd spiritual alchemy to transmute this into the coming of the Spirit at Pentecost to fill the church. The Spirit never had left the church (but the cloud left), as described in Ezek. 10 and 11. It is the return of the literal cloud to the millennial temple. It belongs to Paul's kinsmen according to the flesh, who are Israelites.

Meanwhile, the Christian has an enjoyment of God's glory. The Christian proto-martyr, Stephen, saw the Lord Jesus.

But being full of [the] Holy Spirit, having fixed his eyes on heaven, he saw [the] glory of God, and Jesus standing at the right hand of God, and said, Lo, I behold the heavens opened, and the Son of man standing at the right hand of God (Acts 7:55, 56).

Soon after, Paul also saw the Lord in glory (Acts 9), and it gave a particular character to his ministry.

By faith the Christian is privileged to look upon the glory of the Lord now (2 Cor. 3:18). The time will come that the Christian will be manifested with Christ in glory (Col. 3:4).

It is well to know that besides the glories we usually speak of that belong to Christ, there is a particular glory *as man* that He has. It is that He has taken manhood up into the glory He had with the Father before the world was. Of course, as to divine and eternal Sonship, He ever dwelt in the bosom of the Father; but it is as man that He entered that glory He had with the Father before the world began (John 17:5). Such a one is our Beloved!

3. The Covenants. There are both conditional and unconditional covenants. The Mosaic covenant is a well-known conditional covenant. The Abrahamic covenant is unconditional, as is the Davidic and the new covenant. Unconditional covenants are referred to in Eph. 2:12 where we see that the Gentiles had no unconditional covenants from God, as Israel did:

that ye were at that time without Christ, aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world.

"Covenants of promise" refers to unconditional covenants. The text does not have in view what was given to Noah for the race of men.

We Christians have the benefits of the blood of the New Covenant but that does not mean that the covenant is made with the Church. Jer 31:31-34 tells us that the new covenant belongs to Israel and Judah and Heb 8 & 10 confirms it. The Holy Spirit says the covenants belong to Paul's kinsmen according to flesh. Eph. 2:12 shows that the Gentiles were not the recipients of covenants of promise. Why not believe what Scripture states about this matter instead of contradicting, as covenant theology does?

4. The Giving of The Law. It is a myth of 'covenant theology' that Adam had *the* law, meaning the 10 commandments.³ He had *a* law and we are told in

3. . . . teaches that Adam was under a law; not a law by which he was to obtain life (for these false doctors are unscriptural on every point), but a law the breach of which was to entail death on him who was alive. That law he broke, and came under death and condemnation; only the promise of the woman's Seed came in. He was not replaced under a law again, but, saved through grace and faith, remained dead and lost under the effect of that he had broken, which none else could come

(continued...)

Scripture what it was. *The law* was not given by God to Adam. "The law was given by Moses" (John 1:17). In our text we have the explicit statement that "the giving of the law" was to Paul's "kinsmen, according to the flesh; who are Israelites." Why would you say that *the law* was given to Adam? You would do so if you have a false theological system to defend.

5. The Service. This, in connection with the second giving of the law through the mediator, brought in the sacrifices and priesthood. See Heb. 9.

6. The Promises. These, says the apostle, belong to Israel. Amillenialists may claim them for the church, but we believe Paul. He says that they belong to his kinsmen according to the flesh, who are Israelites (vv. 3, 4). See Rom 15:8, 9, Eph 2:12, Gal 3:16. This brings in the Abrahamic promises, which are unconditional:

But to Abraham were the promises addressed, and to his seed . . . (Gal. 3:16).

There were also promises to David, as well as those under the promised new covenant for Israel. The Lord Jesus came to make good those promises for the circumcision, which, of course, is Israel in the future millennial blessing:

For I say that Jesus Christ became a minister of [the] circumcision for [the] truth of God, to confirm the promises of the fathers . . . (Rom. 15:8).

7. The Fathers. Rom. 15:8, just quoted, speaks of promises belonging to the fathers. Two of the reasons for the death of Christ are noted in John 11:51, 52:

. . . prophesied that Jesus was going to die for the nation; and not for the

3. (...continued)

under personally. But he had acquired a conscience, the knowledge of good and evil, which served for law, but was a very different thing; because in its nature it was an intrinsic consciousness, of right and wrong, but was not the imposed authority of the Lawgiver. It was a new quality in himself, which was found also in God; not a law imposed by authority, though the violation of it might make him fear, because he had the consciousness, that he was subject to God. But he was a law to himself, had not God's law over him and the explicit authority of the Lawgiver—a most important point. The Gentiles, we are solemnly assured by scripture, had not the law, have no law ($\mu\mu$). Afterwards come the promises, the unconditional promises, and four hundred and thirty years after that, and not till then, came the law, and under it promise became conditional. But that could not disannul the previous promise. But it was added, came in by the by, was our schoolmaster to Christ, was added because of transgressions, entered (or came in) by the by that the offence might abound. It was the strength of sin; the motions of sin were by it. Sin has dominion over us if we are under it; such is the testimony of scripture. The Gentile had no commandment. If one went to condemn him because he had transgressed, his answer would be—I never heard the commandment: how could I transgress the authority of Him who gave it? To say that sin became exceeding sinful by the commandment, and yet that men had the law everywhere, is simple nonsense. It cannot be in vigor everywhere, at all times, and yet sin become exceeding sinful by its being given (*Collected Writings* 10:59; *Annotations* 98:360; 25:283; 26:239; 33:322; *Notes and Comments* 5:403).

nation only, but that he should also gather together into one the children of God who were scattered abroad.

So Christ's death made provision for the *nation* of Israel, and this provides for all Israel to be saved (Rom. 11:26) under the new covenant (Heb. 8:8-13). And we might note what Zacharias said:

And Zacharias his father was filled with [the] Holy Spirit, and prophesied, saying . . .

. . . to fulfil mercy with our fathers and remember his holy covenant, [the] oath which he swore to Abraham our father . . . (Luke 2:67, 73).

The fathers belong to Paul's kinsmen according to the flesh, who are Israelites. Whatever blessing comes to Jew and Gentile now does not change this great fact; and under the new covenant God will make good the promises to their fathers.

Of Whom, as According to Flesh, Is The Christ. Above, we noted the seven-fold blessings that belong to Israel. Here we observe a change in the way the Apostle wrote. He did not say, "Whose is Christ." Clearly, our Beloved is an Israelite, concerning the flesh. His humanity came from Mary. In v. 3 Paul had referred to his kinsmen according to the flesh, who are Israelites. It is that stock from which our Lord's holy and impeccable humanity came, by the overshadowing power of the Holy Spirit (Luke 1:35). This *holy* humanity (spirit and soul and body) was taken into His Person (at the conception), for Christ is God and man in one Person, and indissolubly so. God sent the Son and He came of a woman (Gal. 4:4). He shall be God and man forever. It is most important to see that His humanity never had an independent existence apart from His Person -- and that it *cannot* have a separate existence, else He is two persons. The truth is that He is one Person.

Who Is over All, God Blessed Forever. Yes, while man, He is at the same time the mighty God, the father of eternity; the eternal Son in holy manhood. When walking here on earth He was omniscient, omnipotent and omnipresent -- speaking of Himself as the Son of man who is in heaven (John 3:13). This could be so because He was not limited by space concerning His Godhead, though His body was in one place, even as now in glory. In becoming man He did not cease to be what He was as God.

The Jews who rejected Him understood certain of His words better than some of Christ's professed followers, but who are detractors of His glory:

But Jesus answered them, My Father worketh hitherto and I work. For this therefore the Jews sought the more to kill him, because he had not only violated the sabbath, but also said that God was his own Father, making himself equal with God (John 5:17-19).

How interesting that these Jews understood Sonship to mean equality while

"Christian" detractors of His glory think Sonship means inferiority. The text continues:

Jesus therefore answered and said to them, Verily, verily, I say to you, The Son can do nothing of himself save whatever he sees the Father doing: for whatever things *he* does, these things also the Son does in like manner. For the Father loves the Son and shews him all things which he himself does; and he will shew him greater works than these, that ye may wonder. For even as the Father raises the dead and quickens [them], thus the Son also quickens whom he will: for neither does the Father judge any one, but has given all judgment to the Son; that all may honour the Son, even as they honour the Father. He who honours not the Son, honours not the Father who has sent him (John 5:20-23).

The Son can do nothing but what He sees the Father do; this indicates *inability* to do what He does not see the Father do. Persons who say He could have sinned in His humanity do, by such a statement, divide the one Person into two persons, one of whom who could sin, and the other not. It is *doctrinal evil*. The humanity of Christ never had an independent existence apart from the union of the human and divine in Him. He never was two persons that could be divided. He took humanity into His Person, indissolubly so.

The Father and Son act in unity. On the other hand, *whatever* things the Father does, these He does in like manner. This is limitless! It is clear that the Father, who loves the Son, shows the Son *all things that He, the Father, does*. This is limitless! This was true while Christ was on earth. This is equality of divine Persons. *The Son* is equal with the Father, and was so in manhood, though taking a dependent place here. Observe, these things are stated about *the Son*. *Of course* they are equal! Divine Persons are equal in Godhead and are one in power and will, though they are distinct in Person as Father, Son, and Spirit (eternally), and act in accordance with that distinction of Person -- though ever and only in infinite unity. It is a subject which prostrates our souls before God in wonder and worship!

Such a one as the Son, the Christ, *is over all*. It may be translated also 'is' or 'exists God over all' (JND). W. Kelly translated:

... who is over all God blessed forever (Rom. 9:5).

His learned defense of this translation of this text is found in *The Bible Treasury* 8:203-205.⁴

Ed.

4. This is also in his *Romans, in loco*. And in *Two Nineteenth Century Versions of the New Testament*, it is found on pp. 541, 542, where his notes on this matter from *The Christian Annotator* 3:176, 177 are also found. www.presenttruthpublishers.com

On the Blessedness of Those Who Come out of Egypt

PSALM 114

This present evil world is to the saints what Egypt was to the children of Israel -- the place of evil, from which they who are redeemed by the blood of Christ are called out.

A deliverance from this present evil world is the portion of all those who in Christ enter into the kingdom of heaven, while the obedient walk of that deliverance will identify those that are greatest in the kingdom of heaven.

We have in this psalm the actings of God in mighty power for His people, in connection with one blessed step taken by them, and that is, that they went out of Egypt, from among a people of strange language.

In Christ all the saints come out of Egypt, and in Him they have all the power of God on their side: but in walking in the Spirit, the faithful identify themselves with Christ in their circumstances of daily life, and in that faithfulness are upheld by the power of God.

The character here given to the people of Egypt is, that they were *a people of strange language*. -- compare Psa. 81:5. This should be the character of the people of the world to the children of God, "They are of the world, therefore speak they of the world."

Verse 2. *Judah was his sanctuary, and Israel his dominion*. While they were in Egypt, the Lord had no sanctuary among them, He had not a dwelling place in the midst of them; but when they went out, then Judah was *His sanctuary*, the abode of His holiness, and Israel *His dominion*, the place of His power. Our separation from the world in Christ Jesus, puts us into this new position before God, that we are a habitation of God by the Spirit, and also that we are conquerors and more than conquerors through Him that loved us, and thus His sanctuary and His dominion. We are cleansed from our uncleanness by the blood of Christ, and in Christ are separated from the unclean to be temples of the Holy Ghost; and when we do not grieve that Holy Spirit of God, but learn of Him by learning the things of Christ, having our enjoyment from Him by having our enjoyment in Christ in separation from the world, then according to the power of God, His holiness and His dominion will be found in connection with us.

Verses 3, 4. *The sea saw it and fled; Jordan was driven back. The mountains skipped like rams, and the little hills like lambs*. All opposing powers must clear the way for God's children to go out of Egypt. The sea, the river, the mountains, and the hills, though beyond the influence of human power to alter their course and remove them from their places, yet must all yield for the accomplishing the journey of those that go out of Egypt.

In the redemption of the saints from this evil world, through the mercy of God, that they might enter into His rest, death, and principalities, and powers, have been all forced out of the way through the triumph of Christ for us. And the faithful saint who would go out after Christ, and who in doing so has to withstand principalities and powers, will find a strength in the Lord, and in the power of His might, to which these powers will be forced to yield.

Verses 5 and 6. *What ailed thee, O thou sea, that thou fleddest? thou, Jordan, that thou wast driven back? ye mountains, that ye skipped like rams: and ye little hills, like lambs?* Never until Israel went out of Egypt, was such a thing heard of as this. Well may it call out astonishment, and the enquiry of, *What ailed thee, O thou sea?* Its natural power on this occasion was taken away in reference to Israel: It was as if in terror and dismay, and could not hold its ground. Something was the matter, *What ailed thee?* the answer is, *Tremble, thou earth, at the presence of the Lord -- at the presence of the God of Jacob.* It was not the presence of Israel, but the presence of the Lord, who made Israel His dominion, that caused the sea to flee. The Lord so identified Himself with Israel that, because of His presence in them, all things were forced to yield. And not only this-- not only were the overwhelming waters of the sea caused to flee, but the refreshing waters from the rock were caused to flow: *Which turned the rock into a standing water, the flint into a fountain of waters.* For in Christ we have not only a triumph over all that is against us, but also the rich supply of all things that pertain to life and godliness.

To Him be glory for ever and ever.

Simple Testimony 2:25-30 (1846).

On the History of Joseph

We will look a little at Joseph's history, as marking a life of faith and patience. In Heb. 11 the faith of many of God's people is set before us, and in Heb. 12:2 Christ is specially set before us.

We see two things to be marked here in Joseph's walk: we see them in Christ -- patient endurance in very *painful* circumstances and a refusal to take rest in very easy circumstances, because of faith looking beyond.

When he might have expected love from his brethren he got hatred; and when in his good conduct in Potaphar's house, there was everything to gain him reputation, he then lost it all: but on both these occasions it is said, *"The Lord was with Joseph"* (see Gen. 39:2, 21). He might say, My character is gone, but the Lord is with me. We have not only to do good, but also to suffer for it; but we are to take it patiently, and to know that this is acceptable with God.

But there is another part of his path in contrast to all this. We see it in the last chapter in the book. He had no hatred to endure -- all was good will -- and

he had the very highest reputation; but he could not rest in these things: they were in Egypt; and he was uneasy there: his faith broke out beyond them all. He said,

God will surely visit you, and ye shall carry up my bones from hence (Gen. 50:24, 25).

In Heb. 12, his faith is thus spoken of,

By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

Our faith can rest in nothing but the word of God. Joseph knew from the word of God that his brethren were in a land that was not theirs, and that they would be strangers there, and servants there, and that they would be afflicted there; but that God would judge that nation, and afterward they would come out with great substance. See Gen. 15:13, 14. He knew the history of the land, not from what he had himself experienced in it, but from what God had said about it. Here we find Joseph's faith. In our life of faith, we must break out beyond present appearances.

We need not only be upheld in patience under circumstances of trial, but also in faith to refuse a rest here when all is smooth and easy. These peaceful circumstances are the more dangerous of the two. We must know *how to abound* as well as *how to be abased*.

When the people would take Jesus to make Him a king, He went into a mountain himself alone. He broke from them at that time in a way He would not do when they came to bring Him to the place of suffering: He then went like a lamb to the slaughter.

In Heb. 11 there is this character in the men of faith: they were looking at things to come which appearances were not producing, but which the word of God declared; and, therefore, they did not mind what the appearances were.

When all appearances were peaceful, Joseph knew the tribulation that was coming on his brethren. When they appeared to be settled, then he knew that they would be brought out: there was no sign of it, but the word of God had told it. The language of his faith was, I don't mind what I have got; but what did God say to Abraham long ago? He was not acted on by the things he saw. He shut his eyes to all around him: but he opened his ears to what the Lord had said.

The Lord grant that we may thus walk before Him.

Thomas Tweedy, *Simple Testimony* 1:366-370 (1845).

Book Notices

Precious Truths Revived and Defended Through J. N. Darby. vol. one, 1826-1845, 238 pp., with copious subject index, is available for only \$12.00. This book, besides showing the history of recovered truth, also addresses in detail the charges that J. N. Darby received the idea of the pretribulation rapture from a demonic or occultic or Jesuitical source. Reviews are saying that this book has settled that issue. Highly documented.

J. N. Darby's Teaching Regarding Dispensations, Ages, Administrations and the Two Parentheses, with Scripture index and several charts, includes several lengthy appendices: A Reply to Ultradispensationalism; A Reply to the Charge that Dispensationalism is inherently Arminian; and A Reply to the Charge that the Kingdom Offer Makes God Immoral. The reader will discover great differences between JND's teaching and that of C. I. Scofield, concerning dispensational truth. Indeed, CIS's definition of a dispensation is basically wrong. Moreover his scheme violates the truth of the end of the first man at the cross and omits the very basic matter of the development of God's ways in government in the earth, which is of fundamental importance to the subject. \$10.00

If you want 'newspaper exegesis' of prophetic matters, then the following books will not interest you. If you prefer sober exposition (and why would you not prefer that?) then you may find help in the following foundational books, the first of which contains a five color chart detailing epochs of Scripture from the opening of the times of the Gentiles until the eternal state.

Daniel's 70 Weeks and the Revival of the Roman Empire, 100 pp., with Scripture index; \$5.00.

Future Events: Jacob's Trouble The Hour of Trial The Great Tribulation The Day of the Lord The War of that Great Day of God the Almights; 104 pp., with Scripture index; \$7.00

Add \$2.25 for postage for orders under \$20.00; 10% for orders over \$20.00. NJ residents add 6% sales tax.

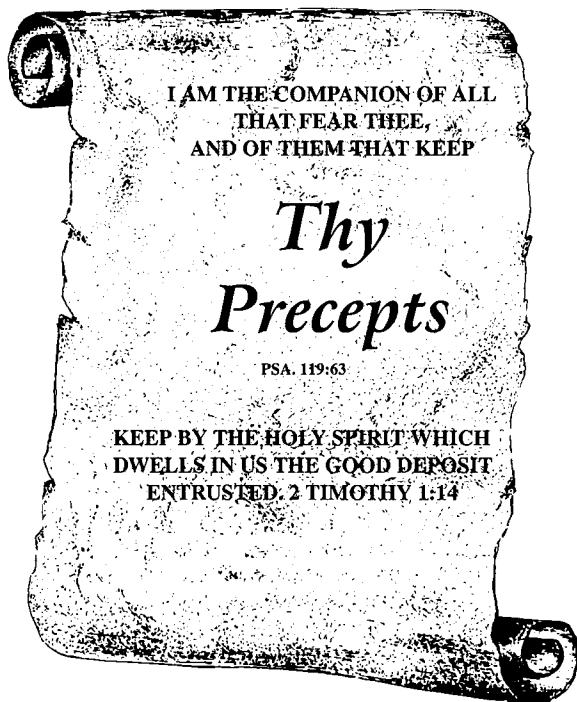
It would be appreciated if you would recommend these books to Christian acquaintances.

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Words of Truth

edited by F. G. Patterson

Once before a short run was printed by PTP. The 11 original vols. of this valuable magazine were Xeroxed and printed as two large vols., 8 ½" x 11", hardbound, buckram cloth, that lie flat open.

Price will be about \$70.00/set, plus postage. If you are interested, please notify PTP. Send **no money**. If insufficient interest is shown, it will not be printed. If printed, it may be next Feb., if the Lord will, when they are ready.

Notice of a New Book

If the Lord will, a new book is expected to be ready for shipment by the end of August.. This book is composed of two books: *Free Indeed*, Anon., and, *Aids to Believers*, by C. J. Davis. These books are retypeset in one book, entitled, *Present Truth for Christian Life, Worship, and Service*.

This 8 ½" x 5 ½", 224 page book is hard bound and covered in high quality buckram cloth. It will help establish the soul and lead on the soul in truth. Dr. Davis' book went through some 20 printings many years ago, being highly regarded for its helpfulness. Price: \$16.00 – for TP readers, post paid.

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Elements of Dispensational Truth *Full Preterism*

Chapter 8.2

Full Preterism and the Timing of the Coming of the Son of Man

Introduction

The conclusion of the full Preterists is driven by the erroneous notion held by baptized infidels and other skeptics that Christ and the Apostles taught that Christ would come in the lifetime of those that lived in "their generation." Thus the conclusion is forced, and Scriptures twisted, tormented and tortured to say what they do not say, ending in teaching a number of fundamentally evil doctrines necessarily entailed in the full preterist scheme. Well did W. Kelly call it the "parousia delusion" as well as "the unholy and fantastic dream of the J. S. Russell school," and J. N. Darby labeled such a scheme "heresy" -- as, indeed have some partial Preterists, including Kenneth Gentry who referred to it as "heterodox," which indeed it is.

We will briefly examine the main points and Scriptures used to bolster the false view. We hold to literal interpretation, with due allowance being made for figures of speech and symbolic language. We also hold that the NT Scriptures do put the Christian in a posture of expectancy regarding the coming of the Lord Jesus to receive the saints to Himself, without any prophecy that Christ would come in the lifetime of the first century believers. And finally, the expression, "coming of the Son of man" is used in these articles as Christ's coming in glory and power to smite His enemies, deliver Israel, and set up the millennial kingdom. This is the second part of Christ's coming and follows Daniel's 70th week. Christ's coming for His saints who form the body of Christ is the first part of His coming, and this precedes the opening of Daniel's 70th week.

Did Not the Lord Have to Come in "This Generation"?

W. Kelly remarked:

Matt.16: 28. I am of opinion that the application of these words to the destruction of Jerusalem is entirely unfounded, and that their true connection is with the scene of the transfiguration. They are consecutive in all three of the first evangelists; and 2 Pet. 1 treats that scene, it appears to me, as a manifestation of Christ's power and coming, -- a sample of His future glory. James and Peter did taste of death, the one long and the other shortly before Jerusalem was destroyed.

Mr. Alford is not correct in making ἡ γενεα αὐτῆ = "this race," because the race of Israel is not to pass away when all these things are fulfilled; but on the contrary Israel is then to reach its full blessing and glory as a people here below. The true force is, "this (Christ-rejecting, unbelieving) generation of Israel," not the mere existing generation, but such as bore the same moral fruits as those who then refused the Messiah. So they have continued, and will till after the last delusions and judgment of Anti-Christ, when "there shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob." "So all Israel shall be saved," when every threat of God has been accomplished, and grace has converted a new generation -- "the generation to come." (Psa. 102:18). The moral bearing of the phrase, permit me to add, simply and satisfactorily accounts for God's righteous judgment, in consequence of the blood shed from Abel downwards. Mr. A.'s remark is sound against the application of it to the mere existing generation; but it almost equally disproves his own sense {does not mean the generation just before the Lord returns}. Those who stood in the place of witness for God, as did Israel, not only suffered the consequences of despising His last testimony to them in Christ, but had required of them all the righteous blood shed from the beginning downwards. The same principle applies to Babylon in the Revelation: "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." In consequence of the position assumed, God will hold her responsible even for evil done before her existence. It is the principle of God's corporate judgments: individually, each bears his own judgment.¹

The insistence on the error that generation necessarily means 33 or 40 years calls for further remark:

One point remains -- the expression "this generation shall not pass till all these things be fulfilled." Now the whole state of things did, for the time, close some forty years after; and Israel no longer existed as the place of testimony. Still I have no doubt that the word has another force than this. "Generation" is habitually used in scripture otherwise than for the period of human activity, or from the birth of a son to the birth of his son -- the length of a man's active life; and it is peculiarly used in reference to Israel in the

1. W. Kelly, in *The Christian Annals*, 1848, p. 115.

other sense, which the following quotations present -- "the generation of the wicked shall never see light" -- "a crooked and perverse nation [the word is the same] among whom ye shine" -- "this is the generation of them that seek him." So, many others. That is, it is a class of persons having a given character, as well as those who have their common period of life together. If the reader turn to Deut. 32, he will find, in vv. 5 and 20, the word used in this sense in immediate reference to Israel during its protracted rejection up to the end. "They are a perverse and crooked generation." "And he said, I will hide my face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith." And then Moses speaks of the bringing in of the Gentiles, in a passage which Paul quotes, in reference to the very time we are treating of: the Lord declaring that that generation should not pass -- a declaration of which we see the accomplishment to this day. God has hid His face from them to see what their end shall be; yet they have not passed away. There they are till every jot and tittle of Christ's word be accomplished.² ♦

It is worthy too of remark that in Luke where the histories of the siege of Jerusalem and of the end are separated, the saying that: "This generation shall not pass till all be fulfilled," is applied not to the siege of Titus, but to the end, using the word "all." Note thus the use of "this generation" in ch. 21: 32. If, as is clear, coming after the times of the Gentiles proves that it is not the man's life-long period, successively, but the race in that moral state, it includes the whole time of the Gentiles.³ ♦

I suggest that "this generation" means the whole generation under the Mosaic covenant in the past and includes the Jews up until the appearing of the Lord in power and glory. "This generation" is *the old Israel*.⁴ It is a moral class. Scripture, in speaking of Israel, also speaks of a "generation to come":

This shall be written for the generation to come; and a people that shall be created shall praise Jah (Psa. 102:18).

A seed shall serve him; it shall be accounted to the Lord for a generation (Psa. 22:30).

This is not quoted to produce other examples of generation meaning a class of persons, which it certainly does mean here, but this is the new Israel, the seed of Israel (not the church). It is the nation that shall be born in a day (Isa. 66:8) when the Deliverer turns away ungodliness from Jacob and all Israel is saved (Rom. 11:26) for millennial blessing.

The chart below illustrates this graphically and also relates this to the fact that though the cross ended the Mosaic system as valid before God, that did not change the age. This subject is discussed in some detail in *Elements of Dispensational Truth*, vol. 1.

2. *Collected Writings* 6:255.

3. *Notes and Comments* 6:19.

4. *The new Israel* will be the saved nation under *the new covenant*.
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What About Matthew 16:28?

Verily I say unto you, There are some of those standing here that shall not taste of death at all until they shall have seen the Son of man coming in his kingdom.

