

The  
Book  
without  
Seam



ALEXIS JACOB



THE BOOK WITHOUT SEAM

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By ALEXIS JACOB



This book is dedicated to my beloved father Col. Sydney L. Jacob, R.E., C.I.E., and my mother Elizabeth Petronella, née Selby. To them, and to all my godly forbears, I owe a great debt of gratitude, as will be realized from the excerpts which follow.





**THE OLDEST COMPLETE  
WRITTEN PAPYRUS SCROLL EXTANT**

*In the reign of Dedkere Isefi, about 2883-2855 B.C., lived a famous wise man named Ptahhotep, who wrote a number of proverbial sayings: the oldest monument of Egyptian literature extant. His admonitions were used as a school book, and the Egyptian school boys conned the words of the ancient sage.*

*This scroll is of papyrus, which is sewn together, to make a complete volume, of a wise man's sayings. But the wisdom of GOD has been given to us in the form of a*

**BOOK WITHOUT SEAM**

*woven throughout as a tapestry, because GOD is its Author, and nothing can be added to or taken from it without destroying it.*

---

*LORD, teach me how fleeting my life is.  
Ps. 39: 4.*

*From everlasting to everlasting THOU ART  
GOD. Ps. 90: 2.*

*Mankind is like the flower that falls, but the  
WORD OF OUR GOD shall stand for  
ever. Is. 40: 8.*

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## INTRODUCTION

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My mother's ancestors lived at one time at Ightham Mote in Kent. In St. Peter's Church there is an epitaph to Dame Dorothy Selby, wife of Sir William Selby, dated 1641, which runs as follows:

She was a Dorcas  
Whose curious needle turned  
th' abused stage  
Of this lewd world into the golden age;  
Whose pen of steele and silken  
inck enroll'd

The Acts of Jonah in records of gold,  
Whose art disclosed that plot, which  
had it taken;  
Rome had triumphed and Britain's  
walls had shaken.

In heart a Lydia, in tongue a Hanna,  
In zeale a Ruthe, in wedlock a Susannah;  
Prudently simple, providently wary,  
To the world a Martha, and to Heav'n a Mary.

---

NOTE—The first two stanzas show how she gave warning of the Gunpowder Plot.

More than a century ago my great grandfather, Mr. Prideaux Selby, wrote a letter to my grandfather to be read by him on the voyage to Capetown. The following is an extract from the original letter which I have in my possession.

**Maidenhead, 16th November, 1828.**

Then my dear Henry, let the goodness of God be the theme of your meditations. Think of Him who has preserved you so far in your journey through life, who gave His only begotten Son to die for your sins; and with that unspeakable gift the promise of Eternal Life to all who really believe on Him. Search the Scriptures daily, for they testify of Jesus. Let the invitations of your Almighty Father, so affectionately pressed on the young, have your cordial acceptance. "Young man give me thine heart" "They that seek me **early shall find me**" "Them that **honour me I will honour**" and they that despise me shall be **lightly esteemed.**" Think my dearest child, how unimportant are all worldly objects compared with eternity and its awful realities; and though we are obviously called by Providence to the discharge of important duties in this world, and know not why our path is often so dark and mysterious, we should ever pursue them as subordinate to the grand end, and object of our existence; namely the glory of God, and the salvation of our immortal souls. "What shall it profit a man, if he gain the whole world and lose his own soul, or what can a man give in exchange for his soul? Consider that these were the words of **truth itself, of Him** who spake as **never Man spake**, and therefore wonder not that I refer them to your serious and deepest consideration. Cultivate my dear Henry, a spirit of prayer, persevere in it as a duty, until you find it a privilege. Court the society of good men. You are entering upon a world of temptation, but remember that there is One who can deliver you from temptation, or with the temptation make a way for your escape, if you pray to him for preventing grace. I will not dwell upon the vast importance of truth, justice, temperance, compassion and all the moral virtues, because if by divine grace, you are a **believer in Jesus** and in the sublime truths of revelation, you will then have the love of God shed abroad in your heart; and this will at once produce all corresponding fruits. May God in infinite mercy grant that this may be your happy experience and then you will possess, not only all the happiness we can desire for you, but a peace of mind, which surpasseth all human understanding.

## PREFACE

In view of the writings of others, much better theologically equipped in every way than I, seeing that I am a layman, a Chartered Accountant by profession, it almost seems impertinence on my part to write a book to set forth, in some tiny measure, the glories of the Holy Scriptures. But when I have spoken of the thoughts which have come to me, many have pressed me to set them down in writing, so that they might be able to consider and weigh them in the quiet of their own homes.

I gladly confess my deep indebtedness to my beloved father, Col. Sydney L. Jacob, R.E., C.I.E., and to my mother, who taught me the Word of God from my earliest childhood. From them I received, through the grace of God, almost all that I have of spiritual truth. But besides my parents I owe very much to other writers, and particularly, on the theme of this small volume, to Mr. Andrew Jukes, whose masterpiece on Genesis came into my hands some 40 years ago. Nevertheless I have ventured, with much diffidence, to diverge from Mr. Jukes in certain important respects, more especially in that he expresses the view that Day 3 is the type of regeneration, instead of Day 1, as I judge. It will be for the readers, having reflected on what is set before them, to discern which is correct.

Mr. Jukes carries his types to the end of Genesis, and so far as I am aware, neither he, nor anyone else, ever went any further. It was while reflecting on this subject that I was led to ponder whether the Series of Days went further than Genesis. The more I considered the matter, the more sure it seemed that these Series of Days began again in Exodus, and so I eventually discovered that they followed one another in unbroken succession to the very end of the Word of God, uniting what are usually considered 66 separate books into one homogeneous whole, and so demonstrating that the book is truly ONE. If I am correct in this interpretation then this thesis is unique in the annals of Christian literature. The chart which goes with this volume sets forth the Series in great variety. To write an exposition of every one of the Series would require a large volume. It seemed to me, however, that if I could but place this key to the Scriptures in the hands of my readers, it would enable them to search for themselves, and thus gain spiritual strength.

There are some who, having heard me speak on this subject. have expressed the view that I have “read all this into the Scriptures”: in effect, they feel that I profess to have ‘seen’ what is not truly there, but it is only the product of my own imagination. To those who may feel like this, I would only say that I entreat them to consider the cumulative force of the Series, as they follow one another in unbroken sequence and with an unvarying order. The New Testament, as well as the Old, exhibiting the same marks, and the Epistle to the Romans, chapters one to eight, bearing the same testimony.

If, for instance, a man were walking along a pavement and saw on it a stone, he would think nothing of it. And if one yard further on he saw two stones an inch apart he might begin to reflect. And if, another yard further on, he saw three stones an inch apart, he would begin to consider it seriously. But if, a yard further, he saw four stones one inch apart, he would be almost sure it was a boy who put them there, in that orderly way. If each further yard there appeared five, six, and seven stones set in order, **nothing would convince him** that the mind of a lad had not conceived and executed this plan.

When, therefore, I found the Series of Days repeated, not seven but probably seventy times, running through the Scriptures whether history, poetry, philosophy, prophecy, or Christian ministry, displaying the same glorious spectrum, than I became certain that God was the Author of the book, and that it is His purpose that is so beautifully set before us in it.

Professor C. A. Coulson in his interesting book “Science and Christian Belief”, expresses “a conviction that a law of nature must exhibit a **simple** mathematical form”; stating that Einstein held the same view. If this is true in the physical realm, should we not expect it to be also true in the spiritual realm? How gloriously **simple** is the sevenfold spiritual spectrum, which radiates from every page of the Holy Scriptures. As I have reflected thereon, my spirit has rejoiced in God my Saviour, and my whole being has worshipped in awe of His glory. But even so, as there are ultra-violet and infra-red rays, which no eye of man has seen, so also, in the spiritual realm, there are glories of God which far transcend the creature’s perception. As the Apostle Paul declares:

“The King of kings . . . who alone has immortality,  
And dwells in unapproachable light.



Whom no man has ever seen or can see.  
To HIM be honour and eternal dominion.”

1 Tim. 6: 16.

There are, however, many able and spiritual interpreters who believe that the record of Genesis 1: 1 to 2:3 is the account of the original creation only, and not that of a creation, destruction and re-creation. The answer to this problem rests upon our view of the nature of the Holy Scripture. Is it primarily intended to be a spiritual book, embodying only such incidents of history as are essential to the Author's purpose, or is it a historical record with a religious outlook? To my mind, there is only one answer to this question: the Book is a spiritual one, including the first chapter, and there must therefore be a creation, destruction, and a re-creation, for otherwise there would be no type of the fall. I hope the subsequent pages will help my readers to see that this is so.

It is, however, a common mark of the Holy Scripture to use one record for a dual purpose. For example:—

- (1) The promise of the Virgin's Son — Is. 7, 10—16:
  - (a) That this was a sign to AHAZ, to be fulfilled in a few years, is evident.
  - (b) But it was also a sign to ISRAEL, to be fulfilled centuries later — Matt. 1, 22—25.
- (2) The promise of the coming of ELIJAH — Mal. 4, 5—6:
  - (a) Fulfilled in the person of JOHN the Baptist on the testimony of our Lord — Matt. 11, 12—15.
  - (b) To be fulfilled in the future before “the day of the Lord” which has not yet come. See 2 Thess. 2: 2. (R.V. Am.).

This dual feature is, to my mind, evident in the record of Genesis 1, that is to say (A) It was intended to give to men the correct sequence of the creative acts of the re-creation; (B) It was also designed to show the marvellous parallel between the natural and the spiritual, declaring the patient steps by which God would fulfill His purpose, through the new creation, of making man in the image of God.

The quotations from the Bible in this book are taken from the American Revised Standard Version, except where indicated to the contrary.

Many of the statements made may appear to the reader to be dogmatic, but this is not intended. It would only be wearisome to keep on repeating "in my judgment this is the correct interpretation" and the reader is requested to bear this point in mind.

And so I pray that all that is faulty in this small volume may be forgotten, and only that which is good may abide. If so be some of my readers learn through it that the Holy Scriptures do not merely contain the word of God, but are the WORD OF GOD, and, furthermore, are encouraged to reverence and love HIM, of whom that word speaks, with a deeper affection and more whole-hearted loyalty, I shall feel amply rewarded.

To my Saviour and Lord I commend this meditation, with humble thankfulness for His never-failing grace to me.

A. JACOB.

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# THE BOOK WITHOUT SEAM

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## Chapter I.

### — GOD —

Enshrined in the heart of the spiritual melodies of the Psalms is this lovely poem:—

“As the hart panteth after the water brooks,  
So panteth my soul after Thee, O God  
My soul thirsteth for God, for the living God;  
When shall I come and appear before God.”

Ps. 42: 1—2, A.V.

What moved the heart of this devoted psalmist to express such depths of longings? For answer we can but turn to one of the songs of David, the sweet psalmist of Israel:—

“One thing have I desired of the Lord,  
That will I seek after;  
That I may dwell in the house of the Lord  
All the days of my life,  
To behold the beauty of the Lord,  
And to inquire in His temple.”

Ps. 27: 4, A.V.

Is GOD really beautiful? Most certainly! In what respect then is He beautiful? He has no form; for GOD is spirit; and in the infinitude of His majesty He dwells in the light which no man can approach unto; whom no man hath seen, nor can see. Could it be otherwise?

But, whilst it is true that no man has seen God at any time, yet it is also written that the only-begotten Son which is in the bosom of the Father, He hath declared Him.

## Chapter 2.

## — THE WORD —

In what way has the SON declared GOD? The answer lies close at hand, The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth.

The Word; the very expression of the thoughts of God, has taken Manhood upon Himself. So perfect and complete is this revelation of God, that our Lord said to His disciples, "He that hath seen Me hath seen the Father".

In considering these words, however, we are not intended to think of the physical being of Jesus, because God has no form, as Moses declared to Israel (Deu. 4: 15); but rather that the full glory of God in His love, as the FATHER, was manifested in Christ. The great prophet Isaiah had declared some eight centuries earlier:—

"For to us a Child is born,  
To us a SON is given;  
And His name shall be called . . . .  
MIGHTY GOD." Is. 9: 6.

The Apostle John, in relating his experiences, says, "that which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands concerning the WORD of life . . . we proclaim unto you".

Yes, the WORD became flesh and dwelt among us. Many have stumbled at this statement, and have declared it impossible for such a thing to be. But is the creature to challenge the mighty GOD, and to say to HIM, it is impossible?

Moreover, when He was here in manhood, He, like us, was clothed. Now it is a very remarkable thing that we are told **not one thing** about His clothes except this, "His coat was without seam, woven from top to bottom". The Greek word translated 'without seam' is ARRAPHOS, 'seamless', and this use of it is absolutely unique in the New Testament (John, 19, 23). It is evident that it is intended to impress upon us the thought that the human body of our Lord was enshrined in a seamless robe. Henry Drummond rightly sees in this the representation of His

perfect manhood, he says "like an exquisite piece of tapestry His life showed matchless pictures and incomparable lustres, and men felt strongly curious to find the warp on which these Scenes were woven.

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### Chapter 3.

#### — THE BOOK —

If the Lord Jesus Christ is the Word become flesh, is it not also true that the Bible is the Word of God in human language? Moreover, the Word, in becoming flesh, was so truly human that He could be hungry and eat, walk and be weary, rejoice and shed tears, live and yet die: every token of Manhood was there manifested before the eyes of men. Nevertheless that manifestation was so perfect in all respects, that the sublime balance of His person was expressed symbolically in the seamless robe.

Critics of the Holy Scriptures have noted the many tokens of its true humanity, and, observing these signs, have concluded that the BOOK was on'y human, in the same way that they have also maintained that our Lord was only a man. They aver that, though Christ was a good man, even the very best of men, He was no more than man, because of the most evident signs of His manhood. In a similar manner they assert that the Bible is a good book — in parts — even the best of books, but no more than the writings of pious men, of which in their view, there are many others besides.

Nevertheless, as our Lord Jesus Christ was truly Man, yet was the Word made flesh, so also the Holy Scriptures, being the writings of men, are the Word of God. So that we might have the assurance that this is so, it has pleased God that His word should be enshrined in a BOOK without seam. It, also, is woven from the top to the bottom; the threads, like those of a beautifully woven tapestry, run without break from the first page to the last.

These threads are seven in number, and together disclose the whole purpose of God for man, and the means He is using to accomplish it. The purpose is revealed to us in the very first chapter of the Bible, which is the first of a series repeated over and over again, under varying illustrations, but with the same thoughts, in the same order.

This purpose is stated in the simplest language, and it is this:—

“And GOD said, Let US make **man** in our image . . .  
So GOD created MAN in His own image.”

To limit this purpose to Adam is to misread the Scripture entirely, for it is written:—

“For those whom He foreknew he also predestined to be conformed to the image of His SON.” God who has purposed this will surely bring it to pass, for the certainty of it is announced in the very last pages of the Book.

“Behold the dwelling of God is with **men**.  
He will dwell with them  
And they shall be His people,  
And God Himself shall be with them . . .”

This being the counsel of God, what are the steps He takes to bring it to pass, and is it possible to observe these steps, tracing them reverently from age to age as God’s dealings with man have unfolded. The writer humbly believes that the answer to this question is, YES; and to this end the ensuing chapters have been written.



#### Chapter 4.

#### — ADAM’S BIBLE —

There are many who think that as Moses wrote the first five books of the B’ble, Genesis to Deuteronomy, the whole of these records were first revealed to him, and were unknown to Israel before his time. A little quiet reflection will soon make it clear that the life-histories of Abraham, Isaac, Jacob and Joseph must have been very well known to the people of Israel, when they were in Egypt. It nowhere says that these histories were a revelation to Moses, and it is quite contrary to all human experience to believe that these histories, which were of deepest import to the nation, had not been cherished by them with passionate intensity.

If this be granted as true, where are we to draw the line? Was the story of Adam and Eve also part of the treasured history

of Israel, or a special revelation to Moses? Here again, all evidence confirms the view that these verities had been passed from father to son for generations. If this also be accepted, we arrive at last at the record of creation. It is quite evident to all that this beautiful and simple record must have been made known to men by way of revelation. But to whom was it so revealed? Most will doubtless say, "Oh, it must have been to Moses". But why so? If God was able to reveal it to Moses, why not to Adam? But some will object and say that the Scriptures do not say that it was revealed to Adam — true — but then neither does it declare that it was announced first of all to Moses!

The writer believes that there are weighty and sound reasons for believing that the facts of Gen. 1: 1 to Gen. 2: 14 were made known to Adam. These reasons are:—

1. That the Lord God conversed with Adam. This is evident from the statement in Gen. 2: 16 and 3: 8.
2. That He talked with Cain (Gen. 4: 6) and that Abel clearly knew the mind of God (Gen. 4: 4).
3. That Adam would not have known who the Lord God was that spoke to him, unless God had revealed Himself to him as the Creator.
4. That it is unlikely in the extreme that God left Himself without witness to men for some 2,500 years from Adam to Moses.

Some of the pagan remnants of the story of creation, corrupted though they certainly are, existed long before the time of Moses. From whence then did these accounts derive?

From the foregoing it seems clear to the writer that Gen. 1: 1 to 2: 14 was the cherished possession of Adam's posterity as the revelation of God, handed down from father to son through the line of Seth. A careful study of this portion of the Scriptures will reward us well.





SUN

PROLOGUE

*Darkness and the deep*

Before Re-creation began  
clouds envelop the earth  
and thick darkness covers it.





## Chapter 5.

## — PROLOGUE —

The prologue to Adam's Bible consists of Gen. 1, verses 1—2. The statements contained in these two verses deserve our utmost attention.

1. In the beginning GOD. These four words in English are two in Hebrew, B'RAYSHITH ELOHIM. Now it is well known that in Hebrew, as in Greek, each letter stands for a number, so that it is always easy to ascertain the number of a word. These two words together make the number 999. Now 9 is the last of the numerals, and its Biblical meaning is that of "finality". It was at the ninth hour Jesus cried "It is finished". When any number is found in a triple form, it is the very essence of it. The number of the name Jesus is 888, and eight is the number of resurrection, and CHRIST is the resurrection. Is it not in every way fitting that the Word of God should begin with HIM who is the BEGINNING and the END the LORD GOD ALMIGHTY.

It has been repeatedly explained that ELOHIM is plural; probably the plural of quality and excellence, i.e. the Godhead; nevertheless the translators have rightly translated the name in the singular because the Hebrew verb for "created" is in the singular. Many have seen in this the unity of the Godhead operating in the work of creation.

It should be carefully noted that the Holy Scriptures simply declare that "in the beginning God created the heavens and the earth". How long ago in the time scale "in the beginning" was, is not stated. If astronomers say it was two or three thousand million years ago, what of it? Seeing that a similar expression is used in John 1: 1 "In the beginning was the WORD" it ought to prepare our minds for ages unimaginable. It is, however, most important to observe that it does not say "In the beginning the Word was created" but that He was there, at that far distant time, a very different thing.

Neither does Gen. 1: 1 tell us in what condition the heavens and the earth were created, nor the processes which may have been employed in that mighty work. There are, however, three other Scriptures which throw light on the subject, viz.:—

1. "It is HE who made the earth by His **power**, who established the world by His **wisdom**, and by His understanding stretched out the heavens." Jer. 10: 12

What majestic words these are, as fitting as human language can provide, to set before us the power and wisdom of the Creator. If one considers that here we have described **infinite** power and **infinite** wisdom, is it not a sound deduction to make that the creation, as it came from the hand of God, was perfect and beautiful.

2. "He has made everything beautiful in its time." Eccles, 3.11

Here is the confirmation of the foregoing surmise. Who that has watched the golden rays of glory lighting the snow-covered peaks of the mountains, or considered the lowly wild violets in their mossy bed, but is assured that what God made was beautiful?

3. The Lord Himself asked Job this: —

"Where were you when I laid the foundation of the earth?  
Tell me, if you have understanding.  
Who determined its measurements — surely you know?  
Or who stretched the line upon it?  
On what were its bases sunk  
Or who laid its cornerstone,  
When the morning stars **sang** together  
And all the sons of God **shouted for joy?**" Job 38: 4.

Why did the angelic hosts sing and shout for joy? Surely from sheer ecstasy at the beauty of the original creation! The question nevertheless is, did it remain so?

In answer to this enquiry the statement of verse 2 is of deepest import, viz.: "And the earth was without form and void". The first point to observe is that the word "was" is printed in normal type in the Authorised Version. This is to indicate that there is a Hebrew word to correspond. A careful reading of this chapter, observing those places where the word "was" is in normal type, and those cases where it is shown in italics, will demonstrate how important this difference is.

Consider verse 3 “ And God said. Let there be light and there was light ”. The “ was ” is in normal type and the meaning quite clearly is “ there came to be light ”. Verse 4: “ And God saw that the light was good ”. The “ was ” is in italics. Light did not **come to be** good, it is of the essence of light that it is good: it is a state or condition of being. This same principle applies throughout this chapter.

Now, if we return to verse 2, and apply this principle, we must read it thus: “ Now the earth **had become** waste and wild ”. Rotherham. That is, it was not so created, but came to be in that state, for reasons not mentioned in Genesis. Is there then any indication in Scripture why such a condition of things should ever have arisen. For answer let us consider certain other statements in the Bible.

#### 1. Void. Hebrew TOHU.

In reference to the creation of the earth, Isaiah 45: 18 declares with the utmost definiteness that God did **not** create it “in vain”, a very unfortunate translation in the Authorised Version. The American Revised Standard Version rightly has it, “ He did **not** create it a **chaos** ”. If anything could confirm the correctness of the view that Gen. 2: 2 describes that the earth came to be in a chaos, and was not originally so created, surely the testimony of Isaiah is sufficient!

#### 2. Without form and void. Hebrew TOHU VA BOHU.

Now it is a remarkable thing that these two Hebrew words TOHU and BOHU are only **coupled together** in three places in the whole of the Old Testament. A careful study of these passages will be repaying:

- (a) The first is Gen. 2: 2 from which we learn that a state of affairs described as “without form and void” or as “chaos and emptiness”, **came to be**, through causes unexplained.
- (b) The second is Is. 34: 11. ‘HE shall stretch the line of **confusion** over it, and the plummet of **chaos** over its nobles.’ It is a most solemn warning to the nations of the

Lord's vengeance for their cruelty to Israel. Verse 2 of that chapter tells us that the Lord is **enraged** against all the nations.

- (c) The third is Jer. 4: 23. "I looked on the earth, and lo, it was waste and void, and to the heavens, and they had no light". A consideration of verse 26 will show that this condition of things was ascribed to the Lord's action, i.e. All Israel's cities were laid in ruins **before the Lord, before His fierce anger.**

Now it is abundantly clear that in both the two latter cases the desolation delineated by the Hebrew words TOHU and BOHU was due to God's action arising from His fierce anger. Is it not therefore a sound deduction that the same state of affairs in Gen. 2: 2 is due to the **same cause?** But, it may be asked, whatever should make God angry **before man was created?**

This question introduces us to one of the deeper mysteries of God. That SIN had arisen in the universe before man was created is evident, for it was the SERPENT that tempted man to sin. Neither are we left in any doubt as to the one designated as the serpent, for Rev. 20: 2 says that it is "the dragon, that ancient serpent, who is the devil and Satan".

Was Satan the first to bring sin into the universe, and, if so, what was his sin? Seeing that there is no explicit statement on this subject, we can only have recourse to certain parabolic passages which appear to tell the story.

1. Ezekiel 28: 11—19. In this solemn passage a personage is addressed under the title of the King of Tyre. It may well be that underlying the terrible history of that king there is a far deeper lesson, in regard to that sinister being revealed to us as "the adversary". There are indeed, in the statements made concerning the King, references to incidents that appear to go far beyond the experiences of any king of Tyre. Note the following:—

- (a) You were the signet of perfection, full of wisdom and perfect in beauty.
- (b) You were in Eden the garden of God.

- (c) You were blameless in your ways from the day you were created, till iniquity was found in you.

Now, of no mere man, except Adam, could it be said that he was blameless in his ways. Of all Adam's posterity it is declared that one man's trespass led to condemnation for all men. Rom. 5: 18. What then was "the iniquity" found in the king?

2. Isaiah 14: 3—21. Again we are told the awful fate awaiting a certain King of Babylon. Here also the language is such as to point to a mightier potentate. Of him it is said:—

- (a) How are you fallen from heaven, O Day Star, Son of Dawn.  
 (b) He declares: "I will ascend above the heights of the clouds, I will make myself like the Most High".

Now the title Most High (Hebrew ELYON) is one of the most sacred of the divine titles. What man is there whose wildest fancy could picture such a thing? All the world laughs at the folly of the Roman Emperor who had coins struck, of which specimens still exist, embossed with the engraving "To the God Augustus." Yet perhaps a creature so sublime as the one depicted in Ezekiel 28 did dare to think so highly of himself.

Was this superb being once King of the earth? Did he fall by his pride? Was the wrath of God manifested by the destruction of his domain? Was he making a true statement, when he showed to our Lord all the kingdoms of the world and their glory and declared "for it has been delivered to me"? Luke 4, 5 and 6. We cannot answer these questions with certainty, but there is much to indicate that it was so. It would at any rate furnish a reason for the Lord's fierce anger, and the chaos which followed

But not only did chaos result; two other fearful effects ensued. viz. deep darkness enshrouded the earth and salt waters engulfed the world. This theme is dwelt upon in Job's sublime poem in the clearest possible language, viz.:—

"Where wast thou when I earth's foundations laid?  
 Say, if thou know'st and hath intelligence.  
 Or, who fenced in with doors the roaring sea,  
 When bursting forth from Nature's womb it came?  
 What time I made the clouds its covering robe,  
 And darkness deep the swaddling-band thereof."

Job. 38: 4—9 (*Dr. Bullinger's translation*)

Not only is this the language of Holy Scripture, but the latest teaching of modern science accords with it. Consider the following, quoted from the Reader's Digest of 1953:—

“How were the seas created? Scientists reply: The earth's waters came from the volcanoes. Sealed in the heart of the young planet from the beginning, water vapour and other gases erupted to the surface as the interior cooled, forming a dense pall of clouds which subsequently dissolved in the greatest deluge of all time. For thousands of centuries thereafter, as the earth's interior continued to cool and contract, new water was squeezed to the surface and disgorged by volcanoes through fissures in the ocean floor until, perhaps a thousand million years ago, the seas rose to their present levels”.



## Chapter 6. — THE DAYS —

In Genesis 1: 3 to 2: 3 we are informed of certain events which took place because "GOD said". The record is divided into seven sections by expressions such as, day first, day second, up to day seventh. Now what are we to understand to be signified by the word "day"? Many expositions have been written on this subject, which may be summarised briefly as follows, viz.:—

- (1) A day of 24 hours. That the Hebrew word YOM has this meaning in certain passages is undeniable. By way of example see Lev. 16: 30, on which one day in the year is chosen by God, i.e. the tenth day of the seventh month, and it is declared that on this day (YOM) shall atonement be made for you to cleanse you.
- (2) A day of 1,000 years. The Apostle Peter declares that with the Lord one day (Greek HEMERA) is as a thousand years. 2 Peter 3: 8. This Greek word is also used for a day of 24 hours as for example, John 1: 39.
- (3) An indefinite period of time. The same Greek word is used in the following passages, viz.:—
  - (a) Behold now is the day of salvation, 2 Cor. 6: 2.
  - (b) Abraham rejoiced to see My day, John 8: 56 (A.V.).

Now, those who argue for the day of 24 hours almost invariably say that GOD is able to bring to pass all the things described in the days of Genesis 1 within 24 hours. That He is able to do so there is no doubt whatever, but whether, in fact, He did do so is quite another matter.

Some who favour the second alternative, feel that they can get over the difficulty of the time element by allowing a thousand years for each day. But all the evidence of geology seems to the writer to point conclusively to an extremely long period of time for the work of creation, by comparison with which a thousand years would be only as a tick of the clock.

Many are confident that merely an indefinite period is indicated by each 'day' but they have perhaps not given sufficient weight to the exactitude of the reiteration of the expression 'the evening and the morning' in Genesis 1, or to the **very** limited periods covered by the expressions "day of salvation" and "My day". Nor does such a view take into account the chaos of verse 2. All such interpretations are based upon the assumption that the events described in the whole of the first chapter refer to the **original creation**: if so, the spiritual analogy would completely break down, for there would be no fall.

There is, however, a further method of interpretation which commends itself to the writer as the simplest. It has long been observed that in each one of the series of days, before mentioning the number of the day, the Scripture declares "And there was evening and there was morning". Why should the evening be mentioned first and the morning afterwards?

Now, if, as we have considered already, the events of creation were made known to Adam, what method was likely to have been employed to impart this knowledge. In the book of Job we read that Elihu declared that "God speaks in one way, and in two . . . in a dream, in a vision of the night". Job. 33: 14 and 15. Furthermore we know that on two of the **most** important occasions in the history of Israel, God spoke to kings in dreams of the night and showed them visions, see Gen. 41 and Daniel 4. Is it so hard to believe, that God in His goodness and care for the instruction of Adam, gave him by night a series of visions, through which he learned the methods by which, step by step, God had brought the world Adam knew into being? How simply all falls into place from this view point. No exceptional meaning is attached to the word 'day' and no time limit is given for the events described.

To sum up, the writer believes that "the days" describe, without reference to time, the ways by which GOD in his wisdom brought order out of chaos and finally created man in the image of God. It was a **re-creation** out of that which was originally destroyed.

Rotherham paraphrases the first two verses thus:—

"In the beginning (of the present order of things) God created (that is shaped or formed according to His own divine idea) the heavens (above) and the earth (below). Now the earth had become

waste and wild; and darkness was upon the face of the roaring deep; but the Spirit of God was brooding (with quickening effect) on the face of the waters.”

And such being the state of the earth: God said, (and thus the renewing re-creating divine acts commence).”

This method of interpretation has the invaluable merit of presenting us with the counterpart of the spiritual history of man, which **no other interpretation** of Genesis 1 does. The main problem is whether Genesis 1 is only history, without spiritual meaning? The writer's answer to this is an emphatic “NO”. Many references to this in the New Testament cry aloud to us: but one will suffice, viz.: “For it is the GOD who said, Let light shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ”. 2 Cor. 4: 6.

**THIS** is the vital question in the consideration of Genesis 1. If the reader is confident that Genesis I is only history, it would be a sheer waste of time to proceed with the reading of this book, because all that follows rests upon the assumption that underlying the natural is the spiritual.

Before, however, putting this book down for good and all, would it not be well if the reader took pencil and paper, and wrote down the scriptural reasons upon which his own judgment has been based: it would, at least, be a wholesome exercise.

In the midst of this scene of death and darkness the Spirit of God **moved** on the face of the waters. The Hebrew word RACHAPH is a rare word in the Old Testament being only used three times. Of the remaining two, one is in Jer. 23: 9, translated ‘shake’ and the other enshrines a most touching message to Israel. “Like an eagle . . . **fluttering** over its young, spreading out its wings, catching them, bearing them on its pinions, the LORD alone did lead him”. Deu. 32: 11. What tender solicitude is indicated in these words. Is it not right that we should judge that it was with a similar loving intent that the Spirit of God “fluttered” over the scene of desolation. This gracious purpose we now see unfolded before our eyes.

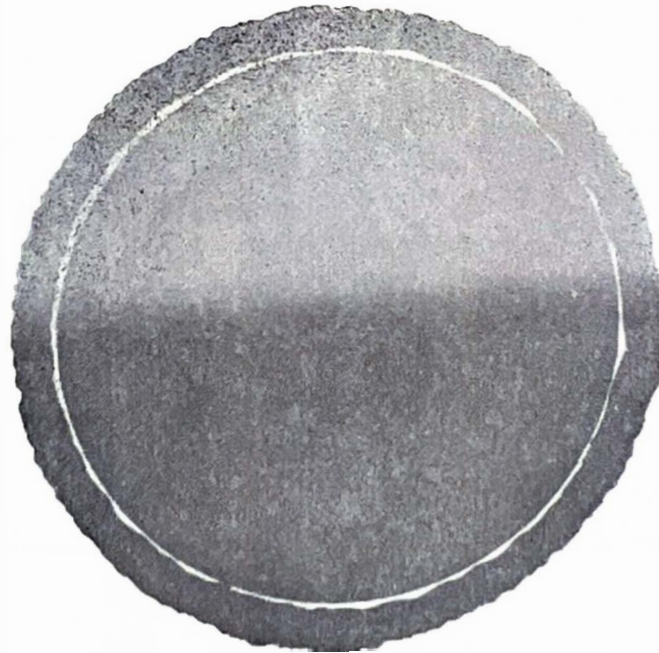


# SUN

## DAY 1

*Let there be LIGHT*

The clouds are thinned, and sunlight reaches the earth — one half as now — but the sun itself cannot be seen from the earth.





## SERIES 1 — RE-CREATION

## Chapter 7.

## — THE FIRST DAY —

Observe that all the events of each DAY arise from the Word of GOD: repeated over and over again, sometimes more than once on a DAY we read “And GOD said”. The Psalmist expresses his thoughts on this scene in sublime language thus:—

“By the Word of the Lord the heavens were made,  
And all their host by the breath of His mouth.  
He gathered the waters of the sea as in a bottle;  
He put the deeps in storehouses.  
Let all the earth fear the LORD,  
Let all the inhabitants of the world stand in awe of Him!  
For He spoke, and it came to be;  
He Commanded, and it stood forth.” Ps. 33: 6-9.

How beautifully and perfectly expressed; for when GOD speaks HE commands.

We live, alas, in a day in which GOD has almost been eliminated from His universe, and those that do believe in Him, so limit His power and wisdom that puny man can challenge His Creator. Well would it be if the solemn admonition of the Apostle Paul were remembered “But, who are you, a man, to answer back to GOD?” Rom. 9: 20. The wisest of men wrote thus:

“Be not rash with your mouth,  
Nor let your heart be hasty to utter a word before GOD,  
For GOD is in heaven, and you are upon earth;  
Therefore let your words be few!” Eccles 5: 2.

Rather let us be as David, after contemplating the glory of the universe, who said:—

“Let the words of my mouth and the meditation of my heart be acceptable in Thy sight O LORD.” Ps. 19: 14.

Is it really so difficult to believe that action must begin from GOD? It would seem so, because man, even redeemed man,

seems incorrigibly wedded to the idea that GOD cannot do anything without him! Yet all the lesson of Genesis 1 is that it is GOD who acts.

Now GOD's first command is "let there be LIGHT". But before we reflect upon the spiritual purport of this majestic action, we must needs study the natural illustration with the greatest care. It is, to the writer, one of the most assured axioms connected with spiritual things that:—

**Any interpretation that does violence to the  
Scriptural illustration must be wrong.**

Well would it have been if all expositors had taken heed to this axiom: from how many mistakes they would have been saved!

When GOD said "Let there be light; and there was light", there is no other possible meaning than that light which was not there previously came into the scene and dispelled the darkness. Now observe, that nothing is said either as to the source of the light nor its extent! In what way do we picture the scene set before us? The earth is there, but it is engulfed with water and shrouded in total darkness: a thick darkness caused by the densest clouds. Job. 38: 9. Some have thought that it could not be sunlight because the sun was not created until the fourth day. But nowhere does the Scripture say that the sun was created on the fourth day. It does state that on that day God made the two great lights, the greater light to rule the day and the lesser light to rule the night, and God set them in the heavens: which is a very different thing. The emphasis is on the words 'rule and set'.

If, as the writer believes, the creation of the universe, including the sun, moon and earth, is described in Gen. 1: 1 then the sun was already shining, but its glorious rays did not penetrate to the earth's surface, because of the density of the clouds above: so darkness was upon the face of the deep. That this explanation of the physical scene is correct is confirmed by the record of the ensuing "days". Above all, when the spiritual aspect of the picture is considered, it will be seen how perfectly it fits the picture.

Behold then the earth, once beautiful and full of life, plunged into a condition of desolation and darkness. Darkness so intense, by reason of the thick clouds, that no glimmer of light from the rays of the glorious sun penetrated its awful gloom. And then GOD speaks; He says "Let there be light". Are we to understand



that every cloud was dispelled and the lovely orb of day shone in radiance on the earthly scene? Surely, NO. If it was so, what construction could we put upon the events of Day 4, when it specifically states that GOD set the sun in the heavens? The only logical explanation of the Scene of day 1 is that GOD caused the dense clouds to thin, so that light began to reach the earth from a source unknown to any observer who looked upwards from the earth's surface. That this view is correct will be shown as the study of "the days" progresses.

What then are the spiritual lessons to be learned from the scenes displayed before our eyes up to this point? Let us state the case first: —

1. The earth created in perfection and beauty.
2. A catastrophe.
3. Ensuing darkness and desolation.
4. The action of GOD introducing light.

If anyone cannot see the history of "man" writ large in this simple statement, no words of the writer are likely to be of much avail. Yet so that the simplest of the little ones in the family of God may learn, the following notes are written:—

1. The earth is the illustration of MAN. Adam, the first man, is the head and representative of the whole race of mankind. His very body was made "dust of the ground". Gen. 2: 7 (A.V.). He is of the earth earthy, and all his descendants are of the same nature. 1 Cor. 15: 47 and 48. In very deed all mankind are "in Adam". 1 Cor. 15: 22. That this is so is confirmed by the remarkable statement that Christ is called "the second Man". 1 Cor. 15: 47. And furthermore He is also stated to be "the last Adam" or the last Man. So that in the sight of God there have only been, or ever will be, TWO MEN. The first is Adam, the second, and last, is Christ.

2. The catastrophe is SIN. Now it is most important to observe that SIN is **not** murder, theft, lying and the like: those are SINS, the fruits of SIN. On this subject we are not left in any doubt, for the Holy Scripture gives us an exact definition of SIN, for it is written SIN is LAWLESSNESS. 1 John 3: 4. Now when Satan said "I will make myself like the Most High" (Is. 14: 14) it showed that SIN had begun. At that moment he had not **done**

anything, yet SIN had entered because he, the creature, had declared that he would be under no law to GOD, thus becoming "lawless". This is precisely what took place in the Garden of Eden when the MAN, who was not deceived (1 Tim 2: 14) said to himself I will not be under law to GOD, I will be like the Most High, for that is what the serpent indicated when he said "For God knows that when you eat of it your eyes will be opened, and you will be like GOD, Gen. 3: 5. Every man, who, in his heart, says "I shall do as I like" bears witness to the fact that he is a true descendant of Adam and is under the power of SIN. Thus it is written that through one man SIN entered into the world and death by sin.

A homely story will illustrate the truth of this statement. At one time a small boy of three named D—— was staying in the house of some friends. To keep him amused he was given the bagatelle balls to play with on the floor. The dog thought this was great fun and entered into the proceedings with great zest, carrying the balls around in his mouth. The small boy, seeing this, thought he also would try the experiment, and put a ball in his mouth. The lady who was looking after him, fearing he would choke himself, took the ball out and said "You must not put the balls in your mouth". When the lady had returned to her seat the little boy took up a ball in his hand and with a defiant grin said "No D—— mustn't, but HE WILL, and with that he immediately popped the ball in his mouth! The action was a transgression, but the root of SIN was in his will.

3. Darkness and desolation. Without doubt this is illustrative of spiritual darkness and death. New Testament teaching is precise on these points.

Darkness. Abundant testimony is given to the fact that all men by nature are in spiritual darkness. Consider the following:

"Men loved darkness rather than light" — John 3: 19

"Him who called you out of darkness" — 1 Pet. 2: 9.

"For once you were darkness" — Eph. 5: 8.

"To open their eyes that they may turn from darkness to light"  
— Acts 26: 18.

It is clear from the foregoing that all men are in spiritual darkness, however well-educated they may be!

But a still deeper disaster has befallen man: **death** has come upon him. That this is **not** physical death is very evident by the explicit statement of GOD to Adam. He said to Adam "In the day you eat of it you shall die". Yet it is written that Adam lived for 930 years! Gen. 5: 5. But when Adam fell into **SIN**, death passed upon him and through him to **all** men. Rom. 5: 12 and 17. If this view is correct then there should be some indication that all men are spiritually dead, even from the day of their birth. And that indeed is exactly what we find clearly stated in the New Testament, from two points of view, viz.:—

1. But dead in trespasses as we were. Eph 2: 5. Moffat.

*Note*—The Authorised Version, Moffat and Darby are correct, and the American R.S.V. wrong here, as it is wrong to translate it "even when we were dead through **our** trespasses." Rom. 5: 17 definitely states that death came by **one** man.

2. Verily, verily, I say unto you, the hour is coming, and now is, when the **dead** shall hear the voice of the Son of God, and they that hear shall live. John 5:25. A.V.

Many interpret the words "shall hear" as involving some action on the part of the hearer, and that, without that action, God could not, or would not, impart new life. But is it possible for a **dead** man to hear in the sense of listening? That this interpretation is not intended appears clear from the wonderful scene depicted in Ezekiel 37. There is shown to the prophet a valley full of dry bones, and the enquiry is made "can these bones live?" He was told to prophesy, and as he did so flesh and skin came upon them. Then the prophet is instructed to say "Come from the four winds, O breath, and breath upon these slain, that they may live . . . and they lived." Ez. 37: 9—10.

Is it of any avail to offer dead people food, drink or air, or to tell them the most glorious tidings the world has ever heard? **NO**, indeed! The one and the only thing that can avail a dead person is the gift of **LIFE** and this must be bestowed by someone else with the power to impart it, without any action on the **part** of the recipient.

The late John Charles Ryle, D.D., Lord Bishop of Liverpool, a spiritual man and a first-rate scholar, has expressed himself on the subject of the "new birth" on this wise viz.:

"This mighty change, it must never be forgotten, we cannot give to ourselves. This very name which our Lord gives to it is a convincing proof of this. He calls it "a birth". No man is the author of his own existence and no man can quicken his own soul. We might as well expect a dead man to give himself life, as expect a natura' man to make himself spiritual. A power from above must be put in exercise, even that same power which created the world. Man can do many things: but he cannot give life, either to himself or to others. To give life is the peculiar prerogative of GOD".

Dr. Ernest White in his recent book "Christian life and the unconscious" writes thus:—

"In contradistinction to conversion, the new birth is an **unconscious process**, apart from the will of man, wrought in the spiritual depths of the personality by the Spirit of God . . . Not only is new birth the result of a supernatural action of the Spirit of God, but from its very nature it must be sudden, occurring at a definite moment in the life of the individual . . . If we think of the analogy of natural birth we realize that it . . . is to be found in the moment of conception. There was a definite moment in time when the male cell united with the female cell within the woman's womb, and a new individual was brought into being. The woman **cannot be conscious** of this moment of conception.

"It is true that certain preliminary conditions must be fulfilled before conception can come about. So it is with the new birth. As to how it happens, we are as ignorant in the case of natural conception as we are in the case of spiritual rebirth. We know that it does happen, but the actual process contains an element of mystery . . . we see here again the distinction between new birth and conversion".

Now it is written GOD is LIGHT. This is not a statement that God has created light, but that He is light. Furthermore the Scriptures declare that the children of GOD should walk as children of light. Eph. 5: 8. This is a most remarkable expression, because the Greek word translated "children" is TEKNON which signifies

'one born'! There is no other instance of the people of GOD being said to be born of anything abstract: it is only of LIGHT that it is stated! Why is this? Clearly because GOD is light, and as LIGHT He begets children. How appropriate therefore it is that when GOD said "Let there be light" it should be the symbol of the birth of the children of light! Truly it is recorded "Of His own will He brought us forth". James 1: 18. The first day is then the day of the NEW BIRTH.

But this, in itself, raises a most fascinating problem: it is this. We know that life begins, not at the time of birth, but at the moment of conception. Are we to understand then that people enter the Kingdom of God at the time of birth, or conception? As to this we are not left in any doubt, because when our Lord spoke of being 'born again' the New Testament writer uses a Greek verb 'GENNAŌ' in every verse in John 3, from v. 3 to 8. The question is whether it can be shown incontrovertibly, from the Scripture that it includes conception. The answer is simple: in the very first chapter of the New Testament this verb is used of an unborn child! Referring to the Virgin Mary, the Angel of the Lord says, "That which is conceived (born) in her is of the Holy Ghost".

One further point of deepest importance is that not even the mother of the child knows the moment of conception! Neither we ourselves, who have been born of the Spirit, nor anyone else, knows the moment of our entrance into the Kingdom of God. The words of our Lord on this point are explicit, viz.:—

"The wind blows where it wills  
And you hear the sound of it,  
But you do not know whence it comes or whither it goes.  
So it is with every one who is born of the spirit." John 3: 8.

However, most of the readers of this book have probably been taught that a man is born again only when he believes on the Lord Jesus Christ. This view is dealt with in the appendix, so as not to divert the readers' mind from the positive teaching of Genesis 1.

But the new birth is from above. That this is the true force of John 3: 3 is manifest, if the ensuing facts be considered.

Our Lord said to Nicodemus "Marvel not that I said unto thee, ye must be born — ANOTHEN. John 3: 7 (A.V.). This Greek word is usually translated in this verse "again", with sometimes a marginal note "from above" — Now what are the facts?

This word ANŌTHEN is used 13 times in the New Testament. In every single case it has the force of "from above", even in Matt. 27: 51 the veil was torn "from the top", or from above; also see John 3: 31. In one instance only it is associated with another Greek word PALIN which does mean 'again.' Furthermore the Greek word ANŪ means "above" and is used nine times in the New Testament with that meaning. The most important of which, in connection with our subject, is Gal. 4: 26, where it declares: "But Jerusalem which is above is free, which is the mother of us all". (A.V.).

It seems an elementary thought that each one of us was born where our mother was! If this is true spiritually, as most assuredly it is, then those who experience the new birth were born above and from above.

It should be noted that our Lord did not say to Nicodemus, Marvel not that I said to thee, THOU must be born again. Many expositors have taught that the Lord Jesus was telling Nicodemus that he must be born again. But it is not so: the very change from the singular 'thee' to the plural 'ye' is sufficient to guard us from making such a mistake. The correct force of these words has been brought out by Dr. E. V. Rieu, who translates it, "Do not be astonished at my telling you that man must be born again. This translation is confirmed by Weymouth and Moffat.

There is a further point for consideration in John 3: 3, in the words "he cannot see the kingdom of God". The word "see" is the translation of the Greek verb EIDEŌ. But this word is exactly the same word that Nicodemus used when he said "We know that thou art a teacher come from God". Again and again in this very Gospel John 3: 11; 4: 22; 25; 42, it is translated "know". It is not that any one not newborn cannot "see" the kingdom, but that he cannot "know" it. With this agrees 1 Cor. 2: 14 (A.V.): "The natural man receiveth not the things of the Spirit of God . . . neither can he know them".

Is it not therefore correct to translate John 3: 3 Verily, verily, I say unto thee except a man be born from above he cannot know the kingdom of God? This is the great basic fact. All experience certifies the truth of this, as the following story will illustrate:

Mr. Wilberforce, the great Christian who brought about the emancipation of the slaves, once took one of the greatest men of

his day to hear the Gospel clearly and simply preached by Lord Adalbert Cecil. In response to enquires after the preaching, his friend said "I gave the man my earnest attention but I could not understand one word he was saying!" He spoke the truth.

These reflections are most surely illuminated by the majesty of these words from the Holy Scripture:—

"Of HIS OWN WILL  
Begat HE us  
By the word of truth." Jas. 1: 18 (A.V.)



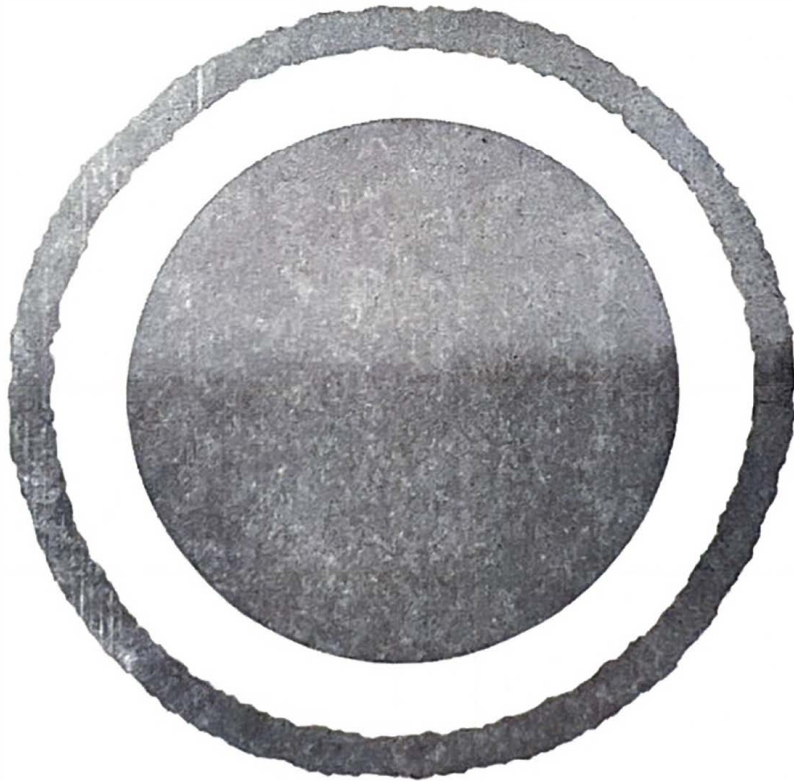


SUN

DAY 2

*Let there be a SPACE*

The clouds are lifted and the expanse or atmosphere is created.  
Thus the fresh waters above in the clouds are divided  
from the salt waters below in the ocean.





## Chapter 8.

## — DAY 2. CONFLICT —

Before endeavouring to learn the spiritual lessons of this day it is essential to study the illustration. We are told that on this day GOD said: —

“Let there be a firmament in the midst of the waters and let it separate the waters from the waters . . . and God called the firmament heaven.” Gen. 1: 6—8.

Now what physical scenes are we to picture in our minds concerning the work on this day? In the first place we have learned that, before the work of re-creation began on Day 1, the earth was engulfed with salt waters, and dense clouds of thick darkness enveloped the world, clinging closely to the watery surface. On Day 1 GOD caused the clouds to thin sufficiently for some light to penetrate to the earth's surface.

What then took place on Day 2? Surely GOD caused the clouds to lift; so that between the clouds and the water a firmament (Hebrew RAQUIA) was brought into being. The Hebrew word has the force of “expanse” and it is so translated by Rotherham; and this expanse GOD called “heaven”. That we are clearly intended to understand that, what filled the expanse, was the atmosphere which surrounds our earth until this day, is certain. That this is the true explanation is obvious, because in verse 20 we are told that GOD said “Let the birds fly above the earth, across the firmament of the heavens.” Now birds fly nowhere except in the air!

A study of this scene is most illuminating. There are the clouds above, owing their very existence to the attractive power of the mighty sun, drawing the water upwards and concentrating the moisture in sweet fresh waters. Below are the salt and turgid oceans, restless and storm-tossed, the force of the earth's gravity meantime dragging down the fresh waters to be engulfed again in the acid waters below. It is a scene of turmoil never-ceasing; a continual conflict between the attractive forces of the sun and the earth, the one against the other. It is no wonder that this is the solitary day's work which GOD does not say is good.

Having got so far in the understanding of the natural, let us consider the spiritual. It is not far to seek. The birth from above set before us on Day 1 is a new creation, the birth of the spirit. Our Lord's words should suffice to make that abundantly clear, viz.: "That which is born of THE SPIRIT is **spirit**". A wholly new order of life enters into man, called 'spirit'. This life is described in other places in the New Testament as 'a new man'. So that we might be under no illusions as to the nature of the new man, we are told what manner of man he is, viz. "Created after the likeness of God in true righteousness and holiness." Eph. 4: 24. Can this man ever fall into sin? By no means! The Apostle John states explicitly "No one born of GOD commits sin; for GOD'S nature abides in him, and he **cannot** sin because he is born of GOD". 1 John 3: 9. Could any words be clearer? In fact they are so uncompromisingly definite, that some have toned down the categorical nature of the first part of the statement by translating it, "No one born of GOD practises sin"! But even so, it is not possible to tone down the remainder of the sentence "he cannot sin" as all the translations consulted agree.

How great and glorious is the truth! A divine nature has been implanted in the one born from above, and he **CANNOT SIN**.

But what effect will the entrance of this new man in a human being have upon him? Remember he is already indwelt by the old man: and of what sort is he? Here, also, we are not left in the slightest doubt, for it is written: "Your old nature — (Greek 'man') — is corrupt through deceitful lusts" Eph. 4: 22. And a still more awful description is given by the Apostle John: "He who commits sin is of the devil" and he goes on to say "By this it may be seen who are the children of GOD and who are the children of the devil". 1 John 3: 8—10.

It has become so popular to believe that **everyone** is a child of GOD, and that all mankind have the right to call God Father, that most people, even expositors, completely ignore, if they do not reject outright, these statements of the Apostle John. Some even go so far as to say "Oh, I don't agree with John or Paul or Peter, as the case may be, I only believe in the words of Jesus Himself". Seeing that the very Gospels are the writings of Matthew, Mark, Luke and John why are they any more trustworthy? If the Bible is no more than the ideas of man, the Christian faith, as it was preached by the Apostles, is at an end.

Others, who receive the Holy Scriptures as the word of God, and read 1 John 3, complacently think of themselves as the children of God and all those they consider 'unconverted' as children of the devil: how exceedingly convenient! But is it correct? It is very simple to test this idea. Does the reader ever commit sin? There is a very tiny fragment of mankind who think they have reached the sublime state of sinless perfection (the author has met one), but the strange thing is that no one believes it except themselves! If the reader cannot take this position the consequences are serious, for it is written:—

“No one born of God commits sin;  
For God's nature abides in him,  
And he cannot sin.  
Because he is born of God.” 1 John 3: 9.

If, therefore, the reader even sins once it proves that he is a child of the devil! How awful! Are you frightened? Will you throw down this book in wrath? Well, don't! You are on the eve of a great discovery, if you are willing to learn what God teaches in His word.

The truth is that if you are a true believer in the Lord Jesus, you have within you both that which is a child of God and a child of the devil! These two natures dwell in you; the child of God is named 'spirit' and the child of the devil is named 'flesh'. How do they get on together? VERY BADLY! The truth is that they simply can't stand one another!

Remember the illustration of Day 2 is that of the SUN drawing the waters upward and the EARTH pulling them ever downwards. These two are **opposing** forces, the one apparently far distant but mighty, the other close at hand, small, but very insistent in its attraction. It is very important, however, to note that these forces, though opposed to each other, are entirely different in character. The earth draws the water in the clouds downwards to itself by reason of gravitational attraction; the large mass of the earth (the flesh) drawing the tiny drops of water down to itself by an over-mastering pull. On the other hand, the water on the ocean is freed from the earth by the action of heat, which is of the same nature as light, the motive power of Day! It is the illustration of the mighty power exercised by the Sun of Righteousness upon our very being, by which he draws us ever upwards to Himself, by the

twin processes of love and truth. The spiritual counterpart is not far to seek. The Scriptures are full of such contrasts:—

GOD	versus	The Superman
CHRIST	versus	The antichrist
HOLY SPIRIT	versus	Satan
Light	versus	Darkness
Life	versus	Death
Love	versus	Hate
Spirit	versus	Flesh
Grace	versus	Law
Faith	versus	Works

Which of these opposing forces is the one indicated by the fresh and salt waters? Surely, spirit versus flesh. Is it not written thus:—

“For the desires of the flesh are against the spirit,  
And the desires of the spirit are against the flesh;  
For these are opposed to each other,  
To prevent you from doing what you would.”

Gal. 5: 17.

This quotation is taken from the American R.S.V., except that the author has used a small ‘s’ for ‘spirit’ instead of a capital. Is this change justified? In the first place it is to be remembered that in the Greek manuscripts there is **no** such distinction in the letter ‘s’ as is shown in the translations. The choice of a small or large letter is therefore only the translator’s view of what is intended and as such is as liable to challenge just as much as any other translation. This point is constantly overlooked by readers of the Bible who either do not know, or do not keep in mind, that it is entirely a matter of spiritual judgment which should be used.

As to the force of the passage, the following points are worthy of deep consideration, viz.:

1. Our Lord Himself declared that “that which is born of **THE SPIRIT** is spirit”. The translators of the American R.S.V. have clearly perceived the meaning of this statement, and have rightly given a capital ‘s’ to the first **SPIRIT** and a small one to the second. By this they have indicated that they understood our Lord to say, that the Holy Spirit would give birth in men to a new life, called ‘spirit’. So vitally important is this distinction that our Lord further declared that men could only worship **GOD**

**in spirit** (John 4: 24). The American R.S.V. has correctly given a small 's' for spirit in this passage.

2. Furthermore, our Lord explained to Nicodemus that to enter the Kingdom of God a man must be born of **THE SPIRIT** (John 3: 5). If then he is born of the Spirit, then spirit is begotten in him. But the Scripture declares that "We all had our behaviour at one time in the covetings of our **flesh**" (Eph. 2: 3 — Rotherham). It is evident, therefore, that the stage will then be set for the conflict, the flesh, the old inhabitant in man's being, is bitterly hostile to the new inhabitant just born, the spirit. — Is not that the situation envisaged in Gal. 5: 17?