And after six days Jesus takes with [him] Peter, and James, and John his brother and brings them into a high mountain apart. And he was transfigured before them (Matt. 16:28-17:2).

Since some would not die before the coming of the Son of man in His kingdom, this gives full Preterists evidence for the necessity of that coming to occur before everyone who heard the Lord say this were all dead. With typical activity of the fleshly mind in divine matters, a full Preterist, imbued with his errors as being obvious truth, wrote:

A most important question should be asked: how would the audience of Jesus have interpreted His words? Even beyond that, how would the churches to whom the apostles wrote interpret the letters and admonitions warning them of the nearness of the return of Christ? ⁵

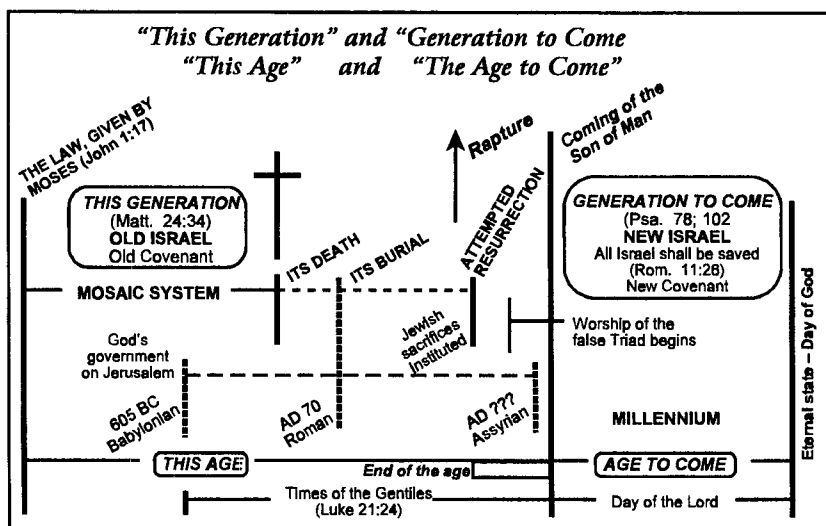
Why, it is obvious that Christ had AD 70 in view -- can't you see that? But if we do not hold the troublesome theories of preterism we see from the above quotation itself how Matt. 16:28 was fulfilled. "Some," three as it was, saw in this transfiguration the Son of man coming in His kingdom. This, of course, full preterists refuse because they *want* the coming of the Son of man to have occurred in AD 70. Scripture everywhere must be force-fitted to support the system. Observe:

Because the Gentile church lacked the right interpretive key { which full preterists now favor us with, of course }, the prophecies of the parousia were not recognized as having been fulfilled in the events associated with AD 70, and were re-projected into the future. Most interpreters today ignore this key, and are thus forced to sidestep or to explain away the time statements of Jesus and the apostles.

An example of this is the account of the transfiguration (Matt. 17:1-8), which is sometimes explained as the fulfillment of Jesus' preceding statement . . . This explanation reduces the kingdom to a vision imparted to a select few, instead of a wide-ranging dominion of the King of Kings and Lord of lords over institutions of human culture. ⁶

5. Ward Fenly, *The Second Coming of Christ Already Happened*, Sacramento: Kingdom of Sovereign Grace, 1977.

6. *The Promise of His Coming*, Chicago: Second Baptist Church, 1901, 1996.



Passing over the absurd notion of Christ's dominion of human culture now, the farcical claim that "this explanation reduces the kingdom to a vision" seems to pretend that the authors are ignorant that those who hold "this explanation" believe in a coming universal reign of Christ over the earth. But then why write such a silly thing? What is the audience they intend such puerile remarks for?

The previous quote referred to the Apostles and what they wrote. Peter was one such, and he was present at the transfiguration of the Son of man. It is rank insubjection to the Word of God to try to circumvent the plain statements of Peter about this matter:

... but I will use diligence, that after my departure ye should have also, at any time, [in your power] to call to mind these things. For we have not made known to you the power and coming of our Lord Jesus Christ, following cleverly imagined fables, but having been eyewitnesses of *his* majesty. For he received from God [the] Father honour and glory, such a voice being uttered to him by the excellent glory: This is my beloved Son, in whom I have found my delight; and this voice *we* heard uttered from heaven, being with him on the holy mountain (2 Pet. 1:15-18).

Thus on the mountain, in the transfiguration, Peter saw "his majesty," "the power and coming of the Lord Jesus Christ." It was a foreview of what is yet to come. Peter saw Him in the body, but transfigured. We too shall so see Him, and indeed be with Him when He so comes, He in the body and we in the body, and ours changed to be like unto His body of glory. "Some" did indeed see the Son of man coming in His kingdom, a foreview, but that kingdom has not yet arrived on earth.

What About Matt. 10:23?

... and ye shall be hated of all on account of my name. But he that has endured to [the] end, *he* shall be saved. But when they persecute you in this city, flee to the other; for verily I say to you, Ye shall not have completed the cities of Israel until the Son of man be come (Matt. 10:23).

Perhaps the bearing of this passage is not so clear as the matter of "this generation" and also Matt. 16:28. It speaks of a mission for His Jewish disciples as his messengers. The key is in understanding that this mission would not be fully carried out then, it would be interrupted, and this mission would be taken up again in the future by those whom the disciples represented, the future godly Jewish remnant. W. Kelly remarked:

Thus God turns the weapons of the adversary against himself. "Surely the wrath of man shall praise Thee: the remainder of wrath Thou wilt restrain." One cannot but feel that such a truth as this, though it has special application to apostles setting out on this mission, most surely remains for us. "But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." At the same time He prepares them for most heartless conduct toward them, even from relatives. The brother would know the habits of his brother, the father would know all about the child, and the child about the father: all this would be turned against the servants of Christ. "Ye shall be hated of all men for My name's sake; but he that endureth to the end shall be saved" (vv. 19-22). "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel," or, as the margin has it, "finished the cities of Israel, till the Son of Man be come" -- a remarkable statement. It recalls the expression that I made use of before, the Church is a great parenthesis. The mission of the apostles was abruptly terminated by the death of Christ. They still carried it out afterwards for a while, but it was terminated completely by the destruction of Jerusalem: the whole thing was ended for the time being, but not for ever. The calling of the Church was then taken up; and when the Lord has taken the Church out of the world to heaven, God will again raise up witnesses to the Messiah upon earth, when the Jew shall be converted. God has declared that He would give His land to His people, and He will do so, for His gifts and calling are without repentance. God's faithfulness is involved in it, that the Jewish people must be restored to their own land when the fulness of the Gentiles is come in. The calling of the fulness of the Gentiles is the parenthesis that is going on now. When this is over the Lord resumes His links with Israel. They will go back to the land in unbelief. The testimony of the kingdom, which was begun in the time of our Lord by the apostles, will again be taken up until the Son of Man will come. Then "He will send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and

shall cast them into a furnace of fire . . . Then shall the righteous shine forth as the sun in the kingdom of their Father." The Lord will accomplish fully in that day what was committed to man, and which broke down through man's weak or wicked hand. Then everything under the Branch of Israel shall be glorious. This, I conceive, is what goes along with the remarkable expression that they should not have gone over the cities of Israel till the Son of Man came. The whole period of the Lord's turning aside to call in the Gentiles is passed over in silence. He speaks of what was going out then, and of what will be resumed in Israel -- passing over what is being done meanwhile.⁷

What we have considered so far are three very important texts on which full preterism rests. Now we will briefly survey how the Lord's coming is presented in Scripture and following that we will turn to the subject of the destruction of Jerusalem in AD 70.

How Is the Coming Presented in Scripture?

Why not reason from the parable of the ten virgins that only one night was to pass? Or, why not reason from the parable of the wheat field and the tares that Christ must return in less than one year? Clearly, these parables are, among other things, meant to keep the possibility of the coming before the soul. They do not show that Christ had to come in that night or in one year but to keep expectancy before the soul -- and as having a bearing practically on conduct. The reader would find it profitable to see "The Hope of Christ's Coming Again, and Its Relation to the Question of Time" in *W. Kelly's Writings on Prophecy*, pp. 193-231, available from Present Truth Publishers. A quotation from another paper by W. Kelly might prove helpful here:

The Lord taught the disciples, not merely that He was to return from heaven, but that they were to be as men looking for him. "Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that when he cometh and knocketh, they may straightway open unto him" (Luke 12: 35, 36). Of a millennium to intervene first, not a word. What is said rather excludes it; for will it be a "little flock" as now, when "Jehova's people shall be all righteous," and "all nations shall flow" unto the mountain of Jehovah's house? Christ's coming was not a mere doctrine assented to, nor a prophetic event at such or such a date. A living hope was bound up, with His coming — they knew not how soon. The Lord laid the utmost stress on their state of habitual expectancy -- that when He comes and knocks, they may open *immediately* unto Him. "Blessed are those (He adds, v. 37) Whom the lord when he cometh shall find *watching*." This goes far beyond mere acquiescence that He will come at some distant date.

7. *Matthew, in loco.*

Prof. Beet treats this attitude even now, and of course *à fortiori* of old, as a mistake. "It was near to the thought of the early Christians"; yet he agrees with the infidel that it was an error. "It must be at once admitted that we cannot, with reasonable confidence, expect a return of Christ during the lifetime of men now living. Still less can we daily expect His return" (pp. 149, 150). This with a vengeance is the higher criticism of modern thought.

It is really bolder than any man should be with (not apostles only but) the Lord of all. Did not He know the truth? Did He deliberately set His own to watch in a way open to Gibbon's sneer or Mr. B.'s correction? Did He not encourage them to watch for His coming from heaven as the only right state of soul? His teaching is uniformly to this end: so much so that He characterized the evil servant in Matt. 24:48 by saying in his heart, "My lord tarrieth," the prelude to beating his fellow-servants, and to eating and drinking with the drunken. In accordance with this the Lord presents the virgins in the following parable as gone forth to meet the bridegroom. Such in fact was the position of the early Christians, the wise and the foolish alike. The Lord warned that during His delay they would all go asleep, as they all did. This was but partially "in the days of the apostles"; but it became worse and worse not long after. Certain it is, as He predicted, that soon "they all slumbered and slept." But the Lord also indicates that "at midnight," when all was darkest, there is a cry, Behold the bridegroom! Come (or, Go) ye forth to meet him. Then what activity! all arose and trimmed their lamps. It is this cry that awakes slumbering Christendom. When the foolish are in quest of the grace they lack, the wise resume the original place so long abandoned by the saints, the bridegroom comes, and those that were ready go in with him to the marriage feast. The foolish and unready come to find the door was shut. It is false that our Lord's return was not expected as a constant outlook "by His better informed followers."

Nothing was revealed in prophecy to blunt the edge of that hope. The Lord seems to have expressly provided that His own, however intelligent, might be kept, expecting Him as habitually as the simplest. Thus, as far as parabolic language goes, none could infer that the same saints should not go out to meet Him, fall asleep, wake up, go out afresh and in with Him to the wedding. On this principle are all the parables constructed: the wheat-and-tare field, the mustard-seed, the leaven, and the rest in Matt. 13, in no way forbid but fall in with waiting for Him in their lifetime, whatever may be the filling up of the sketch as He tarries. It was the due posture of hope, which all the truth strengthens instead of weakening. Our Lord did predict in Luke 21, as well as in ch. 19, the near approaching destruction of Jerusalem: did this hinder it? Why, it also was in that one lifetime; and the next event described is His judicial dealing with mankind when seen coming in a cloud with power and great glory.

Even Peter's death, and John's survival, are carefully so presented in John 21 and 2 Pet. 1 as not to interfere with watching for Christ. A special revelation of the apostle's death left all open for the heart, and Peter recalls it only when about to depart. But he does more. In the same ch. 1 of his Second Epistle he distinguishes between "the prophetic word," and the "day-star arising in the heart." The former they had known, even in their

unconverted days; and they did well to pay heed to it still. But now they had, or at least ought in the gospel to have, a better light than the lamp of prophecy, shining in the "squalid place" of the earth as it is. As Christians they should enjoy the heavenly light that shines through the rent veil, and Christ Himself as the morning star for the heart's hope, before the sun of righteousness cannot be hid from the world. It is therefore ignorance of scripture, and a misuse of prophecy, to let any supposed intervening events check the hope of Christ's coming. The Lord, and the apostles, down to the last chapter of the Book of Revelation, always and strenuously make the hope independent of prophecy, not by a fanciful sentimentality, but by a revealed difference in nature and character. The hope is of Christ for heaven. Prophecy treats of events for the earth; which a better knowledge of the word learns to be subsequent. There is no earthly sign revealed to intercept the hope of Christ's coming for us, to receive us to Himself.⁸

Who Came in AD 70?

The first thing that the reader should consider is what is entailed in this view as illustrated on the chart of full Preterism found in the July/Aug. *Thy Precepts*. This includes two areas of teaching:

1. the fundamentally-evil teachings regarding the atonement, the bodily resurrection of Christ, the bodily resurrection of the believer, the denial of eternal, conscious punishment;
2. the absurdities.

Observe that the notion entails the idea that the destruction of Jerusalem is involved with bringing the work of atonement to an end. The destruction of Jerusalem is, rather, a step in the ways of God in government in the earth with respect to His earthly people, Israel.

And then we should observe that the basis for alleging that it was the coming of Christ involves contradiction of a number of Scriptures.

IT WAS NOT THE SON OF MAN WHO CAME

The idea is contrary to several statements of Scripture that predicted that destruction of Jerusalem.

A. In Luke 20:13-16 we read about who would come and destroy. The reader may find out for himself who is designated:

Having yet therefore one beloved son, he sent also him to them the last, saying, They will have respect for my son.⁹ But those husbandmen said

8. W. Kelly's *writings on Prophecy*, Morganville: Present Truth Publishers, pp. 244, 245.

9. {The Lord of the vineyard said that they would have respect for His Son. Now, in the time that the Son was here they did not have respect for His Son. Nor do those to whom the Lord of the

(continued...)

to one another, This is the heir: come, let us kill him and the inheritance will be ours. And they took him and killed him, and cast him forth out of the vineyard. What therefore shall the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others.

B. And is it too much to say that Matt. 22:1-8 agrees with this?

And [when] the king [heard of it he] was wroth, and having sent his forces, destroyed those murderers and burned their city.

Of course we ought not expect that this would have any weight with Preterists, especially full Preterists. However, we can plainly see that it is the express statement of Scripture and how it is consistent with other Scriptures to deny that there was *a*, or *the*, coming of the Son of Man in AD 70. Nor is there a contradiction between these Scriptures and Luke 19:11-27, for that is still future in fulfilment. Matthew looks at matters more from a dispensational standpoint while Luke from a moral standpoint, as is characteristic of these gospels. Meanwhile, the cross was the death of the Mosaic system; and as has been said, the destruction of Jerusalem was its burial. Nor was the destruction the end of the Jewish age. There was no change in the age either at the cross or at the destruction of Jerusalem in AD 70. As J. N. Darby said in the 1800s, the Mosaic age continues on until Christ comes in glory and judgment and ushers in the age to come, i.e., the millennium. "The end of the age" means the end of the Mosaic age and that is a short epoch of time. The Church is not an age. It is outside and above ages, though there is a place in responsibility here below in this present evil age.

THE COMING OF THE SON OF MAN INVOLVES HIS HUMANITY

The expression "the coming of the Son of man" speaks of the character in which He comes. That is not the rapture phase of the second coming. The coming of the father and son to dwell with the believer has nothing to do with the Son of man coming in power and judgment. When the Son of man comes He will come arrayed in the glory seen on the mount of transfiguration. He will come in that capacity and character. It is not an invisible coming. Moreover, the fact that there were added features to His physical body in the resurrection state does not affect this. When He comes in that way He will be seen (Rev. 1:7). It is useless to multiply evidence because:

"He that's persuaded against his will,
is of the same opinion still."

9. (...continued)

vineyard sent His son have respect for His Son *now*. But the Word of God says that they will have respect for His Son. So this still awaits fulfillment in the future; and we know it will be so with the nation of Israel under the new ~~www.asentinelpublishers.com~~ ^{www.asentinelpublishers.com} before His ancients in glory!}}

ISRAEL'S REDEMPTION HAS NOT YET OCCURRED

And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up and lift up your heads, because your redemption has drawn nigh (Luke 21:27).

This "redemption" did not take place for Israel at that time. No doubt this gets explained away, but Luke 2:67-79 makes clear that the "redemption" is bound up with the Messiah and it includes deliverance of Israel from their enemies (Luke 2:71). The godly were mistaken about the timing of this "redemption" (see Luke 24:21 and Acts 1:6) but it will yet happen.

THE TRIBULATION IS FOLLOWED BY THE DELIVERANCE OF ISRAEL

Israel Will Be Gathered Again in the Future. Isa. 11 tells us that Israel would be gathered a second time. The first was the return of a remnant from the Babylonian captivity. The second is under Messiah.

And in that day there shall be a root of Jesse, standing as a banner of the peoples: the nations shall seek it; and his resting-place shall be glory. And it shall come to pass in that day, [that] the Lord shall set his hand again the second time to acquire the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall lift up a banner to the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. And the envy of Ephraim shall depart, and the troublers of Judah shall be cut off; Ephraim will not envy Judah, and Judah will not trouble Ephraim: but they shall fly upon the shoulder of the Philistines towards the west; together shall they spoil the sons of the east; they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them. And Jehovah will utterly destroy the tongue of the Egyptian sea; and with his mighty wind will he shake his hand over the river, and will smite it into seven streams, and make [men] go over dryshod. And there shall be a highway for the remnant of his people which will be left, from Assyria; like as it was to Israel in the day when he went up out of the land of Egypt. And in that day thou shalt say, Jehovah, I will praise thee; for though thou wast angry with me, thine anger is turned away, and thou hast comforted me.

It is a sorry sight to see Christians attempt to make these things apply to the past. That there is to be another gathering of Israel after the return from Babylon is confirmed by Zechariah. He prophesied after that return and seeks of another one:

And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them back again; for I will have mercy upon them; and they shall be as though I had not cast them off: for I am Jehovah their God, and I will answer them. And [they of] Ephraim shall be like a mighty man, and their hearts shall rejoice as through wine; and their children shall see [it], and rejoice; their heart shall be joyful in Jehovah. I will hiss for

them, and gather them; for I have redeemed them: and they shall multiply as they used to multiply. And I will sow them among the peoples, and they shall remember me in far countries; and they shall live with their children and return. And I will bring them again out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and [place] shall not be found for them. And he shall pass through the sea of affliction, and shall smite the billows in the sea, and all the depths of the Nile shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in Jehovah; and they shall walk in his name, saith Jehovah (Zech. 10:6-12).

The Regathering of Israel Follows the Great Tribulation and that Regathering Has not Yet Occurred. The destruction of Jerusalem in AD 70 cannot have been part of the great tribulation, as Preterists claim, because Israel will be regathered after that tribulation. This is clear from such Scriptures as Jer. 30:7; Dan. 12:1, 2; Zech. 14; Isa. 66:7-9; Rom. 11:26, 27; etc., etc.). These things did not happen in connection with AD 70 events.

THEY HAVE YET TO SAY "BLESSED IS HE THAT COMES IN THE NAME OF THE LORD"

Behold, your house is left unto you desolate; for I say unto you, Ye shall in no wise see me henceforth until ye say, Blessed [be] he that comes in the name of the Lord (Matt. 23:38, 39).

Who said "blessed be he that comes in the name of the Lord" in AD 70? This prophecy remains unfulfilled to this day. Christ was not seen in AD 70. Certainly the Jews did not say "Blessed [be] he that comes in the name of the Lord," which our text indicates they *will* say. Moreover, He did not descend to the air and catch up any saints, nor did the resurrection take place, except in the minds of full Preterists, and that is the only place where these things have occurred. Making such things figurative is not exposition but rather subterfuge and stratagem to force a system not only false, but in the case of full preterism, involving certain fundamentally evil teachings.

THE JUDGMENT OF THE SHEEP AND GOATS FOLLOWS THE COMING

It is utterly ludicrous to think that what is depicted in Matt. 25:31-46 has occurred in connection with the events of AD 70. It is but another of the seemingly endless perversions of force-fitting Scripture into the straight-jacket of the AD 70 absurdity.

REV. 11

It is likewise necessary for the false system to place Rev. 11 in the AD 70 era. The fact that the temple is noted here is to them proof that the temple at Jerusalem destroyed in AD 70 is meant. Indeed, this is supposed to be one of the "internal evidences" that the book must have been written before AD 70, because it sees the temple still standing! Then this Scripture must be

hammered into looking like events that took place before the destruction of Jerusalem. Of course, Rev. 11 really applies to the future 70th week of Dan. 9.

THE "HOLOCAUST"

It must be that Preterists, who place the great tribulation in the past, are forced to regard what happened in AD 70 as worse than what happened to the Jews in what they have called "the holocaust"¹⁰ under Hitler -- since there cannot be two tribulations that are each the greatest of all. The truth is that the greatest tribulation is yet to come. Likely, full preterists will join in with the minimizers of the holocaust. Minimizers have been having some success at molding opinion about this.¹¹

The "Final Solution" in Germany was among the governmental ways of God in the earth. It gave impetus under the Zionist movement for the establishment of the state of Israel, a step preparatory for the unfolding of the events of Daniel's 70th week, and the final treading down of Jerusalem by the Assyrian found in the prophets, concerning which see below.

DESCRIPTION OF THE DESTRUCTION OF JERUSALEM

Here is a description of what happened:

Agrippa the tetrarch, grandson of Herod the Great, began the building of a new wall on the N. side of the city, about ten years after the Crucifixion (A.D. 41-44), and Jerus. appears to have grown much larger during the Rom. period (*Ant.* xix. vii. 2, viii. 2). King Agrippa, son of the last, built a palace in the upper city (*Ant.* xx. viii. 11), about A.D. 56, and the Temple courts were completed in A.D. 64 (*Ant.* xx. ix. 7). The Jewish discontent, gradually increasing since the time of Agrippa's death, led to revolt against the incompetent procurator Gessius Florus in A.D. 66, and during the riots the palaces and Antonia were burnt (*Ant.* xx. xi. 1; *Wars*, ii. xvii. 6). Cestius Gallus, president {prefect?} of

10. It is questionable that the word "holocaust" is the suitable term for the awful mass murder of Jews in Germany during World War II:

Jewish communities and spokesmen in Israel, the United States, and elsewhere have seized upon the term "Holocaust" to summarize the fate of Jews under the Nazis, but there is also a debate over whether Nazi mass killings of other victims -- Poles, Russians, gypsies, Jehovah's Witnesses, homosexuals, and political prisoners, among others -- constitute part of the Holocaust. Is the Holocaust restricted to the Jews? (Richard Breitman, *The Architect of Genocide, Himmler and the Final Solution*, Habover: Brandeis University Press, p. 19, 1991.

There were also Nazi euthanasia programs in mental asylums. Perhaps "The Nazi Final Solution" is a better term to refer to that murder of the millions of Jews.

11. Deborah Lipstadt, *Denying the Holocaust*, New York: Penguin Books, 1994.

See also Martin Gilbert, *Atlas of the Holocaust*, New York: William Morrow and Company, 1993; Richard Breitman, *The Architect of Genocide, Himmler and the Final Solution*, Brandeis University Press, 1991.

Syria, besieged Jerus. in consequence, and took the third wall on the N., but retreated in panic (*Wars*, xi. xix. 1-9), and Vespasian was called to re-establish Rom. power in Palestine. The campaign was slow and systematic, and not until all the country to the N. had been subdued, and Jericho and the plains of Joppa reconquered, did the Rom. army advance to the attack of Jerus., a task left to Titus in consequence of Vespasian's becoming emperor. The great siege in A.D. 70 was perhaps the most terrible ever undergone by the city, and the full account by Jos. illustrates the topography of Jerus. at the time of its greatest extension and strength.

The great siege lasted 143 days, from the 14th Abib, when the Romans encamped on Scopus (*Wars*, V. xiii. 7) until the final conflagration on the 8th of Elul (*Wars*, vi. viii. 5) . . .

The first day of the siege (23rd Abib) corresponded in A.D. 70 to the 9th April. That lunar months must be supposed is shown by Jos. (*Was's*, VI. viii. 1, 9). The final fall of Jerus. took place in the hottest part of the year, on 4th September. The terrible sufferings of the besieged from famine, thirst, and disease were thus intensified by the season. It is unnecessary to enter into detail as to these sufferings, or as to the various factions whose conflicts added to the general misery. The Idumaeans, introduced by one faction to support themselves, thought only of plunder; and concerted action against the Romans was rendered difficult. The numbers of the besieged are stated by Tacitus at 600,000 (*Hist.* v. 13); the estimate of over a million by Jos. is incredible (*Wars*, II. xiv. 3, V. vi. 1, xiii. 7, VI. ix. 3). The ordinary population cannot have exceeded 30,000 at most; but in consequence of the Passover, and of the Idumaeans being admitted, the city must have been densely crowded. The Jewish system perished in blood and fire, and the few survivors were made victims of the circus games at Caesarea, or led captive to Rome, where, on the Arch of Titus, the golden candlestick, the table of shewbread, and the silver trumpets from the Temple (but not the ark, which never stood in the Temple after the time of Nebuch.), are shown as spoils of this great victory.¹²

Contrary to the wish of Titus, a soldier set fire to the temple and as a result it was destroyed to the ground, the soldiery moving the stones to obtain the gold leaf between them.

Of interest is the fact that Christians had left Jerusalem during the first Jewish revolt in AD 67 and had gone to a place called Pella. Thus were the Lord's words heeded by the disciples at Jerusalem (Luke 21:20-24).

Once again I repeat the question. Was the so-called Holocaust (the Final Solution) of the Jews under Hitler less than this? -- which it must be if the unparalleled tribulation took place in AD 70.

(To be continued, if the lord will.)

Ed.