3. The only alternative is that it is **THE SPIRIT** that strives against the flesh, which to the author's mind is incredible! That the flesh in man should be capable of resisting and overcoming the Holy Spirit — triumphing over **GOD**, is so fantastic that he, at any rate, could not entertain it for a moment.

Here then is the picture: spirit v. flesh and flesh v. spirit, with the result that man **cannot** do what he would. How true! What then is the purpose of this spiritual experience? Surely to teach man what he is: it is the lesson of **Self-consciousness**; that he is a **SINNER** and cannot deliver himself. The lesson of this day is **not** complete until the man cries out in agony "O God, have compassion on me the sinner". Luke 18: 13, Darby.

How long and bitter this struggle may prove has been witnessed in ten thousand cases, the author himself is one. John Bunyan in "Grace Abounding" tells his own grim story. A wretched day, but designed to end in **peace**.





SUN

DAY 3

(a) Let the DRY LAND appear.

(b) Let there be grass.





## Chapter 9.

## — DAY 3 (a) —

For the first time there are two separate commands issued on one day, viz.:

1. Let the dry land appear. Gen. 1: 9.
2. Let the earth put forth vegetation. Gen. 1: 11.

In each case, also, God said, "It was good", indicating that there are two separate and distinct thoughts for consideration.

As usual, we must first note the natural event before endeavouring to interpret the spiritual. The earth at this stage is still entirely covered with salt water. Besides this, the clouds, although lifted above the earth, so as to provide a space for the air, are still too thick to permit the sun to be seen, but the light does penerate through them. At this stage in the first half of Day 3, which the author has designated 3(a), God causes the oceans to be gathered together into one place, so that the dry land may appear. Whether the oceans were then exactly the same as they are now, or not, is of no moment. The essential part of the story is that the waters are segregated, so that the DRY might appear. Observe that in the A.V. the word "land" is in italics, which indicates that there is no Hebrew word to be translated. Yet the insertion of "land" or "ground" is quite justified, and necessary for English readers. It is exactly the same in Ex. 14: 15, which is the same "day" in the third series of "days".

In the second half of Day 3, designated 3(b), God causes the earth to bring forth vegetation, herbs and fruit trees with bitter and sweet tastes, each according to its kind (verse 11). This is the first occasion upon which we meet the phrase "according to its kind", which occurs nine times in this one chapter: this is the number of finality, as has already been shown.

Here is the natural picture! What spiritual lessons are we intended to learn? Let us recapitulate: the first day is the beginning of spiritual life, the new birth, and the entrance into the kingdom of God. This entrance is both unknown and unconscious, though the effects of the presence of "spirit" within man's being slowly begin to be manifested, just as the growth of a child in the womb of its mother is known by various signs to those who are

intelligent in the operations of nature. Very slowly the life of man develops in the natural sphere, and there are many evidences to show that spiritual life grows even more slowly, because the higher the form of life, the longer the period of gestation. Not only so, but consider how helpless a new born baby is, compared with a chick or even a foal! The experiences of Day 1 continue from germination to intelligent God-consciousness. How long this takes let the parents say. To be able to distinguish other people intelligently is the mark of the close of Day 1. This point is expressed with complete clarity by the Apostle John when he said "Everyone who believes that Jesus is the Christ is born of God", 1 John 5: 1, Moffat; or begotten of God, Darby. Most readers of this Scripture automatically assume that it says. "Everyone who believes that Jesus is the Christ is, on account of his believing, thereby born of GOD! But please observe that the Scripture says no such thing. You might as well say that the statement that "Everyone who holds a British passport is British" means that a man becomes British by getting a passport!

Day 2, as we have seen, is the day of conflict, spirit and flesh pulling this way and that, the man himself becoming more and more unhappy, still totally unconscious of the nature of the experiences through which he is passing. His state is described in the Scriptures thus:—

" But the wicked are like the tossing sea;  
For it cannot rest,  
And its waters toss up mire and dirt.  
There is no peace, says my God, for the wicked."  
Is. 57: 20 and 21.

What an exact picture Day 2 is of this experience, with its bitter and storm-wracked waters.

When this lesson has been thoroughly learned, and woe be to the preachers who strive to bring their hearers into peace before they have learnt it, then indeed the time has come to tell that Jesus Christ came into the world to save sinners.

When this time has fully come, then God says " Let the waters . . . be gathered together . . . and let the dry land appear." The dry land signifies "rest", for the dove released from the ark by Noah, not finding rest for the sole of her foot, returned to the ark. But when the earth was dry, God said to Noah " go forth

from the ark” Gen. 8: 14 and 15. The story of Noah is in the second series, and the Exodus from Egypt in the third: they all tell the same tale; the dry land and the ‘rest’ that follows.

What is the spiritual experience of which these things speak? Behold the unhappy sinner, tormented and distracted, conscious now of the sin which besets him, but knowing not how to be rid of his burden and find peace for his soul. Where does the Spirit of God lead him? Where else but to the CROSS, where HE who “committed no sin . . . bore our sins in His body on the tree.” I Peter 2: 22/24. There also God “made Him to be sin, who knew no sin so that in Him we might become the righteousness of God” 2 Cor. 5: 21.

Bunyan tells the story thus in his inimitable Pilgrim’s Progress.

“Up this way therefore did burdened Christian run, but not without great difficulty, because of the load on his back. He ran thus until he came to a place where stood a CROSS. As Christian came up to the cross his burden loosed from off his shoulders and fell off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in and I saw it no more.

“Then was Christian glad . . . he stood awhile to look and wonder. Now as he stood looking and weeping behold, three Shining ones came to him and saluted him with “Peace be to thee.” So the first said to him, Thy sins be forgiven thee; the second stripped him of his rags, and clothed him with change of raiment; the third also set a mark on his forehead, and gave him a roll with a seal upon it. Then Christian gave three leaps for joy, and went on singing.”

Observe that on Day 3 the dry land appears. That is, for the first time the spiritual work which God has been carrying on within the unconscious being of man emerges into his consciousness. The man himself takes a conscious step; he puts his trust in Christ as Saviour; he receives Christ into his heart, and being justified by faith he has peace with God, and not only so, he also joys in God. He is baptised with the Spirit, who comes to dwell in him, to be his source of strength and guidance. It is indeed a gladsome day and he sings psalms and hymns and spiritual songs, singing and making melody to the Lord.

Consider two striking instances from the Holy Scriptures:—

1. John the Baptist. Of him it is written "He will be filled with the Holy Spirit, even from his mother's womb", Luke 1: 15. Is it credible that he was not born again until he was old enough "to believe." To be filled with the Spirit, yet not born again is unbelievable.

2. Saul of Tarsus. He declares, "I am a Jew . . . brought up at the feet of Gamaliel, educated according to the strict manner of the law of our fathers, being zealous for God", Acts 22: 3. Yes, "zealous for God" — was he lying, or completely deceived, or was it true? Unquestionably true! Then was he not born of God? Were not Zacharias and Elizabeth, Simeon and Anna, and a host of others born of God? If not, how did they worship God? What is this but Day 1? But it may be said that Saul of Tarsus fought against Christ: he did. He says of himself, "I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth", Acts 26: 9. The stoning and death of Stephen was a critical moment in his history. The violence of his actions, expression of the fierce conflict of Day 2, continued until that memorable day when on the road to Damascus he came face to face with JESUS! After three more days of agony, in Damascus, "believing" he reached the peace and joy of Day 3, Acts 9: 18-20.

The experiences of two men known to the author illustrate the progress of this divine work within man.

1. The first was in the service of a large engineering company. He was a young man, with wealthy, but godless, parents, and there was very little personal contact between the author and the young man. After a number of years both left the Company's employment: the author to return to professional life and the young man to commence business on his own account. Never having been properly trained in business, or the use of money, he went bankrupt, was disowned by his father, and being married, with two children, he was reduced to the depths of poverty.

At this juncture he met another man, old in crime, who averred it was easy to get money. They arranged to meet at a certain place in order to commit a burglary. While on the way to the rendezvous the young man passed a Wayside Pulpit: on it in bold letters stood out the words of Holy Scripture:—

THOU GOD SEEST ME.

Rooted to the spot, he became for the first time in his life God-conscious. When he did move, it was only to tell his accomplice that he would not commit the crime. Day 1 had begun.

Restless and uneasy he bethought himself that he had better read the Bible, and thereafter he went and bought an old second-hand Bible at a bookstall for a few pence, and began to read it. But the more he read the more unhappy he became! The experiences of Day 2 had commenced. One day, as he was reading, it seemed to him that guidance had come, and he forthwith proceeded to act as he felt directed.

The next scene of the drama was in the author's office in Birmingham.

One afternoon, to his great astonishment, he was informed that this young man wished to see him. So utterly diverse were their views of life that at first the writer was disinclined to see him, but something, or was it **SOME ONE**, moved him to grant the interview, and this is what took place.

After formal greeting, the author enquired the cause of this unexpected visit. To say that he was amazed at the reply is putting it mildly: it was this, "God has told me to come and see you, and it is in the Bible". "But there is no such direction in the Holy Scriptures", was the reply. "Oh yes there is," said the young man; and with that he produced the old Bible, opened it at Psalm 24 and read verses 5 and 6:—

"He shall receive the blessing from the Lord . .  
This is the generation of them that seek him,  
That seek Thy face, O JACOB."

Thereafter there followed, in the quiet of that office, a hallowed hour, when deep answers to deep in the presence of the **LORD GOD OF HOSTS**. It was the first of a series of talks, which ended in that young man turning with all his heart to Him, of whom it is written, **CHRIST JESUS** came into the world to save **SINNERS**. Faith had come, and Day 3 had dawned.

The second story is very different. A son of parents in comfortable circumstances was sent home to England from Africa to attend a public school. His father and mother cared for none of the things concerning the faith of Christ. But in the course of time, at school, the boy came to an age when many are "confirmed". He joined in with the rest, and, as he said himself, he

“got religion rather strong”, so much so that his chums took the trouble to choke him off, quite successfully. But, as he declared “I could argue the case for Christianity with anyone.” In point of fact there is little doubt in the writer’s mind that, all unconscious to himself, the seed of the Word of God had entered, and germinated deep in the recesses of his unconscious being.

He left school and went to Cambridge University. There he was contacted by the Intervarsity Fellowship, but had no use for them! He lived a life of careless pleasure until April, 1954, when he, with two others, went to hear Billy Graham preach at Harringay. What was it moved him to do this? The answer is doubtless found in the aspirations of the new life which had unconsciously begun. And now, as he quietly, yet courageously, told the audience in a village hall full of young people, he realised for the first time in his life that it was a personal matter, the challenge of CHRIST TO HIM.

He left the arena without going forward to enquire, but he was not to escape thus; flesh and spirit fought within him, for Day 2 had begun. A friend of his sister’s had been converted at Harringay, and it was perfectly obvious to him that a momentous change had come over her; but what?

These thoughts filled his mind, and try as he would he could not shake them off. What had happened to her, what had she got, and how did it come about? Months passed by, which for him were burdened with perplexities, until in January, 1955, his sister invited him and the young lady to supper. That evening he said to her frankly, “Something has changed your life, how did it come about?” She replied, “I received Christ.” “How?” “Well, the counsellor pointed me to Rev. 3: 20 (A.V.).

“Behold, I stand at the door, and knock:  
If any man hear MY voice,  
And open the door,  
I will come in to him.”

She asked me if I was willing to open my heart to Christ. I replied “yes” and then she said, “Will you ask Him to come into your heart now”, so I knelt and prayed Him to enter, and I am sure He did. She then challenged the young man: “Will you do the same”, and then and there he did likewise. By that act of faith Day 3 had begun.



None that have trodden this way will ever forget that sacred hour when, standing by the Cross, they realised the glorious truth that

“ The SON of GOD loved ME,  
And gave HIMSELF for ME.” Gal. 2: 20.

No wonder the Apostle Paul could sing in triumph:—

“ We also rejoice in GOD  
Through our Lord Jesus Christ,  
Through whom we have now received  
Our reconciliation.” Rom. 5: 11.

Observe that the reconciliation is not something which will be enjoyed when we reach heaven, but it is a **present** experience.

## Chapter 10.

## — DAY 3 (b) —

Again GOD speaks “ Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed each according to its kind, upon the earth.” Gen. 1: 11.

First let us reflect upon the natural scene: here we see herbs and trees, some sweet, some bitter, each producing fruit after its kind. Sweet herbs, lavender and rosemary; but bitter ones too, the aloe and the rue. As for the trees, consider the vine with its luscious grapes, the peach, king among fruits; but by way of contrast, the crab apple and the sloe, each bearing seed according to its kind. “ Are grapes gathered from thorns, or figs from thistles? A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit.” Matt. 7: 16 and 18. Surely we have here a picture of fruitfulness, of diverse kinds, springing out of the earth. What spiritual lesson are we to learn from this picture?

The teaching of our Lord Himself seems decisive. Read Matt. 7: 15—20. The fruits are the actions which spring from the nature within. But ought we not to expect that a true believer, for Day 3(a), is that experience, will always produce sweet herbs and fruits? Does not the Scripture say “ The fruit of the Spirit is

“ Love, Joy, peace,  
Patience, kindness, goodness,  
Faithfulness, gentleness, self-control.” Gal. 5: 22 and 23.

Here indeed is the **finality** of excellence: the nine-fold sweetness of the fruit of the spirit.

But do all believers display this graciousness continually? Alas, NO. It is all too evident that bitter herbs and fruits are intermingled with sweet ones: sometimes so strongly do we manifest the former that the latter can hardly be observed. Everyone who has endeavoured to follow in the steps of Christ has surely been plunged a hundred times into the agony of failure, being weighed down with a bitterness of spirit that seems destined to crush the new life altogether.

Behold, Peter, the self-confident, to whom one said:—

“ Certainly this man was with Him! . . . ” replying  
“ Man, I do not know what you are saying . . . ”

“ And the Lord turned and looked at Peter, . . .  
And he went out and wept bitterly.” Luke 22: 59—62.

Who has not known the shame of disloyalty?

Consider the Corinthians, the boastful believers, to whom the Apostle Paul wrote:—

“ It has been reported to me . . .  
That there is quarrelling among you . . .  
Each one of you says,  
‘I belong to Paul, or I belong to Apollos,  
Or I belong to Cephas, or I belong to Christ’ . . .  
Are you not merely men?” 1 Cor. 1: 11-12, and 3: 4.

Of all the tragedies of Christian failure, that spirit, which in its pride and boastfulness declares “ I belong to Christ ”, by way of superiority over other believers, is the very worst.

But these dark and sombre shadows only serve to bring into relief the sunlit rays of saintly lives, all the more by reason of the dense darkness that surrounds them. Let us reflect awhile on two lives.

1. Dorcas. Here was a life glowing with humble and Christ-like service. Perhaps we should never have heard of her, as of twice ten thousand other gracious women who have spent, and been spent, for the glory of God, if it had not been that she was raised from the dead. This is what the unerring Word of God says of this saintly woman:—

“ There was at Joppa a **disciple** named Tabitha,  
Which means Dorcas or Gazelle.  
She was full of good works  
And acts of charity . . .  
All the widows stood beside Peter weeping,  
And showing coats and garments which Dorcas made.”  
Acts 9: 36—39.

First be it observed she was stated to be a disciple. Now a disciple is one who denies himself and takes up the cross and follows Christ. Her life was the outpouring of the faith and love which was in her.

2. Mary Magdalene. Of her it is recorded:—

“Then the disciples went back to their homes;  
But Mary stood weeping outside the tomb . . .  
Jesus said to her, Woman why are you weeping?  
Whom do you seek? . . .  
She said, ‘Sir, . . . Tell me where you have laid Him’ . . .  
Jesus said to her, ‘MARY’.  
She turned and said to Him ‘RABBONI’.”

John 20: 10—16.

When all others, even the apostles, had gone to their homes, she remained. Her name was the very first human name spoken by our Risen Lord: the reward of a heart burning with unquenchable devotion.

Blessed woman, whose loyal love won such a response from the Lord of love.



SUN

DAY 4

*Let the LIGHTS be Set*

The greater light to rule the day  
The lesser light to rule the night  
He made the stars also.



## Chapter 11.

## — DAY 4 (a) —

And God said “Let there be lights in the firmament of the heavens . . . and God made the two great lights, the greater light to rule the day and the lesser light to rule the night: He made the stars also.”

Once more we must study the natural scene with great care. What are we to understand that God did on this day? First of all it should be observed that it does **not** say “God created the lights.” He did say “Let there be lights in the firmament of the heavens.” Now it is obvious, from what follows, that the sun and moon are intended, though they are not named. Furthermore the lights are to “be” in the firmament of the heavens. If we are correct in assuming that the sun and moon are intended, it is perfectly clear that they are not **IN** the firmament, which is the atmosphere round the earth. What then are the happenings which are described? A reference to v. 17 will help because there it states that “God set them in the firmament.”

It is necessary to bear in mind that up to the end of Day 3 the clouds surrounding the earth, though thinned to let the light penetrate, had not been broken up, so as to permit any observer upon the earth actually to see the sun and moon and thus to know the source of the light previously enjoyed. At this point, by God’s command, the clouds were dispersed, so that the direct rays of the sun, moon and stars might be seen, and the glorious orbs themselves become visible from the earth: thus were they set in the firmament. That this is the correct meaning of the words, is confirmed by the statement made by God in Gen. 9: 13— “I set my bow in the cloud”; for the natural force of these words is, I put My bow there for you to see.

That it is not essential to life to see the sun is manifest. Many years ago a small boy from India came to stay in the writer’s home in London, in the month of November. After fourteen days of cloudy weather, the poor boy, having come straight from the radiant sunshine of S. India, said to his hostess, very pathetically, “Mrs. Jacob, does the sun ever shine here?” This little lad was quick to notice the lack of the brilliant sunbeams to which he had been accustomed: but few there are who miss the glorious rays emanating from the Sun of Righteousness.

There is however a further thought of deepest importance connected with this Day. Three times we are told that these luminaries were set in the firmament to RULE. Two different Hebrew words are used for “rule”.

MEM-SHAH-LAH twice in verse 16. The use of this word is again repeated twice in Ps. 136: 8—9, on the same theme. David in his song of praise employs the same words:—

“I will extol Thee my GOD and KING . . .  
Thy kingdom is an everlasting kingdom,  
And Thy rule (dominion) endures  
Throughout all generations.” Ps. 145: 1 and 13.

MAH-SHAL once in verse 18. Consider these verses also:—

“For dominion belongs to the Lord  
And He rules over the nations Ps. 22: 28.  
That men may know that GOD rules over Jacob.”  
Ps. 59: 13.

“But you, O Bethlehem Ephrathah,  
Who are little to be among the clans of Judah,  
From you shall come forth for Me one  
Who is to be ruler in Israel,  
Whose origin is from of old, from ancient days.”  
Micah 5: 2.

A quiet perusal of these Scriptures will leave the reader in no doubt of the purpose of the rule of the lights: they were to govern the earth, direct its movements, control its oceans, and supply its light and warmth in varying seasons.

So much for the natural; what of the spiritual? Before we pass to its consideration let us look back to Day 3(b). There we perceived the believing man moved by the love of Christ desiring to serve and please Him, but constantly failing. Bringing forth sweet fruits and bitter, endeavouring to follow Jesus in the way but often wandering in strange paths. What is amiss? There is something lacking, what is it? The answer is a RULER. The SUN must be set in our heavens to RULE. This is the lesson of Day 4.



The reader may say “Oh, I accepted Christ as Saviour and Lord on the day I was converted, I even signed a decision card to that effect, what more do you want?” Let us examine this point. Yes, you acknowledged the Lord Jesus to be Saviour and Lord: that is you received and accepted the great truth proclaimed by the Apostle Peter on the day of Pentecost viz.:—

“GOD has made Him both Lord and Christ,  
This Jesus whom you crucified.” Acts 2: 36.

That was a right step and very good. But how far did your allegiance go? For instance, how did you decide where to go for your last holidays? Oh, you say, I made enquiries about the nicest little place, with the best bathing beach. Yes. And what made you choose the job you have got? Well, I found out the place where I would “get on” best. Quite so. And why did you choose that girl you are engaged to? You reply: What are you getting at, she is a very nice girl, the prettiest and jolliest I know. Precisely. You have spoken frankly, and in so doing have indicated that you have never reached Day 4, notwithstanding the decision card.

It is not easy to write about this, for we are reaching lessons hard to be learned: it cost the author nine long years of struggle to begin to learn the meaning of Day 4, and who has learnt it fully?

What then is the lesson of Day 4? The answer is the **SURRENDERED LIFE** to Him who is **LORD**. Weigh well the following passages of Holy Scripture:—

1. I appeal to you therefore brethren, by the mercies of God, to **present** your bodies as a **living sacrifice**, holy and acceptable unto God. Rom. 12: 1.
2. You are **not your own**, you were bought with a price, So glorify God in your body. 1 Cor. 6: 19—20.
3. **HE** died for all, that those who live, **might no longer live for themselves**, but for Him who for their sake died and was raised. 2 Cor. 5: 15.
4. I have been crucified with Christ: **it is no longer I who live**, but Christ who lives in me. Gal. 2: 20.

Before proceeding any further with the study of this volume, if the reader will sit quietly for a while, preferably alone, and read again each of the preceding quotations from the Word of God and ask himself, or herself, as each text is read: am I ready to do this? It is not a matter involving an hour or a day, moved by the touching appeal of the Scriptures, but it is for the whole life! Remember, you are in the presence of GOD, and He will hear what you say, and He also knows the unspoken words of your heart.

If you can humbly and reverently say "LORD I am ready and willing to do this, but I have neither grace nor strength to do it, O LORD, help me", then that is the crisis of Day 4. You will not live up to it every moment, any more than the author has done, because you are not "already perfected" anymore than he is. Nevertheless, the incalculable value of this act, on your part, arises from the fact that you will never forget that moment all your life long. It is forty and eight years since the writer knelt humbly in the presence of his LORD and yielded himself to Him to RULE; and every incident of that moment stands out sharply and clearly on his mind, as if it were yesterday. Has he always been faithful to his LORD? Alas, no. Then the reader may say "What is the use of it?" The answer is two-fold:—

1. It is **right** that we should acknowledge our Lord's claim.
2. It is a constant reminder of the true relationship between our LORD and ourselves.

Many years ago the author read "The Life of Madame Guyon" by Thomas C. Upham. That she most certainly learnt the lesson of Day 4 is manifest. Here is a quotation from the book:

"And here we may mark a distinct and very important crisis in the history of her spiritual being. Taught by sad experience, she saw the utter impossibility of combining the love of the world with the love of God. 'From this day, this hour, if it be possible, I will be wholly the LORD'S. The world shall have no portion in me.' Such was the language of her heart — such her solemn determination. She formed her resolution **after counting the cost** — a resolution which was made in God's strength, and not in her own; which, in after life, was often smitten by the storm and tried in the fire; but, from this time onward, so far as we know anything of her history, was never consumed — was never broken. She gave herself to the LORD, not only to be His in the

ordinary and mitigated sense of the term, but to be HIS wholly, and to be His for ever — to be His in body and spirit — to be His in personal efforts and influence — to be His in all that she was, and in all that it was possible for her to be. There was no reserve.”

Madame Guyon lived in the seventeenth century and she was imprisoned in the Bastille for four years on charges of heresy; yet she never left the Roman Catholic church. But how many evangelical believers of today are ready to take the step she did that day? The reading of her life would be a wholesome and profitable exercise for anyone.

Another Christian lady, living in the nineteenth century, Miss F. R. Havergal, wrote:—

“ Take my love; my LORD, I pour  
At Thy feet its treasure store:—  
Take myself, and I will be  
Ever, only, all, for Thee.”

Ah yes, it is fatally easy to sing the beautiful hymn with its exquisite melody, but do we really mean what we say? Let every one ask himself or herself.

But this is the scene when the SUN arises in the soul. The first and last references to the sun in the Old Testament are truly remarkable.

The first: As the sun was going down . . . a dread and great darkness fell upon him (Abram). Gen. 15: 12.

The last: But for you who fear my name the Sun of righteousness shall rise, with healing in its wings. Mal. 4: 2.

Truly “ the LORD GOD is a SUN and shield ”. Ps. 84: 11.

So matchless is the Sun in its glorious splendour that it largely absorbs our attention, though it is not the only object “ set ” in the heavens on Day 4: the moon and stars are set there too. Let us now consider them.

## Chapter 12.

## — DAY 4 (b) —

The moon. In the first place there are a number of very important features, connected with the moon, which it is well that we should summarise, viz.:—

1. The earth, unlike some other planets, has only **one** moon, and its purpose is to give light by night.
2. It has no light of its own, but shines with the reflected glory of the sun.
3. The light it sheds wanes and waxes as it encroaches upon the sun's position or otherwise.
4. It may move so that the earth comes directly between it and the sun in which case its own light is eclipsed.
5. It may come between the earth and the sun so that the sun is eclipsed.

Reflection upon these features will surely prove instructive, and more will be said about it later.

The first reference to the moon is in Joseph's dream. He related what he had seen thus! "Behold, I have dreamed another dream, and behold the sun, the moon, and eleven stars were bowing down to me." His father correctly interpreted the dream, when he said, "Shall I and your **mother** and your brothers indeed come to bow ourselves to the ground before you." The important point for our present consideration is that the moon represented his mother, Jacob's wife.

The illustrious poet of the Scriptures confirms this view. He describes maidens as saying to the bride, "Who is this that looks forth like the dawn, fair as the moon, bright as the sun (because of its reflected rays). Cant. 6: 10.

Who is the Old Testament wife and bride? It is Israel, the redeemed nation. She is referred to as "the wife" (Is. 54: 6) and "the bride" (Is. 62: 5). Israel was to be a witness that, beside Jehovah, there was no true God. Is. 44: 8. Was Israel faithful to this sacred trust? No! Their light waxed and waned a thousand times. Did it not wax when they sang their songs of praise to the Lord.

At the exodus. Then Moses and the people of Israel sang this song to the Lord, saying:—

“ I will sing to the Lord, for He has triumphed gloriously.  
The Lord is my strength and my song.  
And He has become my salvation.” Ex. 15: 1 and 2.

At the temple preparation. “Then the people rejoiced because these had given willingly, for with a whole heart they had offered freely to the Lord; David the king also rejoiced greatly. Therefore David blessed the Lord . . . now we thank Thee, our God, and praise Thy glorious name.” 1 Chr. 29: 9—13.

At the restoration. “Then Hezekiah commanded that the burnt offering be offered on the altar. And when the burnt offering began, the song to the Lord began also, and the trumpets accompanied by the instruments of David their king. The whole assembly worshipped.” 2 Chr. 29: 27.

But did Israel always rejoice in the Lord — no, their love and light waned again and again. Consider these dark days:—

In the wilderness:

“ They exchanged the glory of God  
For the image of an ox that eats grass.  
They forgot God, their Saviour,  
Who had done great things in Egypt.” Ps 106: 20, 21.

It is not that they had abandoned God altogether, for that would have been an eclipse. But they turned the image of the incorruptable God into the likeness of a creature. Aaron actually called it a feast to Jehovah. Ex. 32: 5.

In the land, in the days of Uzziah. How did God view them?

“ What to Me is the multitude of your sacrifices?  
Says the Lord;  
I have had enough of burnt offerings of rams  
And the fat of fed beasts . . .  
When you spread forth your hands,  
I will hide My eyes from you; . . .  
Wash yourselves, make yourselves clean;  
Remove the evil of your doings  
From before My eyes.” Is. 1: 11—16.

They had not forgotten Jehovah, but they thought that if they correctly performed all the divine ordinances, it did not matter how they lived. What folly!

In the land in the days of Manasseh. Here is the terrible record of the dense darkness of eclipse:—

“And the image of the idol which he had made he set in the house of God . . . Manasseh seduced Judah and the inhabitants of Jerusalem, so that they did more evil than the nations whom the Lord destroyed before the people of Israel.” 2 Chr. 33: 7—9.

But what was true of Israel is, alas, all too true of the Church, which is the body of Christ. Having had much greater light, the sin of the Church is all the more heinous. Let him that is without sin first cast a stone.

The Church too has waxed and waned. Sometimes it has shone with a glory truly not of this world.

1. Apostolic days. But Peter and John answered them, “Whether it is right in the sight of God to listen to you rather than to God, you must judge; for we cannot but speak of what we have seen and heard . . . And when they had prayed . . . they were all filled with the Holy Spirit, and spoke the word of God with boldness.” Acts 4: 19 and 31.

2. Reformation days. Just four centuries ago in 1555, two of the most saintly of our countrymen, Hugh Latimer, Bishop of Worcester, aged 70, and Nicholas Ridley, Bishop of London, aged 55, were burned to death by the Roman Catholics for their loyalty to the Lord Jesus Christ and His word. As they stood by the dreadful stake Latimer uttered these never-to-be-forgotten words:

“Be of good comfort, Master Ridley, and play the man; We shall this day light such a candle, by God’s grace in England, as I trust shall never be put out.”

3. In these days. Who would dare to rent the Harringay arena for three months? No one: not even for a circus! But it was rented, in 1954, for that period, so that a young man of 36, popularly known as Billy Graham, might preach there the old, old truths of Christ’s birth, life, death and resurrection, and that through Him alone men may be saved.

The author himself was present on several occasions and rejoiced to see that vast arena full, night after night. Men, women and children of all ages, and varieties of education and experience, going forward to “enquire”, and maybe to “believe”. As it was in Apostolic days in Athens, the city of learning, so it is now; some mocked; but others said “We will hear you again about this”. But some men joined him (the apostle Paul) and believed. Acts 17: 32 and 34.

Nevertheless, there have likewise been days of semi-darkness and eclipse in the Church’s history.

1. The first century. The Apostle John writes, “I have written something to the Church; but Diotrefes, who likes to put himself first, does not acknowledge my authority. So if I come, I will bring up what he is doing, prating against me with evil words. And not content with that, he refuses himself to welcome the brethren, and also stops those who want to welcome them, and puts them out of the church”. 3 John, 9—10.

A professed follower of the ONE who humbled Himself liking to put himself first!

2. The middle ages. The blackness of the eclipse had come. Pope Innocent III (1198-1216) affirmed that the pontifical authority exceeded the royal power as the sun does the moon. I enjoy alone the plentitude of power, that others may say of me, next to God, “and out of his fulness have we received.”

Pope Boniface VIII (1294-1303) says in his bull Unam Sanctam “We declare, define and pronounce it to be necessary to salvation for every human creature to be subject to the Roman Pontiff”. This claim has never been withdrawn.

Where is JESUS, the Lamb of God, the meek and lowly One in all this? HE is ec’ipsed!

3. Today. Does the light of the full-orbed moon shine now? Let the two following incidents declare.

(a) One of the most popular preachers in London writes: “Jesus, we notice, says nothing about wine. He says, ‘Fill up the jars with water.’ They filled them to the brim. Then He says ‘Now draw some out and take it to the manager of the feast’. They did so. Was it really wine? I can imagine the fun and good

fellowship and One Spirit revelling in it all — not condescendingly as one who graces a feast without really enjoying it . . . but one who really does enjoy joking and laughter. The wine runs out. **Water is served.** Why, that's the best joke of all! They lift their wine cups, as we do when we shout 'Adam's ale is the best of all.' The bridegroom is congratulated by the master of ceremonies, who carries the joke further still, 'Why have you kept the best wine until now'. It requires only a servant going through the room into the kitchen for a wonderful rumour to start." The author trusts that this quotation will not pervert the minds of the readers, especially if they remember that the Apostle John, who was present at the marriage feast, says "So Jesus came to Cana in Galilee where He had made water wine." John 4: 46. Are we to believe the Apostle who was present or the twentieth century preacher who was not?

How refreshing on the other hand to read Dr. W. R. Matthews, Dean of St. Paul's, writing thus: "This beginning of miracles was that of the changing of water into wine at a wedding feast. The strangeness of this narrative and the importance which St. John attaches to it may be explained to some extent, if we note that in this Gospel the wonderful works are not described as 'miracles' but as 'signs'. The Gospel is built up round seven significant acts of Jesus and the incident at Cana is one of them. The **essential feature** of this dramatic story is that Christ **changed the water** in the pots, used for the Jewish purification ritual, **into wine** for the guests at the marriage feast."

(b) A Christian community, claiming to have "the light" to a degree enjoyed by no other believers, yet excommunicates all who do not bow to "the vessel of the Spirit".

Incredible! yet true in 1955!



## Chapter 13.

## — DAY 4 (c) —

And finally, there are the stars.

There are several passages of Scripture that show that the stars are typical of individuals, viz.:—

1. Our Lord says of Himself, “I am the root and the offspring of David, the bright morning star”. Rev. 22: 16.
2. “And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness like the stars for ever and ever.” Dan. 12: 3.
3. “Children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world. Phil. 2: 15.

How appropriate this is, will be realised, if readers reflect on the vast diversity of the stars. The Apostle Paul refers to this theme as follows:—

“There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.” 1 Cor. 15: 41.

Astronomers have classified the stars into groups according to their magnitude. Those which shine with the greatest brilliancy are designated as of “the first magnitude” and so on to the second, third and other degrees of brilliance. Besides this, there are “Variable stars” which sometimes shine brightly and then become dim. The best known of these is Algol, in the constellation Perseus: about every 3 days it becomes dim; this is due to the fact that it is a double star, a bright and dark star, which revolve round their common centre of gravity. When the dark star is near to the earth the combined effect to the observer from the earth is that the star is dim and vice-versa.

Does not all this have a wonderful spiritual counterpart? Have there not been saints at all times in the church’s history who have shone with a brilliance of this first magnitude?

Yes, indeed! For there have been so many of them that it seems invidious to mention the names of a few, but the following have been selected by way of illustration only.

Polycarp, Bishop of Smyrna, the faithful servant of Christ. When the proconsul begged him to revile Christ he replied "Eighty and six years have I served Him and He never did me wrong; how can I now blaspheme my King and Saviour". So he was martyred after a long and devoted life.

Vivia Perpetua, a young mother, with a babe at her breast, refusing to renounce Christ, in spite of the passionate appeal of her father, suffered death in the arena at Rome.

Athanasius, Bishop of Alexandria, three times banished because of the battle he fought for the glory of Christ as the Son of God.

Peter Waldo, the pious merchant of Lyons, placing the Bible in the hands of the people and teaching its truths. He was excommunicated by the Pope and died a wanderer.

John Wycliffe, the first man to translate the Bible into English and sending forth men to preach its truths. He was arraigned again and again before the Bishops, and barely escaped with his life.

John Huss, the faithful martyr of Bohemia, suffering the awful death, at Constance, of being burned alive, rather than deny his Lord and the Word of God.

Francis of Assisi, renouncing the world and all his prospects, living in poverty and suffering, he preached Christ according to the light he had. When dying he said "Lay me on the ground that it may be seen that I am nothing and have nothing."

Martin Luther, defying the Pope, burning his bull in protest against the sale of indulgences. Then proclaiming the glorious truth of justification by faith alone.

Ridley, Bishop of London, and Latimer, Bishop of Worcester, preaching the great truths of the Gospel, and laying down their lives, at Oxford, by the stake.

Madame Guyon, the wealthy baroness who lived in simplicity and humility, teaching the glorious truths of consecration to Christ. Persecuted and imprisoned in the Bastille, but never surrendering her faith.

Rev. John Wesley, Rector of Epworth, beginning to preach in the open air, he was mightily used of God. He travelled about 5,000 miles a year on horse back, preaching and using the simplest words, appealing to the hearts of his hearers. His labours only terminated at his death at the age of 88.

William Carey, the shoemaker, going to India as a missionary, and there, by sheer industry, he mastered many languages and translated parts of the Bible into 40 different dialects.

Joseph de Venster, known as Father Damien. A Belgian missionary priest who went, at his own request, to the island of Molokai to work among 600 lepers. He served them devotedly for Christ's sake for 12 years, when he contracted the disease himself. He continued to labour for them for a further 3 years, when he died.

Rev. Charles Haddon Spurgeon, the great preacher of the nineteenth century. For 31 years he ministered to packed audiences in the Tabernacle, and he was used of God to the conversion to Christ of thousands of men, women and children.

But what of the double stars; the bright and the dark? Surely the illustration is all too clear. Is there not within us both light and darkness? Only of God does the Scripture say "In HIM is **no darkness** at all . . . If we say we have no sin, we deceive ourselves, and the truth is not in us ." 1 John 1: 5 and 8. "He who says he is in the light, and hates his brother, is in the darkness still." 1 John 2: 9. How often we present the dark side to the world, let everyone humbly consider in the presence of God.

Nevertheless, Day 4 presents to our spiritual sight the sun, the moon and the stars. And God saw that it was good. Have we, even at this stage, learned all the lessons in the School of God? No, indeed, there are deeper ones to learn yet.



SUN

DAY 5

- (a) Let the waters bring forth swarms of living creatures.
- (b) Let birds fly above the earth.





## Chapter 14.

## — DAY 5 —

On this Day God said:—

- (a) Let the waters bring forth swarms of living creatures.
- (b) Let birds fly above the earth across the firmament of the heavens.

There is great stress laid upon the elements in which these living creatures have their natural home. In the first place it is "the waters" that bring forth the living creatures, in the second it is the firmament (or the atmosphere, the air) that is referred to.

The "waters" have already been considered in the prologue, when they covered the earth, and on Day 3, when they were gathered together into one place. They are the oceans, impregnated with salt; and it is those waters that bring forth and fill the seas with living creatures (v. 20).

On the other hand it is written "let birds multiply on the earth." The contrast, as in Day 3, is evidently between the waters and the earth. Such is the natural picture which is spread before our eyes. What of the spiritual interpretation.

We learned from Day 2 that "the waters below" signified the flesh. What is it then that the flesh puts forth in such abundance even at this advanced stage of spiritual development, and why does God permit it to be so? On the other hand the creatures that are connected with the earth, the type of spirit on Day 3, have their natural home in the air.

It should be remembered that the Hebrew word RUACH, that is used for the Spirit, as in Gen. 1: 2, and in most other places, also means wind, breath, air, see Gen. 8: 1 and Gen. 7: 22. In this latter passage it is the breath of life. Exactly the same is true of the Greek word PNEUMA in the New Testament. In that very important passage John 3: 8 "The wind blows where it wills" the American R.S.V. has a footnote, "The same Greek word means both wind and spirit." In fact Rotherham translates it "The Spirit where it pleaseth doth breathe"—a translation which commends itself to the author.

The experiences of Day 4, and the acknowledgment of Christ as LORD, are so vivid and powerful in our hearts that we tend

to think we have already reached the finality of Christian life. We need therefore to learn, that deep within the recesses of our being, the flesh is still there, and capable of putting forth motions within us that are hostile to the mind of God.

The lesson of Day 4, like all the others, is both a crisis and a life. Having experienced the crisis we long to be truly consecrated to our LORD. We are determined that "Sin will have no dominion over you". Rom. 6: 14. Furthermore, we remember it is also written "But now that you have been set free from sin, and have become slaves of God, the return you get is sanctification and its end, eternal life." Rom. 6: 22.

What truly noble aspirations these are, and how earnestly we start in pursuit of them; but to our utter dismay we discover that "I can will what is right, but I cannot do it." Rom. 7: 18. O wretched man that I am! But consequent upon this anguish of soul we should make a very important discovery, it is this:—

"For I delight in the law of God, in my inmost self,  
But I see in my members another law  
At war with the law of my mind  
And making me captive to the law of sin  
Which dwells in my members." Rom. 7: 22' and 23.

Here they are in desperate conflict, the law of mind and the law of sin. In agony, the Apostle Paul, for it is he, cries out "Who will deliver me from this body of death?" Rom. 7: 24.

At this point he sees the way of deliverance, though the characteristic features of the two minds do not change. What is the secret?

"Thanks be to God through Jesus Christ our Lord." Rom. 7: 25.

Deliverance is through Christ. In what way? By death! Not Christ's death for us, but our death with Christ.

"For to be carnally minded is death,  
But to be spiritually minded is life and peace."

Rom. 8: 6, A.V.

The secret is revealed to us in Rom. 8: 1—18, with the utmost clarity:—

"So then they that are in the flesh cannot please God", v. 8. A.V.



But the carnal mind of Day 5 is a very different aspect of the flesh from that expressed by the conflict between flesh and spirit on Day 2. On Day 2 the conflict arises from the bitter hostility within us to confessing that we are sinners in God's sight. On Day 5 the struggle is due to the fact that the carnal mind in us is determined to **enter into** the things of God! This mind is so subtle that it is long before we even realise its presence. Yet in the process of time we must learn the awful truth, that it is possible to pray, preach and worship, all in the power of the carnal mind. Yes, and even to begin to pray in spirit, and to end in the flesh! How are we to learn such a lesson as this?

Once more let us have recourse to the experiences of Madame Guyon. The writer of her life, Thomas C. Upham, rightly says:—

“Certain it is that there are true joys, joys which God approves, joys of faith, as well as other joys. But whenever, by an inward process, we rejoice in the joys of faith **in themselves**, and not as a sign, instead of rejoicing in the objects of faith, such as God, His inherent goodness and holiness, His promises; caring in reality nothing about God, and His approbation, but only about the happiness He gives, thus placing the gifts before the GIVER, our experience is entirely upon a wrong track.”

It seems as if Madame Guyon fell into this grave mistake, which we all tend to do, if indeed we ever reach so far in Christian experience. Of her it is written:—

“In the beginning of the year 1674, Madame Guyon entered into what she terms as her state of **privation** or **desolation**. It continued, with but slight variations, for something more than six years.”

Before we criticise her for taking so long to learn the lesson, let us remember that the six days of spiritual experience are spread over a whole lifetime, and many believers never reach beyond Day 3! Now listen to what she says herself:—

“I have learned from this season of deprivation that the prayer of the heart, the earnest desire and purpose of the soul, to be and to do what the Lord would have us is nevertheless not ineffectual in its results. God, in answering prayer, gives what is best for us. If people were convinced of this great truth, far from complaining all their life long, they would regard the situation in which God sees fit to place them, as best suited to them.”

“But the misfortune is that people wish to **direct God**, instead of resigning themselves to be **directed by Him**. They wish to take the lead, and to follow in a way of their own selection, instead of submissively and passively following where God sees fit to conduct them. And hence it is, that many souls, who are called to the enjoyment of **God Himself**, and not merely to the enjoyment of His gifts, spend all their lives in pursuing and in feeding on little consolations; resting in them as in their place of delights, and making their spiritual life to consist in them.”

These thoughts were written many years later, to her surviving children, after she had been persecuted and imprisoned for the Gospel's sake. To them she wrote, “For you, my dear children, if my chains and imprisonment in any way afflict you, I pray you that they may serve to engage you to seek **nothing but God for Himself alone**.” How many of us could honestly say we truly desired this for ourselves, and still more, to long for it for our children also?

With what consummate skill the carnal mind ingratiates itself into our thoughts concerning the things of God! Consider how the Apostle Peter was influenced by this mind, when he was at Antioch, being seduced from his allegiance to Christ through the fear of the brethren, with the consequence that he drew back and separated himself from the Gentile believers. Gal. 2: 12.

Likewise the Apostle Paul though instructed “through **THE SPIRIT**” not to go to Jerusalem Acts 21: 4 persisted in his journey. When warned of God a second time he replied “I am ready not only to be imprisoned, but even to die at Jerusalem for the name of the Lord Jesus. And when he **could not be persuaded** we ceased and said, the will of the Lord be done.” What was the consequence? On arrival at Jerusalem, anxious to placate the thousands of Jewish believers “all zealous for the Law” he embarks on certain Jewish ceremonials. Concerning these he wrote himself “Did you receive the Spirit by works of the law, or by hearing with faith? Are you so foolish? Having begun with the Spirit, are you now ending with the flesh?” Gal. 3: 2.

Some judge that the Apostle took the step on the principle of “To the Jew I became as a Jew.” But is it possible to be redeemed from the law so that we may receive sonship and then return to law again? Many will say “But who are **you**, that you

should dare to criticise such an one as the Apostle Paul? ” Nay, these things are written, not in the spirit of self-righteous criticism, but with trembling and fear, and with the earnest prayer that the author himself should be kept from falling.

The carnal mind and the spiritual mind! O Lord in Thy loving kindness grant to us grace that being led by the Spirit we may truly be the sons of God. Rom. 8: 14.



SUN

DAY 6

(a) Let the earth bring forth cattle and living things.

(b) Let us make man.

So God created man.





## Chapter 15.

## — DAY 6 (a) —

This day is also divided into two distinct parts: the first terminating in verse 25 with the usual statement, “and God saw that it was good” and the second closing with this exceptional one, “And God saw everything that He had made, and behold it was **very good.**” v. 31.

These two parts are

1. The bringing forth of the living creatures 6(a)
2. The creation of MAN in the image of God 6(b).

What is the scene depicted for us in 6(a)? “Let the earth bring forth living creatures.” The Hebrew word translated “creature” is NEPHESH. Its first use is in v. 20, in connection with the denizens of the waters, and it is also used of man in Gen. 2: 7, where it is translated “soul.” Throughout the whole of the Old Testament it is repeatedly used both of man and the animal creation. By way of example it is used of man in Gen. 46: 15 and Lev. 17: 11, and of animals and birds in Gen. 9: 10 and Lev. 11: 46.

What then is it that the living creatures share with man, which is not present in the inanimate creation which precedes Day 5? Surely the answer is “mind”; certainly the capacity of this “mind” is of vastly varying degrees, but it is of the same character. The word Nephesh is actually translated “mind” 15 times in the A.V., for example in the following passages, viz. Gen. 23: 8 A.V.; 2 Kings 9: 15; 1 Chron. 28: 9.

This word is used in Gen. 9: 4 with reference to the beasts, birds and fishes, where it is written “But flesh with the life (nephesh) thereof, which is the blood thereof, shall ye not eat.” Quite a different word is used of “spirit”, of which more will be written when considering 6(b).

These creatures were brought forth from the earth, though the actual method employed in the bringing forth is **not** stated, and it would be well if all believers realised and remembered this. These creatures display an immense advance in sagacity compared with the earlier ones. Two examples of the remarkable mental capacity of animals will suffice, viz:—

Many years ago the author, his sister and their fox terrier Kim, went to Berwick-on-Tweed for a holiday, staying quietly in some rooms. They arrived on a Friday evening, and the next day went for a long country ramble, during the course of which they lost Kim. They searched for him on Sunday afternoon but without success. In the early hours of Monday morning a very weary, hungry and thirsty dog whined at the door of the house to be let in. Only for one night had he stayed in this strange house, and in a town in which he had never been before; yet he sought and found his master and mistress.

A cousin of the writer was a tea-planter in Ceylon. At one time building operations took place on the estate, and elephants were employed to bring stone from a quarry and assist in the building operations. On one occasion, just before closing work for the day, the last load of stone was due to be pulled on a trolley to the building site; the quarryman had usually placed 8 stones on the trolley, but as there was an extra one ready he put it on, and the mahout instructed the elephant to proceed. The elephant gave a tug, stopped, and looked round surveying the trolley: having done so he promptly removed the extra stone with his trunk and proceeded contentedly on his way! He must have belonged to the Elephants' Trade Union!

But this was by no means the limit of our gigantic friend's intelligence. On arriving at the building site he would lift the stones from off the trolley, and proceed to build the wall. On reaching the corner of the wall he would carefully place the stone in the angle, and with his trunk feel if it was flush with the face of both walls. If it was not, he would push the stone with his tusks until it was, and then proceed with the next!

Besides sagacity there is however a fear of man. As it is written "The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea. Gen. 9: 2 A.V. The lion is indeed a king among beasts, yet even he is afraid, unless maddened by attack. A friend of the author was riding quite unarmed in South Africa, when suddenly a large lion jumped out of the bush into the pathway. The rider and his horse were both frozen stiff with fright, and the three surveyed one another motionless. The lion might easily have struck the horse or its rider dead with one of his powerful paws, but instead



he quietly moved off into the bush. The rider said it was a very long while before he could get the horse to move at all, and even then he had to lead him by the bridle until they had gone a long distance from the spot. It is seldom indeed that creatures far more powerful than man, will dare to attack him: they have a sense of inferiority.

What spiritual lesson are we to learn from all this? The experiences of Day 5 should teach us to realise that the man in whom God is working must learn that only as he is led by the Spirit of God, and walks in spirit, is he displaying his sonship. The following day's experience indicates a great advance in spiritual intelligence. The Apostle Paul says "We speak wisdom among them that are perfect . . . the things which God hath prepared for them that love Him . . . God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 1: 7-10 A.V.

But to have intelligence, even great spiritual discernment, without love is to fall short of the purpose of God, for love is the bond of perfectness. It should be noted that to be "perfect", in Greek TELEIOS, means to be "complete or finished" and does not indicate "sinless perfection". To this latter idea the Scripture is wholly opposed, so much so that it is written "If we (believers) say we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1: 8.

The lesson to be learned on this day 6(a), is the supremacy of LOVE. At this stage we are often faced with what appears to us to be the mysterious will of God. Events take place in our lives which seem to have no just cause. Of this character are the afflictions of Job. It is utterly wrong to think of Job as a sinner who required to be converted! This was the erroneous view of Job's friends, and for the totally wrong impression they gave of God's character, they were required to ask Job to intercede for them! They were told, "My servant Job shall pray for you, for I will accept his prayer not to deal with you according to your folly." Job 42: 8.

Of Job, God Himself says, "Have you considered my servant Job, that there is none like him on earth, a blameless and upright man, who fears God and turns away from evil." What then was it that Job was intended to learn by his afflictions? Surely that he had made the grave mistake of thinking that God's approval

was to be judged by the circumstances of life, and not by His everlasting love. Before we venture to criticise him, for his failure to discern the true principles by which God is fulfilling His purpose to make man in the image of God, we would do well to consider how far we ourselves have learned this lesson.

The Holy Scriptures set before us the story of a man living a blameless and upright life, fearing God, turning away from evil. Can we, who live in the twentieth century, in the full blaze of the light of the Word of God, accessible to all in Great Britain in their own mother-tongue for 4 centuries, claim to have reached a higher standard than this?

Such is the man who was tried to a degree that neither the author, nor probably any of the readers, have ever experienced. Some, in their ignorance of God's ways, have thought that it was unfair to Job! How little they know! On the contrary the Apostle Peter declared:—

“In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold, which though perishable is tested by fire, may redound to praise and glory and honour at the revelation of Jesus Christ.” 1 Peter 1: 6.

There have been some, in all ages, who have perceived this great truth, i.e. that the divine hand is quarrying and shaping the rough stone for His own glory, as Isaiah declared to Israel.

“Look to the rock from which you were hewn  
And to the quarry from which you were digged.”

Is. 51: 1.

But perhaps few have more beautifully expressed it than Heinrich Suso in his poem “The Master's Hand”.

“To me to live is Christ,” and yet the days  
Are days of toiling men:  
We rise at morn, and tread the beaten way,  
And lay us down again.

How is it that this base, unsightly life  
Can yet be Christ alone?  
Our common need, and weariness, and strife  
While common days wear on?

Then saw I how before a Master wise  
 A shapeless stone was set;  
 He said "There a form of beauty lies  
 Though none behold it yet.

When all beside it shall be hewn away  
 That glorious shape shall stand,  
 In beauty of the everlasting day,  
 Of the unsullied land.

Thus is it with the homely life around,  
 There hidden, Christ abides;  
 Still by the single eye for ever found  
 That seeketh none besides.

When hewn and shaped ti'l self no more is found,  
 Self, ended at Thy Cross;  
 The precious freed from all the vile around,  
 No gain, but blessed loss.

Then Christ alone remains — the former things  
 For ever passed away;  
 And unto Him the heart in gladness sings  
 All through the weary day.

Do we fear the Master's chisel cut? Are we afraid for ourselves, our home, our loved ones, our possessions, our reputations, our old age, our death? Lurks there anywhere within our bosoms the tiniest bit of anxiety about these things, or any other factor of human life — then we are not perfected in love, for it is written in letters of glowing splendour on the page of Holy Scripture—

"He that feareth is not perfected in love." 1 John 4: 12.

Well might we cry out in depths of anguish within our souls —  
 "O Lord who is sufficient for these things?" For answer HE says:

"My GRACE is sufficient for thee." 2 Cor. 12: 9 A.V.

He, to whom this was said, records of himself

“ As unknown, and yet well-known;  
As dying, and behold we live;  
As chastened, and not killed;  
As sorrowful, yet always rejoicing;  
As poor, yet making many rich  
As having nothing, and yet possessing all things.”

2 Cor. 6: 9 and 10 A.V.

It is with fear and trembling that the author writes of these things, for to know, and yet not to live in the power of what we know, merits the severest condemnation. How therefore shall he write of 6(b)? He could never have the boldness to do so, were it not that it is GOD'S purpose to create man in the image of God, and what HE has purposed to do, He will most surely accomplish

## Chapter 16.

## — DAY 6 (b) —

And now we come to the glorious climax.

Let us set forth, for our adoring wonder, the words of sublime majesty in which it has pleased God to enshrine the ultimate issue of His own work.

“ And God said, let US make man  
In Our image, after our likeness . . .  
So GOD created man in His own image,  
In the image of GOD He created him.’ ’

Gen. 1: 26 and 27.

First of all it is necessary to study the natural. In what way was Adam made in the image of GOD ? It cannot mean in outward form, for GOD has no natural form, as Moses reminded Israel 3,500 years ago at Horeb:—

“ There the Lord spoke to you out of the midst of the fire; you heard the sound of words, but saw no form; there was only a voice.”

What then was the “ likeness ” in which GOD created man? It has already been noted that GOD is SPIRIT, and therefore Adam was created “ spirit ”. But it is equally true that GOD is LOVE. It is not only that God loves, with a stupendous love, that is as infinite as He is Himself, but that He IS LOVE. And therefore it is that “ he who abides in love abides in GOD and GOD abides in him.” 1 John 4: 16.

“ There is no fear in love, for perfect love casts out fear.” This and this only, is the mark of those who are “ made perfect.” In his epistle to the Philippians the Apostle Paul wrote “ Not that I have already obtained this, or am already perfect.” Phil. 3: 12.

Though in the very same letter he could write:—

“ I have learned in whatever state I am  
To be content . . .  
I have learned the secret of facing plenty and hunger  
Abundance and want.” Phil. 4: 11 and 12.

Who of us would dare to place **this** Scripture on the walls of our homes? But at the close of his career he inscribed these magnificent words in his letter to his dearly beloved son Timothy.

“I am already on the point of being sacrificed;  
The time of my departure has come.  
I have fought the good fight,  
I have finished the race,  
I have kept the faith.  
Henceforth there is laid up for me  
The crown of righteousness.” 2 Tim. 4: 6-8.

Yet there have been a few of God’s elect, at all times, who appear to have reached the sunlit height of trustful love that knows no fear.

Years ago the author on one of his trekking tours on the continent, with his beloved sister Eveline, was climbing in Switzerland. Staying at Arolla together they climbed the slopes of La Roussette, a mountain of 10 700 feet, until the steep rocks and scree prevented his sister going further. The writer proceeded alone to the top.

It was an exquisite day: a brilliant sun shone in a cloudless sky, and there being no wind, all was calm and quiet. A vast panorama of Alpine mountains was visible from the summit, filling the whole horizon; the Matterhorn in the distance, lending dignity to the scene. No human being or living creature, not even a bird, was in sight, nor human habitation.

It was then in that solemn hush that the author felt **alone with GOD**. A sense of deep and boundless awe came over his spirit, a solemnity that filled his soul so greatly as to be overpowering. At that moment those words of the Lord to Moses came to his mind.

“Come up unto ME into the mount”. Deu. 10: 1 (A.V.) It is an imperishable experience when we see no man but JESUS only. But it is not yet that man can dwell in the mount, even with Jesus, for it is written “they came down from the mountain”, where they had been with Him.

Few there are who have expressed the splendour of that hour more worthily than Gerhardt Ter Steegen who wrote this beautiful poem, translated by Mrs. Frances Bevan:—

**At Last**

Draw me to Thee, till far within Thy rest  
 In stillness of Thy peace, Thy voice I hear —  
 For ever quieted upon Thy breast,  
     So loved, so near.  
 By mystery of Thy touch my spirit thrilled  
     O Magnet all Divine;  
 The hunger of my soul for ever stilled,  
     For Thou are mine.

For me, O Lord, the world is all too small  
     For I have seen Thy face,  
 Where Thine eternal love irradiates all  
     Within Thy secret place.  
 And therefore from all others, from all else  
     Draw Thou my soul to Thee . . .  
 Yea — Thou hast broken the enchanter's spells,  
     And I am **free**.