12. James Hastings, *A Dictionary of the Bible*, Peabody: Hendricksen, 2:588, 589, 1988, reprint of 1898.
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Nuetrals Pervert 2 John

If claiming that Scripture does not support discipline for holding fundamentally evil doctrine does not appeal to you, you can “define” (pervert) such texts as 2 John in order to evacuate them of any practical application: “the context of 2 John does not permit its use as a proof text for defilement by association. The focus of the passage is apostasy, and the apostle’s warning addresses the danger of implied endorsement . . .” There are three cases: (1) v.7, deniers of the incarnation; (2) v.9, development, i.e., going beyond what is revealed; (3) v. 10, lack of the doctrine. What doctrine? “the doctrine of the Christ” (v. 9). This includes denying the eternal Sonship; affirming the Lord could sin; denial of the eternal, conscious punishment of the wicked; the kenosis theory; etc. The focus of the passage is on “the doctrine of the Christ” and “greet him not; for he who greets him partakes {to make common with} in his wicked works.” There is no implied endorsement at all. It is a question of *indifference* to “the doctrine of the Christ.” He who greets such is a *partaker*. Here is something from W. Kelly.

“If any one cometh to you and bringeth not this doctrine, receive him not at home and greet him not; for he that greeteth him partaketh in his evil works.” Now here is one of the most distressing duties that ever was or can be laid on a Christian; and it is laid on the lady and her children peremptorily. Take this illustration. Many years ago a dear friend of mine fell into trouble through being in a Christian assembly which evaded judging similar error. This sister came to live where the assembly did judge the evil thoroughly; but she was slow to allow her responsibility as to it, pleading that she was only a woman, and what could she say or do? Such excuses may sound fair and fine; women might thus act laudably in matters wherein they are not so reserved as they might be. Who expected or hoped to see the evil to be duly judged on that ground? I reminded this “elect lady” of 2 John. This silenced her, for she was intelligent and experienced as well as God-fearing. The issue was that she stood convinced of having shirked her bounden duty.

Where the doctrine of Christ is at stake, one must not hesitate: compromise is treason to the Lord; and if we are not true to Christ, we shall never be true to anything that God has revealed to us. The honour of God is centred in Him through whom grace and truth came to us. Therefore if one come, not bringing this doctrine, even had he been once the dearest Christian friend on earth, she and her children were under the most solemn obligation to ignore him for Christ's sake. Here lies the present call of God. If he does not bring the doctrine of Christ, close the door, have nothing to do with an antichrist. To those who do not value Christ's name and word it must seem outrageous, especially in these liberal days, where man is all and Christ is little or nothing; and even professing Christians are so ready to say nothing about it. “What a pity to disturb unity by these questions! Is it not their chief duty to hold together and avoid scattering which is the shocking evil? Besides, he is such a nice and dear brother, who may see fit to give up his little notion if you do not fan it into a flame.” These are the neutrals, more dangerous than even the beguiled misleaders (*Exposition of the Epistles of John*, pp. 404, 405).

Ed.

See also, *The Christian, The Assembly, and Leaven*, available from Present Truth Publishers.

Elements of Propitiation, Substitution, and The Righteousness of God

Chapter 3

The Day of Atonement

Leviticus 16

By W. Kelly

(Continued)

PROPIATION THE BASIS OF THE UNIVERSAL GOSPEL PROCLAMATION

But remark also in connection with this what is found in Rom. 3:22,¹³

13. {In Rom. 3:22 we read these words, "Even the righteousness of God, which is by *faith* of Jesus Christ unto all, and upon all them that believe." There we have the principle of the two goats, or the truth which answers to them. "The righteousness of God unto (εἰς) all is what corresponds with Jehovah's lot. God is not the God of Israel only, as the Jews always sought to make out. Is He not the God of Gentiles also? It is exactly what the apostle says in this chapter a little farther on, "Yes, of Gentiles also, seeing God is one, who shall justify the circumcision by faith, and the uncircumcision through their faith." But here we have it in the form, "The righteousness of God, by faith in Jesus Christ unto all," after which words there ought to be a comma to make it strictly correct.

Next comes in the answer to the second goat, "and upon (ἐπὶ) all them that believe." Here is implied the security of the believer. It is not "unto all them that believe." "Unto" thus distinguished is a tendency or direction; and, even when meaning more, it may not reach all. This is exactly what the gospel is -- "unto all." The gospel addresses itself to every creature; as also every soul is bound to receive the testimony of God's grace, which puts upon them the responsibility of bowing in their hearts to it as from God. As it is "unto all," he who does not preach it "unto all" misunderstands his duty as a herald of the gospel. On the other hand, the righteousness of God is not merely "unto all them that believe," but "upon" them. What does "upon" represent here? The effect produced; which is not upon all mankind, but only "upon all that believe." We have therefore to distinguish two objects in this verse: the universal aspect of the gospel in going out to every creature; and the positive effect upon all those that believe.

Here the A. V. {KJV} exactly gives the truth: what of the R. V. ? {Revised Version of 1881}.

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(continued...)

Even the righteousness of God which is by faith of Jesus Christ *unto all* and *upon all them that believe*.

This also has its place in the type; we can at any rate connect the two. The blood, whether of bullock or of goat, which was put upon and before the mercy-seat,¹⁴ could not be limited in its value typically before God. Certainly we learn

13. (...continued)

The revisers, oblivious of a mistake common even in ancient copies (of which some of the company seemed almost idolaters (Westcott and Hort?)), followed the favorites blindly. Wherever a word is followed by the same word, perhaps in the next phrase one of the commonest slips (by writers to-day, as with early scribes) is to skip over the words between the two. The old copies, Α Β C P, with two juniors and some ancient versions, would ordinarily have the greatest weight; but here they appear by a merely clerical blunder to have passed from the first "all" (πᾶντα) to the second with the fatal effect described.

That later copyists could have invented the admirably correct and comprehensive distinction, which the common text intimates, is too much to conceive. The distinction is also especially Pauline; which none of the copyists even understood, any more than some modern commentators. Theodoret may interpret unwisely, but he writes unhesitatingly about two clauses; as indeed they are attested by ancient versions older than any existing MSS. But a real conflation is ever feeble, if not false.

A slip might naturally ruin a nicely poised and fully stated truth, entirely beyond medieval mind to construct. The effect of the slip is, "The righteousness of God unto all them that believe." Such is the form in which it is given in the Revised Version. What is the consequence? That they give us an unscriptural platitude. They unwittingly take from scripture its edge and fullness. "They have taken away my Lord, and I know not where they have laid Him." They have mixed up the two forms of the truth, so that one cannot get at either. The hotch-potch of both destroys the exact sense of each.

The change means that there is not a word "*unto all*" sinners as such, whilst all believers receive a mere offer of the gospel. "The righteousness of God is unto all believers," if they like to accept it. Thus is effaced the effect of the gospel *upon* all that believe, while the mercy to unbelievers vanishes away, because His righteousness is only "*unto all them that believe*." If the words omitted be read, the double truth is given in perfection. This the revisers virtually treat as a blunder of the scribes. But when did mere man ever invent so nice and full a statement of the truth? The change leaves not the smallest ground here for preaching the gospel to the unconverted; while the safety of the believer thereby and equally disappears. Yet this mutilated and emasculated sense is given, as if a perfectly adequate authority sustained it, although any one easily sees, when it is once pointed out, how readily the intervening words might be omitted. The twofold truth of God is marred in the passage, and we are deprived of that which answers in the antitype to both the first goat and the second (W. Kelly, *The Bible Treasury*, New Series 3:264, 265).}

14. { . . . the people were not represented in the blood on the mercy-seat and holy place; their sins gave occasion to its being done but the cleansing was of God's dwelling-place, that that should be fit for Him, and what He was, perfectly glorified by Christ's death -- to be for ever before Him as eternal redemption. The two goats made but one Christ in different aspects. But propitiation alters the whole ground of God's dealings with man. It is the display of God's mercy maintaining God's righteousness, but opening the door to the sinner -- the ground on which I preach the gospel, and can say to every sinner, The blood is on the mercy-seat; return to God, and it will be

(continued...)

from the apostle that the testimony to the blood of Christ was meant to go out far beyond those that believe. The righteousness of God is "unto all," without restriction, though only *upon* all them that believe. There are two things, therefore; the universal aspect, and the special effect. Its actual efficacy is only on those who believe, but the rights of the blood of Christ demand that the gospel should be preached to every creature under heaven.¹⁵ It is due to Christ, and His blood, that every poor sinner in the world should be met by the message of God's righteousness in the gospel, a righteousness which condemns not but justifies all who believe. But what would be the effect of this alone? Had there been no more than the gracious message presented to all, not a sinner would

14. (...continued)

His joy to receive you: it is not necessary for Him to judge you if you so come, for His righteousness is fully glorified, and His love free. This may bring out the evil will in man, but it is then "ye will not come to me that ye might have life." There is death in substitution -- He "bore our sins in his own body on the tree" -- "died for our sins according to the scriptures": as I have said, the two goats are one Christ (*Letters of J. N. Darby* 3:101). ♦

It is not substitution when I say to all, "The blood is on the mercy-seat"; I do not say "your sins are put away," because I do not know that they are. And coming to detail, I can not only say, "Come and welcome," but, "God beseeches you to come, for the blood is on the mercy-seat." The scapegoat goes a step farther; for if the man does come, it declares that it is impossible for God ever to tell you about your sins again, for they are all put away. I do preach this as truth generally; for scripture never says Christ has borne the sins of everybody. You have lost certainty the moment you make that assertion.

I always say "our sins," which scripture does say, and then they by faith take it for themselves. "Our sins" is strictly for believers. Paul is there (1 Cor. 15) preaching the gospel from his own point, as his experience. The word "our" is on purpose used vaguely there (*Collected Writings* 19:242, 243). ♦

The meaning of Azazel is the scapegoat; it is the goat that carries away.}

15. {Where was obedience proved? In the place where Christ was "made sin."}

Where was love proved? In that place where Christ was "made sin."

Where was righteousness proved, and holiness, too? There where Christ was "made sin."

It must have been so, because sin was there before God's eye; and if Christ had not accomplished this, nothing would have been done at all.

If, then, all is done, and so done, I can say to any sinner in the world: The blood is on the mercy seat, "Come." God has been glorified in Christ, as He Himself said, "Now is the Son of man glorified, and God is glorified in him." Will you come?

Inasmuch as God has been perfectly glorified, the testimony of the blood of Christ goes out now to the sinner, and says, 'Grace is free, grace reigns through righteousness'; while as to the full result of it, this will include "new heavens and a new earth, wherein dwelleth righteousness" (*Notes and Jottings* pp. 273, 274). ♦

One of these goats was Jehovah's lot (the other was the people's), and the blood was put on the mercy-seat. There was no confession of sins in that. Christ's blood being on the mercy-seat is the ground on which mercy is proclaimed to all the world, even to the vilest sinner in the world (*Collected Writings* 27:359).} ♦ www.presenttruthpublishers.com

have been saved. Just because we are sinners, and such by nature, we give God credit for no hard ways with us who deserve condemnation, instead of saving grace. We believe not Him, but our own competence, instead of our total ruin. Because a man is a sinner, he is an enemy of God. He may be ever so decent a man in his way among men; but the moment you measure him by his conduct towards God, you come to another conclusion. He is found totally wanting; he has not a right thought of God, nor a true judgment of himself, nor sound sense of what he needs, still less of what is due to God. Hence had God done nothing more than send out to all the good news of Christ's sacrifice for sin, infinite as it is to all, not one would have been saved. There is naturally in us such a repugnance to face our true state before God, such a shrinking on the one hand from the conviction and confession of our sins and guilt, and, of the other, such indisposition to believe God's grace and submit to His righteousness, that not a soul would bow to His message. Was it not so once with every one of us? I speak to you that believe. Were you always believers? Why were you not? Christ's blood had been shed ages before we were born. Why did we not believe the first time we heard the gospel? Because we were not wretched and guilty only, but self-willed, haughty, and rebellious sinners. How came we to believe at last? By some goodness or truth in us? In no wise, but because God's Spirit wrought to make us sensible of our evil and of His good; brought us down in our own eyes and exalted God's grace to us in Christ. Thus facts agree with the written word, and there is a further dealing of God essential to the saving of every soul, the intervention of the Spirit with us personally by the truth to make us feel and own our sins and sinfulness in presence of His love and thus bring us to God by the faith of Jesus. For naturally every soul is either opposed or indifferent, and in one or the other way shows that carnal mind which is enmity against God. But we are not to suppose that this resistance always takes the same form. All have gone astray, but every one in his own way. The same particular manner of unbelief is not found in all. The calm unbelief that thinks highly of itself is quite as offensive in the sight of God as the bold unbelief that openly despises the scriptures. When the grace of God works personally, the result is that we break down in repentance and truly believe.

First, then is the righteousness of God unto all without distinction: and this answers not to the people's, but to Jehovah's, lot. The sacrifice of Christ has made it consistent with God's character to send out the gospel to every one. It is another thing where the word takes effect, and His righteousness is "upon all them that believe." There is a gracious result produced, according to God, and by His Spirit they believe. To believe on Christ is as truly given as to suffer for His sake (cf. also Eph. 2:8). The one is just as much the fruit of God's grace as the other. No soul ever believed savingly till it was given of God to believe. Not one of us ever would have believed on Christ's name, unless also born of God. It is not a question therefore of God vindicated alone, but of our being quickened also. We had still been lost, had God merely sent out the message

announcing His love in Christ's death, addressed to our responsibility. It is of grace alone that any believe. I know that men as such would deny this, because they think more of their own character than of God's. But if a man really judges himself in the light of God, he will find little difficulty in believing that he is as bad as God says he is. What we find here is, however, Jehovah's lot in the first instance; we shall, by-and-by, see the people's lot.

The Incense: Christ's Person

In Lev. 16:11-14 a fresh distinction is brought in. But first there is the fulness of the fragrance of Christ.¹⁶ We must remember that it was not the offering of

16. {But a remarkable type intervenes before the blood of either was carried within. And Aaron "shall take a censer full of burning coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring [it] within the veil; and he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat that [is] upon the testimony, that he die not" (Lev. 16:12, 13). What does this mean? The traditional idea is that incense represents the prayers of the saints: surely an irrelevant interpretation as applied, not only to the type before us, but to what is analogous in the book of Leviticus, and indeed wherever incense is offered under the law. In the special circumstances of Rev. 5 we do find the prayers of the saints symbolized by incense (Lev. 16:8); but in the very same book (Lev. 8: 3), we read of "much incense" given, in order to impart efficacy to the prayers of all the saints at the golden altar which was before the throne. Here the distinctness of the incense from the prayers is beyond argument.

It is clear from this, sustained by a great deal more elsewhere, the incense cannot be assumed to mean absolutely or only the prayers of the saints. The royal priests in Rev. 5 present the prayers of the saints as incense; the angel high-priest in Rev. 8 puts to the prayers of all the saints much incense, which no creature could do -- only Himself. Where would be the sense in adding the prayers of the saints to the prayers of the saints? We must therefore look for a larger truth in explanation; nor really is it far to seek. Early in Leviticus, and specially in Exodus, we may find seasonable help.

Thus in Ex. 30 we have the detailed composition of the holy perfume for Jehovah, which was not for man "to smell thereto" on pain of being cut off. This it was which beaten small was to be put before the testimony in the tabernacle of the congregation. It set forth the fragrant grace of Christ, the more tried so much the more abundantly sweet to God. It was what He peculiarly appreciated in Christ. Here the prayers of saints are out of the question. It prefigures the personal grace of Christ tried to the utmost, but even in the minutest as in the deepest thing agreeable to God Who alone could estimate it fully.

In Lev. 2 we have nothing to do with the prayers of the saints, but Christ livingly acceptable to God. Therefore incense enters as an important element in the "meal (not "meat") offering." Fine flour, oil mingled or anointed, or both, with salt, composed it; so too ears of corn green or full. But the peculiar claim of "all the pure incense" is ever reserved for God. The remnant, after the memorial handful for the burning as a sweet savor to Jehovah, was Aaron's and his sons'; but "all frankincense" was burnt upon the altar. It was the expression of Christ's personal grace in its unspeakable preciousness to God. Our prayers here are clearly out of the question. Do not all these offerings at the beginning of Leviticus speak exclusively of Christ? If none but the presumptuous would dispute the bearing of the Holocaust, of the Peace-offering, and of those for sin and

Christ made Him fragrant, it was what attached to His own person. He was ever the Father's delight. Not a particle in Him offends God. The Son became a man, the Word was made flesh. He was sent in the likeness of sinful flesh, though for that reason not sinful flesh. On the other hand, neither is it true that He was merely in the likeness of flesh. He was made really flesh, but when "sinful" is added, then only in the likeness of it. He was really and properly a man, and He is so still. His being risen from the dead does not in any way detract from His real humanity. He is man and will be so for ever. He is much more, we know; He is the Son of God. That blessed One deigned to be a man, but a man without sin, and so He could be made sin. He never was made sin before the cross, but He was made in the likeness of sinful flesh, the moment He entered the world.

The Bullock and the Goat

THE TWO COMPANIES ¹⁷

In this type then we see a beautiful testimony to the fragrance of the Lord *before* His work on the cross. The blood for others was not presented till after the incense had been brought in and had ascended to Jehovah. Then the blood of the bullock is brought in and sprinkled once on the mercy-seat, before it seven times -- a perfect witness. Next, "he shall kill the goat of the sin-offering that is for the people, and bring his blood within the veil and do with that blood as he did with the blood of the bullock." Why are both the blood of the goat and the blood of the bullock thus sprinkled? I know there are those who find in the death of Christ nothing but God's providing for His church. But there is more every way. I have already shown that the first requisite is for His own glory. But even when we restrict our thought to man, I deny that it is only for the church that Jesus died. The blood of the bullock and the blood of the goat were not two offerings for the same class. The difference was made too precisely in the type, to allow the thought of mere repetition in the antitype. As the priests and people differed,

16. (...continued)

trespass, it ought not to be doubted that the Meal-offering has at least as much of the character of Christ offered up to God as any other oblation. They are all the reflection of Christ and His work, each in a distinctive way.

Surely incense in Lev. 16 has nothing to do with the prayers of the saints. Is it not the fragrant grace of Christ's presence which God alone could appreciate in Him, and in Him only? All went up to God. Elsewhere it was His grace rising up in intercession, when making prayers of saints acceptable to God. Ex. 30:34-38 as seen affords if possible a still clearer proof of the reference to Christ, where our prayers would be quite out of place. But time fails to dwell further on this interesting type, which attests the fragrance of Christ's personal grace to God, and can in no way point to the prayers of saints, whatever be His grace also in making them acceptable (W. Kelly, *The Bible Treasury*, New Series 3:276, 277).

17. {See also *Notes and Comments* 2:47.} www.presenttruthpublishers.com

so yet more what was represented. There is one manifest enough instance how loose and incorrect are the notions of theology. I am not aware of any theologian that ever lived who distinguished rightly the truths taught by the bullock and the goat. Perhaps one may say so after having read more than most. So far as my memory serves me in recalling the ancient fathers -- both Greek and Latin -- and modern theologians in our own and other countries, I fail to think of one who makes the obvious distinction. Do I mention this for the purpose of showing that any of us now understand better? God forbid such a thought! I say it not for exalting men now above those of the past, but to show how rich and deep God's word is, and that theology is an empty thing after all, for it cannot explain even the simplest scripture about the death of Christ.

What then are we to learn from this double presentation in type of the offering of Christ? Why the bullock and the goat? The New Testament enables us to answer this very simply. Christ was to die "for that nation" -- Israel --

and not for that nation only, but that he should gather together in one, the children of God that were scattered abroad {John 11:51, 52}.

Thus two distinct objects meet in the death of Christ. First, we see His people -- then rejecting Him. Yet He died for them. But who were the children of God that were to be gathered together? This is going on now. It is not merely saving souls, but gathering together God's children. The saved are gathered together in one. Hence, every Christian owns as a brother (and, according to the epistles, as a member of Christ) a believer from the ends of the earth; the truth of which relationship makes it so offensive to hear people talk of this church and that, forgetting that, if scripture should decide, there is but one. Whether in John's writings, or in Paul's, we find always of course the same substantial truth, the unity of those now gathered by the Spirit of God. Indeed the word of God by no apostles allows the splitting up of this unity into various distinctive bodies or sects. Not that there may not be ever so many meetings, even in one city, as in Jerusalem or Rome; but there was maintained the testimony to unity not only in each place but all over the world.

We do not of course hear of this unity in the type, but when the antitype appears. But we might see that Christ's work goes on beyond "the people" to those whom the priestly house represents now brought into blessing, as the people will be by-and-by through the death of Christ. While Israel are still the rejecters of Christ and therefore themselves rejected of God, God is gathering together in one His children who formerly had been scattered. Instead of being hidden among Jews and Gentiles, and mixed up with them, they are now called out to form a distinct company. "And, being let go, they went to their own company" (Acts 4:23). Instinctively believers had begun to act on the truth. So again, if they went to another place, they found children of God gathered together as such, and companied with them. This had never been the case before. Where they went, the preaching of the apostles, &c., was used to

gather them. What brought them together? The power and presence of the Spirit who gave them the knowledge that Christ had died for this very purpose. How wise, full, and precise is scripture. We little know its worth.

Here then we see not the unintelligence of man, but the work of God; His provision for man's necessity, and this in two distinct aspects -- the bullock and the goat. Now let us, marking what the blood of the bullock is for, search the New Testament for divine light on all. "And Aaron shall bring the bullock of the sin-offering which is for himself and shall make an atonement for himself and for his house" (Lev. 16:11). It was for the priest himself and for his house.

CHRIST'S HOUSE AND ITS PRIVILEGES

The Epistle to the Hebrews states expressly that Christ's offering was not for Himself, but it shows also a priestly house for whom it was. There were those that God gave to Him, as it is written, "Behold, I and the children whom God Hath given me." The true Aaron has a house and a family now on earth -- Christians! He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren. And hence one object of this epistle is to prove among other things that now not only are our sins forgiven, but we have a title to enter into the sanctuary. And who can enter into the sanctuary but a son of Aaron? There was nothing so characteristic of the Aaronic family as entrance into the holy place. An Israelite could not do so; he could only go beyond the court of the tabernacle. The Hebrew believers, or Christians, are invited to enter not into the holy place only, but into the most holy. The privilege of a Christian is beyond the type of Aaron's sons, just as the glory of Christ is beyond Aaron. The apostle can say,

Having therefore, brethren, boldness to enter into the holiest, by the blood of Jesus {Heb. 10:19}.

Who are meant by "brethren?" Surely not the early believers only, but every child and saint of God now. All these are "brethren," and exhorted now to draw near with boldness into the holiest. And that he means nothing short of the holiest of all is evident from the words "through the veil." Therefore it was that, when Christ died, the veil was rent from top to bottom. It was to show that there was an end of that which kept man outside. The believer can now go into the presence of God. Of course it is by faith, and by faith in the blood of Christ. What characterizes a Christian according to the Epistle to the Hebrews, is this right of entrance into the holiest. He is not merely one of the people but a priest, yea, is more free of the holiest than Aaron. Men, women, and children who

believe on the Lord Jesus, are Christ's house, and associated with Him.¹⁸

And here let me say that we must never confound priesthood with ministry. They are quite distinct things. Every person who can draw near into the holiest is a priest, but not every person is a minister. A minister of the word is formed by the Spirit bestowing a distinct gift of Christ. Ministry is a matter of the sovereign choice of the Lord among the saved, and depends on a gift which the Holy Ghost imparts. It is quite a distinct thing from priesthood. So that I trust I may say without offence that Luther was entirely wrong in his idea of a Christian democracy. If all are teachers, it is hard to know who are to be the taught. If God had been pleased so to constitute His people, of course one would have heartily accepted it. But it was a confusion of thought, however great and good a man he may have been.

Aaron's house, then, was the priestly family, which typified the whole Christian family. For them the blood of the bullock was shed. For whom then was the blood of the goat? For the people. "Then shall he kill the goat of the sin-offering that is for the people" (Lev. 16:15). Further we read, "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place until he come out." There He is now in the true tabernacle which the Lord pitched and not men. He is gone in not with the blood of others, but with His own, and that not merely for us who believe and who have now the incomparable privilege of entering in spirit into that sanctuary "whither the fore-runner is for us entered" -- but for the people. You may ask, why have we such a privilege now? why cannot the people by-and-by in their

18. {This, our priestly place, is the unquestionable doctrine of the New Testament. It is not merely where the word "priest" is used, or the sanctuary is in view. Nearness of access to God, by the faith of Christ through His blood, is everywhere the truth of the gospel, from the fundamental Epistle to the Romans right through the whole extent of the New Testament. Is there any part of it (unless it be the Epistle of James, which, without taking up redemption, rather looks to new birth in those begotten of God), which does not present the substance of the truth now lying before us? -- that we come under the bullock as well as the incense, to speak Levitically? We have therefore special privileges adumbrated by Aaron and his priestly house, and indeed a vast deal more.

Mark this difference: though the blood of the goat entered within the veil, Israel never got beyond the brazen altar; we, on the other hand, draw near into the holies before the mercy-seat. We come even boldly unto the throne of God. We are entitled to behold the glory of God there in the face of Jesus Christ. You may perceive that other scriptures are here mingled along with this type which comes before us; but it is scarcely desirable too straitly to sever one truth from another. These are only used in order to show the fulness of the Christian roll of blessing. How comes it to pass that we have our privileges shadowed not only by the sons of Aaron but by Aaron himself? that they really can only be measured by Christ on high? It is because, as we know from other parts of scripture, we are made one with Christ. Yet union is not the doctrine of the Epistle to the Hebrews simply, because it is not God's object there. But he that wrote to the Hebrews is none other than the apostle who brought out the mystery concerning Christ and concerning the church, as no man ever could before or ever did since (W. Kelly, *The Bible Treasury*, New Series 3:308).]

time of blessing have the same? Because it is not the same thing to believe in a rejected Christ, as to welcome One who comes forth in manifest power and glory. God puts special honor on those who believe while He is hidden from the world. Surely those who see Him by-and-by will be blessed, but "blessed are those who have not seen, and yet have believed." This is our portion, the portion of those who now by the sovereign grace of God are severed from the world to believe in our Lord Jesus Christ, and to pursue with the heart's delight the path He has traced into the very presence of God, knowing that there He has sat down for us and that we may now freely draw near where He is.