Now in the heaven of untroubled rest  
     I land at last,  
 The hunger and the thirst, and weary quest  
     For ever past.  
 There, Lord, to lose, in bliss of Thy embrace  
     The recreant will;  
 There, in the radiance of Thy blessed Face,  
     Be hushed and still;  
 There, speechless at Thy pierced feet  
     See none and nought beside,  
 And know but this — that Thou art sweet,  
     That I am satisfied

---

I shall be **satisfied**, when I awake with **THY** likeness.

## Chapter 17.

## — DAY 7 —

The sixth day closes with this triumphant declaration:—

“God saw everything that He had made,  
And, behold, it was VERY GOOD.”

IF GOD says it is **very good**, we may be assured that it was of such excellence that it could not be improved upon in any respect whatsoever. But not only was this so, but the original purpose of God had been completed, i.e. to create **man** in the image of God. Nothing higher or nobler is conceivable.

Then on the Day 7 it is recorded for the first time —

“God rested on the seventh day  
And God blessed the seventh day.” Gen. 2: 3.

The Hebrew word translated “rested” is **SHAH-VATH** and it means “to cease”; that is, that **GOD ceased** on that day from all His work. This cessation does not of course arise from fatigue, but from the joy of accomplishment.

This was an occasion of such rejoicing that, by command of God, it was to be perpetuated as a day of rest. The first mention of this in the Holy Scripture is not in the Ten Commandments but in Exodus 16: 23. “This is what the Lord has commanded. To-morrow is a day of solemn rest (Heb. **SHAH-BAH-THOHN**) a holy sabbath (Heb. **SHAH-BAHATH**) to the Lord.” Doubly to impress Israel with this lesson it is repeated in Exodus 35: 2. “These are the things which the Lord has commanded you to do — Six days shall work be done, but on the seventh day you shall have a holy sabbath (Heb. **SHAH-BAHATH**) of solemn rest (Heb. **SHAH-BAH-THOHN**) to the Lord.” The deep importance of this day is evidenced by the fact that it was to be a **SIGN** as it is written:—

“Moreover I gave them My sabbaths,  
As a **SIGN** between Me and them,  
That they might know that I the Lord  
Sanctify them.” Ezekiel 20: 12.

Coupled with this is Jehovah's nine-fold lament that they had profaned His sabbath. Ezekiel 20: 13; 23: 38.



But from the divine side the battle of sin and death had been WON. Man created, originally, with the power to choose to follow the will of God or his own; chose his own way, and plunged into the depths of darkness and death. Yet through the love of God regenerated, redeemed and reconciled returning again, by his own choice, to the very One from whom he had fled, now re-created in the image of Christ.

Is this only a transient phase in the catena of events in the long ages as they pass by in endless succession, described in the Holy Scriptures as "the ages of the ages"? Or is it not rather the glorious termination which the ETERNAL GOD has predestined.

"For those whom He foreknew, He also predestined  
To be conformed to the **image** of His son . . .  
That He might be the first born among many brethren."  
Rom. 8: 29.

Moreover it is declared:—

"Just as we have borne the image of the man of dust  
We shall also bear the **image** of the MAN OF HEAVEN."  
1 Cor. 15: 49.

Could the mind of man conceive a greater triumph over sin and death than the decreed purpose of GOD? Listen to the voice of the seer as he cries:— "I heard a great voice from the throne saying:—

"Behold the dwelling of GOD is with men.  
He will dwell with them,  
And they shall be His people,  
And GOD Himself will be with them;  
He will wipe away every tear from their eyes,  
And death shall be no more,  
Neither shall there be mourning  
Nor crying nor pain any more,  
For the former things have passed away."  
Rev. 21: 3 and 4.

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"Lo, I make all things NEW  
And HE said to me,  
ACCOMPLISHED!" Rev. 21: 5—6 (Rotherham)

## SERIES II — THE PATRIARCHS

## Chapter 18.

## — THE PROLOGUE —

The creation of Adam seems to be repeated in a different form in Gen. 2: 7, though strictly speaking, as already explained, that verse relates to the soul and body of Adam only, as distinct from his spirit. Yet the reason for this seeming duplication is to show us that a fresh series of “Days” begins here, with a prologue, as in Gen. 1: 1 and 2.

Observe that in this section, Gen. 2: 7 to 3: 19, we have the same features as before.

1. The creation of Adam as he came from the hand of God, upright. Eccles 7: 29. The Hebrew word for ‘upright’ is YAH-SHAHR, which is used of the LORD JEHOVAH Himself in Is. 26: 7.
2. The entrance of ‘sin’, i.e. a deliberate decision of man’s will in opposition to the will of God. Note, it was not Eve, who was thoroughly deceived, that brought sin into the world, but Adam; see Rom. 5: 12 and 1 Tim 2: 13 and 14.
3. The consequence of sin, i.e. death and darkness, Gen. 2: 17.

There has been much argument as to the meaning of the command given by God to Adam, viz.:—

“ And the Lord God commanded the man, saying,  
 You may freely eat of every tree of the garden,  
 But of the tree of the knowledge of good and evil  
 You shall not eat, for in the day that you eat of it  
 You shall die.” *Gen. 2: 17.*

Three alternative interpretations are usually suggested:—

1. That “the day” is to be understood in the sense of “with the Lord one day is as a thousand years” (2 Pet. 3: 8) and that the limit of Adam’s life was 1,000 years, and that he died at the age of 930, within the period determined by God.

2. That in Hebrew the words, translated “thou shalt surely die” are literally “dying thou shalt die” and that a process of dying began on the day.
3. That Adam would have died at once, but God in His mercy intervened, by redemption, evidenced by the coats of skins, and so delivered him from death.

Whether our readers find any of these solutions acceptable or not they must judge, but to the author they are wholly unsatisfactory for the following reasons, viz.:—

- (a) There is not the slightest indication that in this passage the word “day” should be considered as “a thousand years”. The only “day” Adam knew was one of 24 hours!
- (b) Very far from the Hebrew idiom “dying thou shalt die” signifying a slow process of dying, it has on the contrary the force of **emphasis**, that is, that it was an absolute **certainty** he would die. An exactly similar idiom is used in Ex. 19: 12 (A.V.): “Whosoever toucheth the mount shall be surely put to death” which literally is a “a dying he shall die.” No one would dream of suggesting that a man would, if he touched the mount, begin a slow process of dying! There are **many** like instances in the Old Testament.
- (c) The simple fact is that Adam **did** die. Until the elementary lesson is learned that Adam had **three** different orders of life, spiritual, psychical and physical, it is impossible to understand the teaching of Scripture on this subject. That he died “spiritually” is a patent fact, for it is written:—

“Wherefore, as by one man sin entered into the world,  
And death by SIN;  
And so death passed upon all men,  
For that all have sinned.”                      Rom. 5: 12 (A.V.)

Some interpret the last line of the above verse as if death passed upon the descendants of Adam because **they** sinned. On the contrary, the descendants of Adam only **prove their paternity** by sinning which is a totally different thing. The whole argument of the Apostle Paul in Rom. 5: 12—21, is based upon the **axiomatic** fact that it was Adam’s sin, and no one else’s, that

involved the whole of his posterity in a state of sin and death. The Apostle states the case in another epistle when he says:—

“ But God . . . even when we were dead in sins,  
Hath quickened us (made us alive).” Eph. 2: 4—5 (A.V.)

In what sense is a living man “dead”? He is not dead psychically or physically, that is, as to his soul or his body! In what sense then is he “made alive”, unless it be spiritually?

That Adam truly died spiritually, on the very day he ate, appears certain. His physical death was announced by God afterwards in the garden “For dust thou art, and unto dust shalt thou return.” Gen. 3: 19 (A.V.). It was surely for the accomplishment of this prediction that he was deprived of access to the tree of life, lest he should eat and live for ever.

Adam had **not** been prohibited from eating of the tree of life, and the sensible assumption is that he and Eve had **eaten** of it regularly, and that the fruit of this tree served to **maintain** them in pristine health and strength. Deprived of the privilege of eating of this fruit, their physical powers gradually declined. The idea that eating one fruit would have given him “life” in **perpetuity**, and that it was a lucky thing they had not done it before, appears truly fantastic!

## Chapter 19.

## — DAY 1 —

It is GOD Himself who enters upon this scene of tragedy, and commences the work by which man is to be re-created in His own image.

In so doing He declares the triumphant issue of the battle, through the MAN who would be the woman's seed, on the very day that sin came into the world. Gen. 3: 15.

We are told very little of Adam's spiritual experiences, and this is fitting, because on Day 1 the work of God is carried on deep within the unconscious being of man.

That Adam learned something concerning God's ways and that by the incoming of a new " life " those purposes would be accomplished, seems clear. Because after hearing the words spoken by the Lord, he actually called his wife's name Eve, because she was the mother of all living!

By way of a further lesson in God's redemptive purpose it would seem that Adam and Eve, being clothed with skins, obviously from slain animals, learnt the way of approach to God, though we are not told that he ever offered a sacrifice.

The reason for the silence of Holy Scripture on the subject of sacrifices in the case of Adam, is that at that state of spiritual growth, called " regeneration ", it is not redemption that is in view.

Adam is set before us as the

## NEW MAN

and progenitor of that godly line of patriarchs that issues in Joseph, at the end of Series 2. But there are also many other children that spring out of his loins, as we shall observe as we proceed.

## Chapter 20.

## — DAY 2 —

How very little we are told of Adam! After the end of the third chapter of Genesis he almost passes from the scene, so that our attention may be focussed upon Cain and Abel, the dramatis personae of Day 2.

The very names of these two brothers are significant. Cain was the firstborn, and the account of his birth is remarkable. The American R.S.V. translates Eve's statement thus:

"I have gotten a man with the help of the Lord", but the Hebrew reading is ISH ETH JEHOVAH; ISH is "man", and the literal force is "a man even Jehovah", and so it is rendered by Rotherham and Bullinger. We must remember that Cain was Eve's firstborn child, and the promise of God that her seed should bruise the serpent's head would be fresh in her mind. Did she think that the promised Seed had come? Why not? So she called his name Cain, which means 'acquisition'. Indeed the flesh can be so fair as to deceive even the elect of God.

Was Eve disappointed with Cain? Quite possibly! At any rate all that it records of the birth of her next child is, "And again she bore his brother, Abel", Gen. 4: 2. The Hebrew name is HEH-VEL, which means "evanescence", and it is usually translated "vanity" in the A.V. But Psalm 39: 5 indicates the true force of the word, "Surely every man stands as a mere breath" American R.S.V. That is exactly it; Eve, realising that Cain was not, after all, Jehovah, declares that her second son is as fleeting as a breath. How little she knew! Yet Abel's name is mentioned eight times in Gen. 4, and nowhere else in the Old Testament: and eight is the resurrection number, as it is written "He died, but through his faith he is still speaking." Heb. 11: 4.

At this point we are informed that "Abel was a keeper of sheep, and Cain a tiller of the ground." Gen. 4: 2. Note that Abel is mentioned before Cain, the very first occasion in which the younger is put before the firstborn. Now both brought offerings to Jehovah, but in this matter Cain's action is recorded first. Quite contrary to the general view Cain was not a godless man. What then was the root of his trouble?

What did Cain do? He brought of the fruit of the ground. It would surely be right to assume that he brought **the very best**

he had. Well then, what was wrong? Cain brought the best of his work as a tiller of the ground, and Abel the best of his flock as a shepherd. Were their offerings not equally good? They both wished for acceptance with God, and each went about it in the ways described. There must have been some fundamental point which made all the difference.

Now Abel brought "the firstlings of his flock and of their fat portions." Gen. 4: 4. It is declared in the Scriptures that "By faith Abel offered to God a more acceptable sacrifice than Cain." Heb. 11: 4. He made this offering "by faith," that is to say, he must have had some knowledge that this was the kind of offering Jehovah desired, and, being obedient to the instruction he had been given, he was "accepted." It is true that he may have wondered why it was necessary to bring an animal out of his flock, and still more, to kill it, but his faith led not to argument but to obedience.

On the other hand Cain must equally have been acquainted with the way of approach to God. The whole conversation between Jehovah and Cain bespeaks this fact. In the words used by the Lord to Cain in verse 7 "If you do not do well sin is couching at the door", the Hebrew word translated "sin" is GHAT-TAHTH, which is constantly used in the Old Testament either for sin or for a sin offering. It would therefore be much more in harmony with the context to render the words "If you do not well a sin offering couches at the door", as Rotherham and Bullinger.

What then is the root difference between the offerings of Cain and Abel. It is the question of obedience. Whatever either of these sons thought of the way of approach was of no moment whatever, the essential fact is that it is what GOD commanded to be done that was the vital thing. One may imagine Cain saying to himself "Well really, I do not see what good a dead lamb is! And anyway my fruit is the very best I could grow, and it is a great deal better than Abel's offering." Precisely! This is the language of men in all ages, and it is a sure mark of "the flesh" which in its arrogance and pride will not bow to God's way, but insists on its own. It would be difficult to find a more glaring example of this than the proud Commander-in-Chief Naaman.

"I thought that he would surely come out to me,  
And stand and call on the name of the Lord his God,  
And wave his hand over the place,

And cure the leper.  
 Are not Abana and Pharpar, the rivers of Damascus,  
 Better than all the waters of Israel  
 Could I not wash in them and be clean?  
 So he turned and went away in a rage.” 2 Kings 5: 11.

Yes “the flesh” always gets in a rage with God, and with His servants too, as we shall see. Then Cain said to his brother:—

“Let us go out to the field.  
 And when they were in the field,  
 Cain rose up against his brother Abel,  
 And killed him.” Gen. 4: 8.

Surely this is an exact fulfilment of what is written “For the desires of the flesh are against the spirit . . . for these are opposed to each other.” Gal. 5: 17.

Is this the end of Abel? Oh, no! For Seth was born subsequently, and of him Eve sings “God has appointed for me another child instead of Abel”. Gen. 4: 25. For Seth was, “in a figure”, Abel raised again from the dead, the man, in resurrection life, in whom the godly line of Adam’s posterity was restored.

Do then Cain and Abel both dwell in the human frame of the one who is “born from above?” Most certainly. Who that has travelled that way does not realise the inward struggle that arises from this very condition.

The Scriptures tell us a good deal of the subsequent history of Cain and his descendants, but hardly anything of Seth! This also is true to the very life. The flesh in us is very powerful at this stage and literally dominates the scene; it is inventive, clever, dictatorial, and vengeful; and marked essentially by this, that it “goes away from the presence of the Lord.” The man dominated by the flesh having sought, according to his own ideas, to draw near to God, and finding that that method of approach is not acceptable, turns more and more to “his own way,” and will brook no argument or restraint. How often one hears the expression “I shall do as I like”!

Where does all this end? There is not the slightest uncertainty on this point; here it is. “The LORD saw that the wickedness of man was great in the earth . . . and the earth was corrupt . . . and was filled with violence.” Gen. 6: 5 and 11. Strange, but true



to say, that almost every party in the world, Conservative, Socialist, Communist and religious agrees emphatically in this description of things today! But it is one thing to see these scenes enacted in the world around us, but quite another thing to perceive these awful powers dominating the scene **within** our own being! Yet thus it is, and it is a bitter lesson that all must learn, if they are to come to the day of salvation.

Behold Noah in the midst of this dreadful scene; **one** righteous man, the true descendant of Seth. Perhaps for a hundred years he preached righteousness, but apparently without a single convert, for flesh will ever remain flesh, and can never be aught else. Was he not full of sorrow and anguish? Let the reader try for long years to lead men in the right path and be met by nothing but ridicule and persecution, they will soon realise what Noah's feelings were.

Imagine this conflict enacted within your own bosom! The timid voice of spirit ever proclaiming God's way of righteousness, and the strident domineering tones of flesh, determined to go its own way. It is a hopeless battle: which is the very reason that this day is **not** called good. Its purpose is that through the very consciousness of that awful power of flesh within us, we may realise that there is no rest for our souls, because of the sin which besets us. We must learn, at long last, the fearful truth, not that "we are all sinners," but that **I** am a sinner, and very like the publican who said "GOD be merciful to **ME, THE SINNER.**"

One of the most powerful advocates of humanism, Professor C. E. M. Joad, wrote in his book "God and Evil" his own personal experience of this condition.

"I have, I hope, sufficiently made plain how the problem of evil has thrust itself with a new insistence into the mind of my generation . . . I have seen that the times are wicked, and I have seen that **I** myself am wicked; I have come, in other words, to have what is called a sense of sin . . . many of the things I do now, I feel that I ought not to do . . . Instead of echoing Samuel Butler's jibe, I am more inclined to following the Prayer Book in deducing from my innumerable commissions and omissions, not that "I am very well, thank you!" but that "**I am a miserable sinner.**"

If any of the readers of this book thinks **he** can teach an out and out rationalist this lesson, let him try, and when he has failed to accomplish it, it may be **he** will have learnt something himself.

## Chapter 21.

## — DAY 3 (a) —

The story of Noah is of deepest import. He is of the godly line of Seth and represents “spirit” in its development, when the darkest day has come and judgment on “flesh” can no longer be delayed. Noah alone, in the midst of this scene of wickedness, is described as “a righteous man, blameless in his generation; Noah walked with God.” Gen. 6: 9.

The struggle has reached its climax. Everything of “flesh” is seen to be what it is, “corrupt.” The man who has learnt this lesson now looks longingly for a way of deliverance: it is found within the ark which must pass through the fearful waters of judgment, so that he may go forth into a renewed earth.

Surely there are few who do not see in this

## THE CROSS

That awful hour when HE, who was the ARK, passed through the waters and “all the fountains of the great deep burst forth, and the windows of the heavens were opened.” Gen. 7: 11. Of those hours, when “there was darkness over all the land”, the Psalmist wrote:—

“Deep calls to deep  
At the thunder of Thy cataracts;  
All Thy waves and Thy billows  
Have gone over Me.” Ps. 42: 7.

Dense darkness covered the place called Calvary, for no creature's eye may gaze upon the cross when:—

- (a) “HE Himself bore our sins  
In His body on the tree,  
That we might die to sin  
And live to righteousness.” 1 Pet. 2: 24.
- (b) “GOD made HIM to be sin  
Who knew no sin,  
So that, in HIM, we might become  
The righteousness of God.” 2 Cor. 5: 21.

O, soul of man, was there ever one that loved thee more than GOD? HIS is a love that many waters cannot quench neither the floods drown it. Of a beautiful woman of old it is recorded that, when she was asked how she knew that JESUS was the LORD of GLORY, she replied "Every other man I met I conquered, but HE conquered me."

The one who, in anguish of soul, feeling the terrible burden of sin, is led by the Spirit of God to hear and to understand the Gospel, will quickly learn the great truth of redemption that

"CHRIST died for our SINS,  
In accordance with the Scriptures." 1 Cor. 15: 3.

Then indeed he will be brought forth into a renewed earth and go forth and find a place of rest. Being justified by faith he will have peace with God. Strange would it be, if he did not raise there an altar of thanksgiving, as Noah did.

But will that spiritual state be faultless? Alas, no! Let the history of Noah be a warning to us that, though we have reached "salvation", we are far from being perfected. There are yet many more lessons for us to learn.

## Chapter 22.

## — DAY 3 (b) —

The first of the subsequent lessons is illustrated for us in the next great patriarch, Abram or Abraham. That so much of Genesis is devoted to his history is not only because, historically, he was to be the progenitor of the house of Israel, but also because our endeavours to walk in the path of faith, and so please God, are usually long indeed, before the day comes that we learn that Christ is more to us than SAVIOUR.

Abram is introduced to us as living in UR of the Chaldees, the home of the natural man. He is instructed to leave home and kindred and go to a country he does not know. This does not mean that he did not know there was such a country, but that he had never been there! How literally true this is for the believer. He is no longer of this world, though he is in the world John 17: 15 and 16. He is a citizen of another country, and is living here only as an ambassador for his King, and he is to be a worthy representative.

The redeemed man realises this. He is like Israel, having come under the shelter of the blood of the Lamb, he is to eat it in haste, with his shoes on his feet and his loins girded for he is no longer to dwell in Egypt (the world) but to set forth on the pilgrim journey to his home.

It would seem that God spoke to Abram in UR of the Chaldees saying "Go from your country and your kindred." He left his country, but went with his father Terah and Lot, and stopped in Haran. It was not until Terah was dead that Abram travelled on into Canaan, and there he built his first altar. But when he was tested by a famine, he left the path of faith, and went down into Egypt, the type of the world. There he denied his wife Sarai.

Now Sarai as the free woman, is the type of "grace", as we are clearly taught in Gal. 4: 21—31, in contradistinction with Hagar who is the type of "law". If a believer abandons the walk of faith, and goes into the world, he will certainly deny the principles of grace whereby he has been redeemed. Consider how the Apostle Peter, when he went and sat down among the servants and officers of the High Priest, denied his Lord. Then the Lord

turned and looked upon Peter. He did not say one word, but Peter went out, and wept bitterly. Surely this is the "bitter herbs" of Day 3(b).

Abram, too, must taste the bitterness of his unfaithfulness to Sarai: the pagan king of Egypt reproving the elect of God with the blunt question "What is this that thou hast done unto me?" Gen. 12: 18 (A.V.).

Nor was this an isolated incident. Even after the promise of "the seed", and the change of his name to Abraham, he went into the country of the Philistines. There, again, he denies his wife Sarah, the princess, and is rebuked by Abimelech, the king of Gerar, declared by God to be a man of integrity, with the same challenge as before, "What hast thou done unto us?" What shame he must have felt at this reproof. But before we condemn him, let us remember how often we, ourselves, have been unfaithful to our Lord.

Furthermore, if there are the bitter herbs, there are besides the very many beautiful fruits of faith of which Abraham's life is full. Recollect in particular the three great acts of faith recorded in Hebrews 11, viz.:—

- (a) That he left home and country to go to another land.
- (b) That he lived in that land but had no possessions there.
- (c) That he was ready to offer up Isaac at the command of God.

Who of us can match the delicate bloom and sweetness of such glorious fruits, displayed in their pristine freshness, and laid at the feet of Him who alone is worthy.

And so faith's pilgrim journey continues, along the path ordained of God, until such time as the Son appears. But even faith such as Abraham's cannot wait God's time, but must needs endeavour to effect, by natural means, that which God has promised to do by supernatural power.

## Chapter 23.

## — DAY 4 (a) —

With what fulness the wonderful story of the Son of Promise is related, for is he not the figure of the SON who was to come?

Abram, blessed by Melchizedek, is made the recipient of a d'vine communication thus:— “After these things the word of the Lord came to Abram”. What was the purport of that word? To this childless man came the promise, “**Your own son shall be your heir**”. Gen. 15: 1 and 4. But long years would elapse before the fulfilment came. Abram, despairing of the promise, took Hagar as his wife and had a son, Ishmael, a wild ass of a man; half of the world and half of faith! Is it credible that the man of fa'ith should give birth to such a son? May we who are of faith also do the same? Yes, indeed! All history tells the tale: let him who is able deny it. But will the promise of God be made of none effect by **our** unbelief? A thousand times NO!

On the contrary the glorious promise is repeated, some fifteen years later, with much added instruction. Then the Lord commanded that the son's name was to be **Isaac**. Gen 17: 19. This name is derived from a Hebrew root signifying “to laugh”. So great would be the joy of Abraham and Sarah that they, like Israel on the day when their captivity was turned, would have their mouths filled with laughter. Ps. 126: 1 and 2.

And so the **Son of promise** is come, but he, like the SON who was to come according to the promise of God “Unto us a child is born, unto us a SON is given” must pass through death. ere he received for himself a bride of his own kin. What is all th'is but the rising of the SUN in splendour filling the earth with its direct rays, as it is written “The Word became flesh and dwelt among us, full of grace and truth: we have beheld His glory, glory as of the only SON from the Fa'ther.” John 1: 14.

Even the babes in the family of God may see in the story of Mount Moriah the touching picture of the obedient son, a type of **THE SON** who humbled Himself and became obedient unto death even death on a **cross**.

But it is not the purpose of this volume to unfold the types of Christ objectively displayed in the Old Testament, most beautiful though they are, but to show the purposes of God wrought out step by step subjectively **within** our own lives. There are very

few who reflect upon this latter aspect of the Scripture, deeply important though it be. Isaac represents our actions when we own Christ as LORD, and the principle upon which our lives are then governed, represented by Rebekah, is OBEDIENCE, implicit, unquestioning, complete. Do Isaac and Rebekah display these characteristics without failure, any more than Abraham and Sarah? Alas, no! Just as Abraham, the man of faith, denied Sarah, the principle of grace, so also the life of Isaac, the son, is marred by failure, for the perfect man has not yet come on Day 4.

Consider on the one hand:—

1. His denial of Rebekah. Dwelling at Gerar, adjacent to the Philistines, he is afraid to confess that OBEDIENCE to his LORD is the principle of his life. Gen. 26: 7. The Philistines believed that other motives governed his actions, and it was only an accident that revealed his real principles. Was this very wrong? Yes, it was! But before we condemn him, let us consider how often we have been ashamed to confess, before the world, that we **must OBEY** the voice of the LORD at **a.l costs**.

2. His love of venison. To Esau he said “Go out to the field, and hunt game for me, and prepare for me savoury food, **such as I love.**” Gen. 27: 3 and 4. He intended, having eaten of the venison, to bless Esau, with the blessing of Abraham. How near he was to contravening the declared purpose of God, before the birth of the children (Gen. 25: 23), is manifestly displayed before our eyes. Does this justify the deed of Jacob, incited thereto by his mother? Certainly not! Jacob had, in later years, to reap the awful harvest of his deception and lies.

But on the other hand reflect on Isaac’s willing obedience in many ways:—

1. At Mt. Moriah. In that solemn hour there is not one word of argument, reproach or refusal, even when the purpose of their travelling there was fully disclosed.

2. At Gerar. When commanded of God **not** to go down to Egypt, he obeyed. Where, even Abraham failed, he stood fast.

3. At Beersheba. As soon as he perceived the wonderful providence of God in ensuring the blessing of Jacob, though contrary to his father’s wishes, he pronounced it in calm and dignified majesty.

“ I HAVE BLESSED HIM —  
YES, AND HE SHALL BE BLESSED ”

Gen. 27: 33.

Blessed LORD, Thou didst learn OBEDIENCE, through what Thou didst suffer. Heb. 5: 8.

Oh, make us Thy disciples indeed.

— DAY 4 (b) —

Chapter 24 records the sweet story of the servant going to Abraham's kin to obtain a bride for Isaac: Rebekah's ready response "I will go" (the principle of unquestioning obedience) after hearing of his fame: their historic meeting and marriage: the epic closing with these beautiful words "and he loved her." What is all this but the vivid portrait of the one of whom the poet sang:

“ Who is she that looketh forth as the morning  
Fair as the moon.”

With all her early devotion, is Rebekah perfect? No! It cannot be that on Day 4(b) that which is perfect is come. But before the story of Isaac and Rebekah is resumed there is a strange re-introduction of Abraham upon the pages of Genesis. This apparent retrogression has been noted by commentators, and various suggestions made as to it. As soon as it is observed that the Series of Days always follows in a given order, the reason is made plain. It is this:

— DAY 4 (c) —

The last reference in Genesis 1 to the events of Day 4 is "He made the stars also". As has been shown in Part 1 of this volume, it is not intended that we should think the stars were **created** on Day 4, but that they became **visible** from the earth.

In the story of the patriarchs, just in the place in which we are led to expect a reference to "stars", we are confronted with a whole galaxy of "stars". Abraham marries another wife Keturah (Gen. 25: 1) and by her he has **nine** sons. How utterly unexpected this is! Would anyone, just writing a legend, have inserted this apparently incredible record! But it has already been



noted that **nine** is the number of finality. These children of faith shine with all their brightness for a brief moment on the page of Scripture, but, when the SUN has come, they quickly pass out of sight, as the stars do when the sun rises. But that we may know that there is to be a complete realisation of the purposes of God in the number of His saints, prominence is given to the number nine.

## Chapter 24.

## — DAY 5 —

The Holy Scripture then records the death and burial of Abraham, and touching lightly on Ishmael's generations, immediately proceeds to relate the birth of Isaac's twin sons, Esau and Jacob, in response to his prayers. But whilst they were still in the womb of their mother their natures and history were disclosed by God.

Esau, the elder of the twins, at his very birth was RED (Gen 25: 25) (though his name, Esau, signified "hairy") but the prior thought was later confirmed when he grew to manhood. At the time of the fateful incident of the potage we are told, "therefore was his name called Edom" (Red) verse 30. Now the spiritual significance of "red" is judgment: there are many other Scriptures which bear witness to this:—

The red sea — The Egyptians judged (Ex. 15: 4).

Red heifer — Sin judged (Num. 19: 2 and 3).

Red water — the Moabites judged (2 Kings 3: 22—24).

Red horse — the earth judged (Rev. 6: 4).

Red dragon — Satan judged (Rev. 12: 3 and 20: 2).

Before even Esau was born, or had done any good or evil, that the purpose of God according to election might stand it is written "Esau I hated". (Rom. 9: 11-13). This is indeed a hard saying, and one which men have denied or decried in all ages, but the Apostle Paul's only answer to these critics is "Who are you a man, to answer back to God?"

But if we reflect for a while, that with God everything is known from the beginning, and we study Esau's character, and that Scriptural type for which he stands, we shall surely learn the lesson his life is intended to teach us. There is, however, much that is very fine in Esau's character, viz.:—

(a) He wanted the blessing of God (Gen. 27: 38).

(b) He did not pursue Jacob to execute vengeance (Gen. 28: 6—9).

(c) He did not want to take Jacob's present, but ran and kissed him, and welcomed him back (Gen. 33: 4).

Beyond the fact that he was angry with Jacob for his deceitfulness, and for stealing his blessing, and who would not be, we are not told of any defects in his character. What then was wrong? We are not left in any doubt of this, for it is written "Thus Esau despised his birthright". Gen. 25: 34. Why is this characteristic of such immense importance that it seems to override every other consideration?

The birthright, what was it? It was the right to the blessing of God, bestowed upon Abram and his seed, so that if any man was not of the seed of Abraham he had no right whatsoever to the blessing. The inheritance by birth was as fateful in those days as is the "new birth" in these, for without it a man cannot enter the kingdom of God. Now concerning this birthright it is recorded that Esau said "What use is a birthright to me?" He therefore sold it for a plate of porridge: to him the birthright was of no consequence whatever. He possessed all the fine qualities that men admire, but the declared way of God was of no moment to him. It was not that he was irreligious, far from it, but that he wanted to serve God after his own way.

What is all this but the CARNAL MIND? We have set before us the exact nature of this mind in the first epistle to the Corinthians. The Corinthian Church was a large, powerful and influential Church: it was characterised by great spiritual powers:—

You are not lacking in any spiritual gift (1 Cor. 1: 7).

Already you have become rich (in spiritual things) 1 Cor. 4: 8).

They spoke with tongues. (1 Cor. 14: 18).

Each one had a hymn, a lesson, a revelation, a tongue or an interpretation. (1 Cor. 14: 26).

Yet in spite of all this spiritual knowledge and exceptional powers they were carnal. 1 Cor. 3: 3. That is to say, they set their own thoughts and opinions above the Word of God: they were quite sure they knew the right way, and they despised others whom they considered less enlightened. The carnal mind has ten thousand devotees today, else what are we to think of the voices which like the Corinthians say "I am a Roman Catholic, Churchman, Presbyterian, Wesleyan, Baptist, Quaker, a Brother (Plymouth)" and most awful of all, "I am of Christ", to the exclusion of others who are His. Well might the Apostle Paul write in agony, Is

Christ divided? Let every man examine himself, and see whether there be not great strains of this "mind" in him.

But what shall we think of Jacob? How utterly despicable he is! Whence did he derive his very name "supplanter"? Even in the womb he took hold of his brother's heel .Gen. 25: 26. What sort of man was he?

Mean and unscrupulous (Gen. 25: 31).

Liar and deceiver (Gen. 27: 20 and 24).

Rogue and schemer (Gen. 30: 39).

Is this the man that God determined to bless? Gen. 28: 13—15. YES, it is! The reader may say, "Well, I don't call that fair. Esau was a very much nicer character than Jacob, and he ought to have had the blessing." But before judgment is passed on God's ways, there are two things to consider, viz:—

1. Jacob had **one** characteristic that marked him out from the first, viz. he valued and longed for the birthright. Gen 25: 31.
2. God knew that Jacob would not remain as he began but would become Israel, a prince with God. Gen. 32: 28.

Behold then, in Jacob, the triumph of GOD; who takes the beggar from the dunghill and sets him among princes; who takes of that which is low and despised in the world . . . that no human being might boast in HIS presence. 1 Cor. 1: 28. Jacob, what is he? He is Israel, the SPIRITUAL MIND.

Reader, dost see in thyself both Esau and Jacob? On the one hand the self-satisfied mind, knowing all; preaching, praising praying and serving, confident that all is well; on the other, the humble mind, stumbling with weary footsteps, but struggling on with many a heavy fall, yet clinging in desperation to the promises of God, certain that in the coming day God will fulfil the purpose for which He has begotten children. Be of good cheer! Consider the last days of Israel.

He worships (Heb. 11: 21).

His spiritual insight (Gen. 48: 19).

His spiritual foresight (Gen. 49: 1—28).

O glorious triumph of GOD! “HE will not break a bruised reed or quench a smouldering wick, till He brings justice to VICTORY.” Matt. 12: 20.

The history of God’s dealings with Jacob — Israel is traced for us very fully, because it is a very difficult lesson to learn, and we must be taught that, whilst God had purposed to bless him, he must reap the bitter fruits of what he had sown. He had lied to and deceived his father, and his own sons did the same to him, for whatever a man soweth that shall he also reap. But besides this, we are given very full details of the birth of his sons, because in them was to be illustrated for us the next lesson — to this task we must now address ourselves.

## Chapter 25

## — DAY 6 (a). —

Jacob's family consisted of twelve sons: of these, ten are the children of Leah and the handmaids, and two of Rachel. Furthermore, it is to be noted that Rachel's sons are very long in coming. That there is a very special link between Joseph and Benjamin on the one hand, and the ten brothers on the other, has been long observed, and many commentators have written on the subject. First of all we must consider the ten sons.

It is to be remembered that these sons all spring out of Jacob, but, as in previous lessons, we are apt to conclude that all that comes out of a true believer must be good! The lessons of Abraham and Isaac however should have prepared us to find that it is not so. Throughout our whole spiritual history there are motions within us which are **not** acceptable to God. Recollect that it was Abraham that gave birth to Ishmael, Isaac to Esau, and now Jacob to the ten sons, though it is not intended by this to indicate that the ten sons are of the same character as Ishmael and Esau, but only that they are not the ultimate type.

Careful reflection on the history of the ten sons shows one outstanding feature of their characters, it was FEAR. Even when love was manifested to them, they simply could not believe that they would not be visited by God for their faults. Reflect on the following.

- (1) On their first visit to Egypt, about 23 years after they had sold Joseph, they were fearful. Gen. 42: 21.
- (2) When on the journey back one opened his sack of corn, and found his money was restored, they were afraid. Gen. 42: 28.
- (3) When they returned to their father and all found their money restored, they were afraid. Gen. 42: 35.
- (4) On their second visit, when they were brought into Joseph's beautiful home, they were afraid. Gen. 43: 18.
- (5) When they returned after the second visit, they were wretched. Gen. 44: 13.

- (6) After Joseph had made himself known to them with weeping, they were **terrified**. Gen. 45: 3. A. V. Margin. See Job. 23: 15. R.S.V. Am.
- (7) Following Jacob's death 17 years later, after enjoying Joseph's continual lovingkindness all those years, they were still afraid and Joseph was driven, with tears again, to say "Do not fear". Gen. 50: 21.

Were these ten brothers not the true seed? Were they not to share in the blessing of God of which Jacob had spoken so touchingly in Gen. 49. Indeed, yes! Then why, oh why, were they always so fearful? The reader may say that they were continually dogged with the sense of their guilt concerning that awful deed when they sold their brother into captivity. True, but had he not given them ten thousand tokens of his forgiveness and love, and were not all his dealings with them designed to make them realise the full measure of his love for them?

But to the very end these ten brothers were NOT PERFECTED IN LOVE. Forgiven, sheltered, cared for, and loved with a peerless love, they could not enter in because of unbelief. Before we pass sentence on them, let us stand awhile in the presence of HIM who loves us and gave HIMSELF for us, and ask ourselves whether we trust him **absolutely**, in ALL HIS WAYS with us. 'Twere better that we, as others did long ago, should pass out silently from His presence; for who has learned **this** lesson?

O beloved of God, art thou fearful? Dost thou fear whither His hand may lead, the collapse of hopes, the vale of sorrow, the blight of harvest, the weary days of suffering, the valley of the shadow of death? Dost thou pray "Father, save me from this hour"?

But concerning even this dread hour, when man is face to face with the last enemy, 'death, the Psalmist could say I will **fear** no evil, for THOU art with me. O beloved of God, He will never leave thee nor forsake thee, and though

" You walk through the fire  
You shall not be burned,  
And the flame shall not consume you.  
For I am the LORD your GOD,  
Your Saviour." Is. 43: 2-3.

Nevertheless, the author, trembles as he writes, lest he himself should be found wanting in the day of testing.

## Chapter 26.

## — DAY 6 (b) —

Joseph! Uncounted millions have thrilled at the story of him who was separated from his brethren: whose unquenchable love dominates the scene of nearly one quarter of the whole book of Genesis. But how many understand the real significance of his history. It begins with the account of his birth in answer to Rachel's prayer. Gen. 30: 22. Her soul had gone out in the agonising cry "Give me children or I die" and God harkened to her.

At the age of seventeen we are told that Joseph was the beloved son of his father, but hated by his brothers. What was the cause of their hatred? Twice over he had dreamed, and in the visions of the night, young as he was, it was granted to him to see that he would **reign**. Even his father did not understand the position, though he "kept the saying in mind". Very many see, and rightly so, in all this a type of the Lord Jesus Christ Himself, but that is not the aspect of Joseph's life which this book is designed to show. The purpose of this series is to demonstrate the work of God **in** man, as it progresses step by step until the likeness of God is seen in man: Joseph is the final picture of the patriarchs of Genesis.

But did Joseph realise all that he must suffer ere he reached the throne? Probably not. The whole story is one of the best known in Holy Scripture. Observe its salient features, and that not one murmur passed his lips in all his terrible afflictions. Here is the briefest summary.

- (1) Sold as a slave. We only know the anguish of his soul because his brothers related it in after years. Gen. 42: 21.
- (2) Serving his master, Potiphar, faithfully, and God was with him. Gen. 39: 2-3.
- (3) Wickedly accused by Potiphar's wife, after her attempt to seduce him, which he repelled. Gen. 39: 7-18.
- (4) Cast into prison by his wrathful master; We are told that
  - " His feet were hurt with fetters.
  - His neck was put in a collar of iron." Ps. 105: 18.
  - " They put him into the dungeon." Gen. 40: 15.



The Hebrew word translated “dungeon” is *Bohr*: it is used nine times of Joseph. This very word is often translated “the pit” in the Psalms signifying “the grave.”

“To Thee O Lord I call;  
My rock, be not deaf to me,  
Lest, if Thou be silent to me,  
I become like those who go down to the pit.”

Ps. 28: 1.

A picture of death indeed.

- (5) Completely forgotten by Pharaoh’s butler notwithstanding his kindness to him. Gen. 40: 23.
- (6) Mistrusted by his brothers when he brought them “home” to show them kindness. Gen. 43: 18.
- (7) His brothers still utterly distrusted him after many years experience of his loving care. Gen. 50: 17.

Was there ever such love as his? Unchangeable, Unquenchable. Where had he learned such love, if it was not in utter trustfulness of the love of God to him.

Henry Drummond in his wonderful essay “The greatest thing in the world” rightly describes love as having a **ninefold** spectrum thus:—

Patience	Love suffereth long.
Kindness	And is kind
Generosity	Love envieth not
Humility	Love vaunteth not itself, is not puffed up
Courtesy	Doth not behave itself unseemly
Unselfishness	Seeketh not her own.
Good temper	Is not easily provoked
Guilelessness	Thinketh no evil
Sincerity	Rejoiceth not in iniquity, but rejoiceth in the truth.

This is surely the finality of love. He adds—these make up the supreme gift, the stature of the **perfect man**.

And so we come to the **end** of God’s purposes for man: it is to create man in His own image, and what is that image? Is it not written

GOD IS LOVE

There is no fear in love, but perfect love casts out fear. The man who abides in love abides in God and God abides in him. There is no fear in the heart of him who abides in God.

The work begins in us here, but we, humble pupils in the school of Christ, have many a lesson to learn, and many a sore trial to endure, ere we may come forth as gold tried in the fire. But when the journey is completed then indeed it shall be true of us, as a man of God wrote:—

“ When to Canaan’s long-loved dwelling  
Love divine thy foot shall bring:  
There with shouts of triumph swelling,  
Zion’s songs in rest to sing—

There no stranger God shall meet thee,  
Stranger thou in courts above,  
He who to His rest shall greet thee,  
Greets thee with a WELL-KNOWN LOVE.”

J. N. Darby.

## Chapter 27.

## — DAY 7 —

“Then Joseph **settled** his father and his brothers, and gave them a possession in the land of Egypt, in **the best of the land . . . .** And Joseph provided his father, his brothers and all his father’s household with food.” Gen. 47: 11.

Thus was his love perfected, and in the active expression of that love we behold a scene of rest and plenty. It is surely the counsel of God that we, also, should come to that blessed rest, where there is faith, hope and love.

But the greatest of these is LOVE. Very beautifully did another express the end of the journey thus: —

“God, my Father, waiteth there to greet me,  
Child of His delight;  
In the well-beloved Son presented  
Faultless in His sight.

Loved with all the love that fills the heavens  
With eternal song—  
Weep not weary heart—how short the sorrow  
And the LOVE how long!”

C.P.C.

**SERIES III — ISRAEL UNDER MEDIATORS**

**Chapter 28**

— **THE PROLOGUE** —

The book of Genesis displays before our eyes the entrancing story of the patriarchs, and the lessons to be learned from them stage by stage. But even in that book there is the gleam of greater things to come. There we read that GOD called; and, for the second time, the divine voice utters the twice repeated call, "Jacob, Jacob" Gen 46: 2. This repetition of the name in the Holy Scriptures is always the precursor of a momentous communication of deepest import to the listener. There are seven instances of this in all, and no voice but that of God, or of our Lord Jesus Christ, makes use of this intense form of address. They are all special "calls" as follows:—

- |          |   |
|----------|---|
| Abraham. | To learn the lesson of Christ Crucified. Gen. 22: 11. |
| Jacob.   | To guidance. Gen. 46: 2.                              |
| Moses.   | To service. Ex. 3: 4.                                 |
| Samuel.  | To hear the word of the Lord. 1 Sam. 3: 10.           |
| Martha.  | A warning about anxieties. Luke 10: 41.               |
| Simon.   | A warning about pride. Luke 22: 31.                   |
| Saul.    | To learn the lesson of Christ glorified. Acts 9: 4.   |

In the scene before us in Gen. 46, Jacob paused on his journey at Beersheba. Did he not remember how God had expressly forbidden Isaac to go down into Egypt. Gen. 26: 2. Was it then right for him to go? What **was** he to do? At this juncture God Himself appears to Jacob and instructs him to proceed to go, for there "**I will there make of you a great nation.**" Gen. 46: 3. This was guidance indeed: and coupled with it was a revelation of God's purposes. It is fitting therefore that the next Series of Days should concern that nation, and God's dealings for, and with them, until He has fulfilled His promise to Abraham. Gen. 15: 13-16. Let us now proceed to the study of this series.

In the first place there is the Prologue: and for this purpose Gen. 49-50 are the introduction to the series. We are introduced to:—

The children of Israel—the people of God. Gen. 49.

The trespass of the sons. Gen. 50: 17.

Death of **all**. Ex. 1: 6.

At this crisis when it might have seemed as if everything had failed, God begins to work.

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## Chapter 29.

### — DAY 1. BIRTH —

In the midst of this scene of despair the hand of God is manifest by **innumerable births**; as it is written:—

“But the descendants of ISRAEL were fruitful and increased greatly: they multiplied and grew exceedingly strong, so that the land was filled with them.” Ex. 1: 7.

Whose descendants was it that filled the land? Was it Jacob's? No, the Scripture says, ISRAEL'S, the prince with God. These children sprang, not out of the old Jacob, but the new Israel; they were the children of God. Ex. 4: 22 and 23.

As has been noted previously, comparatively little is recorded of the experiences and events of the first day, because the new birth takes place deep within the unconscious realm of man's being. Soon there is a deliberate attempt on the part of the Egyptians to stop the increase of the children of Israel, but the more they oppressed them the more they multiplied. Ex. 1: 12. Such is the end of all attempts to defeat God!

The record then passes, almost at once to the birth of Moses, the pre-ordained mediator between God and Israel, thus preparing the way for the deliverance of the nation from bondage.

## Chapter 30.

## — DAY 2. CONFLICT —

Immediately following the multitude of births in Israel the conflict begins with the Egyptians. Ex. 1: 11 and 2: 11. The interpretation is so clear that even the babes in Christ can hardly fail to understand it. It is surely evident that Israel represents the believer and the Egyptians the world. It is precisely as our Lord declared, "Because you are not of the world, but I chose you out of the world, therefore the world hates you." John 15: 19. But it is not the outward aspect of this type that this volume is intended to portray, but the inward. It is much more difficult to realise that in us there is at this stage the Israelite and the Egyptian! This is simply to state that we realise at this juncture that there is within us a new man as well as an old man.

The prolonged and bitter struggle between Israel and Egypt is but a pale reflection of the conflict that takes place within our own being. It is exactly the same lesson as is described in Series 1 in Gen 1: 6-8, the fresh water and the salt, and in Series 2, Gen. 4: 8. Cain's enmity against Abel. When, however, we come to Series 3 the record of the struggle is given in great detail, setting before our minds the determined efforts of the "old man" to retain possession of the man's soul over which, until the new birth, he had absolute sway.

Let us now consider what steps the "old man" takes to secure his end. Pharaoh—the essence of the "old man," confronted with the demand of God that he should let Israel go, resists to the utmost of his powers. His efforts may be briefly summarised thus:—

1. I will **not** let Israel go. Ex. 5: 2.
2. I **will** let you go, and then broke his promise. Ex. 8: 8 and 15.
3. I will allow you to sacrifice to God in Egypt. Ex. 8: 25.
4. I will let you go, only you shall not go very far away. Ex. 8: 28.
5. I will let the men go but you must leave your children behind. Ex. 10: 10.

6. I will let you go and serve the Lord, your children also may go with you, but your flocks and your herds must remain behind. Ex. 10: 24.

Who, that has trodden this way, does not recognise these desperate attempts of the “old man” to retain control of the soul, reinforced by the forceful arguments of “friends”, not to be a fool. John Bunyan describes this experience in his own inimitable language thus:—

“Now Christian had not run far from his own door, when his wife and children, perceiving it, began to cry after him to return. The neighbours, also, came out; and as he ran some mocked, others threatened, and some cried after him to return; and among those that did so there were two that resolved to fetch him back by force.”

The struggle continued with ever growing intensity, and if it were not that the hand of God was put forth again and again on behalf of Israel, they would never have secured release from the bondage of slavery. What is all this but the setting forth, in historical form, of the great truth taught by the Apostle Paul viz:—

“But thanks be to God, that you, who were once **slaves of sin**, have become obedient from the heart . . . and, having been set free from sin, have become **slaves of righteousness.**” Rom. 6: 17 and 18.

This awful conflict between Israel and Egypt, or the old man and the new, or flesh and spirit, must continue until the **death of the old man!** If Egypt will not let God’s firstborn go, then the Egyptians’ firstborn must die Ex. 11: 5.

But it may be argued that the old man is not dead and therefore the type fails. Not so. The Apostle Paul declares “Knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin for “he that died is justified from sin”. Rom 6. 6 and 7 A.V. And again “I have been crucified with Christ; it is no longer I who live but Christ who lives in me.” Gal. 2: 20.

It is in Egypt we must learn that the flesh in us is flesh, and that in the flesh dwells no good thing. Rom. 7: 18. But what

experience is it that teaches us this lesson? It is learnt in this way: the new man within us, knowing that the law of God is holy just and good, and delighting in it, strives to keep it, but finds the old man is too strong, and so the man cannot do what he wishes. As a consequence it is written "By the law is the knowledge of sin." Rom. 3: 20. A.V. No wonder that, in the misery occasioned by the realisation of this bitter truth, the wretched man cries out "God be merciful to me the sinner." So now, at long last, the glorious truth of the way of redemption is presented to his mind, and thus he reaches the border of Day 3.



## Chapter 31.

## — DAY 3 (a) REDEMPTION —

But the Israelites, too, must learn that there is no shelter or safety for them, except by way of the lamb without blemish, whose blood is shed and put upon the houses where they dwelt. For the Scripture declares that God says:—

“When I see the blood  
I will pass over you.” Ex. 12: 13.

The Apostle Peter refers to this beautiful type when he says “You were ransomed . . . with the precious blood of Christ, like that of a lamb without blemish or spot.” 1 Pet. 1: 19.

The first Passover is, without question, one of the most beautiful types of the death of Christ, and, coupled with the passage of the Red Sea, the wonder of His resurrection. Let us briefly observe some of the details concerning the lamb. Exodus 12. It was:—

1. To be selected on the tenth day. v.3.
2. To be a male, without blemish. v.5.
3. To be killed on the fourteenth day. v.6.
4. The blood was to be put on the houses. v.7.
5. To be roast with fire. v.8.
6. To be eaten with unleavened bread and bitter herbs. v.8.
7. To be eaten girded for immediate departure. v.11.

This **sevenfold** instruction indicates the heavenly perfection of Him who is the Lamb of God, and of His finished work on Calvary’s cross.

What spiritual lessons are to be learned from this extremely careful description of this ordinance. That it is a type of Christ crucified almost all will agree. Are the details then of no consequence? Nay! The things that were written aforetime were written for **our** learning. Then let us consider the details.

1. Why was the selection not made until the **tenth** day of the month?

In the first place it must be observed that the whole Jewish calendar was altered at this time. The month Abib, which had

been the fourth month until then, was made the first month, so that the Passover came at the beginning of the year. This ordinance, typifying the cross, was observed during the first month, but not on the first day. Even the selection of the lamb was not made until the tenth day. If the Passover had been held on the first day of the first month, it would have apparently given sanction to the thought that new birth and conversion were the same thing. On the contrary it is not until some time following the new birth that there is sufficient spiritual perception to select the lamb i.e. to believe that Jesus is the Christ, the mark of one already born of God. 1 John 5: 1.

2. To be a male, without blemish.

This is an exquisite picture of the Lord Jesus, actually quoted by the Apostle Peter. 1 Pet. 1: 19, so that there is no need to enlarge upon it.

3. To be killed on the fourteenth day.

It is clear therefore that the lamb was killed upon the fourth day following its selection. That our Lord Jesus was presented to Israel by John the Baptist as the Lamb of God at the age of thirty is clear from Luke 3: 23 and John 1: 29. That He was crucified in His thirty-fourth year is generally accepted, that is about four years later. The principle of a day for a year is common in the Scripture, see Ezekiel 4: 6, so that we have here the foreshadowing of the very year of our Lord's death.

4. The blood is to be put on the houses.

This is the central theme of the Passover, because it was vital to the safety of the firstborn. It would have been useless to keep the **living** lamb in the house! How many there are today, who think that salvation is to be obtained by accepting Christ as the sinless man, and imitating His life. No! Safety is only through the blood. This is emphasized in both the Old Testament and the New. See Leviticus 17: 11 and 1 John 1: 7.

5. It was to be roast with fire.

Fire is a dual symbol of judgment and testing. That the judgment of God fell upon the man Christ Jesus is described in a variety of ways in Holy Scripture.

(a) The Lord has laid on Him the iniquity of us all. Is. 53: 6.

- (b) All Thy waves and Thy billows have gone over Me. Ps. 42: 7.
- (c) My God, My God, why hast Thou forsaken Me. Matt. 27: 46.
- (d) He for our sake made Him to be sin. 2 Cor. 5: 21.
- (e) He Himself bore our sins in His body on the tree. 1 Pet. 2: 24.

But He was in all respects tested as we are, yet without sinning. Heb. 4: 15.

#### 6. To be eaten with unleavened bread and bitter herbs.

The Apostle Paul in speaking of the Passover type tells us that unleavened bread typifies "sincerity and truth." 1 Cor. 5: 8. How vitally important it is that the appropriation of Christ should be completely sincere. Of what use is the outward symbol, if it be not the expression of the deepest inward belief of the heart? Besides this, there are the bitter herbs—what is this but that repentance towards God spoken of by the same Apostle. Acts 20: 21, the twin accompaniment, and indeed precedent, of faith in our Lord Jesus Christ. It is true that the intrinsic force of repentance is not sorrow for sin but change of mind, yet that change of mind is not likely to be unaccompanied by deep sorrow. Is it credible that when the prodigal Son "came to himself" and returned to his father and said "Father I sinned before heaven and in thy sight", that he did so without many a bitter pang?

#### 7. Girded for **instant** departure.

Of all the characteristic features of the feast, this is hardly ever mentioned in modern preaching! Yet it is one of the most vitally important parts of the ordinance. How strange that they should be commanded to eat of the feast arrayed in this way:—

" Your loins girded,  
Your shoes on your feet,  
Your staff in your hand.  
You shall eat it in haste."

Did ever men partake of a feast with a walking stick in their hands? What does all this mean? The one who repents, and believes in the Saviour, is to be ready to quit instantly! To quit where? Why, Egypt! What does that mean? The answer is that

Egypt is the **world**: it is not the earth. No Christian is taught to believe that he will die as soon as he believes on the Saviour, but he is expressly taught that he is to **quit the world at once**. The words of our Lord Himself and the Apostles are explicit on this subject viz.:

“ They are not of the world even as I am not of the world.”  
John 17: 16.

“ All that is in the world . . . is not of the Father.”  
1 John 2: 16.

How wonderful it would be if all those who came under the shelter of the blood, left “the world” that same day.

But let not the reader be afraid that he will travel that way alone. It is written of Israel “God led the people . . . and the Lord went before them day by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light.” Ex. 13: 18-21. God did not lead them by the normal caravan route into Palestine, but by way of the shallow Bitter Lakes. So strange was this leading that Pharaoh thought “ they are entangled,” and “gave orders” for an immediate pursuit. When Israel saw the powerful armed forces drawing near, they were terrified, and felt that their end was near. Even Moses seems to have been sorely perplexed, for God said to him “Why do you cry to Me? Tell the people of Israel to **go forward**.” What? **GO FORWARD!** How insane to plunge the whole nation into the waters to be drowned; for so it must have seemed. But this staggering command was coupled with another “Lift up your rod, and stretch out your hand over the sea and divide it, that the people of Israel may go on dry ground through the sea.” Ex. 14: 15-16. Then the Angel of the Lord moved, and went behind them, coming between the two hosts.

In obedience to God’s command Moses stretched his hand over the sea, and “the Lord drove the sea back by a **strong east wind** all night, and made the sea dry land and the waters were divided”. Israel marched through the Bitter Lakes, the waters being a wall to them on either side. When they had crossed, Moses by command again stretched forth his hand, and the waters returned, drowning Pharaoh’s army. Four times in that account it is declared that Israel passed over on **dry ground**: the exact parallel of Noah going out of the ark on to the dried earth. Gen. 8: 14-16.

Did all this really happen, or is it merely a fairy story? In the days of the author's youth it was usual to regard these events as fables, but the keeping of the Passover by Israel for 3,500 years is surely a witness to this truth. If the ceremony at the cenotaph in Whitehall is continued for a like period would anyone dispute the fact of World War 1.

But we are immediately concerned with the spiritual significance of these things. The Passover speaks eloquently of the CROSS: the Apostle Paul emphatically declares this in specific language viz.

“CHRIST our Passover is sacrificed for us.” 1 Cor. 5: 7 A.V. On the Passover night the Israelites journeyed and encamped successively in Succoth, Etham and Pi-hahiroth: during the night at Pi-hahiroth they crossed the Bitter Lakes, because it is clearly stated that it was in the morning watch of the night that the chariots of Pharaoh become bogged down in the fast liquefying lake bed. Ex. 14: 24, 25. So that it was on the third day of their departure from Egypt that their deliverance came, and in the morning they saw their enemies dead on the sea shore.

The Apostle Paul states that Israel was “baptised to Moses in the sea”. 1 Cor. 10: 2. Now baptism is a figure of **death**, as is evident from the declaration “We were buried therefore with Him by baptism into death” Rom. 6: 4, In figure, therefore, Israel were sheltered by the blood of the lamb in Egypt: that is **safety**. They died in the Red Sea, but arose to life in resurrection: that is **deliverance**. As it is also declared in the triumphant passage referred to “So that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.”