THE FUTURE BLESSING OF ISRAEL ¹⁹

But He will come out. Has He come out yet? No. Now mark the difference and what fixes the true interpretation of the goat. I said that the goat is for the people as distinct from the priestly family; that is, for those who are to believe by-and-by, in contrast with those who believe now. And this may be made perfectly plain, spite of every prejudice. "And he shall go out," &c. (v. 18), just as we know the Lord Jesus Christ is coming from the right hand of God in heaven.

There is not a creed in Christendom that does not own His coming again. Not that I cite creeds as any authority: but to those who value them more than I do I do say they habitually teach that He is coming again. That is what answers to Aaron's coming out in the type. "He shall go out unto the altar that is before Jehovah and make an atonement for it."

And he shall sprinkle of the blood upon it with his finger seven times and cleanse it and hallow it from the uncleanness of the children of Israel.

When the Lord does come, He will come to reign over this world, to take the lower heavens and the earth under His own power and rule for the glory of God. We find in the Epistle to the Colossians that He by the blood of His cross not only made peace, but is to reconcile all things whether in heaven or on earth. This corresponds with what we have here. The blessing of all creation coalesces with the forgiveness of Israel.

19. {Then afterwards when Aaron comes out, the people's actual sins are administratively removed, and they can be freely blessed. This diminishes the direct application of the scapegoat to us; but besides that, we enter into and anticipate all that is true of Israel, as grafted into the tree of promise, and that Christ's bearing of sins is thus applied, yet I believe only positively spoken of in Peter and the Hebrews, where the Jew is first; yet it is as propitiation formally, in general, extended to the whole world; 1 John 2. This gives a much fuller character to the work of Christ for us, while it leaves not the smallest cloud on the truth that He washed us from our sins in His own blood, for sin is totally put away -- our standing-place is without it before God. It is not merely sins administratively removed at a given epoch when Christ comes out, but we enter into the holiest completely purged. It is a full, heavenly, sinless qualification we now possess, "made meet to be partakers of the inheritance of the saints in light." No doubt fundamentally the same work is done for Israel, or they could not be blessed, but we go within with Aaron; their sins are, as I have said, administratively removed when he comes out (*Notes and Comments* 2:48).}

“And when he hath made an end of reconciling the holy place and the tabernacle of the congregation, and the altar he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.” Remember this is after He has come out of the sanctuary. Are we Christians waiting for our portion? Are we looking for the Lord Jesus to come out and take away our sins then? What sort of doctrine would this be? You know well that what the gospel proclaims is, not that the Lord is going to do something for our sins then, but that He has already done it perfectly and for ever, and that He is gone into heaven where we now draw near through the rent veil, which is characteristic of Christianity. He is to come forth and be seen by His own people, the Jews; and there applies the live goat.

Why is it put after His coming out? The goat already was slain is the type of the work done for the people, the live goat of its future application to them. The reason why the latter is put at the end of all is because God foresaw that the time when the people will be brought under the effect of the work of Christ is not while He abides in heaven but when He comes out. Then the Spirit of God will be poured out afresh upon the people broken down under a sense of their sins, and learning that the very One whom they despised, and hated, and slew, is the Redeemer, the Lord God of Israel; learning too that He will forgive them and put away all their most grievous offences in that day when He returns.

This is predicted plainly in Zech. 12. It is precisely what we have here in the scene of the scapegoat: not of course, the actual work of suffering for sin, but the application of it, when Israel comes under its efficacy. The work was His death. Here it is their really learning that in consequence of that blood-shedding their sins are completely gone. It will be a work of divine grace in their souls.

PRESENT BLESSING FOR CHRISTIANS

But it is worthy of all note that in the case of the sacrifice for the house of Aaron there is no second animal. There is no scape bullock.²⁰ There was a bullock slain just as the first goat was, but there was no live bullock sent away into the

20. {What makes the absence of a scape-bullock easily understood is, that it was for priests, persons already within as such. What concerned them was approach within, or rather God's nature or character within, for they would not have been there without it -- it was done, in fact, when they were consecrated; but it gives strongly the true character of worship. In point of fact we were sinners just as Jews will be, or were, on the earth, and hence have needed the scape-goat, when our responsibility was in question as they do; just the same exactly as we anticipate the use of Isa. 53, or even the blessing of the new covenant, but it does show what our worship in the priestly character is (compare Deut.16) (*Notes and Comments* 2:61; see also pp. 50, 51; and *Collected Writings* 10:200).}

wilderness! Why is this? We who are represented by those for whom the bullock was offered are not looking for the Lord to come out for the application of the work like Israel in the day of power and glory. We wait for His coming, but "apart from sin unto salvation." For our bodies are to be there brought under His power as now are our souls. We now hear the grace of God in the gospel, and we are led, though often through a certain conflict of unbelief which afterwards is made profitable to us, into full peace and liberty by Christ's work. We have not to wait till He comes out again to know our sin blotted out and gone. Instead of waiting without till He comes forth, we follow Him in where He is gone. This is the essence of Christianity. We enter into blessing where He is, in heavenly places. The Jews, on the contrary, wait for Him to come out and bless them on the earth. They will then see and believe. We believe without seeing. Consequently we, looking by faith into the sanctuary, do not require to see a visible and separate sign to show all our sins confessed and put upon Him and borne away. We rest simply on the blood that went in before God. Nothing can be more marked or more beautiful than the difference in the type between those who believe now, and those who in that day will look on Him whom they pierced.

STATE OF SOUL OF THOSE BLESSED

I must close without entering into details. I will add just one point more, and that is, the state of soul that is produced even in those who will then rest on the atonement. This is very important. There is a certain state of heart that goes along with the knowledge of that infinite work of the Lord Jesus, and the man whose heart is not wrought upon suitably to it is not a true believer. What is that state of heart? I will answer in the words of the chapter. "In the seventh month, in the tenth day of the month, ye shall afflict your souls and do no work at all . . . It shall be a sabbath of rest unto you, and ye shall afflict your souls by a statute for ever" (Lev. 16:29-31). It is a beautiful fact found elsewhere, that on this same day the jubilee trumpet was sounded and everything was rectified, every man was reinstated in that which was his own. But there was exercise of heart too. First, his soul was to be afflicted in that day, not to be merry. Wherever there is genuine faith, there is genuine repentance: where souls do not feel their sins, it is vain to look for the remission of them. Instead of talking lightly of receiving the word with joy, there is deep self-judgment, resting on that most solemn, humbling scene, where the Lord Jesus died for us. Secondly, there was no pretension to work on that day, it was to be a sabbath-day, the work was Another's. There was no thought of their doing anything towards atonement, but real brokenness of spirit in the presence of such incomparable mercy.

May God bless His own truth, and make us feel more and more how complete it is, how every part of the Old is bound up with the New! The man who understands the New best will most value the Old.

Elements of Dispensational Truth

Romans 9-11

Chapter 9.1

Romans 9: Israel's Past and God's Election

(Continued)

Rom. 9:6-13

The Word of God Has Not Failed; God's Purpose According to Calling and Election Will Prevail

It is not true that the blessings for Israel in vv. 4, 5 are subject to failure and being set aside. We will see that all will be made good when we consider the sovereignty of God. Therefore, God's call and His election are essential to secure the blessing. And this is seen in Israel's history of their fathers.

THE CALLING OF GOD IS ESSENTIAL (ROM. 9: 6-9)

Not however as though the word of God had failed; for not all [are] Israel which [are] of Israel; nor because they are seed of Abraham [are] all children: but, In Isaac shall a seed be called to thee. That is, [they that are] the children of the flesh, these [are] not the children of God; but the children of the promise are reckoned as seed. For this word [is] of promise, According to this time I will come, and there shall be a son to Sarah.

The apostle had before noted Israel's setting aside. He has now enunciated the various blessings that belong to that nation (vv. 3-5). This bears directly, then, on the veracity and certainty of God's Word. Since all these blessings are theirs, and since they are set aside as a nation, has the word of God failed (regarding the ancient promises to them)?

The apostle will now answer that question and nowhere does he do so by explaining that the promises must be spiritually alchemized and transmuted into church-blessings. Nor does he anywhere assert that the nation of Israel has no future as a nation under Messiah's sway. Indeed, he rather affirmed expressly that the promises belong to his kinsmen according to the flesh, who are Israelites. Let that last phrase sink down into our hearts in belief.

Blessing depends upon the sovereignty of God, always, and in vv. 6-13 the apostle shows that this truth incontrovertibly accounted for the favor shown to Israel. He does this in order to show us later that that same sovereignty of grace will be exerted for and towards them in order for them to realize their national promises and blessings. He also shows that that same sovereignty is His basis for blessing Gentiles.

Why Has the Word of God not Failed? (v. 6). The prophets of Israel, literally understood (yes, with all due allowance for figures of speech and symbolic language), spoke of a future reign of Messiah over a restored Israel. However, now Israel is set aside. Has the Word of God failed? No, say amillennialists; our solution is that we must interpret the prophecies as being fulfilled in the church; the church was meant.

Of course, no Israelite hearing the prophets could have even dreamed of such a thing. The idea that the church is meant is utterly false. The apostle is about to explain why the Word of God has not failed and he nowhere says that the church is the spiritual Israel. Indeed, in the millennium, under the new covenant, Israel having been purged of all the rebels (Ezek. 20, etc.), shall all be saved (Rom. 11:26, 27). They will all be 'true Jews.' They will all be children of God. They will all be circumcised in heart. They will all be spiritual Israel. They will be the *new* Israel under the *new* covenant.

Not all [are] Israel which [are] of Israel (v. 6). "Not all [are] Israel which [are] of Israel" means that a man was not a true Israelite, a 'true Jew,' merely because he was ethnically a Jew. A 'true Jew' is an ethnic Jew who is a child of God. Mere Jewish ethnicity did not make one a child of God:

... but he [is] a Jew [who is so] inwardly; and circumcision, of the heart, in spirit, not in letter; whose praise [is] not of men, but of God (Rom. 2:29).

In Gal. 6:16 such a Jew is among "the Israel of God":

And as many as shall walk by this rule, peace upon them and mercy, and upon the Israel of God.

Believers are here looked at as in two classes: the Gentile believers and the Jewish believers. It is quite erroneous to think that believers are only looked at in their *unity in Christ as one body*. By the way, "this rule" refers not to the law of Moses but to the rule of the new creation (Gal. 6:15), "the law of the Christ" (Gal. 6:2).

A true Jew, then, is an ethnic Jew who is a child of God. He is one of "the Israel of God."

The Children of the Flesh and the Children of God (vv. 7, 8). If the Jew trusted in a physical descent from Abraham as the ground of blessing, if he thought that because Abraham was his father he had claims upon God, he was mistaken.) Ishmaelites may make the same claim, but God chose Isaac. (Cp. John 8:37, 39.)

"In Isaac shall a seed be called to thee." Abraham himself was called of God, and thus would it be with his seed, who of necessity was the child of promise (v. 9). It is important to observe the great fact of *the call of God*. Calling and promise went together in Abraham's case, and thus was it with the promise of Isaac, the son of promise, the heir of Abraham. It should ever be borne in mind that the foundation of the blessing of Israel is the call of God -- a sovereign, effectual call, and not merely a call of invitation.

Ishmael, then, was not the child of promise, but the child of a scheme by the flesh seeking to secure the blessing. Indeed, Gal. 4:29 is express about this, referring to Ishmael as "he that was born according to flesh." Note that "according to flesh" means *on that basis*. This stands in marked contrast with Isaac: "But ye, brethren, after the pattern of Isaac, are children of promise" (Gal. 4:28). Moreover, a great principle woven into Genesis is illustrated in the case of Ishmael and Isaac:

But that which is spiritual was not first, but that which is natural, then that which is spiritual (1 Cor. 15:46).

The immense point about this truth, of course, is the first Adam and the Last Adam (1 Cor. 15:46). An instructive fact is that wherever a birth order can be determined in the book of Genesis, this fundamental principle is illustrated! It was not the physically firstborn that obtained the special blessing. Thus, the first book in God's Word has woven into it this crucial and basic truth (1 Cor. 15:46) of God's ways.

The children of the flesh are not the children of God. The Unitarian dream about the fatherhood of God and the brotherhood of man is thus effectively resisted by the Spirit through an inspired apostle. See John 3. He is the Father of the spirit of all men (creatorially) but not all are thereby necessarily "children of God" than are angels, who are spirits.

The children of the flesh are not the children of God. OT saints are children of God, though they did not have such a relationship revealed to them. They are also called "just." And as we can see from John 3, OT saints were born anew. In v. 7 we read "nor because they are seed of Abraham [are] all children." The argument is that Ishmael was not one of the children; thus, Isaac *is* one of the children. Both were physical children of Abraham, so it is evident that "children" in the quoted sentence does not refer to physical birth; it refers to children of God. Isaac was, and Ishmael was not, a child of God. To be a child of God is a common blessing to every saint from Adam to the end of the millennium -- which is not to say that OT saints knew this, or enjoyed this as we Christians do. And this helps us with John 1:12, 13, which refers to having the right to take that place of *acknowledged children*. This is only true since Christ's death. Under the law, which addressed the first man in the persons of Israel, in (fallen) Adamic standing in the flesh, no distinction was made, or could under those circumstances be made, between those who were children of

God and those who were not. The death of Christ has brought to an end the standing of the first man in the flesh. The testing of man was concluded, and the death of Christ laid the basis for the children of God who were heretofore scattered abroad to form a visible, manifested community of children of God (John 11:52). ²¹

The Word of Promise (v. 9). The fact to which attention is called here is that the point to v. 9 is the principle of promise, not merely the content of what was promised. God works on the basis of promise. This excludes man and the flesh.

THE ELECTION OF GOD IS ESSENTIAL (ROM. 9:10-13)

And not only [that], but Rebecca having conceived by one, Isaac our father, [the children] indeed being not yet born, or having done anything good or worthless (that the purpose of God according to election might abide, not of works, but of him that calls), it was said to her, The greater shall serve the less: according as it is written, I have loved Jacob, and I have hated Esau.

Election Before Birth of One of Two Who Had the Same Parents. “And not only [that]” (of vv. 6-9), but the Spirit, through the Apostle, has more to bring to bear. For some will argue that Ishmael and Isaac did not have the same mother. The flesh will ever attempt to reason its way around the statements of God! So: “and not only [that],” your argument to circumvent the truth stated above fails because Esau and Jacob were born of the same father and mother (and indeed were even twins), but God chose Jacob before they were born (Gen. 25:23). ²² Thus the ploy of circumventing the truth given in vv. 6-9 is crushed. Here, calling and election are brought together. We are to understand:

that the purpose of God according to election might abide, not of works, but of him that calls (v. 11).

God’s choice of Jacob was not contingent on anything these twins had done, not on works, since they were not yet born when God made known to the parents that *the elder would serve the younger* ²³ (Gen. 25:23). ²⁴ The Jews must yield the point; their blessing depends on the election of God to bless whom He will, not on natural descent.

21. The subjects in this paragraph are more fully taken up in *From New Birth to New Creation*, obtainable from the publisher.

22. And God also sovereignly directed Eleazar in the choice of Rebecca to be Jacob’s mother.

23. You will note that God is again acting in accordance with the principle noted above, found in 1 Cor. 15:46

24. Instead of remembering this, they each had their favorite. And Isaac went so far, his appetite even being involved (Gen. 25:28), that he was going to give the blessing to Esau. Nor was Rebecca’s scheming right either. Whatever Jacob did that was wrong, he did value being in the line of the blessing (see Gen. 27 for the details). But Jacob’s mother never saw him again; and Jacob’s scheming ways came back on his own head. And what principle does this illustrate?

There were great implications in God's words before these twins were born. They touch the salvation of many persons as well as the national future of Israel in the millennium. It meant that Messiah would be in the line of Jacob.

What About God Loving Jacob and Hating Esau? It is instructive that *before* the twins were born God told the parents that the elder would serve the younger. It was centuries *after* they were born. In Mal. 1:2 we read:

Was not Esau Jacob's brother? Saith Jehovah, and I loved Jacob, and I hated Esau . . .

Malachi shows that not only was Jacob chosen personally, but that God had national blessing in mind. Jacob had utmost regard for the birthright²⁵ while Esau manifested his contempt for it.

God's hating Esau is stated centuries after Esau had manifested his unmitigated contempt and disdain of the birthright, manifested in selling it for a pot of pottage. This audacious and heinous scorn heaped upon God, for that is what it is, is awful insult upon the graciousness and goodness of God. And God has marked this work of Esau: "I have loved Jacob, and I have hated Esau." Opposers of election retort, how could God say He hated Esau? They know not the horribleness of the flesh that is in each of us. No, it is not a weighty objection; it but manifests their own self-satisfaction. Was it C. H. Spurgeon who said that he had no difficulty in understanding how God could hate Esau; his difficulty was how God could love Jacob?!

Romans 9:14-18: God Wills What He Will

IT IS NOT OF HIM THAT WILLETH OR RUNNETH (ROM. 9:14-16)

What shall we say then? [Is there] unrighteousness with God? Far be the thought. For he says to Moses, I will shew mercy to whom I will shew mercy, and I will feel compassion for whom I will feel compassion. So then [it is] not of him that wills, nor of him that runs, but of God that shews mercy.

God Will Do What He Will. Man naturally finds fault with God and thinks that He is unrighteous because He exercises His sovereignty. This is because man cannot rise above himself and always distinguishes according to his thoughts of merit. Indeed, religious man seeks to have merit before God and to be accepted on this basis. Therefore he hates the true doctrines of election and sovereignty

25. Pressed by what the father, Isaac, sadly whose mind was on his stomach, was about to do, Jacob and his mother plotted a deception and carried it out. Jacob went for 20 years to Laban, and apparently never saw his mother again. And, in the disciplinary ways of God, one deception after another was perpetrated upon Jacob during his lifetime. For all that, he *valued* what Esau *despised*..

because that does not distinguish men according to their supposed merit.

Man has no merit. He is totally lost. So God's sovereignty is necessary in order to secure man's blessing and it results in mercy to him (v. 15). Verse 15 is quoted from Ex. 33:19 where Israel deserved to be cut off. Cf. Hosea 2:23 and Zech 1:16. Wherein is God unrighteous?

The mercy had been illustrated by God's dealing with Israel after they had made the golden calf, and the hardening by the case of Pharaoh. Both facts are reasoned on by the Apostle in vindicating the sovereignty of God -- a sovereignty which, while it lets in the Gentiles during Israel's rejection, is nevertheless the sole foundation even for Israel's hopes. It was in vain to talk of being Abraham's seed. The Ishmaelites and the Edomites could boast the same descent, and yet they were not called. History and prophecy alike showed that the blessing of Israel hangs upon God's sovereignty. Is there then unrighteousness with God? God forbid! The truth is, that Israel were ruined at the foot of the mountain where they had pledged themselves to obey all that God should command. And what did God say to Moses? "I will have mercy," etc. The very sovereignty which they disliked when shown in mercy to the Gentiles is thus proved to be everything to the Jew.²⁶

MERCY AND HARDENING (vv. 17, 18)

For the scripture says to Pharaoh, For this very thing I have raised thee up from amongst [men], that I might thus shew in thee my power, and so that my name should be declared in all the earth. So then, to whom he will he shews mercy, and whom he will he hardens.

God's Mercy Necessary for Blessing. God nowhere says "I have reprobated whom I will reprobate" nor is there any implication of it.

Through Moses and Aaron, Jehovah gave Pharaoh time to obey His voice. God executed judgment against all the gods of Egypt and made His great name known through the stubbornness of Pharaoh's heart. The God of mercy is also the judge. Pharaoh serves as an example of God's judgment. He makes the wrath of man to praise Him; the remainder He restrains (Psa. 76:10).

As to the hardening, it is equally clear and certain. God never made any man bad; but He may, and in certain cases does, give people up to the consequences of their own folly and evil: that is, He hardens in judgment those who slight and reject His grace. It was so with the Gentiles after the flood; it is so with Israel, as even their own prophets testified; and it is to be so with professing Christendom. Pharaoh was wicked, and this in proportion to the patience which God displayed; at last he was judicially blinded, and made an example of by Him whom he had despised. All are responsible. Sin destroys the capacity, not the responsibility, of obeying God.²⁷

26. W. Kelly in *The Christian Annotator*, 1854, p. 320. www.bibletruthpublishers.com

27. W. Kelly in *The Christian Annotator*, 1854, p. 320.

Chart of Pharaoh's Hardening.

PHARAOH'S CASE.

NO.	TEXT.	HEBREW WORD.	HEBREW TENSE AND CONJUGATION	AUTHORIZED VERSION.	YOUNG'S TRANSLATION.	VULGATE.	REMARKS.
1	Exodus iv. 21.	אֶחָזֵק	1st person singular future. Piel.	I will harden his heart.	I strengthen his heart and he doth not send the people away.	Ego indurabo cor ejus.	To bind fast.
2	vii. 3.	אֶקְשֶׁה	1st pers. sing. future. Kal.	I will harden Pharaoh's heart.	But I harden the heart of Pharaoh.	Do.	To be hard.
3	vii. 13.	וַיִּחְזַק	3rd pers. sing. fut., with cop. Kal.	And he hardened Pharaoh's heart.	And the heart of Pharaoh is strong.	Induratumque est cor P.	Arias Montanus Et roboravit se cor P.
4	vii. 14.	כָּבֵד	Adjective, Masculine.	Pharaoh's heart is hardened.	The heart of Pharaoh hath been hard.	Ingravatum est cor P.	Grave cor P. Arias Montanus
5	vii. 22.	וַיִּחְזַק	Same as No. 3.	Pharaoh's heart was hardened.	And the heart of Pharaoh is strong.	Same as No. 3.	To become heavy.
6	viii. 15, ver. 11, Hebrew.	וַיִּכְבֵּד	Infinitive with copulative. Hiphil.	He [Pharaoh] hardened his heart.	And he [Pharaoh] hath hardened his heart.	Ingravavit (P.) cor suum.	
7	viii. 32, ver. 27, Hebrew.	וַיִּכְבֵּד	3rd pers. sing. fut., with cop., Hiphil.	And Pharaoh hardened his heart.	And Pharaoh hardened his heart also at this time.	Same as No. 4.	
8	ix. 7.	וַיִּכְבֵּד	3rd pers. sing. fut., with cop. Kal.	And the heart of Pharaoh was hardened.	And the heart of Pharaoh is hard.	Do.	
9	ix. 12.	וַיִּחְזַק	3rd pers. sing. fut. with cop. Piel.	And the Lord hardened the heart of Pharaoh	And the Lord strengtheneth the heart of Pharaoh.	Induravitque Dominus cor P.	
10	ix. 34.	וַיִּכְבֵּד	Same as No. 7.	[Pharaoh] hardened his heart, he and his serv.	And [Pharaoh] hardeneth his heart, he and his servants.	Auxit peccatum, et ingravatam est cor ejus, et servorum illius, et induratum nimis.	Two verses in one.
11	ix. 35.	וַיִּחְזַק	Same as Nos. 3 & 6.	And the heart of Pharaoh was hardened.	And the heart of Pharaoh is strong.		
12	x. 1.	הִכְבַּדְתִּי	1st pers. sing. preterite. Hiphil.	I have hardened his heart.	I have declared hard the heart of Pharaoh.	Ego enim induravi cor ejus.	
13	x. 20.	וַיִּחְזַק	Same as No. 9.	But the Lord hardened Pharaoh's heart.	And the Lord strengtheneth the heart of Pharaoh.	Same as No. 9.	
14	x. 27.	Do.	Do.	Do.	Do.	Induravit autem Dominus cor P.	
15	xi. 10.	Do.	Do.	Do.	Do.	Same as No. 9.	
16	xiii. 15.	הִקְשָׁה	3rd pers. sing. preterite. Hiphil.	When Pharaoh would hardly let us go.	When Pharaoh hath been pained to send us away.	Nam cum induratus esset P.	Englishman's Heb. Concordance "hardened to let us go."
17	xiv. 4.	וַיִּחְזַקְתִּי	1st pers. sing. preterite. Piel.	And I will harden Pharaoh's heart.	Then I have strengthened the heart of Pharaoh.	Same as No. 1.	
18	xiv. 8.	וַיִּחְזַק	Same as No. 9.	And the Lord hardened the heart of Pharaoh	And the Lord strengtheneth the heart of Pharaoh.	Same as No. 9.	
19	xiv. 17.	מָחֹזֶק	Part sing. Piel.	I will harden the hearts of the Egyptians.	And I, lo I strengthen on the heart of the Egyptians.	Ego autem indurabo cor Egyptiorum.	

From Bible Treasury 9:347.

Ed.

Annihilationism is Fundamentally Evil

The teaching of the annihilation of the wicked attacks the character of the sufferings of Christ on the cross. He endured the penalty for our sins, which is not annihilation. A recent article review in *Bibliotheca Sacra* (July-Sept. 1999, p. 359) notes:

An early proponent of annihilationism is Arnobius, and several prominent evangelicals are its modern advocates: F. F. Bruce, Philip Edgecumbe Hughes, John Wenham, and John R. W. Stott. This view differs from the eternal-punishment model on two counts. First, severe eternal punishment is not everlasting, conscious suffering; instead, it is banishment from God through annihilation, that is, destruction of the person's existence. Second, God's justice is not seen as inscrutable; instead, it can be harmonized with humanity's own concepts of proportionate penalties.

F. F. Bruce was with Open Brethren. John R. W. Stott is an Anglican, many of whose books are published by Intervarsity Press. The doctrine is leaven.