Now these two experiences which Israel passed through were very diverse in character, but together they were designed to effect their salvation. It is the same with the spiritual interpretation. The Passover is the type of Christ dying for our sins: it was “the blood” that sheltered Israel from judgment. On the other hand the waters delivered them from the world. Thus the power of sin and the power of the world were both broken: no wonder the people SANG. It is the very **first** mention of singing in the Bible, and it began at the moment they realised that the hour of their redemption had come. Thus it is that people come to the joyous experience of Day 3 (a). At this stage we not only have **peace** with God, but we rejoice in hope of the glory of God.

## Chapter 32.

## — DAY 3 (b) —

At this point Israel entered the wilderness Ex. 15: 22, and continued their journey to Sinai. Ex. 19: 1. This pilgrimage was marked by joy and sorrow mingled; the outcome of faith and unbelief respectively.

As to faith, it was

(a) An act of loyal obedience to march into the wilderness Ex. 16: 1. A devotion which God never forgot; referred to so touchingly through the prophet Jeremiah viz:—

“ Thus says the Lord,  
I remember the devotion of your youth,  
Your love as a bride;  
How you followed Me in the wilderness,  
In a land not sown.” Jer. 2: 2.

Note also,

(b) That being wantonly attacked by Amalek they won a complete victory over them, under the leadership of Joshua, at the intercession of Moses. The Scripture records that:—

“ Joshua mowed down Amalek  
And his people with the edge of the sword.  
And the Lord said to Moses  
Write this as a memorial in a book  
And recite it in the ears of Joshua,  
That I will utterly blot out  
The remembrance of Amalek from under heaven.”  
Ex. 17: 13-14.

But it was far from being a triumphant journey from start to finish. Observe also their trials and bitter murmurings.

(a) At Marah, because of the bitter waters. Ex. 15: 23.

(b) In the wilderness of Sin, because there was no food.  
Ex. 16: 3.

(c) In Rephidim, because there was no water. Ex. 17: 1.

What vivid pictures these are of spiritual experiences that all must pass through if they would tread the path. Faith and failure mark our steps as surely as they did Israel's. As to faith:—

(a) It is surely love that draws us after Christ. 2 Cor. 5: 14.15. No more beautiful example of this is given us in the Word of God

than that of Ruth the Moabite, leaving home and country for Jehovah's land: her words of immortal fame have come down to us through more than 3000 years. She said to her Israeli mother-in-law:—

“ Entreat me not to leave you  
Or to return from following you;  
For where you go I will go,  
And where you lodge I will lodge,  
Your people shall be my people,  
And your God my God.”

Ruth 1: 16.

Oh that we might be animated by such devotion to our Lord Jesus Christ.

(b) Amalek, as we have seen in Series 2, is a type of the flesh; and God has condemned sin in the flesh. Rom. 8: 3. It is His will that we should be victorious in the fight. Consider what warnings and encouragements there are in the Apostle Paul's letter to Timothy. 1 Tim. 6: 9-12. It is incumbent on us to “fight the good fight of faith,” if we are not to be hindered on the journey. But, oh, the trials of the way are many and severe, for the wilderness is not Egypt.

(a) The water is oft-times bitter. Ex. 15: 23. Instead of refreshment after weary journeys we find nothing but unkindness, jealousy and selfishness and our lives are embittered. What can make these “waters” sweet? Nothing but the death of Christ, symbolised by the tree cut down. Did not our Lord refer to Himself as “the green tree” which would soon be crucified and slain. Luke 23: 31.

(b) The hunger that beset them. Ex. 16: 3. What was there to sustain them in this howling wilderness? Nothing! Then they remembered the meat and the bread of Egypt. What are these foods but the things with which men of the world endeavour to satisfy their hunger: the power, wealth and knowledge which the world admires and applauds. Having left the world do we, the children of God, long for the things of Egypt? Do we think that our soul's hunger will be met by these things? Nay, there is a ten thousand times better food, suited to our needs—it is the manna. To obtain this bread we must daily rise early and stoop to the ground; and the best way to do this is on our knees! It is the type of Christ once humbled here. Phil. 2: 8. If we feed on Christ in His humiliation all hunger for the glory of the world will depart, and our souls will be satisfied indeed.

## Chapter 33.

## — DAY 4 (a) —

The next stage is one of infinite majesty. It is written:

“I bore you on eagle’s wings  
And brought you to MYSELF.” Ex. 19: 4.

This, yes this indeed, was the purpose behind the mighty deliverance of Israel. God wanted the people for **Himself**. Now, for the first time, they were to make the acquaintance of HIM who had redeemed them. Until that time their minds had been occupied with their deliverance from Egypt and preservation on the journey, but now they were to know HIM. As it is written “Then Moses brought the people out of the camp to **meet GOD.**” Ex. 19: 17. The LORD Himself descended in the splendour of His glory upon Mount Sinai. But so infinite was the majesty of His holiness that neither man nor beast was to draw near. From the summit of that mount of “blazing fire, and darkness, and gloom, and a tempest,” was promulgated those Ten Commandments which were henceforth to be the LAW of the LORD to Israel. Their answer was, “All that the Lord has spoken we will do, and we will be obedient.” Ex. 24: 7. Now they were to learn the RULE of God.

But this was not all. JEHOVAH did not purpose to be a God afar off. Immediately following the thunders of Sinai, and the declaration of the need of spotless righteousness on the part of those who would draw near to God, they were given a further demonstration of His love for them. Therefore we read:—

“Let them make me a sanctuary  
That I may dwell in their midst.” Ex. 25: 8.

Thereafter, there follows minute instructions as to the construction of the tabernacle and all its equipment.

Consider that no less than **thirteen whole chapters** of Exodus are entirely taken up with the detailed plans of the tabernacle and its construction. This section embraces Ex. 25 to 40 inclusive, with the exception of Chapters 32-34, relating to the idolatry of Israel and the giving of the second Tables of stone. A study of the types of the tabernacles is one of the most fruitful lessons of the Old Testament, but it is not the purpose of this small volume to deal with



details of interpretation, but to show the broad outlines of the purpose of God fulfilled in every generation. It is abundantly clear that Israel was now to be subject to the Law of the Lord and to realise His holy presence in their very midst. These lessons carry right on to the end of Leviticus.

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### Chapter 34.

#### — DAY 4 (b) —

But interwoven with this there is a new thought introduced to us in the Hebrew word GEH-DAH, which is almost invariably translated “congregation”. It is first used in the Old Testament in Ex. 12: 3; it is equivalent to the Greek word ECCLESIA, meaning “assembly”; and in fact it is so translated in several passages in the Authorised Version. One might almost say that it was the normal way of speaking of the people of Israel, for it is used no less than 109 times in the books Exodus, Leviticus and Numbers. It is this “congregation” that Stephen calls the ECCLESIA in the wilderness, correctly translated in the Authorised Version as “the church in the wilderness.” Acts 7: 38. Collectively, Israel was “the church” of that day, and as such the wife of Jehovah. In a number of passages this glorious truth is referred to:—

“Thy maker is thine husband.” Is. 54: 5.

“I am married unto you.” Jer. 3: 14.

“I was an husband unto them saith the Lord.” Jer. 31: 32.

These quotations are from the Authorised Version. What nobler relationship could Israel have to Jehovah that this, which the Lord was pleased to bestow upon her. Such, also, is the spiritual privilege of all who come to know Christ.

“For the husband is head of the wife  
As Christ is the Head of the church, His body . . . .  
The church is subject to Christ.” Eph. 5: 23-24.

Well were it for the church if indeed she had always been subject to Him!

### Chapter 35.

#### — DAY 4 (c) —

The book of Numbers opens appropriately with the numbering of the “people of Israel”. For the Israelite church was composed of individual persons, just as the body of Christ has many members. 1 Cor. 12: 20. Every one of the people was to be numbered by their “names”. The thought of their “names” is referred to again and again, commencing in Numbers 1: 2, and in respect of every one of the 12 tribes. This thought is further emphasised by the words of Jehovah Himself when He says:—

“Fear not, for I have redeemed you;  
I have called you **by name**  
You are mine.” Is. 43: 1.

Is the church of God merely a collective mass? No indeed! Every member of the church, whether that of Israel or the Body of Christ, is precious to Him individually. Remember that Aaron, the type of our great High Priest bore, on his heart and on his shoulders, tablets with precious stones, on which were engraved “the **names** of the Sons of Israel.” Ex. 28: 11 and 29. Reflect, also, that God invites us to consider the vast diversity of the stars; each of which is known to Him:—

“Lift up your eyes on high and see:  
Who created these?  
He who brings out their host by number,  
**Calling them all by name;**  
By the greatness of His might,  
And because He is strong in power  
Not one is missing.” Is. 40: 26.

If JEHOVAH calls even the stars by name, how much more His beloved people. Even when speaking of Himself as the good Shepherd, our Lord says “And He calls His own sheep **by name.**” If such is the intimacy between shepherd and sheep, how much more a thousand times between God and His children. One further testimony alone suffices to illustrate this glorious truth. In resurrection glory our LORD utters but one word “Mary”, and that name, falling from His lips, opened the floodgates of love and under-

standing in the heart of a woman, previously plunged in the depths of despairing sorrow. What ineffable radiance will fill the soul of the one upon whom our Lord Himself shall bestow a new gift:—

“ I will give him a white stone,  
With a new name written on the stone,  
Which no one knows except him who receives it.”

Rev. 2: 17.

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## Chapter 36.

### — DAY 5 —

After completion of the numbering, precise instructions are given for the march, in Numbers 4, and very special rules are laid down for the covering of the vessels of the sanctuary. These coverings will repay a careful study, because they help particularly in understanding the types foreshadowed by the colours. There follow some chapters giving particulars of gifts made for the tabernacle and its carriage, the trumpets sounding for the march and other matters. The rest of the books is occupied with many instances of conflict between two groups of the people. On the one hand there are the carnally minded Israelites, and on the other those with spiritual perceptions. A few examples of these will suffice.

1. The invasion of Canaan. Num. 13 and 14. The twelve selected members of the tribes went up to spy out the land. They returned with a most favourable report of the land itself, but declared that it was occupied by nations of immense strength. Immediately the whole camp was split into two factions.

- (a) Ten of the spies and the mass of the people declared that it was an impossible task. Num. 13: 32.
- (b) Caleb and Joshua, and those who took their part, insisted that “If the Lord delights in us, He will bring us into this land”. Num. 14: 8.

Were not their enemies numerous and powerful? Certainly! But while the carnal mind looks at the enemy, the spiritual mind rests on God and His purpose and power.

2. The priesthood. Num. 16 and 17. Consider Korah, Dathan and Abiram and the 250 leaders of the congregation and their bold challenge to Moses and Aaron, saying:—

“ You have gone too far!  
 For all the congregation are holy . . . . .  
 Why then do you exalt yourselves  
 Above the assembly of the Lord.” Num. 16: 5.

Remember that everyone of these men had come under the shelter of the blood, and all had been baptised to Moses in the cloud and in the sea! And Korah was also a Levite.

By way of answer the Lord said, “Say to the congregation, Get away from about the dwelling of Korah, Dathan and Abiram.” Num. 16: 23. Lest they should share in the fate of these men.

On the other hand there were Moses and Aaron and all who were loyal to the Lord. To this is added the testimony of God to Aaron’s High Priesthood, by means of the rod which blossomed and bore ripe almonds.

3. The idolatry at Peor. Num. 25. The tragic story of the awful declension of many of the people, led by Zimri, head of one of the families of Simeon, is related in vivid language in this chapter. How great the defection was, may be judged by the fact that no less than 24,000 people died by divine visitation.

On the other hand the loyalty of Phinehas at this critical juncture, was never forgotten by the Lord. It was commemorated long afterwards in Psalm 106: 30 and 31, and also in Malachi 2: 4 and 5.

What are these terrible conflicts which raged in Israel from time to time, displaying antagonisms which could not be reconciled? Some must perish lest the whole body be destroyed. Why this bitter hostility amongst the redeemed people? Is it not because “the carnal mind is **enmity** against God, for it is not subject to the law of God, neither indeed can be”. Rom. 8: 7. A.V.

But in spite of these fearful struggles, and the sorrows brought in their train, the people of Israel reach the plains of Moab by Jordan near Jericho. The next step is the crossing of the Jordan and the fight for possession of the land of promise. This introduces us to the next stage.

**Chapter 37.****— DAY 6 (a) —**

The book of Deuteronomy consists of the recapitulation by Moses of all that the Lord had given him in commandment. Deut. 1: 3. For the purpose of the Series, this book is therefore a reminder to Israel of what God had commanded, whilst they encamped on the east side of Jordan.

It was while they were in the plains of Moab that the tribes of Reuben and Gad, later apparently joined by one half of the tribe of Manasseh., came to Moses with a special request. Num. 32: 2 and 33. This desire arose from the view they held that the pastures on the east of Jordan would be much more suitable for their flocks and herds than the hilly country of Palestine. Moses perceived at once that their action was such as to “break the hearts of the children of Israel”. Num. 32: 7. A.V. margin. What, in effect, was it that underlay their wishes? Was it not that their minds were obsessed by their flocks and herds, which had taken the place in their thoughts that the Lord Himself should have had. They did not believe that the choice that Jehovah had made for them was the **very best** for them in every way, including their cattle too. **They could not trust the love of God:** this was the sure sign that they were not perfected in love.

By way of answer, Moses declared that it was imperative that they should cross the Jordan with all the rest of Israel. Num. 32: 20-24. Was this merely for the sake of the ten and a half tribes, or for their own sakes also? Surely it was essential for them too, if they were to learn **thoroughly** the lesson of the wilderness.

There, Israel were encamped on the east of Jordan, confronted with the river overflowing its banks. For nigh forty years they had been learning the tremendous lessons of the carnal and spiritual minds. Had they really learnt it? The crucial question was now to be put to the test. It is so fatally easy for us to look at **others** and say to ourselves “that is a carnally minded man”, and conversely, comfort ourselves in the assurance that **we** are spiritually minded. How little we know if we think thus! The searching awful truth is that, within the writer and the reader, there is **both** the carnal mind and the spiritual.

What then is the ultimate crisis of this experience? It is death. DEATH, you say; oh, it cannot be death at this stage! Why I was saved years ago, and I have been following Christ for years and years: no, no, it cannot be death any more now!

Yes—no doubt it is true that you learned that Christ died for you, and you were willing to cross the Red Sea with Him; to be baptised to HIS death, and to follow Him in the way. But now the lesson is not Romans 6, but 8, because the carnal mind is enmity against God . . . . and those that are “in the flesh” cannot please God. Rom. 8: 7 and 8. A.V. The only way of deliverance from that mind is death. Israel was forty years going after the Lord in the wilderness ere they were faced with this issue. You say, “Will it really be forty years before I learn this lesson?” For answer the writer would reply “It will be well if indeed we learn it even then, for there are, without doubt, tens of thousands of established believers who have never even realised that there is such a lesson to learn!”

The Apostle Paul speaks of this, not as a theological dogma, but as personal experience. He declares:—

“I have been crucified with Christ,  
It is no longer I who live,  
But Christ who lives in me;  
And the life I now live in the flesh  
I live by faith in the Son of God,  
Who loved me and gave Himself for me.” Gal. 2: 20.

Would the reader dare to write his own name, in truth, at the foot of this declaration? Then indeed he has crossed the Jordan.

Observe that the sacred ARK stood still in the midst of Jordan, till all the people were clean passed over. Dost think that thou shalt cross the Jordan alone? A Thousand times “no”! The Apostle says “I have been crucified **with** Christ.” He is there; it is with Him we die, that “sin”, not sins, may be condemned in the flesh.

It is a thousand pities that, in numberless writings and hymns, the Jordan is used as a type of **physical** death. It is no such thing; the passage of the Jordan is a spiritual experience intended to take place in our lifetime. It is, indeed, with a view to our complete consecration to Him who loves us and gave Himself for us. It is only **after** that experience, that we may engage in the warfare with

those enemies who inhabit "the land", which is given to us for a possession. It is feared that many readers, believers though they may be, will not even know what this means, but God in His own time will show them.

So Israel all pass through, including the two and a half tribes, and thus they demonstrate that at long last they have learned the lesson. But note that a wholly new action was carried out by command of God, by which to illustrate most vividly the spiritual truths typified by this experience:—

- (a) Twelve stones, one for each tribe, were set up IN the midst of Jordan where the feet of the priests stood, and **they are there to this day.** Jos. 4: 9.
- (b) Twelve other stones were taken from the bed of Jordan, one for each tribe, and set up on the western bank, to be there as a perpetual witness of this crossing. They were to be stones of memorial. Jos. 4: 4-7.

Could any illustration be more perfect! Teaching the end of the carnal mind and the triumph of the spiritual mind.

Not till all this had been completed, and **all** Israel had crossed the Jordan, did Jehovah command that the priests bearing the ARK should come up out of the river bed. Remarkably it is said of Israel that

- (1) They **went into** the midst of the Red Sea. Ex. 14: 22, but it never speaks of their coming out!
- (2) They **came out** of the Jordan. Jos. 4: 19, but it never speaks of their going in!

Why is this? It is because the two crossings typify together the death of Christ, and spiritually both are one, though in our experience, separated by years. Note also that they passed over in complete silence: at Jordan not a solitary voice was raised in triumphant song! Was not this crossing just as striking an example of the mighty power of God put forth on their behalf, as the passage of the Red Sea? Certainly! Why then were there no glorious songs of triumph, such as they had sung 40 years before?

The answer is plain to those who have learned the meaning of the cross.

- (1) The Red Sea is the type of Christ crucified **for us.**

(2) The Jordan is the type of **our crucifixion** with Christ.

It is indeed joyful to us to understand the former, but how heart-searching is the solemn self-judgment of the latter.

They then encamp at Gilgal, which means “rolling”. At this place they are circumcised, because it is there that God says “This day I have rolled away the reproach of Egypt from you”. Jos. 5: 9. What is all this but the end of “the flesh” in the sight of God. But it is one thing for God to say “The end of all flesh is come before Me”. Gen. 6. 13. A.V. and quite another for **us** to learn that same lesson.

It is evident that the two and a half tribes had learnt it. They crossed the Jordan: they were even circumcised: they fought with the rest of their brethren for the deliverance of the land: how splendid! Jos. 22: 1-4. And now we behold them at Shiloh: the land is being divided; they had asked for land on the east of Jordan and Joshua says “return ye”. Did they say “But now we have seen the land which God promised to give us: we are sure that His will for us is best, because His love is a perfect love, and we find complete rest in His love”. No! They are confident that their choice for themselves was best. Alas, the very effort they made to indicate their real unity with their brethren that were content with God’s choice, very nearly became an occasion of strife. Jos. 22: 16-29.

Do we blame them for making their own choice? How foolish! A dozen times a day we make our own plans, decide the issues at stake, and go forward without a real thought of whither God in His love would lead us, if we left it to HIM to guide our steps. Well is it written:

“Take delight in the Lord  
 And He will give you the desires of your heart.  
 Commit your way to the Lord;  
 Trust in Him, and He will act.” Ps. 37: 4 and 5.



## Chapter 38.

## — DAY 6 (b) —

And now let us follow the steps of the nine and a half tribes as they take possession of the land, given to them of God by His divine decree centuries before. Turn back to the history of Abram and the solemn covenant of God: it is recorded in explicit detail in Gen. 15: 18-21. Here some 470 years later the seed of Abram are camped in that very land, by Jericho. Joshua, the appointed leader, goes out to survey the city, "and behold a MAN stood before him with His drawn sword in His hand". Jos. 5: 13. On enquiry Joshua was informed that "as Commander of the army of the Lord I have now come", so Joshua worshipped, and he is instructed to put off his shoes from off his feet, for the place on which he stood was holy. This is precisely what Moses was told at the Burning Bush. The contrast between the character of those appearances is of the deepest import.

Now it is a **COMMANDER** with a **drawn sword**: the mark of war declared. Observe that there is no other weapon beyond a sword! Why? Because the army of the Lord has no other weapon: it is the sword of the Spirit which is the Word of God. With this weapon, and this only, it is possible to conquer in this war, in which we are to "wage the good warfare". 1 Tim. 1: 18. "For we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds." 2 Cor. 10: 3 and 4.

The first stronghold to be destroyed is Jericho, and the method of its destruction is absolutely unique in the annals of war! So much so, that in the writer's early years, it was quite common to ridicule the whole account as an impossible fable. This form of criticism has, of necessity, become largely quiescent, because the discoveries of archaeologists have demonstrated, beyond a shadow of doubt, that the record of the collapse of Jericho's walls, and the burning of the city thereafter, is most accurate history. Here is an extract from Professor John Garstang's writings:—

"The stone revetment to the outer walls, and the upper part of the internal brickwork are seen to be tilted forward, and in danger of falling down the slope, being thrust off their bed by the great mass of the inner wall impinging against them. The striations

under the stone-work are intact so that undermining does not supply the cause. On the other hand, there are signs of dislocation in the brickwork where it remains standing; bricks are drawn apart and fissures are apparent in the masonry. **The indications are those of earthquake, and it would be difficult to find any other explanation to account for a catastrophe on so large a scale.**"

Then as regards the city being burnt with fire, as is recorded in Jos. 6: 24, Professor Garstang writes:—

"Investigations along the west side show continuous signs of destruction and conflagration. The outer wall suffered most, its remains falling down the slope."

Now as regards the spiritual interpretation of these things, it is evident that Israel was intended to learn

- (a) That the battle was entirely the Lord's.
- (b) That they had only to obey.
- (c) That the overthrow was the act of God.
- (b) That the fruits of the victory were entirely the Lord's

How hard these lessons were to learn is evident from:—

- (1) Achan's theft of what belonged to the Lord.
- (2) Their self-confidence in attacking Ai.

They had to learn that God would not pass by any appropriation by His children of that which was dedicated to His own glory, nor permit a boastful spirit of pride to arise. As it is written:—

"Let not the wise man glory in his wisdom,  
Let not the mighty man glory in his might,  
Let not the rich man glory in his riches;  
But let him who glories glory in this,  
That he understands and knows Me  
That I am the LORD." Jer. 9: 23-24.

Remember how the Apostle Paul wrote

"For we are the true **circumcision**  
Who worship God in spirit  
And glory in Christ Jesus  
And **put no confidence in the flesh.**" Phil. 3: 3.

Observe that the Apostle Paul says of those who put off "the body of flesh in the circumcision of Christ." Col. 2: 11, that they

are those who put no confidence in the flesh. Israel was, as we have noted, circumcised at Gilgal, but even then, they had not fully learned not to put confidence in the flesh, so hard is the lesson.

Nevertheless, having judged the spirit of Achan, and having learned the folly of warring in this conflict in self-confidence, they are encouraged of God to attack Ai. Jos. 8: 1, and defeat it, decisively, on this occasion.

But Israel had yet another lesson to learn. The inhabitants of Gibeon, one of the cities of the land, donned old clothes and took stalé bread, and with these deceived Joshua and the people because they “did not ask direction from the Lord.” Jos. 9: 14. Accordingly they made peace with them, although they belonged to the Canaanite nations, whom they had been directed to destroy. The consequences of this failure were experienced long years afterwards. 2 Sam. 21: 1-9.

But step by step, as Joshua led the invading armies through Palestine, they conquered one nation after another, the hand of God being with them. One of the greatest of their experiences was the day in which, in answer to the appeal of Joshua, the sun “stood still” as it is written in the book of Jashar:—

“The sun stayed in the midst of heaven,  
And did not hasten to go down for about a whole day.  
There has been no day like it before or since,  
When the Lord hearkened to the voice of a man;  
For the LORD fought for Israel.” Jos. 10: 13-14.

Unbelieving men have likewise ridiculed this story. They have declared that it is impossible for the earth to **cease its rotation**. It is **not** however stated that this was the case, but that to the eye of man the light of the sun continued, just at the critical moment in the battle when further daylight was needed.

This is not the only miracle, recorded in the Holy Scriptures, concerning the rays of the sun. In the reign of Hezekiah, in answer to his request, God made the shadow on his sundial go back by ten degrees, by which it had gone down. 2 Kings 20: 8-11. Of course, this also could not have happened, is the view of those who do not believe in the LIVING GOD, who made heaven and earth and all things that are therein.

But to return: city after city fell to the invading armies, and large portions of the land were possessed. At this point Joshua

summons Israel to Gilgal, and there divides the land to them by lot. Then all the congregation assembles at Shiloh, and there they set up the Tabernacle, the symbol of God's presence among them.

What lesson are we to learn from all this? Surely that, only as we war this spiritual warfare, in the power of the LORD and in the strength of His might, can we be victorious. The sole condition of this war is:—

Complete dependence on the LORD'S love.

No enemy is too strong, no circumstance too difficult, no suffering too great, to deprive us of the victory, if we are upheld by the consciousness that the Lord's love is planning and arranging everything for us, with the purpose of perfecting us in His likeness. Of this it is written in letters of burnished gold:—

“No, in all these things we are more than conquerors  
Through Him who loved us.  
For I am sure that neither death, nor life,  
Nor angels, nor principalities,  
Nor things present, nor things to come, nor powers,  
Nor height, nor depth, nor anything else in all creation,  
Will be able to separate us  
From the LOVE OF GOD in Christ Jesus our Lord.”  
Rom. 8: 37-39.

Can man, once steeped in sin and death, reach such sublime heights as this? The answer is an emphatic YES! But who of us may climb to such dazzling pinnacles of glory? Of earthly summits it is, at present, recorded that two, and only two men, have scaled the beetling precipices of Mount Everest, and maybe it is only a like number that have ascended the mount of God. Yet the humblest climber may look with reverent awe on those peaks of glory which lure him ever upward.

## Chapter 39.

## — DAY 7 —

The last fight has been fought, the land possessed, and then we read:—

“A long time afterward,  
When the LORD had given rest to Israel  
From all their enemies round about . . . .  
Joshua summoned all Israel.” Jos. 23: 1 and 2.

Then he rehearses to them all the ways of God with them. He exhorts them to cleave to the Lord, and he declares:—

“That not one thing has failed  
Of all the good things which the Lord your God  
promised concerning you;  
All have come to pass for you,  
Not one of them has failed.” Jos. 23: 14.

Can God fail to fulfil His purpose to create man in the image of God? A thousand times NO. As it is written:—

“Behold, My Servant whom I have chosen,  
My beloved with whom my soul is well pleased,  
I will put My Spirit upon Him,  
And He shall proclaim justice to the Gentiles . . . .  
He will not break a bruised reed  
Or quench a smouldering wick  
Till HE brings justice to VICTORY.” Matt. 12: 18-20.

Four times only is the triumphant word NIKOS, translated VICTORY, used in the New Testament. The other three instances are all in the glorious resurrection chapter viz:—

“Death is swallowed up in victory.  
O death, where is thy victory . . . .  
Thanks be to GOD who gives us the victory.”  
1 Cor. 15: 54-57.

It was Job who expressed in noblest language a lesson concerning the absolute supremacy of God that very few in the world's history have every truly learned. How simple yet sublime his words are:

“I know that THOU canst do all things,  
And that no purpose of THINE can be thwarted.”

Job 42: 2.

What that purpose is, is declared on the very first page of Holy Scripture, and it should be emblazoned in letters of burnished gold for all mankind to observe and learn viz:—

“Then GOD said,  
Let us make man in Our image,  
After Our likeness . . . . .  
So GOD created man in His own image.  
In the image of GOD He created him.”

Gen. 1: 26-27.

Well might one of the mystics express the deep satisfaction of his highest aspirations thus:—

I have seen the Face of JESUS—  
Tell me not of aught beside;  
I have heard the Voice of JESUS—  
**All my soul is satisfied.**  
In the radiance of the glory  
First I saw His blessed Face,  
And for ever shall that glory  
Be my home, my dwelling-place.

T.P

THE BOOK WITHOUT SEAM

## The Charts

## THE CHARTS

On the following pages there are set out the Charts showing the summaries of the SERIES of the DAYS, as they follow in unbroken sequence through the Holy Scriptures. It is obvious that if, as is clear, there is one Series that extends from the beginning to the end of the Scriptures, see Chart No. 2, there must be marks of the other series interwoven therein. Suppose, for instance, the series consisting of the whole Bible, was in the form of a rectangle, it would be possible to have many other rectangles within the first, as the following sketch will illustrate, viz.:—



This illustration shows the whole Bible as one rectangle. Within it are two rectangles, the Old and New Testaments. Again within the Old Testament are more rectangles consisting of Genesis 1, Genesis 2-50, Exodus to Joshua and so on.