Such is liberalism in Christianity. Its result is to make those who adhere faithfully to the Word of God to seem like hard and unfeeling persons. And this is a general characteristic of loose and "liberal" Christians. They view themselves as kind, generous, sympathetic, caring, loving, and all such nice words; while those who reject their unholy, compromising, and self-indulgent ways (covered over by these nice words) are made to look the opposite of all that is 'nice'. The political liberals do it and their 'Christian' counterparts, indulging the very same 'nice' flesh, do it in the Christian sphere. It is the old tactic of reversal of the truth and facts.

Ed.

Mocked . . . Humbled

And the couriers passed from city to city through the country of Ephraim and Manasseh, even to Zebulun; but they laughed them to scorn and mocked them. Nevertheless certain of Asher and Mannasseh and of Zebulun humbled themselves and came to Jerusalem (2 Chron. 30:10, 11).

These were the responses to the call to "come to his sanctuary, which he has sanctified for ever" (2 Chron. 30:8).

In the passage quoted we see a movement toward the truth of God and a character of resistance to it. The phrase "laughed them to scorn and mocked them" stands in marked contrast to "humbled themselves." During the 1800s this transpired in a remarkable way when the truth of the one body and the operations of the Spirit were recovered, with the attendant separation from evil unto the Lord. Soon, however, there was departure (1848), while the recovery of truth continued. That work of recovery had just been completed when movement away from truth began. Besides that, there grew up imitations of

recovery. These involved acceptance of certain elements of recovered truth, while rejecting other truths, and building systems of teachings that imitate recovery, while giving the first man a place. This phenomenon resulted in the incorporation of a few elements of the recovered truth into some denominations and independent churches, but some elements also found a place in some new movements -- which may even pretend to be on-going recovery, but move toward further departure from the truth. In these varying cases divisions have occurred, whether in breaking of fellowship, breaking of denominational ties, or what we see in the case of "progressive dispensationalism," a move towards covenant theology within some denominations. Here we are in the presence of all these things.

There is proceeding in many places departure from even what measure of truth has been held, **for a wider path**. Those who depart from truth, or are departing, denounce in some way those who oppose that departure as "legal," or "hard," or "lying," are 'unloving,' etc. They are "unloving" of their fellow Christians. They do not care for all the members of the body of Christ, *ad nauseam*. The truth is that it is they, themselves, have become like the mockers above; they are hostile to the witnesses against their departure from truth. And they fabricate reasons to hide the fact that they, in heart, have departed from what was once held by themselves, if ever really held. They are masking self-indulgence and self-will (in some form) by this procedure to fault-find, if not outright blacken, those who oppose this conduct. They deceive themselves that they are following a pious and loving course. They love everyone! except, perhaps, those who oppose and expose themselves for their fraud and hypocrisy. Symptoms of departure in heart may have manifested itself, and this may have caused friction. The friction was caused by *their* shifts in conduct and views, which shifts were fathered by the shift *in heart*, perhaps hidden from themselves. But those who resist this become the objects of their hostility and denunciation. It has happened over, and over, and over again. Why the pattern? It is because *the same flesh is at work in these cases*. Casting aspersions on those whose fellowship they leave **for a wider path**, or where they can 'be somebody,' or where their flesh can be more easily indulged, salves their conscience regarding their self-serving move.

Does anyone really think that the general state of Christendom is improving? Perhaps you would prefer to use "state of evangelicalism," or perhaps "state of brethren." Perhaps you do not like *any* of these expressions. Hopefully you do care to look at facts. Yes, we see everywhere self-will transmuted into being the Lord's will. Let us beware of being hardened against walking in *all* of God's truth and laughing to scorn and mocking those that seek to do so, like those in Hezekiah's day. Observe who were the **proud then**. What was the basis of their mockery? They were full of themselves and their self-serving notions. What about ourselves? Are we guilty of reversal; i.e.,

attributing to others what is actually true of ourselves, so that we deceive ourselves, like those who did so in Hezekiah's day, and quieting our conscience by running down those that resist our false course? The following quotations are taken from papers by C. H. Mackintosh.

"... but they laughed them to scorn, and mocked them." This was very sad, but it is only what we must expect. The actings of faith are sure to call forth the scorn and contempt of those who are not up to the standard of God's thoughts. Doubtless these men of Ephraim and Manasseh regarded Hezekiah's message as a piece of presumption or wild extravagance. Perhaps the great truth that was acting with such power on his soul, forming his character and ruling his conduct, was in their judgement a myth, or at best a valueless theory -- a thing of the past -- an institution of bygone ages, having no present application. But faith is never moved by the thoughts of men, and therefore Hezekiah went on with his work and God owned and blessed him.²⁸

Let us be simple, and humble, and real. We may be very small, our sphere very narrow, our path very retired; but it does not matter in the least, provided we are precisely what grace has made us, and occupying the sphere in which our blessed Master has set us, and treading the path which He has opened before us. It is by no means absolutely necessary that we should be great, or prominent, or showy, or noisy in the world; but it is absolutely necessary that we should be real and humble, obedient and dependent. Thus our God can use us, without fear of our vaunting ourselves; and then, too, we are safe, peaceful, and happy. There is nothing more delightful to the true Christian, the genuine servant of Christ, than to find himself in that quiet, humble, shady path where self is lost sight of, and the precious light of God's countenance enjoyed -- where the thoughts of men are of small account, and the sweet approval of Christ is everything to the soul.²⁹

If I cannot have a true expression of God's assembly, I shall have nothing. It will not do to point me to a religious community, with some Christians therein, the gospel preached, and the ordinances administered. I must be convinced, by the authority of the word and Spirit of God, that it is, in very truth, gathered on the ground and marked by the characteristics of God's assembly, else I cannot own it. I can own the children of God therein, if they will permit me to do so, outside the bounds of their religious system; but their system I cannot own or sanction in any one way whatever. Were I to do so, it would just be tantamount to the assertion that it makes not a whit of difference whether I maintain the principles of the assembly of God, or take up with the systems of man -- whether I acknowledge the Lordship of Christ, or the authority of man -- whether I bow to the word of God, or the opinions of man.

No doubt, this will give offence to many. It will be pronounced bigotry, prejudice, narrow-mindedness, intolerance, and the like. But this need not

28. From CHM, *Life and Times of Josiah*, www.presenttruthpublishers.com

29. From CHM, *Gideon and His Companions*.

discourage us. All we have to do is to ascertain the truth as to God's assembly, and cleave to it, heartily and energetically, at all cost. If God has an assembly -- and scripture says He has -- then let me be with those who maintain its principles, and nowhere else. It must be obvious that where there are several conflicting systems, they cannot all be divine. What am I to do? Am I to be satisfied to take the less of two evils? Surely not. What then? The answer is plain, pointed, and direct -- the principles of God's assembly or nothing. If there be a local expression of that assembly, well; be there in person. If not, be content to hold spiritual communion with all who humbly and faithfully own and occupy that holy ground. It may sound and seem like liberality to be ready to sanction and go with everything and everybody. It may appear very easy and very pleasant to be in a place 'where everybody's will is indulged, and nobody's conscience is exercised' -- where we may hold what we like, and say what we like, and do what we like, and go where we like. All this may seem very delightful -- very plausible -- very popular -- very attractive; but oh! it will be barrenness and bitterness in the end; and, in the day of the Lord, it will assuredly be burnt up as so much wood, hay, and stubble, that cannot stand the action of His judgement.³⁰

Ed.

Christ is the Test of Love

There is nothing to be more cordially abhorred than the pretense of love and unity being used to dishonor Him who is the center, life, and sole object and title of it. There is no devil so bad as the devil who clothes himself with charity. It is the spirit of the day -- latitudinarianism. "Charity is the bond of perfectness," but Christ is the test of all this, as of all else, and He makes it so. "The poor ye have always with you, and me ye have not always." Thus we must judge -- judge, I mean our own conduct . . . Local unity, founded on abandonment or indifference to the truth, is a miserable hostility (in sparing oneself) to gathering with Christ, the only true and universal unity . . . I do not know what is meant by unity, if the foundation of all unity that is worth anything is denied.

From *The Girdle of Truth* 2:444.

Do the Thing You Are Sent to Do

Let us take a lesson from Saul as to overcoming. He overcame the Ammonites; but the Philistines, whom he was specially raised up to conquer, he never overcame. If people do not do the thing they are sent to do, it does not matter how much they do.³¹

30. From CHM, *The Assembly of God*.

31. *Collected Writings* 34:166.

The Witnesses

{1 John 5:6-12}. Up to this point of the epistle we have had to consider the great principles of the truth concerning life. Before ending John here touches upon the question of the testimony of God to which the communication of this life to sinners corresponds. We have first the witnesses: the Spirit, the water, and the blood.

Verse 6. "This is he who came by (*dia*) water and blood, even Jesus Christ; not by (*en*) water only, but by (*en*) water and blood. And it is the Spirit that beareth witness." The testimony of the water and of the blood is twice expressed in this verse, but with a different Greek preposition each time. He came by (*dia*) water and blood; and then He came in (*en*) water and blood; that is to say, in the power of the water and of the blood. The former of these expressions (*dia*) indicates the character in which Jesus came here below; the latter (*en*), the power displayed by Him according to that character. Jesus came in a character of purification and expiation: "by water and blood." He has wrought according to that character, and has accomplished purification and expiation in water and blood. Although the water and the blood both express the death of Christ, they set forth two results of that death. We are cleansed by the water of death (sanctification), and we are also cleansed by blood (justification). From this it follows that, the death of Christ giving its character and value to our sanctification, we reckon ourselves dead to sin even as Christ died for sin. I do not know if we pay sufficient heed to this purifying power of the death of Christ, whereby we are freed from the power of sin now.

"And it is the Spirit that beareth witness." The Spirit of God, present here below, is also a witness of the grace of life which is in Jesus. But it is in virtue of the death of Christ that the Holy Ghost has come down. Thus purification, expiation, and the gift of the Holy Ghost, are privileges which exist for us only in virtue of a dead Christ.

Verses 7, 8 omit a portion of these two verses, and read,

For there are three that bear record, the Spirit and the water and the blood: and these three agree in one.

Three witnesses, but only one testimony.

Verses 9, 10. "He that believeth on the Son of God hath the witness in himself"; for God imparts life to him who believes. As to the witness, we find again the two things which we have noticed throughout the Epistle: the internal and the external, the subjective and the objective side, experience and faith. Christ, who is the object of the testimony in the world, dwells in the saints. We thus understand how the witness of God is greater than that of men.

Verses 11, 12. After becoming acquainted with the witnesses, we learn what their testimony is. It is this: "God hath given to us eternal life, and this life is in his Son." Life was not in the first Adam; it is in Jesus only, but it comes to us through death; this the three witnesses -- the Spirit, the water, and the blood -- affirm.

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Collected Writings of J. N. Darby 28:236, 237.

Questions

Several questions have been asked that may be of interest to readers of *Thy Precepts*.

Q. 1. Cor. 15:28 seems superficially to support the idea of the inferiority of the Son. Though I'm clear that this cannot be the right conclusion, I still have the question why the Holy Spirit choose the word "Son" instead of the words "Son of Man," "the Man Christ Jesus," "Jesus," "the firstfruits, Christ," when it is a matter of subjection.

A. "Superficially" is quite true. Those that believe "Son" indicates inferiority, especially as "sent," do not discuss, for example, why the Spirit, as 'sent' by the Son, must therefore necessarily be even inferior to the Son.

Perhaps the word "Son" is found in 1 Cor. 15:28 to give those who desire to lower His glory some mere show of proof of their insubject notion. I do believe the Word is so written as to confirm unsubject hearts in their disbelief of truth, a solemn thing for each of us to think about..

It is to be observed that God, rather than Father is used in 1 Cor. 15:28.

The next thing we note is the context. It is about the second man and last Adam, not about Sonship in deity. It is about the reign *as man*. Thus, to claim that Sonship in deity is meant is to go against the context. And what the text does show is that He will eternally retain the manhood. Thus, He will always be head of the body (cp. Eph. 3:21).. But as man He does not reign in the eternal state, but as "God" He will. Thus, He was subject before the eternal state is brought in, but here we see that, as man, He will be subject in the eternal state also, but God -- Father, Son, and Spirit -- will be all in all.

Q. In a . . . commentary on Hebrews I read that the with all new born saints in the Old Testament they had the law written in their heart according to Psa. 119:11, 34, 36, 112, 129 as the saints in the future kingdom will have according to Heb. 8, 10. Do you think that this is right. Although I cannot refute it, I have problems with it.

A. I am not aware that the Scripture states that in the OT they had the law written on their hearts. Was it meant concerning even saints before the law was given? That could hardly be. We do know that the writing of the law on the heart is a covenanted blessing under the New Covenant because Scripture states it. If Psa. 119 does indicate the law written on the heart, and that does seem to be the case, and if Psa. 119 is prophetic and has in view the godly under the New Covenant, which appears to be the case, then Psa. 119 should not be read backwards, so to speak, to make it true of those under the Mosaic Covenant.

Book Reprint

Jewish Bondage and Christian Freedom, by J. L. Harris, has been reprinted as a 64 page **pamphlet**, 8 ½" x 5 1/4". It was also printed under the title, *On Worship*. It contrasts the worshiper under the Mosaic system with the Christian worshiper. It shows how the Christian worshiper worships, in spirit, in the sanctuary above where our great high priest is minister of the sanctuary. It shows how Christians all are in one rank as priests with no go-between.

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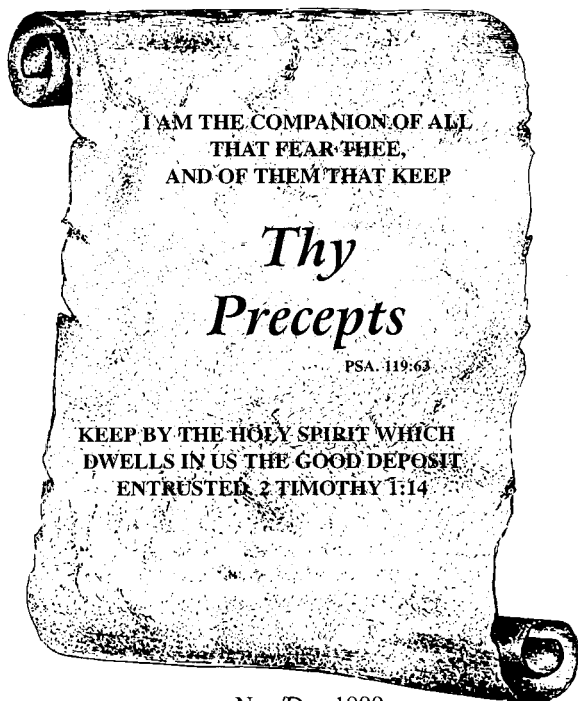
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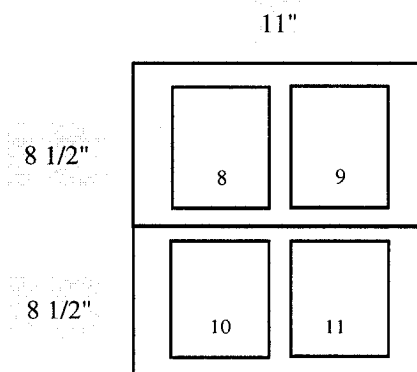
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Elements of Propitiation, Substitution, and The Righteousness of God

Chapter 3

The Day of Atonement

Leviticus 16

By W. Kelly

(Continued)

The High Priest's Garment on the Day of Atonement

The death of Aaron's profane sons was the occasion of declaring man's unfitness to draw near before Jehovah; even Aaron must not approach at all times within the veil on pain of death (Lev. 16:1, 2). Aaron must come with a young bullock or calf for a sin offering. He had to bring a ram also for a burnt offering (Lev. 16:3). Aaron had to put on the holy linen coat, to have the linen breeches upon his flesh, to be girded with the linen girdle, and to be attired with the linen miter or turban; and he must bathe his flesh in water before putting them on (Lev. 16:4). All this spoke of intrinsic imperfection and uncleanness. He was as he stood in no degree meet for access to God; and when he did get there, it was through incense and blood.

The high priest appears not in his official robe, but in the garb that spoke of unsullied righteousness, the special holy garments. These were not regular or proper apparel. The high priest was distinguished by a rich dress wherein gold and jewels had their place. The holy "linen garments" were required for the atoning work of this day.

We may here observe that this exceptional presentation of the high priest on the Day of Atonement helps to understanding a verse which has been fatal to men otherwise versed in scripture. It is written in Heb. 2:17,

Wherefore in all things it behoved Him to be made like to His brethren, that He might be a merciful and faithful high priest in all things pertaining to God, to make propitiation for the sins of the people.

To reconcile sinners to God is exactly what the gospel proposes; but to make reconciliation for their sins is an unhappy expression. The A. V. {KJV} did not mean that God can ever be reconciled to sins, or would have us reconciled to them.

It is one of those verbal oversights occurring in an otherwise admirable version. Reconciling is not atoning.

In Rom. 5:11 it is commonly known that it should be “the reconciliation,” not “the atonement”; whereas in Heb. 2:17 ¹ “atonement,” expiation, or propitiation would be correct, not “reconciliation” which is another word and truth. Atonement implies expiation as to sins, and propitiation as to God, Who is offended at sin, justly indignant at that which directly violates His will on the part of man who resists His authority and commands. Atonement is God’s intervention in His grace by Christ’s death to expiate the sins and pardon the guilty who believe; and therefore is it the sole way in which He can righteously bring the sinner into reconciliation with Himself. Therein is God as truly glorified as the repentant soul is brought nigh to Him in peace. By that work the face of God becomes propitious to the sinner, so that his sins being judged on Christ are sent away never to be found again. “To propitiate, or make atonement for the sins of the people” is the right sense.

But here some stumble at the text in Heb. 2:17, because the High Priest is not in His official status on high till after the sacrifice is made.² His proper sphere is in heaven. They therefore deny propitiation till after His death He entered the sanctuary above. But this undermines God’s general testimony to the death of His Son, for an imaginary work assigned to Him in His disembodied state as if He were the efficacious High Priest in that condition. It effaces the propitiating character of the work finished on the cross for a different work which is not another. It annuls reconciliation by His death, unless it be true that He reconciled us by it before this fancied and strange doctrine of propitiation made in heaven³ after His going there in the separate state. “You . . . now He reconciled in the body of His flesh through death” {Col. 1:21} says the apostle, not by an after work in heaven. Here He died, lifted up from the earth no doubt, yet not in heaven, though the virtue of His blood was at once infinitely there as here and for ever. Can one

1. {See *The Bible Treasury*, New Series 3:211.}

2. {See *The Bible Treasury*, New Series 3:212, 248; NewSeries 4:35, 36; *Notes and Jottings* 21, 22.}

3. {W. Kelly has written a survey of “Modern Views Subversive of the Atonement,” and added this at the end:

The last aberration, which we may notice here, consists of a slight on Christ’s work on the cross in two opposite directions. One writer will have it that Christ only completed His vicarious suffering after death and before resurrection *in hades*, and even the punishment of damnation; the other insists on propitiation being made by Christ’s *entering between* after death and before resurrection. I understand both of them to hold that the work was *not* finished in the blood and death of Christ on the cross, but the propitiation effectively depends on a further action of Christ (whether in heaven or in hades) in the disembodied state. Each of these appears to be a fable as to a foundation truth (W. Kelly, *The Bible Treasury*, New Series 4:132).}

conceive a more admirable shadow than what God gave to put these two things together? The high priest had to act that day in a manner not more necessary than effectual for making atonement for sins; nevertheless he was not arrayed in his official but exceptional garments.

Does not this instructive type singularly tally with the facts? The Lord entered on the proper functions of His priesthood, after He had been perfected through sufferings and ascended to heaven. But before this the atoning work was effected and accepted. "Having made [by Himself] purification of sins, He sat down on the right hand of the Majesty on high" (Heb. 1:3), nay more, "With His own blood He entered into the holies, *having* obtained eternal redemption" (Heb. 9:12) -- the very text misused to confirm the error that propitiation was only then and there made {in heaven}. He obtained that redemption strictly neither in heaven nor on earth, but "lifted up" on the cross. There did God make sin Him Who knew no sin; but if atonement was thus made, its efficiency penetrated the holiest that very moment. "It is finished" said He Who poured out His soul unto death. The blood was for God in the sanctuary and for man's sins on the earth.

The reality far surpassed every part of the type. To this end was He "lifted up from the earth." Thus does He draw "all men unto Himself," not sons of Israel as such exclusively but all; for as the cross closed all hope from a living Messiah, every thing for sinful man turned on a crucified Savior. On the cross He bore God's judgment of sin while the virtue of His blood instantly reached the holiest. Only after His ascension and sending down the Spirit was it preached to men on earth. It was in type the high priest alone acting, not in regular intercession, but in the exceptional position of the one great representative in the judgment of sin before God, both for the heavenly family and for the earthly people, not yet saluted of God as entered on His ordinary functions above. Had it been with the garments proper to His heavenly place, one might have thought of a fresh action of Christ in heaven, to make out a succession of stages answering to the various parts of the type.

But even the type, as it stands and we read, is plain enough, that before the high priest assumes his ordinary garments, he executes a work of the deepest moment, clad in the holy linen, and this after He leaves the sanctuary. For only then does He confess sins on the scape-goat which carried them away to be remembered no more. If believers have not to wait for Christ's coming out of the heavens to enjoy this great privilege from His substitution, we must beware of a too technical treatment of the type. Reasons that called for a pledge to Israel at the end of the age rendered this order necessary for the shadow. But the body is of Christ for us already. Aaron had not, Christ had, obtained eternal redemption when He entered the sanctuary. The very image, the truth, has an immediate completeness and unity which the shadow could not possess. For the law made nothing perfect (Heb. 7:19). Aaron was immeasurably below the Savior and His work.

W. Kelly, *The Bible Treasury*, New Series 3:196, 211, 212.

Note on Heb. 9:23 and John 1:29

For every commandment having been spoken according to [the] law by Moses to all the people; having taken the blood of calves and goats, with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people, saying, This [is] the blood of the covenant which God has enjoined to you. And the tabernacle too and all the vessels of service he sprinkled in like manner with blood; and almost all things are purified with blood according to the law, and without blood-shedding there is no remission. [It was] necessary then that the figurative representations of the things in the heavens should be purified with these; but the heavenly things themselves with sacrifices better than these. For the Christ is not entered into holy places made with hand, figures of the true, but into heaven itself, now to appear before the face of God for us . . . (Heb. 9:19-24).

Heb. 9:24 shows us that the tabernacle was a figure of heavenly things. There, it is Christ who is the minister of the holy places (Heb. 8:2). The assembly worships, in spirit, there (cp. Heb. 10:19) where He sings in the midst of the assembly (Heb. 2:12). Note that the tabernacle and the vessels were sprinkled with blood, and thus purified according to the law. This was by the blood of types of Christ's sacrifice; but it was ritualistic and external holiness. Heb. 9:23 shows us that the heavenly things, of which the tabernacle was a type, has been purified by the blood of the great antitype, by the blood of Christ. It is an immense thought that the efficacious blood of the atonement has purified the things in the heavens. It is blood that has as its value before God the unmeasurable, the infinite, value of His Person. He has imparted that value to those atoning sufferings in the three hours of darkness, to that atoning death, and to that atoning blood, all of which comprise the one atoning work on the cross, and there only. Immediately the blood was shed, all its value was before the God whose nature and glory had been trampled upon by man's sin. Thus the purification of the things in heaven is not ritualistic and external, but vital, effectual, eternal.

The earthly sanctuary, which typified heavenly things, was purified by typical blood; for the place where the Shekinah indicated the divine presence among men, and had to do with man, was defiled by that presence of sinful man. True it was that God went on in a provisional way because of what the blood typified -- yet the conscience of the worshiper under law was not purged once-for-all (Heb. 10:2). For God to go on with that earthly place of worship required, then, purification by blood, according to the law. How much more the things in the heavens required blood, but blood of infinite value; the heavens where sin in its awful insult to the nature and majesty of God had come up, as it were, to sweep Him from His throne, as Satan and then man declared himself autonomous by acting in that horrible attitude, self-will. Every sin committed is an assault upon God and comes before Him as an insult to His glory. And

how will it do to have worshipers in the sanctuary above (cp. Lev. 16:16; Heb. 10:19)? Even our sins are named there. Satan, the accuser of the brethren, has access there (cp. Job 1), and in the heavenlies there are at present even lords of darkness (Eph. 6:12). God will yet settle that, but meanwhile there is before Him the infinite excellency of the sacrifice that outshines and eclipses those offered under the law. We are assured by Heb. 9:23 that the heavenly things have been purified by Christ's sacrifice. Immediately the blood of Christ was shed, the veil was rent. And now God has purged worshipers, purged by the precious blood of Christ. The blood that cleanses from all sin has made the worshiper fit -- he has no more conscience of sins as standing between himself and God. His worship has been made fit by the same sacrifice. There is no longer a sacrifice for sin needed (Heb. 10:18) and thus he has boldness to enter by the once-for-all sacrifice, "by the blood of Jesus." He comes into the sanctuary as one to whom that blood has been applied and as one who cannot defile that place. And there is the One, now the heavenly priest, Who has done this, Who is there. And in all this there can never be any charge of God being inconsistent with His glory or righteousness.

Moreover, the work of Christ provides the basis for the ultimate removal of sin entirely:

Behold the lamb of God, who takes away the sin of the world (John 1:29).

But now once in the consummation of the ages he has been manifested for [the] putting away of sin by his sacrifice (Heb. 9:26).

We read of sin in these Scriptures, not sins. Creation is defiled by the entrance of sin. These texts refer to the ultimate removal of sin because of Christ's person and work -- a removal which will be realized in the new heavens and the new earth -- wherein righteousness will *dwell*. All devolves upon the infinite value of the blood of the atonement, having had imparted to it the glory and value of the Person of Christ as God and man. This is limitless! So the work which is the basis for the removal of sin has been done. The actual removal of sin from the universe has not yet taken place for the creation. Meanwhile, our sins are gone, having been borne by Christ. Concerning sin itself, we are justified from it:

For he that has died is justified from sin (Rom. 6:7).

For the believer, *in that sense*, sin is put away. God will yet clear the universe of it and reconcile all things to Himself (Col. 1:20). This last also awaits completion, and the work of atonement has provided for it. ⁴

Ed.

4. See the article, "On the Putting Away of Sin," *Collected Writings* 23:181.

The Woman's Place and Sphere of Service as Set Forth in God's Word

Hymn: Thy Word O Lord - *Grace and Truth Hymnbook* # 142

Thy Word O Lord, Thy precious Word alone

Can lead me on.

By this until the darksome night be gone

Lead Thou me on.

My every step shall then be well defined

And all I do according to Thy mind.

In taking up the line of teaching as given in God's Word, I began purposely with the hymn quoted because this is one of the fields of service in which the woman has excelled as set forth by Scripture itself with several prophetic songs declared by women of a godly line. See Ex. 15:20, 21; Judges 5:1-31; 1 Sam. 2:1-10; 18:6,7; Luke 1:46-55. These are some of the outstanding notices of the Holy Spirit's utterances through women. Our own hymn books in the English language testifies to the same with some of our most spiritual and touching hymns penned by C. Elliot, M. Bowley, H.K. Burlingham, C.H. Von Poseck, F. Havergal, F. Crosby (blind), to name a few, some of which J.N. Darby incorporated in his 1881 revision of the *Little Flock Hymnbook*, 1856.

I am opening this article on a positive strain because in considering this touchy subject we have two extremes to contend with in society dubbed Chauvinism and Women's Lib both arising because of the fall of man and woman in the garden from their noble joint status as God's representative in the kingdom of this natural world. Chauvinism found its strong support in the 18th and 19th centuries while feminism is today's representative. Extremism marks the natural man swinging to the limits in either direction like a pendulum. This is all the result of the Fall and only as born again with a new Life and nature do we in any measure even out in grace.

God's original intention in man's creation with the woman's subsequent addition was that jointly they should typify the shared governorship of Christ the Head with His church, the Bride of Christ, in subjection to His will. This is beautifully noted in Gen. 1:27, 28:

And God blessed them and said unto them; be fruitful and multiply, and replenish the earth and subdue it: and have dominion over . . . every living thing that moveth upon the earth.

Tying this in with the New Translation, JND translates 1 Tim. 5:14,

I will that the younger (women, i.e.) marry, bear children, rule the house (rather than A.V. "guide" which is weaker) . . .

This suggests that under grace a restoration takes place of joint-governorship in Christianity. So the woman, in the name and authority of her head, rules the

household but under subjection (to her head, the man). So he too recognizes her joint-partnership carrying out his wishes. He thus consults with her in decision-making and she carries out his known will in his complete confidence. Being fallible as we are in all responsibility this will not be flawlessly carried out, but confession and recovery is always open in humility. This may seem idealistic but everything is possible under grace's reign. The Law demanded, grace enables. The Enemy of course is ever present to break down this restoration by getting the flesh to act, rather than the new man in Christ, and failure will be the result.

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God (1 Cor. 11:3).

This is a very important Scripture that deals with the question of headship and the reason for head covering of the woman in subjection to her God-given head. But the beauty of this verse is that we have an order of subjection beginning with the man to Christ and ending with the supreme example of Christ (as Man) to God even His Father. What better example and incentive could a believer have, whether man or woman, than Christ our Lord's example. ("Let this mind be in you which was also in Christ Jesus. . ." etc., Phil. 2:5). It is the Divine order when we read of "all that Jesus began to do and to teach" (Acts 1:1). See Him in young childhood at 12 in the perfect place of subjection to elders in the temple: "hearing them and asking them questions," and later, His parents arriving and returning home: ". . . went down with them . . . and was subject to them" (Luke 2:46, 51). Luke is the recorder of our Lord as Man and so brings out these marks of His voluntary place of humility. Can we argue for more of self-seeking with this before our eyes' contemplation? "Before honor is humility" is twice written in Prov. 15:3; 18:12. Being on this line of humility as seen in our Lord, we note how both God and man give due recognition to this wonderful quality seen perfectly in the Man, Christ Jesus:

Wherefore God also has highly exalted Him, and given Him a name which is above every name . . ." etc. (Phil. 2:9-11).

Accordingly too, the believing husband, in grace, is to "give honor unto the wife as unto the weaker vessel and as heirs together of the grace of life . . ." (1 Pet. 3:7). The practical knowledge of our Master and Head gives incentive to do likewise.

I have dwelt on the moral values somewhat before, giving the creation order of man and woman. We know that God created Eve from Adam's rib, a place near the heart purposely that he might be reminded where and what part of him she came from, and for what purpose -- a help fit for him to help in joint oversight of a restored earth. We know how quickly this place was lost by each, following the evil suggestions of the Deceiver, first by Eve taking the lead, and then Adam giving up his responsible headship to satisfy the lusts of the flesh, soul, and spirit in sin with all its following consequences (Gen. 3).

The original pattern being spoiled through sin, adjustments in grace had to come, first in governmental dealings of lost privileges, and second in covering their sin at the expense of a life sacrificed in substitution, i.e., the lamb foreshadowing the Lamb of God Who takes away the sin (not sins) of the world. Governmentally came the following:

- 1) The woman will experience sorrow in childbearing, and
- 2) her husband would exercise rigor in rule over her.
- 3) The man would labor in travail in work with sorrow coming from his efforts.

All this was a sad exchange in God's wise judgment for eventual good when His Son would bring all groaning creation into peace and joy, when righteousness shall reign until the last enemy, death, is put under His feet (Isa. 32:1; Psa. 85:9-13; 1 Cor. 15:24-26).

In the meantime, man was left to be thoroughly tested and proven totally incapable to bring into subjection a tendency to sin or to eradicate the cause -- a fallen sinful nature. Tried under self-government he became lawless in practice, doing that which was right in his own eyes without reference to God. Then subsequent to the flood, divinely ordained human government was appointed (Gen. 9:1-6). Rebellion marked his course, culminating in the tower of Babel and scattering by God in confusion of speech (Gen. 11:1-9).

Then the call of Abraham, and the development of the nation of Israel in the 12 tribes brought in grace, and sovereignly brought out of Egypt. But following the Exodus deliverance, in self-confidence they promised to keep the law-covenant which continued until Christ's death -- the result of boasted self-sufficiency. Thus man's testing came to an end. Now grace reigns through righteousness, even God's declared righteousness in Christ.

But coming back to our subject of woman's place and service, we have several blessed scenes in the Old Testament where women shine brightly in the economy of God, in spite of the Fall. We have Sarah's faith honored, by which she received strength to conceive seed, even Isaac, as Heb. 11:11 records. Her personal failure we have recorded in Genesis. 1 Pet. 3:5, 6 adds a bright testimony as to her subjection to Abraham, calling him lord, showing a pattern to all that would live godly thereafter. This is tied in by Paul in 1 Tim. 2:9-15 as to her deportment of sobriety and subjection and as not usurping authority over the man.

Under grace, responsibility is carried out, though not infallibly. Grace will find complete success in the new man in Christ, where sin does not exist as 1 John 3:9 declares. But our fallen nature remains until death; or better, when His coming casts it off forever (1 Cor. 15:50). We thus function now under humiliation, subject to vanity (Rom. 8:20).

Sarah being the first of the godly women, we follow with Rebekah whose

deportment is noted in her service to Eliezer, Abraham's servant-messenger (Gen. 24:18, etc.). She says "drink my lord" and also waters the camels. Later, her deportment on seeing Isaac was to get off the camel and cover herself as a token of humility and subjection (Gen. 18:64-5; cp. 1 Cor. 11:5). Here both Sarah and Rebekah show forth grace reigning, not flesh. We know both women later failed, Sarah taking precedence in suggesting Hagar, and Rebekah showing favoritism and fraud in engineering the blessing of Jacob. Here fallibility comes in.

We come next to Deborah, a prophetess (Judges 4:4, 5), sitting under a date palm tree judging Israel who came up to her for the mind of God about things. Notice carefully, she is not taking a public lead by any means as she abides content under a tree of fruitfulness and they came to her for wisdom. Her subjection to God is seen too when later she called Barak to go up in the leadership place over Israel's army so God will deliver the enemy into his hand not hers. His lack of confidence brings honor unto another woman, Jael, who in her tent, the private sphere, kills the captain Sisera with pilgrim tools, a tent-pin and hammer.

Since we have Deborah mentioned as a prophetess, we should define what a prophet is, and for this we have Scripture definition in Ex. 7:1, 2: "Aaron thy brother shall be thy prophet . . . and Aaron thy brother shall speak unto Pharaoh . . ." Linking this with Ex. 4:14-16, we see him as Moses' "spokesman unto the people" as a prophet, since Moses is as God both to him and later to Pharaoh himself (Ex. 4:16; 7:1). A prophet then, speaks for God, communicating God's mind to men. This privileged service is shared by women in their proper place. Thus we have Miriam called "the prophetess," declaring with all the women after her, God's great victory song. Huldah in 2 Chron. 34:20-28 declares the mind of God as to King Josiah and the people of Judah. They went to her; she did not presume anything of self-important leadership.

Coming to the New Testament, first, we have Anna in Luke 2:36-38 called a "prophetess," who spoke of Him to all them that looked for redemption in Jerusalem, with thanksgiving in her heart -- no pulpit preaching, but unobtrusive utterance by Divine inspiration.

Next, we have the four virgin daughters of Philip spoken of as having prophesied in Acts 21:8, 9 which is linked with the domestic circle, not a public place. This will shed light on Paul's Divine instruction in 1 Cor. 11:2-7 to the assembly at Corinth as to a man and woman's place and head covering connected with prophecy and God's order in creation first and then in the assembly order. So women may prophesy in the private domain as the men do everywhere, who also may pray publicly everywhere as 1 Tim. 2:8 declares (JND notes and translates it "the men" in contrast to woman restricted thus to private utterance.) These are fine and delicate shades which carnal thinking will belittle and cast off, but the spiritual recognizes as "the commandments of the Lord" that Paul writes (1 Cor. 11:16 and 14:37, 38). Living in a day marked as of old when "every man

did that which was right in his own eyes," how important these instructions are today for the godly. Selfwill rebels against God's order and seeks to circumvent it by calling it Brethrenism, or old fashioned prejudice, or Paul the bachelor's view of women -- anything to blunt the authority of God, declared for man's best interests.

Another interesting thought is brought out in JND's translation and note on Psa. 68:11: "The Lord gives the word: great the host of the publishers." The note on it says, "i.e., women publishing victory: the word is feminine, see Ex. 15:20; 1 Sam. 18:6." This indicates a wide sphere for godly women to make Christ and His work known without infringing on man's place of headship and leadership.

Further, in Luke 8:2, 3, we have a listing of women, three named among many others who ministered unto Him of their substance. Does not the Holy Spirit delight to give honor to those who delight to honor the Son of God Who loves and gave Himself for us? These same women are found in Luke 23:29,49 beholding His sufferings out of love and pity. Also in the same chapter see v. 55 and also Luke 24:1-10. How can carnal prejudice speak against such? The woman who anointed our Lord's head in devoted love is given public recognition in the written record (Matt. 26:6-13). God gives honor unto those members of the body that are least esteemed (1 Cor. 12:22-24) as we do with our feet by putting on beautiful shoes to glorify them; so lowly, yet so needful (1 Pet. 3:7). Those feet that are designed to carry the body load are worthy of the care and honor we give them.

In giving the qualifications needed for support by the gathered saints toward widows, we read a list that is encouraging for any desirous, not of care-recognition, but of service to the Lord in love. 1 Tim. 5:9, 10 says, "well reported of for good works," and "if she have diligently followed every good work," including all that is listed in between those two references to good works. In Acts 9:36-40 reference is made to the works of the dead Dorcas soon to be raised to life again by Peter in God's power. All of these above references tell us in what sphere she shines.

In Titus 2:1-9 we have Titus exhorted to give "sound teaching" to several relationships and positions in life namely, elder men, elder women, young women, younger men and finally bondmen. Singling out the elder women and younger in connection with our subject we find they are linked together in a service of teaching and taught "... that the elder women in like manner (to the elder men, i.e.) ... teachers of what is right; (teach who?) that they may admonish the younger women to be ..." (vv. 3, 4 read JND trans.). Now the question arises is, what way are they to teach their juniors? The context indicates first by example, in deportment, not slanderers, not wine bibbers, and as the elder men sober, grave, discreet, sound in faith, in love, in patience. This instruction suggests teaching by example rather than a didactic teaching class form. It conveys more an informal communication personally as they are "to admonish

the young women that they be attached to [their] husbands. . ." etc. The modern idea of women's meeting, young peoples meetings, young married couples meetings finds no parallel in the New Testament instructions for Christian work, though God overrules in men's worldly-wise methods and blesses in spite of the self-willed plans supposedly better than God's way.

God keeps His sheep together as any careful observer will note in a natural flock of sheep. The lambs stay close to the ewes who feed in turn with the rams -- no separation into groups. "Does not even nature itself teach you?" writes Paul to the believers at Corinth.

Let us now turn to some further examples of godly women who acted in faith and brought blessing to others.

1) The 5 daughters (named) of Zelophehad, by obeying the instruction of God as to marrying rather than their own inclination, saved the inheritance of their father from passing out of Manasseh to another tribe and thereby being lost (Num. 36:1-11).

2) Ruth the Moabitess raised up seed for her dead husband by becoming Boaz's (type of Christ) wife, through whom came the Christ. Thus by her steadfast refusal to return to her own people, the line of Christ was maintained and she was blessed (Ruth 1:16, 17; 4:10, 13, 14; Deut. 25:5,6).

3) Hannah the barren wife made earnest request to Jehovah for a son, not for her own pleasure, but for the Lord; and so was willing to give him as a Nazarite all his days, to the Lord. Samuel became the first of the regular line of prophets and was the means of a revival of the nation (1 Sam. 1:11, 27, 28; 7:1-15). The Lord gave her five more children as a reward (1 Sam. 2:21).

4) Abigail, wife of perfidious Nabal trusted on God and recognized God's anointed in David at a time when king Saul reigned in rebellion against God's judgement. Her act of courageous faith in sending gifts to David saved her husband Nabal, and all his household (including herself) from certain destruction by David. She later became his wife on the death of wicked Nabal (1 Sam. 25:2-42; another beautiful type of Christ and His bride).

5) Deborah of Judges 4:5 sets forth God's use of the weaker vessel when men fail in their God given place of headship. Deborah's place was not public but under the tree of fruitfulness where as a prophetess (Judges. 4:4) she judged Israel (not ruled, note). It was she who gave the word to Barak to go forth against Jabin and Sisera, Israel's enemy-subjector, and when he refused to go alone, she goes with the fainthearted captain, not for her honor, but prophesies that a woman abiding at home (Judges 4:17) (cp. Titus 2:5 "diligent" at home -- JND), Jael by name, would be given the honor of the victory (Judges 4:17-22). The song of victory follows in ch. 5 where Deborah is called a "mother in Israel" (Judges 5:7) as one who cared intensely for the welfare of God's people. Even the Emperor Napoleon said that France's greatest need was for good mothers. God has need

of godly ones whose hand rocks the cradle for future godly leadership under God!

6) We have an unnamed women (among several) who brought down a wicked imposter, Abimelech, who murdered 70 of his half-brothers through desire for power position (Judges 9:5, 22) which lasted only three years. In the ensuing conflict resulting in his defeat, a woman took a millstone piece (type of the Word of God) and cast it down upon Abilmelech's head to crush him and he died (v. 53). Thus out of weakness was one made strong to deliver God's people.

7) Next we have two women, one a widow and the other wealthy. The widow is not named, but her care of Elijah at Zarephath is noted and ordered by God, Who rewards her in the raising to life again of her son (1 Kings 17:8-23). She may have had a bad past as verses 17 and 18 indicate; so with some of us, saved by grace (1 Cor. 6:9-11). The wealthy woman who lived in Shunem made room and board for Elisha the prophet, and God rewarded her, though barren, with a son. Later upon his dying, He also raised him to life (2 Kings 4:8-30). Each of these incidents show us God's value of domestic works and lowly service of hewers of wood and drawers of water.

8) Coming back to the book of Exodus, we have two women midwives, Shiprah and Puah, who "feared God" (Ex. 1:17) above the king of Egypt and risked their lives by refusing to kill the male children by Pharaoh's orders. God dealt well with the midwives and rewarded them accordingly (Ex. 1:20, 21). Did their unseen function in private have no value in God's sight? Of course not; the Holy Spirit has recorded it for all posterity to take note.

9) We have another act of devotion even greater, in the act of Mary of Bethany, noted for all who read, when she anointed both the head and feet of our blessed Lord in view of His death and burial to come (Mark 14:3-9 and John 12:1-8). Her defense comes from the Lord Himself against the disciple's criticism; she does not speak her own defense. So may each one of us do under unjust criticism, in self abnegation.

10) In Luke 8:2, 3, a whole group of women are mentioned by the beloved physician, one of whom (Mary Magdalene) had a great deliverance from former bondage to Satan. The record is that they ministered unto their Lord "of their substance." Later we find them bewailing and lamenting Him in the crucifixion scene (Luke 23:27, 49, 55, 56) and preparing spices for His burial. Their devotion brings them early in the morning of the first day of the week to an empty tomb and they are rewarded with the first announcement of His resurrection, and meeting Him. Thus they were favored with the great joy-proclamation of the triumph of our Lord in resurrection (Luke 24:1-10).

11) In Acts 1:14 we find several women and our Lord's mother numbered among those waiting for the promise of the Spirit in prayer. Blessed place of dependence and faith!

12) Can we forget Lydia, a business woman whose heart the Lord opened,

and she in turn opened her door of hospitality to the Lord's servants, fostering the work of the Lord? (Acts 16:14, 15, 40; cp. 2 John).

13) Coming to the wonderfully full list of honoraries, Rom. 16, it is begun by reference to Phoebe "our sister . . . servant of the Church" on a business trip and carrying the letter from Paul, no doubt. She had been a comfort to many and to Paul himself. Then Priscilla and husband Aquila, are helpers and sacrificers for the truth, and host to the local assembly meeting in their home (Rom. 16:3-5). A Mary comes next, full of labor toward them (v. 6). Tryphena and Tryphosa, laborers in the Lord (v. 12), etc.

14) Two sisters at loggerheads are exhorted to one mindedness and then commended for their devoted service as co-laborers with Paul (Phil. 4:2, 3) "whose names are in the book of life."

15) The "elect lady" (indicating noble status) is addressed by John in a letter commending her for fidelity to the Truth (2 John 1, 2, 4). Her warmth of Christian love in receiving, is guarded by strict adherence to the doctrine of Christ, which forbids receiving on mere hospitable grounds (vv. 9-11) causing, inadvertently, fostering of evil!

What a full reference the Scripture gives to godly women whose works testify to their character of unobtrusiveness and contentment to serve unnoticed for Christ's sake. Would to God there were more likeminded today when women are being pushed forward into the public domain. No wonder there is the breakdown of society in general and Satan's triumph temporarily. Their character and place is set forth in 1 Tim. 2:9-15; 5:9, 10; Titus 2:3-5; 1 Pet. 3:1-6 and gives full scope for usefulness to the Lord and service when carried out. When out of this God-given place, havoc will result and we have examples of this even in Scripture, which is another subject in itself. Suffice for now the foregoing on the positive note for which grace is required for proper fulfillment. In these days of increasing departure from God and His Divinely established order, how good to see examples of it here and there for God's pleasure and man's good. Amen!

(To be continued, if the Lord will)

T. Knapp

Elements of Dispensational Truth **Full Preterism**

Chapter 8.2

Full Preterism and the Timing of the Coming of the Son of Man (Chapter 8.2 continued)

What Place Does the Destruction of Jerusalem in AD 70 Have in the Ways of God?

Full Preterists view the destruction of Jerusalem as the terminal point for all prophecy. Necessarily, then, the meaning of God's dealings with Jerusalem is hidden from them. Let us review the ways of God in His governmental/disciplinary ways with Jerusalem.

GOD'S USE OF THE CHALDEANS

In 605 BC God inflicted judgment on Jerusalem through the instrumentality of Nebuchadnezzar. Long before, God had used Syria against the northern tribes, deporting many Jews, and bringing in other people into the northern territory, giving rise to the Samaritans. And at last faithless Judah fell under His rod of chastisement in this way. That was a momentous infliction of discipline that we shall refer to as governmental. It has to do with God's governmental ways in the earth.

Now, Israel is at the center of God's ways in the earth, as the called, earthly people. In His ways in government in the earth, He has in view His glory in Christ. His glory in Christ involves two spheres of manifestation of glory: there is a heavenly sphere and an earthly sphere. In a special way, Israel is involved in the earthly sphere of the manifestation of God's glory in Christ, and the church, the body of Christ, and His bride, are involved in a special way with God's glory manifested in Christ in the heavenlies.

In the book of Ezra we see the return of a remnant to Jerusalem. What became of it? They prospered under the prophesying of Zachariah the prophet

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and Haggai. Haggai's ministry was mainly corrective, while Zechariah looked on to the future of Israel, even to the time of the return of the Messiah in glory and Israel's establishment in the promises. These ministries were both complementary and necessary.

Meanwhile, Jerusalem was built and eventually Herod's temple was built. Daniel the prophet saw that there was a coming prince (the Beast of Rev. 13:1-10) and that the people of this prince would destroy the city of Daniel's people. The coming prince is a Roman, and the people of the prince are Romans. Thus in AD 70 the Romans destroyed the city and the temple. The prince that was coming was not the Roman general Titus in AD 70; the Roman prince is still to come. He is the first Beast of Rev. 13.

The people of Israel had had a sample of God's government falling on Jerusalem, under Nebuchadnezzar. The significant thing that happened then was that governmental power was transferred from the midst of Israel to the Gentile empire, depicted in Dan. 2 by the colossal image of Nebuchadnezzar's dream; and that Israel was pronounced Lo-ammi (Hos. 1). While governmental power remains taken away from them, they abide in the Lo-ammi state, though the earthly calling remained with them until the cross of Christ.

Consequent upon the cross the heavenly calling (Heb. 3:1) was interposed (with respect to Israel's earthly calling) until those who have the heavenly calling are removed at the rapture, whereupon the earthly calling will then no longer be interposed (or, interrupted) by the heavenly calling.¹ Also consequent upon the cross, the Mosaic System was no longer recognized by God. But Jerusalem, looked upon as having rejected the Messiah still stood, and the Mosaic ritual continued to be carried on for a time, though it no longer had authority from God. Though Jerusalem (and the Mosaic System) was morally rejected (Matt. 23:37-39), God's governmental rod had not yet struck Jerusalem. Meanwhile, the Spirit, sent from the Father and the glorified Son (John 14, 16), came here in a special sense, in a special capacity, to form a heavenly people with a heavenly calling (Heb. 3:1), who have a heavenly position as well (Eph. 2:6). Yet, the time came for God's governmental rod to strike Jerusalem and the temple. The destruction in AD 70 had nothing to do with ending redemption, nor was it a part of a redemptive work. That work was completed on the cross. There it was that the blood of atonement was shed, accompanied by the water of cleansing, for sin makes us unclean as well as guilty, and Christ's work provides for both.

1. The earthly calling of Israel was in effect up to the cross. Then the heavenly calling (Heb. 3:1) came into effect. When the true church is no longer here, God will form a godly remnant of the Jews and they shall have the earthly calling. Thus, the heavenly calling is *interposed* into the earthly calling. A chart in *Elements of Dispensational Truth*, vol. 2, makes this clear.

GOD'S USE OF THE ROMANS

In AD 70 Jerusalem Was Overrun by the Romans. As was the case under Nebuchadnezzar, so under the Romans the destruction of Jerusalem was a governmental judgment, an earthly judgment. This earthly judgment did not involve the judgment of any souls any more than occurred in 605 BC. Under Nebuchadnezzar the times of the Gentiles commenced; and while those times rolled on, the destruction in AD 70 took place; and before those times end, Jerusalem will again be overrun (Zech. 14:1-3; Dan. 11:40-45; Psa. 74, 79, 83; etc.). It is at that epoch that Israel will be delivered (Dan. 12:1, 2; etc.). Obviously, that predicted deliverance did not take place in AD 70. It awaits fulfilment.

It is not that God's rod fell only on these occasions on Israel, but that these are the great governmental landmarks of God's ways of government in the earth regarding old Israel. In the millennium there will be the new Israel under the new covenant.

Dan. 9:27 Has Nothing to do with Titus and AD 70. A brief extract from W. Kelly will suffice here:

In the last or 27th verse a covenant is made. Did Titus, did any Roman prince, make a covenant with the Jews for one week? And further it is said, "In the midst of the week he shall cause the sacrifice and the oblation to cease." This shows that there is to be a renewal of religious service by the Jews at Jerusalem in the latter day. Sacrifice and oblation will have been restored; and this prince, in spite of the covenant made with them, puts an end to all. And what then? Abominations, which means idolatry, are publicly set up and protected. They are to be brought into the sanctuary itself, which was not the case at the past destruction of Jerusalem. Then there was much appalling wickedness -- every other kind of crime and madness, but no idolatry. Here, on the contrary, there is supposed to be the open support of idolatry in the temple. This does not answer to the capture by Titus, nor to the death of the Lord Jesus Christ; for at that time the unclean spirit of idolatry had departed out of the nation, which from the time of the Babylonish captivity, excepting the defilement of Antiochus, had kept clear of such abominations, and in that sense was "empty, swept, and garnished." But we know that unclean spirit is to return in greater force than ever (Matt. 12:45). Christendom and Judaism will each contribute to the last form of evil-antichristianism. You may remember that the Pharisees charged the Lord, when He was upon earth, with doing His miracles by Satanic power, and the meaning of the parable then given to them is really the history of Israel itself. The old unclean spirit had gone away. The people or their leaders were full of zeal for their ordinances. But what does the Lord say? That the old and long-departed unclean spirit was to return. And when it does, it will bring with it seven other spirits worse than itself. The Jews are to fall into idolatry, in union with antichristianism,

and their last state will be worse than the first. (Compare also Isa. 65, 66.)²

In AD 70 The King of the North of Dan. 9 Did Not Overrun Jerusalem. It is clear from Dan. 11 that the King of the North and the King of the South represent parts of the empire of Alexander the Great that was broken into four parts, each of his generals taking a part. See Dan. 8:8ff. These Kings, one located north, and one located south, of Palestine, will have end-time representatives. Specifically, the final King of the North, the Assyrian of the other prophets who spoke of these things, was not the Roman, Titus.

GOD'S FUTURE USE OF THE ASSYRIAN

Scripture shows that there will again be a temple in the land of Israel and that sacrifices will be offered (Dan. 9:27; see 2 Thess. 2). The significance of this is that it evidences a refusal, once again, on the part of the Jews, to recognize the government of God upon them. In the face of the awful blow upon them in AD 70, they will ignore His governmental rod. God's government dealing is often disregarded, even by Christians when in a low spiritual state – for His dealings with His children may be ignored. As to our subject, Israel was warned by Micah:

Hear ye the rod, and who hath appointed it (Micah 6:9).

Note well that he did not say, 'Feel the rod.' The rod may be felt, but its voice of instruction ignored, and He Who appointed the rod is likewise, necessarily, ignored. An enormous and extraordinary refusal of Jehovah's rod will take place in Israel's rebuilding the temple, seeking to reinstate the Mosaic System, and then accepting the Antichrist. That will be the pinnacle of their sin in refusing the governmental rod of God in AD 70, which involves two issues:

1. the rejection of Messiah, putting Him to the cross, through the secular arm, i.e., the Romans -- which put an end to God's recognizing the Mosaic System (**its death**); and,
2. after patience until AD 70, **the burial** of the Mosaic System by God sending His force, destroying those murderers, and burning their city (Matt. 22:7).

Think of the outrage offered to Jehovah by this attempted resuscitation of the Mosaic system by the Jews, back in the land, but not regathered by God. What will be the issue? Why, the Antichrist will displace the sacrificial system and he will be accepted. The working of error will seize upon them as it will on faithless Christendom (2 Thess. 2:11), which is spued out into this epoch (Rev. 3:16) when "the transgressors shall have come to the full" (Dan. 8:23). The Lord will have removed the true believers at the rapture (Rev. 3:10; etc.) and

2. *Lectures on the Book of Revelation*, London: Morrish, pp. 223, 224, new ed., n. d.
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the rest of Christendom will plunge headlong into the worship of the evil Triad in that day (Rev. 13:4; 2 Thess 2). The Antichrist will be the Director of Religious Affairs, and the next Avatar for the New-Agers, heading up the **apostasy of the Jews** and the **apostasy of Christendom**; while the Beast (Rev. 13:1-10), the coming Roman prince (Dan. 9:26, 27), after having received his throne directly from Satan (Rev. 13:4), will as ruler of the revived Roman empire, head up **governmental apostasy**. Man's revolt against God will then have reached its fullest expression, and the Jews will have an important part in this, though there will be a godly Jewish remnant who will thereafter form the millennial nation, the new Israel, under the new covenant.

In view of Israel's refusal of God's governmental dealings with them having thus reached its pinnacle of self-will, God will strike with another rod, as He had before struck with the Romans in AD 70, a foreshadow of the final dealing with Jerusalem. The rod is the King of the North of Dan. 11. Dan. 11:1-35 is past history and shows us who the King of the South and the King of the North are. They occupy territory south and north of Israel, and denote Egypt and Syria respectively. They are two of the territories into which the empire of Alexander the great was broken up. He is the notable horn of Dan. 8:8 on the he-goat, the Grecian empire. The four horns (Dan. 8:8) represent four of his generals, each of which took a part of the empire when Alexander died. Two are of special interest – north and south of Israel.

At Dan. 11:36 there is a jump to the time of the end and there we see a wilful king who is situated between the King of the north and the King of the South. The wilful king is the final Antichrist of prophecy, the Antichrist of 1 John, the Lawless One of 2 Thess. 2, the second beast of Rev. 13, the false prophet of Rev. 19, the idol shepherd of Zech. As Dan. 11:40-45 shows, the King of the North, among other exploits, will overrun Israel, and Jerusalem in particular. The moral reason for this happening is summed up in Dan. 9:27. It is because of the abominations to God in Jerusalem that there shall be a desolator. That desolator is none other than the King of the North, who is the Assyrian of the other prophets that speak of this matter.

The existence of the covenant of protection for Israel (Dan. 9:26, 27) will not, in the end, prohibit the Assyrian from being used as the rod of God's anger against the hypocritical nation:

Ah! the Assyrian! the rod of mine anger! and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge; to take the spoil, and to seize the prey, and to tread them down like the mire of the streets (Isa. 10:5, 6; see to v. 15).

Another passage which refers to the covenant of protection of the Beast for Israel is Isa. 28:14-22:

Therefore hear the word of Jehovah, ye scornful men, that rule this people which is in Jerusalem. For ye have said, We have made a covenant with death, and with Sheol have we made an agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves . . . And your covenant with death shall be annulled, and your agreement with Sheol shall not stand; when the overflowing scourge shall pass through, ye shall be trodden down by it . . .

There are many enemies of Israel that will be confederate with the Assyrian when this happens and these are found in Psalms 83 (see also Psalm 79). These comprise the nations spoken of in Zechariah 14:1-2. Of course, there is never lacking efforts to erroneously apply such Scriptures.³ The beast and his armies will consequently come in from the West, but not before this attack on Israel and Egypt will have been completed. But tidings from the area of Israel will reach the Assyrian when in Egypt (Daniel 11:44). The Lord will have come in glory, and the Assyrian returns (Daniel 11:44, 45) to meet doom at the hands of the Lord. This is also noted in Daniel 8:25 where we learn that the final King of the North and his hosts are broken directly by Christ Himself, returned in glory (just before the forces of the Beast have arrived to aid the wilful King, the

3. W. Kelly wrote:

How any sensible persons can venture to say, as many have done, that the opening verses {of Zechariah 14} describe the past destruction of Jerusalem by the Romans is a real wonder. Waiving "the day of Jehovah" which may no doubt apply provisionally as an earnest of the great fulfilment, was that a gathering of all the nations? Is it true then that half the people went forth into captivity, and that the rest were not cut off from the city? It is in vain also to smooth over v. 3 with such words as "the Roman power was doomed in its turn to destruction." For what the prophet intimates is a speedy and awful overthrow, not in the course of ages and elsewhere, but as part of the same suite of events and in the neighbourhood by a special display of divine power and glory on behalf of the Jews when at the last extremity; and this attested by the splitting of the mount of Olives toward the east and toward the west into a very great valley, half receding toward the north and half toward the south. To resolve such a carefully put geographical statement into a poetical figure, and to extract from it no more than the disciples fleeing to Pella, as Eusebius tells us, in the breaking out of the Jewish war with Rome, is to run the risk of reducing the prophets to the rank of bombastic dreamers. But the sober fact is, that the application of this chapter in the Dem. Evang. 6:18 is as dismal a specimen of forcing scripture as anything forged by the mind of a rationalist. There is this only difference between the two, that Eusebius meant well by the Bible, which is not the case with those who plume themselves on "the higher criticism." But as an unfolding of the divine word they are alike misleading and I must say contemptible. He interprets the chapter of the Saviour's first advent and of the destruction of Jerusalem by Titus. The change of circumstance for professing Christians under Constantine seems to have turned a head which never gloried in the reproach of the cross, and led to such misinterpretation (*Lectures Introductory to the Study of The Minor Prophets*, London: Broom, p. 494, 1874.

Antichrist).

Thus will the Assyrian, the rod of God's anger against the hypocritical nation, be himself judged and broken by Him who used him instrumentally in the punishment of that hypocritical nation. Such are God's governmental ways in the earth.

God's dealings with Israel in that day will exceed the destruction of Jerusalem in AD 70. It will exceed the "holocaust" of the Jews in Germany. It is part of Jacob's trouble (Jer. 30:4-11):

For that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it.

There cannot be two such "so that none is like it." Nor was Jacob saved out of what happened in AD 70. At that very time

shall Michael stand up, the great prince who standeth for the prince of thy people; and there shall be a time of distress, such as never was since there was a nation until that time. And at that time thy people shall be delivered . . . (Dan. 12:1).

None of this happened in AD 70. Preterism is false, untrue to the Word of God. The Lord has not yet come in power and glory. And when He does, He will turn ungodliness from Jacob, and so all Israel will be saved (Rom. 11:26). Then shall they all be righteous (Isa. 60:21). They will be born in a day (Isa. 66:8; cp. Psa. 22:31).

So, Jerusalem will be trodden down of the Gentile until the times of the Gentiles are fulfilled. This period will be terminated when the smiting stone of Dan. 2 (Christ) smashes the image and becomes a mountain filling the earth. Thus is depicted His reign over the earth.

No AD 70 Evidence of the Rapture and the Resurrection

No evidence of the rapture, the group resurrection of the OT and transition period saints, the judgment of the sheep and the goats, etc., is brought forward by those who teach that AD 70 was the date when these events happened. Rather we are treated to explanations of why the first century saints did not notice that these things transpired. Actually the simplest, and real, reason that these things were not noticed is because all this is a sham; the rapture and the resurrection never yet happened.

We are also expected to believe the fantastical, absurd reports by Josephus of strange phenomena attending the siege of Jerusalem. Hyperactivity of mind anticipating the impending disaster is understandable; but if one accepts these reports of spectral phenomena and miraculous occurrences, why not accept the

Pentecostal/Charismatic 'phenomena,' if we may call it that? Full Preterists are under a Josephian-delusion to the detriment of the faith once for all delivered to the saints, having in effect substituted him for the Word of God.

The reader should review Chapter 3:10 (Luke 21) in *Elements of Dispensational truth*, vol. 2, regarding the destruction of Jerusalem. Here we will repeat some of what Josephus wrote:

Thus there was a star resembling a sword, which stood over the city, and a comet, that continued a whole year. Thus also before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus [Nisan] and at the ninth hour of the night, so great a light shone round about the altar and the holy house, that it appeared to be bright day time; which lasted for half an hour. This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes, as to portend those events that followed immediately upon it. At the same festival also, a heifer, as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple.⁴ Moreover, the eastern gate of the inner [court of the] temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night . . . Besides these, a few months after that feast, on the one and twentieth day of the month [Jyar] a certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sunsetting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities . . .⁵

The amillennialist, W. Hendriksen, explains the alleged phenomena away⁶ and I do not blame him for doing so.

(To be continued, if the Lord will.)

Ed.

4. {God has not asked us to believe that Jonah swallowed the great fish. And why would someone swallow this story?}

5. William Whiston, *The Life and Works of Flavius Josephus*, Philadelphia: John C. Winston Co., pp. 824, 825. Wars VI, 5, 3.

6. In *Exposition of the Gospel According to Luke*, Grand Rapids: Baker, p. 930 (1978,) he wrote:

Famines and pestilences, too, occur constantly. So do "dreadful portents and great signs from heaven." Such things as comets, meteors, and even eclipses have always terrified people. But Jesus includes all such "signs" under the general caption of things that do not indicate that the time is near.

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Elements of Dispensational Truth

Romans 9 - 11

Chapter 9.1

(Continued)

Romans 9:19-29

Vessels of Mercy and Vessels of Wrath

THE RIGHTS OF GOD (ROM. 9:19-24)

Thou wilt say to me then, Why does he yet find fault? for who resists his purpose? Aye, but thou, O man, who art *thou* that answerest again to God? Shall the thing formed say to him that has formed it, Why hast thou made me thus? Or has not the potter authority over the clay, out of the same lump to make one vessel to honour, and another to dishonour? if God, minded to shew his wrath and to make his power known, endured with much long-suffering vessels of wrath fitted for destruction; and that he might make known the riches of his glory upon vessels of mercy, which he had before prepared for glory, us, whom he has also called, not only from amongst [the] Jews, but also from amongst [the] nations?

“Why does He yet find fault?” So says man, wicked-hearted man. He believes God’s election interferes with his rights. He thinks of God’s election as a hindrance to salvation.

As to rights, compare those of God and those of the creature who has sinned against Him. How can man, who is made of clay, dare to reply against God? The potter has power to do as he will with the lump. No one can say to God, what doest Thou? God’s sovereignty is the first of all rights, the foundation of all rights, the foundation of all morality. If God is not God, what will He be? The root of the question is this; is God to judge man, or man God? God can do whatsoever He pleases. He is not the object for judgment. ¹

Suffice it to say that without God’s election all would be eternally lost. Election is a help, yea, the alone efficient cause, not a hindrance. The vessels of wrath

fitted to destruction were not elected to be that; rather, they are *endured* with much long-suffering. On the other hand, the vessels of mercy, blessed be God, were *before prepared* unto glory. The election of the sinner for blessing is thus taught and the election of reprobation is thus shown to be an invention of man. The vessels of wrath fit themselves to destruction, were not before prepared unto destruction, but rather were *endured* with much long-suffering. Take Pharaoh:

Did *God* prepare Pharaoh to be a vessel of wrath? Indeed He did *not*. When Pharaoh forgot Joseph he was fitting himself by his iniquity for the righteous judgment of God.²

ISRAEL SHALL YET BE SAVED (ROM. 9:25-29)

As he says also in Hosea, I will call not-my-people My people; and the-not-beloved Beloved. And it shall be, in the place where it was said to them, *Ye [are] not my people*, there shall they be called Sons of [the] living God. But Esaias cries concerning Israel, Should the number of the children of Israel be as the sand of the sea, the remnant shall be saved: for [he] is bringing the matter to an end, and [cutting [it] short in righteousness; because] a cutting short of the matter will [the] Lord accomplish upon the earth. And according as Esaias said before, Unless [the] Lord of hosts had left us a seed, we had been as Sodom, and made like even as Gomorrah.

Israel's Future Illustrative of God's Sovereignty. Rom. 9:25 and 26 are quotations of Hos. 2:23 and 1:10 respectively. Both have to do with Israel's blessing in the millennium on the ground of sovereign grace. Paul had been discussing election. He then draws upon these two Scriptures which describe the sovereign grace and election of God. God has the right to bless whether Jew or Gentile (v. 24). Why, that very nation that had been rejected and disowned, that nation that had been declared -- "not my people" -- that nation shall be called His people. Yea, in the very place where they had been told that they were not His people, these shall they be called "sons of [the] living God." Such is the vastness of God's grace and election.

The Jews, then, had been and are, not-my-people. God will make them His people publicly in millennial blessing. His sovereign right to bless is maintained. And since the Jew must admit that his own blessing is on that ground of sovereign grace, he must allow Gentile blessing on that same basis. Meanwhile, i.e., now, God blesses both Jew and Gentile. The Gentiles never were the people of God in the OT.

God works through repentance, and this is true in Israel's case also. Israel shall repent: Hos. 5:5; 6:1, 2; Psa. 110:2, 3; Ezek 20:43, 44; Joel 2:15, 18; Zech 12:10-14.

2. *The Present Testimony* 15:357.

What we have in 1 Pet 2:10 is analogous to Hos. 2:23b; analogous, not a fulfillment. Hos. 1:10 is not to Peter's point, hence omitted. Rom. 9:25, 26, then, use the Jews' blessing as an illustration of the riches of God's glory upon His vessels of mercy.

The New Israel. It is an idle and harmful notion of covenant theology that the church is the new Israel. Such views Judaize. The old Israel was the Israel under the old covenant, the Mosaic covenant. The *new Israel* will be Israel under the *new covenant*. The new Israel is seen in Rom. 11:26 and 27, all saved and under the new covenant. W. J. Lowe wrote:

"Birth," in the OT, is presented in two ways. It is predicated of Christ, as coming into this world (Psa. 2; Isa. 9:6, 7, etc.) Secondly it is spoken of Israel nationally in looking forward to the day when "the kingdom shall be Jehovah's," as in Psa. 22:28-31: "A seed shall serve him; it shall be accounted to the Lord for a generation: they shall come and shall declare his righteousness unto a people that shall be born, that he hath done this --" "a wonderful verse indeed as to the moral order of a soul's apprehension of the truth. So in Isa. 54:1, 13, 14, 17. So again, the remarkable passage in Isa. 66, where the consecutive vv 7 and 8 set forth blessedly the personal relationship with Christ, which we have referred to: first, the birth of the "man child" (Rev. 12) before the pains came; and secondly, the birth of the new Israel "in one day," "as soon as Zion travailed." It is in the time of Jacob's trouble "as of a woman in travail," that "he shall be saved out of it"; and "they shall serve the Lord their God and David their king, whom I will raise up unto them." (Jer. 30:4-9) In the next chapter we find, "For I am a father unto Israel, and Ephraim is my firstborn." (Jer. 31:9) But the Lord had said this too of Israel in Egypt, when about to deliver them (Ex. 4:22), when also for the first time, we find the expression "my people" (Ex. 3:7). So in the song of Moses, we read, "Do ye thus requite Jehovah, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?" (Deut. 32:6).

It would seem that the prophet Hosea brings these two things together (cp. chs. 1, 2, with 11:9); and here it is that we find perhaps the nearest approach to the relationship of "son" individually (1:10): "In the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." But as "said to them," it is more the moral character which attaches to those who are made the objects of God's mercy, and it is applied definitely to Israel nationally. And so the apostle evidently quotes it, in Rom. 9, putting it after the quotation of Hosea 2:23, where we read, "I will say to Lo-ammi, My people, and they shall say, Thou art my God." When it is God that speaks to them, He says "my people," not "my sons." The vision of the resurrection of the dry bones, in Ezek. 37, would confirm this. It is not, as in Genesis 2, God building a woman out of one bone, but the bones coming together as they had been, "bone to his bone," and then the flesh and sinews coming over them, and being covered by the skin as had

been before, and lastly, the breath of God coming into them, that they might live. It is the new Israel, raised up from the dust of the earth. (Dan. 12) They enter into the blessings of Messiah's kingdom upon the earth, as purified men with changed hearts (Ezek. 36), in whose minds God's laws are written (Jer. 31: Heb. 8, 10).³

The order of quotation gives us first the recovery of their position as God's people and secondly their relationship as 'sons of the living God.' The term "sons" here does not convey Christian position any more than that the disciples saying "Our Father," before the Spirit was sent at Pentecost, is the cry of the Spirit of adoption (sonship) who indwells the sealed saint now. If 'sons' means the Christian position here, then distinctive Christian position was prophesied in the OT in Hosea. Not so!

The believing remnant of grace from among the Jews in Paul's day were saved by the same grace that saved Gentile believers, and is the same grace that will save the Israelites in the future.

Hosea Did Not Speak About the Church. R. J. Reid refuted the argument of amillennialist P. Mauro that the quotation from Hosea means that Hosea spoke about us:

It is appropriate here to recall that the apostle Paul has interpreted Hosea's prophecy concerning God's future people as applying to the vessels of mercy which He had afore prepared unto glory, *'even us, whom He had called, not of the Jews only, but also of the Gentiles*, As He saith also in Osee, I will call them My people, which were not My people' (Rom. 9: 24, 25). The words *'which were not My people'* shut out the natural Israel and Judah, for they, and they only, were His people. And to this agree the words of the apostle, *'He is not a Jew who is one outwardly'*" (Rom. 2:28).

In securing for Himself "a people" at this present time, a spiritual generation "not of the Jews only, but also of the Gentiles" (Rom. 9: 24), acknowledged in the words: "I will call them My people, which were not My people" (v. 25), God reveals the scope and character of the gospel of His grace as now proclaimed. Within its scope was Paul, and so is any Jew or Gentile who believes.

But Mr. Mauro misuses this when he says that the words "which were not My people" shut out the natural Israel and Judah, asserting that "they, and they only, were His people." For the apostle Paul uses the phrase not merely to show how grace has opened the door to the Gentiles in this present era, but does so effectively because God had commanded Hosea *to say to Israel* "Ye are not My people"; He had disowned them. But Hosea was also commanded to add: "In the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God" (v. 10).

3. W. J. Lowe, *Life and Propitiation*, pp 48, 49 (1885).
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Moreover He was to say: "I will give her *the valley of Achor* for a door of hope" (Hos. 2:15); the very place where judgment had been executed upon Achan for the sin that brought distress upon Israel (Josh. 7: 25, 26). Similarly, when judgment for Israel's sin is executed upon her, shall the "door of hope" be opened to her. Then shall Jehovah say to them "which were not My people" (as disowned), "Thou art My people" (as recovered), "and they shall say, Thou art My God" (Hosea 2: 23).

Hence because of this divine principle of grace prophesied to Israel by their own Hosea, the apostle is directed of the Spirit to this Scripture to show that as God had promised in grace to acknowledge His disowned people (and grace is unmerited favor), surely they ought to see that He was announcing no new principle of action when He said to the Gentiles, who "were not" and never were His people: "I will call them My people, which were not My people."

But the Jews were enraged at the manifestation of this grace to those who were not Jehovah's people. Nevertheless they had the record of such an active principle in their own Scriptures, a manifestation of grace *to be shown to themselves* as a disowned people. Thus the present grace of the gospel was in principle the same in character as their own Hosea had told them would have to be shown them in a day to come. Hence *if the Jews opposed this in its present operation world-wide*, they were closing their eyes to their own history and to the prophecies of their own Hosea. Being disowned as "not My people" by Jehovah, as having forfeited everything according to the flesh, they were closing their eyes to the character of the grace that would eventually obtain from among them a spiritual people unobtainable under the law. Thus does the apostle justify his activity in carrying out the divine will in the preaching. And he does it *without contravening* the promises and prophecies addressed to Israel in their Holy writings.

That this is the force of the reference to Hosea is proved by the entire burden of testimony in three well-known chapters: Romans 9-11. For in them the apostle shows (1) That although Israel (the "natural" Israel) had "stumbled," they had not stumbled that they should fall; that was not the purpose of it (11:11). That purpose overruled their fall to bring salvation to the Gentiles and provoke *themselves* to jealousy, for God had not given them up in a final way. (2) There had come upon them "blindness in part . . . until the fullness of the Gentiles be come in" (11:25). This partial blindness was temporary. (3) The Deliverer would come out of Zion, and "turn away ungodliness from Jacob" (11:26). (4) But *this* "Israel," this "*Jacob*," as considered *in this gospel age*, is charged with being "enemies" as "concerning the gospel"; although beloved "for the fathers' sake" (11:28) "as touching the election," evidenced in the promises which nothing can make void.

As regards "the election" -- the people "beloved for the fathers' sakes" -- a great work remains to be done. Their stubbornness under all circumstances has been unequalled, their opposition to the gospel has persisted through the centuries. But God will ultimately have His way with them. His effectual

dealing with them is well illustrated in the penalty executed upon *Miriam* for her opposition to the ways of God (Num. 12). For upon the arrival of Zipporah, the Gentile wife of Moses (whom Jethro her father brought with him to the camp of Israel, accompanied by her two sons -- Ex. 18), jealousy instantly flamed up in her heart, stirring her to influence her weaker-willed brother Aaron in a bitter attack upon Moses. Her jealousy of Zipporah was typical of Jewish hostility to the grace now being shown to the nations in the gospel message; the same character of hostility exemplified in their rage against the apostle Paul who, when warned of the Lord that Jerusalem would not receive his message, declared he had been commanded to "*Depart: for I will send thee far hence unto the Gentiles*" (Acts 22). But so awful was the resentment at this statement, that his Jewish audience cast off their clothes, threw dust into the air, saying: "Away with such a fellow from the earth: for it is not fit that he should live."

And just as *Miriam* was smitten with leprosy and shut out of the camp for seven days, becoming the subject of intercession by Moses, the movement of the entire camp being delayed until she had learned her lesson and submitted to the ways of God; so has Israel remained spiritually stationary for nineteen centuries, making no movement according to the will of God; and will remain so until cleansed and delivered from opposition to the grace now manifested to all mankind, grace by virtue of the redemptive death of the One whom they rejected. When they learn *that* lesson, a new heart will be given them in answer to the intercession of the Lord for them; *then they will understand what their own Hosea prophesied.*

This recovery is variously portrayed in Scripture. As an example let us take the case of the veiling of the face of Moses (Exod. 34). We learn that it revealed the fear of the people at the fiery reminder of their legal obligations, but also exhibited their inability to discern "the end" of that which is abolished (2 Cor. 3). They failed to learn their lesson under the "Schoolmaster" (Gal. 3:24) and therefore rejected Christ. Consequently they are in darkness; "*the veil is upon their heart.*"

In the Exodus account of this we are told, however, that "till Moses had done speaking *with them*" the veil was upon his face, this being explained by Paul to represent Israel with its face turned from the Lord and the veil on its *heart*. But, continues the apostle, When Moses ceased speaking with the people, and turned around to go "*before the Lord*," he took the veil off his face, this being explained to represent Israel seeking the face of the Lord and, having found it, *the veil taken off their heart* (2 Cor. 3:12-16).

Manifestly Israel's rejection of their Messiah has brought to light divine resources of which we Gentiles are the immediate and chief beneficiaries. But more remains to be done. God will yet bring forward from the storehouse of His resources all that is necessary to the result desired in His ancient people. In His marvelous skill He will furnish Israel with the *help* that will be effective in securing results with such a people; for the very severity of the "shortened" days of "the time of Jacob's trouble" (Jer. 30:7), accompanied by

the divine protection of the elect, will act like a threshing floor in separating chaff from wheat (Matt. 3:12). It will bring to light the true character of the "elect" of Israel, when *the many* of that people will have submitted to the blasphemous demands of the "beast."⁴

Rom. 9:30-33

Why the Natural, the Old, Israel Did Not Obtain Righteousness

What then shall we say? That [they of the] nations, who did not follow after righteousness, have attained righteousness, but [the] righteousness that is on the principle of faith. But Israel, pursuing after a law of righteousness, has not attained to [that] law. Wherefore? Because [it was] not on the principle of faith, but as of works. They have stumbled at the stumbling stone, according as it is written, Behold, I place in Zion a stone of stumbling and rock of offence: and he that believes on him shall not be ashamed.

What Then Shall We Say? In view of what has been stated thus far in Rom. 9, what may be concluded? The nations have attained righteousness, but not on the principle of law -- i.e., of works-righteousness. The nations have attained righteousness on the principle of faith. The old Israel pursued after "a law of righteousness." What was it? Why, it was a works-righteousness, earned, merited. But they did not attain to righteousness on that basis.

They Have Stumbled at the Stumbling Stone. Israel not only failed in obtaining righteousness under the law, but in addition stumbled over the stumbling stone (see 2 Pet. 2:8). Thus, rejecting the Messiah, the old Israel forfeited any title to the promises. The promises will be made good to the new Israel on the basis of sovereign grace, the very principle of God's way of blessing demonstrated in Rom. 9. The blessed Lord was abased because of their sins and they were occupied with establishing their own righteousness. The Lord warned:

And he that falls on this stone shall be broken, but on whom it shall fall, it shall grind him to powder (Matt. 21:44).

The stumbling stone will be the smiting stone, the One to come in judgment. The nation will be in the land when He comes as the smiting stone. Then shall the old Israel be totally swept away, and the future godly remnant of Israel shall form the nation when all Israel shall be saved (Rom. 11:26). The Lord shall be their righteousness in that day. Ed.

4. *Remarks on the Amillennialism and Kindred Teaching of Philip Mauro*, New York: Loizeaux Brothers, pp. 27-32, 1943). www.presenttruthpublishers.com

The Seven Churches

Chapter 1

Revelation 1:

Chapter 1 of the Revelation is one of three parts into which the book is divided according to Rev. 1:19. See the notes on that verse.

Chapter 1 contains a number of triads of Christ's glories, among other wonderful contents.

Revelation being a book of judgments, Isa. 28:21 and Psa. 9:16 will be instructive. In view of sin, judgment is required by the very nature of God, for "God is light." And how could we look upon the Revelation of the judgments of God, except that we are blessed through the judgment executed at the cross?

This is the last canonical book written, though it was Paul that completed the Word of God. That refers to *subjects*, and in particularly to *the mystery of Christ and the church*, not to what was the last book to close the canon.

The Contents of Rev. 1

In Rev. 1 we may find:

- 1) Introduction to the Character of the Book -- Rev. 1:1-3.
- 2) Greetings to the Seven Assemblies -- Rev. 1:4-5a.
- 3) Responsive Worship -- Rev. 5b -6.
- 4) The Promise of Christ's Coming in Judgment, Sealed by the Eternal One -- Rev. 1:7, 8.
- 5) A description of John in [the] Spirit on the Lord's Day and His Directions Received -- Rev. 1:9-11.
- 6) A vision of One Like the Son of Man as Judge -- Rev. 1:12-16.
- 7) The Qualifications of the Son of man to Judge the Seven Assemblies -- Rev. 1:17-20.

Section 1: Rev. 1:1-3: Introduction to the Character of the Book

(1:1) Revelation of Jesus Christ, which God gave to him, to shew to his bondmen what must shortly take place; and he signified [it], sending by his angel, to his bondman John, (1:2) who testified the word of God, and the testimony of Jesus Christ, all things that he saw. (1:3) Blessed [is] he that reads, and they that hear the words of the prophecy, and keep the things written in it; for the time [is] near.

REVELATION OF JESUS CHRIST, WHICH GOD GAVE TO HIM (v. 1)

Revelation Of Jesus Christ. This word revelation, *apokalupsis*, means unveiling, and much is unveiled in this book. It has pleased God that the Lord Jesus should unveil for God's bondmen what was shortly to take place. The word is not in the plural as if there are numerous revelations. It is the *Revelation of Jesus Christ*, and this is expressive of the unity of the communication. The following remarks help us regarding this unveiling:

Whether it be the uncovering (presenting without a veil) of His person, in certain positions and services, which God gave to Him to show; or, whether it be the uncovering (presenting without a veil) of certain things connected with certain positions and services He is found in, in this book -- two things seem to me clear. First, the expression, "*which God gave to Him to show*," is a most remarkable one -- one which is hardly consistent with the quiet assumption that this book (however much it may have in common with the OT prophecies, or with revelations made in the NT Epistles) has nothing distinctively peculiar to itself, and *new* as its matter. Second, the tenor of the book does present much altogether peculiar, and which I think I may safely say was unknown previously . . .

And where in Paul's writings, would any of us find the display of the person of Christ in services and offices connected with the transition from one state to another as in the Apocalypse? ¹

Yes, Paul gives us what is heavenly, and Christ up there. John gives us Christ come down here, His manifestation here. John's gospel gives us the Son of God come down, and walking here. Shortly, John will bring Him before us as the Son of man, and in judicial character (cp. John 5:21).

It is not the revelation of *Christ Jesus*, for that would point to the present place and our portion in Him, whereas in Revelation it is mainly the earth that is in view. The elders are above while the action proceeds on earth below, even

as Abraham was on the mount while judgment fell on the cities of the plain.²

Which God Gave to Him. Thus, the book of Revelation must be regarded as words which have proceeded out of the mouth of God. It is necessary to bear in mind that this Revelation of Jesus Christ has reference to prophetic matters. It is not like the gospel of John (by the same writer) and what is revealed there concerning the Father and the Son, and light and love and life. In John's Gospel we have the glory of the Father, the glory of His bosom, revealed. In Revelation we do have glory revealed, but it is God's glory in government. To help in understanding the two books, and the presentation of Christ in them, let us contrast them as the display of grace and the display of judgment. Though there is this contrast, yet, as in his gospel John had presented the Lord Jesus as One who *received all from the Father, as man* (cp. John 12:49), so here, as man, also He receives this Revelation from God. In Luke's Gospel, which presents the Lord Jesus in the perfection of His manhood, we find that he:

... went to a distant country to receive for himself a kingdom and return
(Luke 19:12).

He is the only one from whom a kingdom does not need to be taken away, and so, still as perfect servant of God, having discharged the kingdom perfectly, we read:

Then the end, when he gives up the kingdom to him [who is] God and Father
... (1 Cor. 15:24).

Another wrote:

And having thus learnt the lesson of the former glory {in John's Gospel}, they were prepared for the lesson of this second glory. Such is the holy order of the soul in getting the knowledge of God and of His ways. Such divine knowledge is from glory to glory, from one revelation to another. And being instructed in the glory of "the only begotten of the Father," the saints may well stand before this glory of "the Prince of the kings of the earth," of Him who is coming forth as "the Alpha and Omega, the first and the last, the Almighty." If the bosom have comforted us, may I say, the *throne* may now elevate us -- if we stand in *grace*, we may learn judgment.

Accordingly, this book gives us the actings of the throne of God. There are judgments -- voices and thunders, seals, trumpets and vials -- all ordered by the power of the throne which judges right, and which is preparing for the righteous kingdom, at the time of which, the heavenly seed of God {the church}, in embodied glory, descends as the golden city or the Lamb's wife.

Such is the path of the glory here. It is a descending path. And such are the links between the Gospel and the Apocalypse of the beloved Disciple. In the one, he leads us by the light of the glory of grace out of the world, first

2. See *The Bible Treasury*, New Series 7:162.
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to the knowledge, and then to the house, of the Father -- in the other, he leads us, already in heaven or in the Father's house, forth from that, first to the scene of judgment (Rev. 4), and then to the scene of our inheritance and dominion (Rev. 21).³

TO SHOW TO HIS BONDMEN WHAT MUST SHORTLY TAKE PLACE (1:1)

To Show to God's bondmen. The Revelation of Jesus Christ is sent to God's bondmen. This includes tribulation saints also, of course. This Revelation is *for* the assemblies (Rev. 22:16) but it is not as a whole addressed to the assemblies, as if as a whole it was about the church. As a bondman of God, one is viewed in the place of responsible service. You may intellectually dabble in this book, you may be curious, and you may exercise your wits and cleverness, but God rather expects you to enquire into it as having the consciousness of being in the place of responsible service, a bondman. Thus, the moral force of this book will be made good in the soul.⁴ God's bondmen learn from the book of Revelation what it is that God will judge through the Son of man into whose hands all judgment has been committed (John 5:22). Thus, His bondmen need to stand clear of what falls under judgment. They must have no moral complicity with it. His bondmen are also cheered, while they await Christ's soon coming, by the glory that is God's, through Christ, the glories that belong to Christ, and the glories that they will share with Christ.

If you are one of God's bondmen at this time, then the word, "He that has an ear, let him hear what the Spirit says to the assemblies," has direct application to you. It is a test whether or not you are a real bondman. In a very special way it is a test of bondmen during the time of the failure of the church viewed on earth in responsible testimony.

During the tribulation period God will have bondmen (Rev. 7:3). "Bondman" does not necessarily mean a Christian; just as the elders in heaven (Rev. 4) do not refer to Christians only, for they represent the saints of all ages up to the time of the resurrection and rapture of the saints at the pretribulation rapture. True bondman *of God*, as in Rev. 1:1, are saints; and there are saints besides Christians.

What Must Shortly Take Place. The time notices in the Revelation that indicate the impending nature of the coming events have led full-preterists to explain them by saying the prophecies were fulfilled by AD 70 and therefore the "internal evidence" in the book indicates a date of, say, AD 66, for its being

3. *The Present Testimony* 13:357.

4. The natural man receives not the things of the Spirit of God (1 Cor. 2:14). J. G. Bellett remarked that the ear and the mind are but gates of the truth, the soul is its dwelling place. There may be much intellectual acquaintance with the Word, but receiving it means that its dwelling place is in the soul. It is morally received for what it is, even the things of the Spirit of God. All else is vain.

written. This flies in the face of all the “external evidence” for a date of, say, AD 96. Moreover, the evil notion that Christ did return in AD 70, besides involving evil consequences, is but the expression of lack of understanding the true bearing of this book. There is no such “internal evidence” of a pre-AD 70 date for the book. The reader will find a discussion of the time notices in Revelation in Excursus 1 at the end of this chapter. We merely note here that when the end in view involves the appearing of Christ in glory, our *responsible service* is connected with this. The end in glory is always kept before us as impending.

We ought to note the word “must” here. We find it again at the end, in Rev. 22:6. This is a divine “must,” morally proper, in keeping with how Christ humbled Himself to the death of the cross (cp. Phil. 2:5ff). First the sufferings, then the glory (Luke 24:26). He *must* reign (1 Cor. 15:25).

AND HE SIGNIFIED [IT], SENDING BY HIS ANGEL (1:1)

The governmental, and judgmental, character of the book is indicated by the fact that it was sent to John by His (Christ’s) angel, a governmental medium. Its specially figurative and symbolic character is emphasized by the fact that we read that “he signified [it],” i.e., the Revelation is made known by signs. This is important to acknowledge, i.e., the *signified* character of the book. It is very largely symbolical. Knowing this will help to avoid a certain pseudo-literalism which seems to captivate some minds. Some of the pseudo-literalism is absolutely ludicrous. If their pseudo-literalism is not shared, you may be accused of unfaithfulness to the Word of God. But here we are told right at the beginning of this book that it has a signified character; and that it is governmental in character.

On the other hand, there is an opposite danger of explaining so many things as symbols that nothing literal remains. Clearly, wisdom is needed to explain a message intentionally conveyed in symbols.

TO HIS BONDMAN JOHN, WHO TESTIFIED (1:1, 2)

John a Bondman. The Revelation of Jesus Christ was sent, by His angel, to John who is referred to in his capacity as a bondman four times (cp. 1:1, 4, 9; three times in ch. 1, plus Rev. 22:8). He who wrote the book is thus seen in responsible service to God. Indeed, he was in the isle of Patmos just because he was acting in responsibility as a bondman *of God* (v. 9). And being there because he was a faithful bondman of God, having received this Revelation of Jesus Christ, he faithfully discharged the communication of this book, which we have in the canon of Scripture.

Testified the Word of God. Testify or witness is a characteristic word in this book, as it is also in John’s Gospel. This book of Revelation is God’s Word. Early leaders in the post-apostolic church stood in doubt of it for a time, sorry

to say. God's purpose to glorify Himself in two spheres, in Christ, the heavenly and the earthly spheres, must be brought to completion. And God's ways in government in the earth are about to receive full expression in the hands of the Son of man.

The Testimony of Jesus Christ. Whose testimony is meant by the testimony of Jesus Christ? It means Christ's testimony borne to something. His testimony in the Revelation has a prophetic character. The visions are His testimony. This testimony of Jesus Christ is what is called in this book "the spirit of prophecy" (Rev. 19:10). ⁵ The testimony of Jesus Christ is, then, what He testified, not what someone testifies about Him.

All Things That He Saw. J. N. Darby remarked:

In this verse the learned agree to read, not the testimony of Jesus Christ, "*and of all things that he saw,*" but "*the testimony of Jesus Christ [viz.] all things that he saw*"; that is to say, the visions in the Apocalypse themselves form the testimony. This prophecy is, first, the word of God; secondly, the testimony of Jesus Christ; thirdly, a vision -- "*all things he saw.*" ⁶

There is no "and" after the words "Jesus Christ." What this fact indicates is that the words "all things that he saw" do not really mean a third thing. The meaning is that this phrase refers to the Word of God and the testimony of Jesus Christ. This refers to the visions John saw; and we must keep in mind that these visions are the Word of God and the prophetic testimony of Jesus Christ. Connect this thought with the words in v. 1, "he signified [it]." Moreover, we are assured not a thing was left out. *All* these things involve the glory of God in Christ.

BLESSED IS HE THAT READS . . . HEARS . . . KEEPS THE THINGS WRITTEN (1:3)

This verse is worded to include, not merely the personal reading of the book, but the public reading of Scripture as well, as we see also in 1 Tim. 4:13, something we do not consider because we have an ample supply of Bibles. Sadly, however, the increase of the number of translations has led to obfuscation of the Word of God. Use the translation by J. N. Darby for your study. Particularly avoid the use of the NIV in all circumstances. ⁷

So we have a three-fold blessing pronounced here, concerning a book which has not received the attention it should have. Keeping the things written

5. The reader should examine remarks in *Collected Writings* 8:170; 2:170; 5:2, 38, 261; 11:162.

6. *Collected Writings* 5:2.

7. See *The New International Version & the Translation by J. N. Darby*, Morganville: Present Truth Publishers.

requires an ear to hear. In Rev. 22:7 a blessing ⁸ is pronounced on those who “keep the words of the prophecy of this book,” (“keep” directs our attention to the effect upon our walk resulting from the moral bearing of the book of Revelation) while a threat is subsequently added regarding tampering with this Revelation of Jesus Christ (Rev. 22:18, 19).

THE TIME IS NEAR (1:3)

The word for time used here is *kairos*, not *chronos*, which latter refers more to time as we think of a clock, or chronology. *Kairos* refers to a *season* in the sense of what would be the *character of a period*. What we see in Rev. 4-19 is such a season, or time-period, introductory to the coming of Christ in glory and power. Christians are to regard this as impending. For more on the time notices in the book of Revelation, see Excursus 1 at the end of this chapter.

(To be continued, if the Lord will)

Ed.

The Assembly Clearing Itself

Technically perhaps you cannot put a person out who has withdrawn, but this is a mere question of the form of words: he ought to be out by the judgment of the assembly as well as by his own act. In the ____ case they had excommunicated him after his withdrawal. I might have said, Such a person having withdrawn under a charge of sin (where investigation was refused by him and the guilt was not proved) is out of communion till the matter be cleared up before God. If, as in this case, guardedness was not needed, as the guilt was proved, it needed but to say, Such an one having withdrawn when guilty of sin clearly proved, is out of communion, and can only be restored on fresh repentance.

It is absolutely necessary in such a case that the judgment of the assembly should be clearly pronounced, otherwise the assembly has not judged known sin, to the Lord's dishonor. Nor is that all; the person might march in without the assembly's having any right to refuse him, as he marched out. The form of words is not to me material. What is essential to me is that he should be out by the judgment of the assembly as well as by his own act. Or the assembly is passing over sin known in its bosom.

(*Letters of J. N. Darby* 2:302.)

8. For seven uses of “blessed” see Rev. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14.
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A Brief Answer to the Loose and Indifferent

Extract from Correspondence

Revised by the Writer

There may be, and no doubt is, practical failure in this as in other matters; but I do not think that, as a principle, or as a rule practically, the so-called "exclusive" Brethren refuse the table to any Christian who may be walking consistently, merely because he may be connected with one or other of the various systems around. Such a course would be to abandon the true breadth of the church of God, and to make ourselves in very deed a sect. It is of the utmost importance that the absolute freedom of every believer, as a member of the body of Christ, to the Lord's table, and to all the privileges and responsibilities connected therewith, should be jealously maintained and acted upon. What they do (and so long as this fundamental principle is secured from violation, what I trust they ever will do) is to guard against any such supposing that the ground ¹ we are upon is the same as that which others occupy; and that

I. {JND wrote:

I think of brethren, not of myself, that they may be kept in unity on true divine ground as the testimony of God, as I believe they are (*Letters* 3:455).

G. V. Wigram said:

But do not let your own distinctive position or ground be lost sight of or covered over; to quote a favorite text, "Let them return unto thee, but go not thou to them" (*Ministry* of G. V. Wigram 2:85).

The Bible Treasury 14:21 says:

To bring believers on the true ground of the church . . ."

W. Kelly wrote:

To meet on divine ground, of course separate from every unscriptural form, as far as we know it . . ." (*"The Plymouth Brethren,"* a Reply to the "Christian Observer," Art. II., December, 1866).

W. Kelly also said:

Originally all the church owned itself and acted as one. Those who so own and act now are seeking to walk in the unity of the body. For they take their stand for united action on the great truth that "there is one body and one Spirit," seeing also that the Lord has provided a resource even for the present state of His saints scattered by inadequate or false, by loose or narrow, grounds of union. They accept the unity produced by the Spirit who baptizes all Christians into one body; and if they cannot convince all others that this is the divine ground of church unity, they can at least act on it by grace themselves. Hence they seek diligently in the measure of their faith to keep the unity of the Spirit in the bond of peace, while they would also maintain scriptural discipline among those who gather thus to the Lord's name. This is set aside by the Protestant theory of co-ordinate systems, though by none so distinctly as the Congregationalists;

accordingly we ought to go in and out amongst the denominations, or at least, by expressly stipulating to let those do so who wish to break bread with us, admit that they are as right as we. Now it is just here that the shoe pinches them (to use a common but forcible figure); and, believe me, it is just here that it ought to pinch, because it is the truth of God that is involved.

It is not that we are better than they, or more faithful to the light we have received; no, but it is a question of perceiving the mind of God, as to the unity of the body of Christ on the one hand, and what is contrary to it -- what in reality sectarianism is -- on the other hand, and of simply holding to His will at all cost.

You will often find (and from what little you say of your friend it may be so with him) that other Christians of the more spiritual sort would like to be identified with "the Brethren" (so-called), provided we could receive them on the ground of their being at liberty, as with our sanction and approval, and as if it were scriptural, to continue in fellowship with their respective systems. It is a device of the adversary, plied with great energy, and made to press heavily upon us on all hands of late, to swamp the true character and testimony of the church of God.

We do not attempt to re-establish the church in its outward unity as at the beginning, much less do we profess to be it -- that would be arrogant indeed; but we do not and cannot admit that the ground we are upon (viz., the unity of the Spirit), finds its expression in the saints' deliberately, and of choice, identifying themselves one Lord's day with one system which denies that unity in one way, and with another the next Sunday which denies it in another, and then on the third identifying us with their loose position and ways.

If a Christian, sound in doctrine, and blameless in morals and in his associations, wish to break bread with us (upon adequate testimony of those who know him to be such), none could refuse or make bargains one way or the

1. (...continued)

for they go so far as to make each congregation independent of every other on principle, whatever they may concede to courtesy -- a fatal abuse of churches to deny the whole principle and practice of the church on earth (*The Bible Treasury* 9:224).

To this we may well add from C. H. Mackintosh:

"Are you the people, then?" some one may say. Well, the question is not, Are we the people? but are we on divine ground? If we are not, the sooner we abandon our position the better. That there is a divine ground, notwithstanding all the darkness and confusion, will hardly be denied. God has not left His people under the necessity of abiding in connection with error and evil. And how are we to know whether we are on divine ground or not? Simply by the divine word. Let us honestly and seriously test everything with which we stand connected by the standard of scripture, and if it cannot abide the trial, let us abandon it at once. Yes, at once (from *The Assembly of God*).
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other with him; nor could any put him away for continuing to identify himself with the orthodox systems; but that is no reason why we should not remonstrate with him, and try to teach him better. But, alas! this is just what our alleged and obnoxious exclusiveness consists in, and what those who like "liberty" in these things, better than they understand the interests of Christ that are involved, will not tolerate. Looked closely into, I am persuaded that, without being conscious of it, a large number of Christians are too much occupied with the interests and rights of the saints with respect to this matter of fellowship. I mean too much in comparison with the interests and the rights, &c., of Christ. Both are true, but each must have its due place, Christ and His claims *first*; and if these be entertained, the others will inevitably follow. What now characterizes the bulk of the more spiritual and active Christians is that a preponderance of their interests is on behalf of sinners on the one hand, and on behalf of the saints on the other hand: that is to say, both evangelically and also ecclesiastically their labors begin from the human side and not from the divine. The interests of God and of His Christ are a good deal, to say the least, overlooked.

You say that your friend admits it would be inconsistent to receive "constantly" at the table one who continued to go to and fro; but are there in scripture two kinds of receiving, one less important, and less definite, and less responsible than the other? Either a person is on the ground of the church of God or he is not. If he is not, he ought to be seriously instructed, and if possible made to understand before he practically takes that ground with us, that he makes himself a transgressor in having done so if he abandon it. But whether he understand it or no, you have no right to refuse him his place, if he be not otherwise disqualified. If however he be eligible to break bread once, it could only rightly be upon ground that would make him always so; and if his not having renounced denominationalism was no obstacle at first, it could not be such at any time. He not only has title to the Lord's table as being a member of Christ, but has actually taken his place there, and, unless he should disqualify himself otherwise, is free of all its privileges and responsibilities.

It is said, Oh, but after all, the unity of the Spirit has long since been *broken*, and we must in all love hold one thing in the way of church fellowship to be pretty much, if not altogether, as good and as right as another: therefore who is to arrogate to themselves such exclusiveness as prevails in certain quarters? To this my reply is very simple. I deny altogether that the unity of the Spirit is broken or can be. It is an absolute and unalterable fact that the saints of this dispensation are baptized by one Spirit into one body. In Eph. 4:3 the saints are exhorted to keep this unity, not from disrapture, but "in the bond of peace." They were to exhibit not outward only, but in condition of soul that unity, but it existed to be so kept, and it exists still, though we have grievously failed to hold it and to exhibit it in the bond of peace.

Now if these loose brethren, where and whoever they may be, deny that

there exists this unity for the saints to keep, we do not wonder that to them one thing is pretty much as good as another. As to unity, they have themselves nothing that is divine to contend for, and do not see the use of contending, and would have us to give up the truth we have learned, and for peace' sake to resolve ourselves into a mere sect, like the denominations, and go on comfortably as they do. But no! it was the true mother of the child who exclaimed with horror at the decree of Solomon to divide it. The other had nothing to lose by it and could afford to consent; but it only betrayed the true state of the case -- she had nothing to lose. The true one had a living mother's interest in a living child, whose life was most precious to her: she could not and would not consent to such a compromise. So is it with the so-called exclusives. They have -- I would rather say *the Lord* has -- something to lose by a compromise, and they cannot consent to it. Let us hold fast. We shall never really help our brethren by lowering our ground, or relaxing our hold on the truth of God as to the character and testimony of the church. Let us receive as many as will come, telling them faithfully that in coming they take ground which, whether they apprehend it or not, utterly condemns all denominationalism; but if they come, let them come. "Let them return unto thee, but return not thou unto them" (Jer. 15:19). If this seem to be taking very high ground, be it so: we dare not contend for lower. The best way to prevent their going back to what they have left is to give them what is better. The ministration of Christ to each other in the power of the Holy Ghost cannot fail to bind together those that are His.

In these remarks I have passed over the question of evil doctrine, which God suffered to trouble us some years ago {Bethesda, 1848}. It was needful in order to arouse us to the question of fellowship; and it tested the ground we were upon, and it was found that with some, to meet "as Christians" simply had lost its true and scriptural import, and had come to signify that, if a person was a Christian, we had no responsibility to ask any other question. He might hold all sorts of evil doctrine, or be suspected of it, and yet because he was a Christian, he had his right to a place at the table of the Lord. Others seeing the evil of that principle did *not* see that deliberate identification in the breaking of bread with a gathering in which evil doctrine about the person of the Lord was known to be held and taught, made the individual guilty, although he did not himself imbibe it. They overlooked 2 John 10 {etc.}, or denied its application. They hold and have taught that the fornicator was to be put out of the church at Corinth, not because his presence defiled the assembly, but lest he should corrupt others!! Alas, what an overlooking of the character of the assembly as the place of the presence of Christ. Read Num. 19.

Jude directs us to have compassion of some, making a difference; this has always been enforced and acted upon, so far as I know. But when we find saints ignorantly linked with those who leave the door so wide open to evil, we do,

and I trust ever shall, try to make them see and understand their danger, and the dishonor that is done to the Lord Jesus. I have lately been informed that some of these brethren, unable longer to resist the effect of the truth as to the unity of the Spirit upon many of the simple-hearted, are now advocating it themselves, but in such a way as to make it sanction and uphold what is really the utter denial of it. That is to say, just as, according to their reasoning, the name and profession of Christ ought to bind together individual saints in fellowship, without reference to their guilty association with evil; so the unity of the Spirit should be enforced as linking together the various denominations as such. Scripture speaks of many members, yet but *one body*; it does not say many bodies, yet but one body.

O., *The Bible Treasury* 7:239, 240, 1869.

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