If, besides this, the whole rectangle consisted of a tapestry woven with the seven colours of the spectrum, beginning with violet, and each rectangle also included all the seven colours, then the smallest rectangle, Genesis 1, would have a **general background** of violet, but also have threads of the other six colours interwoven therein. If this were the case, violet would represent the first Day, and the main characteristic of Genesis 1 would be "the beginnings" of things, which is exactly what we find.

On the other hand if we consider the place of the Acts, as it appears in the Bible as a whole, there we find the main theme is the fourth Day. Now the fourth colour of the spectrum is 'green'. Therefore this book will have the **general background** of green but



there will be threads of all the other colours also. The following sketch illustrates this:

GENESIS 1. Background violet.



Indigo  
Blue  
Green  
Yellow  
Orange  
Red

THE ACTS. Background green.



Violet  
Indigo  
Blue  
Yellow  
Orange  
Red

This small volume describes, in detail, the meaning of Charts Nos. 5 to 7. If there is a demand for it, the author may, at a later date, give the details of the subsequent series. The Charts shown in this book run from Genesis to the end of the Psalms; but a careful study has shown that the Series continue to run to the end of the whole Bible. Just by way of illustration of this, a Chart is given of the Epistle to the Romans, chapters 1 to 8, which clearly manifests the same features.

Did the Apostle Paul write these chapters with the pre-conceived idea of fitting in with Genesis 1? If he did, he gives not the least indication of it! Is it not rather that the Holy Spirit, by whom the writing of the Scriptures was directed, guided the Apostle's thoughts along the line of the true purposes of God as already revealed to men?

## No. I. The Spiritual

	<b>Man made upright</b>	ECCLES. 7. 29.
<b>PROLOGUE</b>	<b>Sin</b>	ROM. 5. 12.
	<b>Death—Spiritual darkness</b>	EPH. 2. 5. and 5. 8.
	<b>New birth</b>	1 PET. 1. 23.
<b>DAY 1</b>	<b>Children of light</b>	EPH. 5. 8.
	<b>CHRIST AS LIFE-GIVER,</b>	JOHN. 5. 25.
	<b>Two Natures—Conflict</b>	
<b>DAY 2</b>	(a) <b>Flesh</b>	
	versus	GAL. 5. 16 & 17.
	(b) <b>Spirit</b>	
	<b>(a) The CROSS. Conversion. Peace with God.</b>	
	<b>CHRIST AS SAVIOUR.</b>	ROM. 4. 25 & 5. 1.
<b>DAY 3</b>	(b) <b>Joy.</b>	ROM. 5. 11.
	(c) <b>Failure</b>	GAL. 3. 1-5.
	<b>Faith</b>	1 THESS. 1. 3.

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## Work of God in Man

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<b>DAY 4</b>	(a) <b>CHRIST AS LORD.</b>	1 COR. 12. 3.
	(b) <b>The Church.</b>	EPH. 3. 6.
	(c) <b>The saints.</b>	COL. 1. 12.

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<b>DAY 5</b>	(a) <b>Carnal mind</b>	
	(b) <b>Spiritual mind</b>	ROM. 8. 6.

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<b>DAY 6</b>	(a) <b>The imperfect. He that feareth is not made perfect in love.</b>	1 JOHN 4. 18.
	(b) <b>The perfect man.</b>	EPH. 4. 13. ROM. 8. 29.
	<b>CHRIST AS HEAD.</b>	EPH. 1. 22. COL. 2. 10.

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<b>DAY 7</b>	<b>Rest</b>	2 THESS. 1. 7.
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<b>EPILOGUE</b>	<b>The rest broken by man's unbelief.</b>	REV. 20. 1.
	<b>All things made NEW</b>	REV. 21. 5.
	<b>THE LORD JESUS</b>	REV. 22. 16.

The number of His name is 888.

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## No. 2. The Whole

	<b>The heaven and the earth created</b>	GEN. 1. 1. to 2. 3.
	<b>Man formed</b>	GEN. 2. 4. to 25.
<b>PROLOGUE</b>	<b>Sin</b>	GEN. 3 and 4.
	<b>Death</b>	GEN. 5 to 7.

	<b>Life out of death</b>	
<b>DAY 1</b>	<b>Noah and his generations.</b>	
	<b>The book of the generations.</b>	GEN. 8 to 50.

	<b>Two Natures—Conflict</b>	
<b>DAY 2</b>	<b>(a) The Gentile Nations</b>	
	versus	
	<b>(b) Israel</b>	EXODUS to 2 CHRON. 35.

	<b>(a) The captivity and the restoration</b>	
		2 CHRON. 36—ESTHER.
<b>DAY 3</b>	<b>(b) Songs</b>	JOB TO SONG OF SOLOMON
	<b>(c) Failure and Faith</b>	ISAIAH TO MALACHI.

Bible

	(a) The LORD JESUS CHRIST	4 GOSPELS
DAY 4	(b) The Church formed	ACTS
	(c) The saints	ROMANS TO PHILEMON.

DAY 5	(a) Carnal mind	JEWISH EPISTLES HEBREWS TO 2 PETER
	(b) Spiritual mind	1 JOHN.

	(a) Not perfect in Love	2 & 3 JOHN & JUDE.
	(b) The perfected in Love	REV. 1 to 19.
DAY 6	The elders.	REV. 4. 4.
	Great multitude.	REV. 7. 9.
	Lamb's wife.	REV. 19. 7. 8.

DAY 7	The Millennium	REV. 20. 1-6.
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	The rest broken	REV. 20. 7-15.
EPILOGUE	The new heaven and new earth created	REV. 21 & 22. IS. 65. 17.

## No. 3. The Old

	<b>The heaven and the earth created</b>	GEN. 1. 1. to 2. 3.
	<b>Man formed</b>	GEN. 2. 4. to 25.
<b>PROLOGUE</b>	<b>Sin</b>	GEN. 3 and 4.
	<b>Death</b>	GEN. 5 to 7.

**Life out of death.**

<b>DAY 1</b>	<b>Noah and his generations.</b>	
	<b>The book of the generations.</b>	GEN. 8 to 50.

**Two Natures—Conflict**

<b>DAY 2</b>	<b>(a) The Gentiles</b>	
	<b>versus</b>	
	<b>(b) Israel</b>	EXODUS to 2 CHRON. 35.

	<b>(a) The captivity of Israel and the restoration.</b>	
		2 CHRON. 36—ESTHER.
<b>DAY 3</b>	<b>(b) Songs.</b>	JOB TO SONG OF SOLOMON
	<b>(c) Failure and Faith.</b>	ISAIAH TO LAMENTATIONS

## Testament

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(a) **I AM THE LORD.** Ezekiel.

Mentioned 63 times in this book. EZ. 1. 35.

### DAY 4

(b) **The whole house of Israel**

The temple restored EZ. 36-47.

(c) **The tribes.** EZ. 48.

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(a) **Israel in subjection to the Gentile Powers.**

### DAY 5

Spiritual declension. DANIEL TO ZEPHANIAH.

(b) **Judah restored.**

Spiritual revival. HAGGAI TO ZEPHANIAH 1-6.

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(a) **Israel imperfect.** ZECH. 7 & 8.

### DAY 6

(b) **Israel perfected.** ZECH. 9 to 14.

Holiness to the Lord. ZECH. 14. 21.

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### DAY 7

**Israel in safety and holiness.** ZECH. 14. 9-11.

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### EPILOGUE

**The holiness gone.** MALACHI.

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## No. 4. The New

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**JESUS CHRIST—THE SECOND MAN**

MATT. 1. 1.

The Genealogy of the first man

MATT. 1. 2. to 17.

**PROLOGUE**

Death passed upon all men, for all have sinned

ROM. 5. 12.

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The birth of Jesus Christ,

MATT. 1. 18. to 2. 23.

**DAY 1**

The new birth of the disciples, **born** again by  
the seed of the Word.

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**Two Natures—Conflict**

(a) Pharisees and Sadducees.

**DAY 2**

versus

(b) Disciples.

THE FOUR GOSPELS UP TO THE CRUCIFIXION

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(a) **THE CROSS and THE RESURRECTION**

**DAY 3**

(b) Great joy.

MATT. 28. 8. LUKE 24. 52.

(c) Failure and faith.

ACTS

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## Testament

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	(a) CHRIST is LORD.	ROM. to GAL.
<b>DAY 4</b>	(b) The Church—mystery.	EPH. to COL.
	(c) The saints.	1 THESS to PHILEMON.

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	(a) Carnal mind.	JEWISH EPISTLES HEBREWS to 2 PETER
<b>DAY 5</b>	versus	
	(b) Spiritual mind.	1 JOHN.

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	(a) Not perfect in Love.	2 & 3 JOHN and JUDE.
<b>DAY 6</b>	(b) Perfected in Love.	REV. 1 to 19.
	The elders, great multitude, Lamb's wife	

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<b>DAY 7</b>	The millennium	REV. 20, 1-16.
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<b>EPILOGUE</b>	The rest broken	REV. 20, 7-15.
	The new heaven and earth created	REV. 21 & 22. IS. 65, 17.

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## Creation

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	(a) SUN	Made to rule and set in the heaven, i.e. made to appear from the earth.
DAY 4	(b) MOON	GEN. 1. 14-18.
	(c) STARS	

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DAY 5	(a) Fishes.	
	(b) Birds.	GEN. 1. 20.

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DAY 6	(a) Animals (clean and unclean)	GEN. 1. 24, 9. 2.
	(b) Man (male and female). made in the image of GOD.	GEN. 1. 26.

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DAY 7	Rest	GEN. 2. 2.
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## No. 6. Patriarchal

Man made a **LIVING** soul

GEN. 2. 7.

**EPILOGUE**

Sin

GEN. 3. 6.

Darkness and death,

GEN. 2. 17 &amp; 3. 7. &amp; 8.

**DAY 1**

Adam—Vision of Life

GEN. 3. 20.

**Two Sons**

Cain

**DAY 2**

versus

GEN. 4. 8. 1 JOHN 3. 12.

Abel

(a) Noah—through water to dry

land

GEN. 6. 9. to 8. 12.

(b) Noah—burnt offerings

GEN. 8. 13-22.

**DAY 3**

(c) Abraham.

Failure.

GEN. 12. 10-20 and 20. 1-13.

Faith.

GEN. 12. 4 and 15. 6.

GEN. 22. 16.

## Lives

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- DAY 4**
- (a) Isaac—The promised Son                      GEN. 17. 19.
  - (b) Rebekah—The chosen bride.              GEN. 24. 47 to 51.
  - (c) Keturah's children                      GEN. 25. 1-4.
- 

- DAY 5**
- (a) Esau.                      GEN. 25. 29 to 34.
  - (b) Jacob.                      GEN. 27. 33.
- 

- DAY 6**
- (a) Ten brethren                      GEN. 37. 13 to 36.
  - (b) Joseph (and Benjamin).              GEN. 37. 3 & 45. 15.
- 

- DAY 7**              Rest.                      GEN. 50. 21.
- 
-

## No. 7. Israel

Children of Israel.

EX. 1. 1.

**PROLOGUE**

Egyptians.

EX. 1. 1.

Death.

EX. 1. 6

**DAY 1**

LIFE multiplied—births.

EX. 1. 7.

**Two Nations****DAY 2**

(a) Egyptians

EX. 1. 9-14.

versus

(b) Israelites.

EX. 8. 22 &amp; 23.

**DAY 3**

(a) RED SEA and the Dry Land

EX. 14. 21 to 29.

(b) The SONG.

EX. 15. 1-21.

(c) Murmurs

EX. 15. 24, 16. 2 &amp; 17. 1.

Faith.

EX. 16. 1, 17. 13.

JER. 2. 2.

## Under Mediators

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- DAY 4**
- (a) Jehovah is LORD EX. 19 3 to 25.
- (b) Israel is the Church in the wilderness,  
ACTS 7. 38. IS. 54. 5.
- (c) The people of Israel. NUM. 1, 1-46.  
NUM. 3. 14-39.
- 

### The carnal and spiritual Israelites.

- (a) The people of Israel.
- (b) Caleb. NUM. 13. 30 & 31.
- DAY 5**
- (a) Korah.
- (b) Aaron. NUM. 16. 5, 17. 10.
- (a) Zimri.
- (b) Phinchas. NUM. 25. 11 & 14.
- 

- (a) Two and a half tribes (with cattle). NUM. 32. 1-5.
- DAY 6**
- (b) Joshua (and 9½ tribes). JOS. 11. 23.  
JOS. 12. 7-24.
- 

- DAY 7** Rest. JOS. 21. 44.
-

## No. 8. Israel

We will **SERVE** the Lord.

JOS. 24. 18.

**PROLOGUE**

**Sin**

JOS. 24. 23.

**Death**

JOS. 24. 29 & 33.

**DAY 1**

Life in activity.

JUD. 1. 1-36.

**Two Generations****DAY 2**

(a) Those who knew not the Lord

JUD. 2. 10.

(b) The elders who had seen all the great works of  
the Lord.

JUD. 2. 7.

(a) The victory at the river Kishon.

JUD. 4. 7. & 13, 5. 21.

(b) The Song

JUD. 5.

**DAY 3**

(c) Idolatry

JUD. 6. 10, 8. 27, 10. 6.

**Faith**

JUD. 6. 24, 11. 11, 13, 24. & 25.



## Under Judges

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- (a) Boaz (ancestor of King David) RUTH 2. 1 & 4.
- DAY 4** (b) Ruth—Gentile Bride RUTH 4. 9 & 10.
- (c) The generations of Pharez RUTH. 4. 18-22.
- 

- (a) Eli, Hophni, Phinehas and the elders of Israel.  
1 SAM. 2. 12, 17. and 4. 3-5.
- DAY 5** (b) Elkanah, Hannah and Samuel  
1 SAM. 1. 1. to 2. 11, 3. 20 & 7. 5.
- 

- (a) Saul and his house. 1 SAM. 8. 10-18.  
1 SAM. 10. 24.  
1 SAM. 28. 5 & 6.
- DAY 6** (b) David and Solomon, 1 SAM. 16. 1 & 13.  
ACTS 13. 22.  
2 SAM. 12. 24 & 25.
- 

- DAY 7** Rest 1 KINGS 3. 4.
-

## No. 9. Israel

**Solomon—in communion with God**

1 KINGS 9. 3. &amp; 10. 5.

**PROLOGUE****Sin**

1 KINGS 11. 1-18.

**Death**

1 KINGS 11. 43.

**DAY 1****Rehoboam (his son)**

1 KINGS 11. 43.

**Ten Tribes****Division**

Jeroboam, Nadab, Baasha, Elah, Zimri, Omri,  
Ahab (7th)

**DAY 2****Two Tribes**

Rehoboam, Abijam, Asa, Jehoshaphat.

1 KINGS 12. 19.

**Warfare.**

1 KINGS 14. 30, 15. 6, 7, 16, 32.

**(a) Red water in the valley by the wilderness of Edom.**

Jehoshaphat, Jehoram (or Joram) and King  
of Edom.

2 KINGS 3. 22.

**(b) The Victory.**

2 KINGS 3. 24.

**DAY 3****(c) Unbelief.**

Joram\*, Jehu.

2 KINGS 5. 7. &amp; 20.

2 KINGS 7. 2.

**Faith—Elisha.**

Jehoshaphat, Jehoram, Ahaziah\*

2 KINGS 4. 33, 5. 8, 6. 6. &amp; 17, 7. 1.

\*Both killed same day.

2 KINGS 9, 24-27.

## Under Jewish Kings

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- DAY 4**
- (a) **The King's Son**  
Joash (7th) 2 KINGS 11. 4.
- (b) **The House of the Lord.** 2 KINGS 11 & 12 (17 times).
- (c) **The Lord's People.** 2 KINGS 11. 17.
- 

- DAY 5**
- (a) **Kings who did evil**  
Jehoahaz, Jehoash, Jeroboam II, Zechariah,  
Shallum, Menahem, Pekahiah, Pekah, Hoshea.  
Ten tribes carried away.
- (b) **Kings who did right, but not like David. High places not removed.**  
Amaziah, Azariah, Uzziah, Jotham.  
2 KINGS 13 to 15 & 17.
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- DAY 6**
- (a) **Kings of Judah who walked in the ways of the Kings of Israel.**  
Ahaz, Manasseh, Amon,  
Reliance on Assyria.
- (b) **Kings of Judah who did right like David. High places taken away.**  
Hezekiah, Josiah—the King with the perfect heart, 2 KINGS 23. 25.  
2 KINGS 16 & 18-23.
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- DAY 7** Peace 2 KINGS 22. 20.
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## No. 10. Israel

**Josiah—with perfect heart.** 2 KINGS 23. 25.

**Sin** 2 CHR. 35. 21 & 22.

**Death** 2 KINGS 23. 29 & 30.

**PROLOGUE**

Jehoahaz—captive and death in Egypt.

Eliakim—Jehoiakim—under tribute.

Jehoiakim—captive to Babylon. Mattaniah (Zedekiah) Blind captive.

The Lord's house burnt. Execution of chief men. Murder of Gedaliah.

**DAY 1**

**Cyrus. Decree for restoration of temple.** EZRA. 1. 2.

Return of Zerubbabel and Joshua and chief of fathers whose spirit God raised up.

EZRA. 1. 5.

**Two Groups**

**Those who could NOT show their genealogy.**

EZRA. 2. 59-63.

**DAY 2**

**Those who COULD show their genealogy.**

Weeping and joy. EZRA. 3. 13.

Adversaries and prophets. EZRA. 4 & 5.

Foundation laid, but work stopped.

**(a) Darius. Decree for completion of temple.**

EZRA. 6. 3.

Temple finished, Passover kept.

**(b) Joy.**

EZRA. 6. 16.

**DAY 3**

**(c) Artaxerxes—First decree. Ezra to go up.** EZRA. 7.

Second decree. Nehemiah to go up. NEH. 2. 1-10.

The transgressors. EZRA. 9 & 10. NEH. 5 & 13.

The faithful. EZRA. 8. NEH. 3. & 4. & 8 to 12.

## Under Gentile Kings

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<b>DAY 4</b>	(a) <b>Ahasuerus. The exalted king.</b>	EST. 1. 4.
	(b) <b>Vashti. Gentile. Unfaithful, deposed.</b>	EST. 1. 12.
	<b>Esther. Jewish. Installed as Queen.</b>	EST. 2. 17.
	(c) <b>The Jews. Her People.</b>	EST. 2. 20.

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<b>DAY 5</b>	(a) <b>Haman the Agagite. Feigned loyalty.</b>	EST. 3. 8 & 9.
	(b) <b>Mordecai. True loyalty, written in the books.</b>	EST. 2. 21-23.
	Conflict.	EST. 3. 2-15.
	Loyalty rewarded.	EST. 6. 1-11.
	Execution of Haman.	EST. 7. 10.

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<b>DAY 6</b>	(a) <b>Esther. Not perfect in love.</b>	EST. 4. 11 & 16.
		EST. 7. 3 & 4.
	(b) <b>Ahasuerus and Mordecai,</b>	EST. 10. 1-3.
	Exaltation of Mordecai.	
	Accepted of his brethren.	

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<b>DAY 7</b>	<b>Peace</b>	EST. 10. 3.
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## No. II. Philosophical

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	<b>The upright man</b>	JOB. 1. 1 & 8. 2. 3.
<b>PROLOGUE</b>	<b>Sin. It may be that my sons have sinned</b>	JOB. 1. 5.
	<b>Death. Servants and children killed.</b>	JOB. 1. 13-19.

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<b>DAY 1</b>	Job's life saved.	JOB. 2. 6.
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### Two Views in conflict

	<b>(a) Job's friends speak</b>	
	They say Job must be a bad man or these things would not have happened.	
<b>DAY 2</b>		JOB. 3 to 22.
	<b>(b) Job Speaks</b>	
	He defends himself against false charges	
		JOB. 23 to 31.

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### Elihu speaks

	<b>(a) As to God's work of redemption</b>	JOB. 33. 23-30.
	<b>(b) The joy that ensues</b>	JOB. 33-26.
<b>DAY 3</b>	<b>(c) As to God's righteous judgment of men's works and ways.</b>	
		JOB. 34. 10-12.
		JOB. 35. 13 & 14.
		JOB. 36. 11-16.

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# Teaching

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## Jehovah speaks

- DAY 4**
- (a and b) As to the earth in relation to the dayspring and light. JOB. 38. 12, 15, 19, 24.
- Note. In Gen. 1, 16 it merely refers to "two great lights" not to the sun and moon.
- (c) As to the stars. JOB. 38. 31-33.
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- (a) Job speaks—and confesses his vile estate. JOB. 40. 3-5.
- DAY 5**
- (b) Jehovah speaks as to His righteous judgment.
- Who can stand before Him?
- JOB. 40. 8. & 41. 10.
- 

## Jehovah speaks.

- DAY 6**
- (a) As to the imperfect testimony that Job's friends gave JOB. 42. 7-9.
- (b) As to Job's right testimony, Intercession of Job. JOB. 42. 7 & 8.
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- DAY 7**
- Blessing of Job. JOB. 42. 10-15.
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## No. 12. Poetical

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<b>PROLOGUE</b>	(a) <b>The righteous.</b>	PS. 1. 6.
	(b) <b>Sin.</b>	PS. 2. 1-3.
	(c) <b>God's wrath.</b>	PS. 2. 5.

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<b>DAY 1</b>	<b>The SON begotten</b>	PS. 2. 7.
	<b>The children.</b>	PS. 2. 12.

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<b>DAY 2</b>	(a) <b>The ungodly</b>	PS. 3-17.
	<b>versus</b>	
	(b) <b>The righteous</b>	
	the two natures in conflict e.g.	
	<b>Babyhood</b>	PS. 8.
	<b>Man of the earth.</b>	PS. 10.

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<b>DAY 3</b>	(a) <b>Redemption.</b>	PS. 18 to PS. 22. 21.
	<b>The LORD is my salvation.</b>	PS. 18. 2.
	(b) <b>Songs.</b>	PS. 22. 22 to PS. 24.
	<b>In the midst of the congregation will I praise</b>	
	<b>Thee,</b>	PS. 22. 22.
	(c) <b>Failure and faith in experience.</b>	PS. 25-44.
	<b>Failure</b>	PS. 32.
	<b>Faith.</b>	PS. 27.

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<b>DAY 4</b>	(a) <b>The KING.</b>	PS. 45-48.
	<b>Thy throne O GOD</b>	PS. 45. 6.
	<b>God is the King</b>	PS. 47. 7
	(b) <b>The Queen,</b>	PS. 45. 9.
	(c) <b>The children</b>	PS. 45. 16.

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## Songs, Group A

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### The two minds

- (a) **The wicked mind** PS. 49-68.  
     The Boasters PS. 49. 6.  
     David's Sin PS. 51

versus

### DAY 5

- (b) **The godly mind**  
     David's spiritual longings. PS. 63.  
     Both minds together—David and Philistines  
     PS. 56.
- 

- (a) **The anxious heart** PS. 69-71.

Hide not Thy face from Thy servant.  
     PS. 69. 17.

### DAY 6

Cast me not off in the time of old age.  
     PS. 71. 9.

- (b) **The King's Son in righteousness.**

A psalm for Solomon. PS. 72. 1-18.  
     note "Righteousness" verses 1, 2, 3.

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**Peace** PS. 72. 19 & 20.

### DAY 7

The whole earth filled with the glory of the  
 LORD GOD.

The prayers of David ended.

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## No. 13 Poetical

<b>PROLOGUE</b>	(a) The man with a clean heart.	PSALM 73. 1.
	(b) Wickedness.	PSALM 73. 8.
	(c) Desolation.	PSALM 73. 19.

<b>DAY 1</b>	RE-CREATION	
	Babyhood. Ignorance.	PSALM 73. 22.

<b>DAY 2</b>	(a) The enemies of God	
	versus	PSALM 74-101.
	(b) Congregation of God	c.g. PSALMS 74. 4, 79. 1, 83. 4.
	The anguish of such a condition.	PSALM 88.

<b>DAY 3</b>	(a) Redemption.	PSALM 102.
	The Lord did behold the earth . . . . to loose those that are appointed to death.	PSALM 102. 20.
	(b) Songs.	PSALMS 103 and 104.
	Bless the Lord . . . . who forgiveth all thine iniquities.	PSALM 103. 3.
	(c) Failure and Faith.	PSALMS 105 to 109.
	Failure.	PSALM 106.
	Faith.	PSALM 105.

## Songs, Group B

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- DAY 4**
- (a) My LORD. PSALM 110-1.
- (b) The assembly. PSALM 111: 1.
- (c) The Seed. PSALMS 112. 2, 113. 9.
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- DAY 5**
- (a) The heathen  
versus PSALMS 114-137.
- (b) The house of Israel.  
e.g. PSALMS 115. 2, 124. 2-3, 129. 1, 135. 14-15.
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- DAY 6**
- (a) Imperfection. PSALMS 138-143.
- The Lord will perfect that which concerneth  
me. PSALM 138. 8.
- Enter not into judgment with Thy servant.  
PSALM 143. 2.
- Thine eyes did see my substance, yet being  
imperfect. PSALM 139. 16.
- (b) The LORD . . . my steadfast love PSALM 144. 2.
- The LORD preserveth all them that love him.  
PSALM 145. 20.
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- DAY 7**
- Peace. The Hallelujah Psalms PSALMS 146-150.
- The LORD shall reign for ever and ever.  
PSALM 146. 10.
- He makes peace in thy borders. PSALM 147. 14.
- Let everything that hath breath praise the  
LORD. PSALM 150. 6.
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## No. 14. Theological

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The Gospel.

ROM. 1. 1 & 16.

**DAY 1**

The Gospel is the incorruptible seed, which is  
the means of the new birth. 1 PET. 1. 21-25.

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Two natures within us are then described — whether  
Jews or Gentiles.

**DAY 2**

(a) The doers of evil—flesh ROM. 2. 8 & 9

(b) The doers of good—spirit, ROM. 2. 7 & 10.

So that all may come to a knowledge of SIN.

ROM. 3. 20.

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(a) The righteousness of God is manifested through  
redemption. ROM. 3. 24.

But to be enjoyed it must be appropriated by  
faith. ROM. 4. 1-25.

**DAY 3**

(b) The consequence is peace, love and joy.

ROM. 5. 1-11.

There is then a parenthesis to show how sin  
came into the world. ROM. 5. 12-21.

(c) The result is to be a walk in NEWNESS of life.

ROM. 6. 1-11.

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## Treatise

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(a) Henceforth the man of faith is to be a **SERVANT**  
to **GOD**. ROM. 6. 12-23.

(b) The believer is to be united to **CHRIST**.  
ROM. 7. 1-6.

### DAY 4

But this union is impossible to enter in the  
flesh and deliverance is only by the cross.

ROM. 7. 13-25.

(c) In **CHRIST** the believer is not alone for there are  
others who are in Him. ROM. 8. 1.

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Nevertheless a further conflict develops between

### DAY 5

(a) Carnal mind

(b) Spiritual mind

ROM. 8. 5-17.

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(a) But having learned so much the believer is not yet  
perfected. ROM. 8. 18-27.

He groans inwardly.

### DAY 6

He does not know what to pray for.

(b) At long last the believer knows that "in everything  
God works for good" and that he is predestined to  
be conformed to the **IMAGE OF GOD'S SON**.

ROM. 8. 28-30.

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Nothing can ever separate the believer from the

### DAY 7

**LOVE** of **GOD**.

ROM. 8. 31-37.

**GOD** will rest in **HIS** love.

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## APPENDIX

Those who hold the view that a man is born again when he believes in Christ rest mainly upon certain Scriptures, which will now be considered.

1. For ye are all the children of God by faith in Christ Jesus. Gal. 3: 26. A.V.

This text which seems so conclusive, when read in the Authorised Version, is in simple fact a **wrong** translation. Almost every modern translation, including the American Revised Standard Version, reads "For in Christ ye are all **sons** of God through faith." The correction of the translation is of vital consequence.

A careful study of Galatians will make it clear that the Apostle is showing the difference between law and grace. Under law they were only "infants" and no better than "slaves", though in fact, as heirs, they were lords of all. Gal. 4: 1 and 2.

But when, in the fulness of time, Christ came, he had redeemed them from that condition of slavery, that they might receive "sonship." By faith they were brought out of infancy into manhood. This is a glorious theme in itself, and one worthy of much quiet meditation. But there is **nothing whatever** in this verse about the new birth or the means whereby we become **children** of God!

2. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: John 1: 12. A.V.

Here is another Scripture that seems so conclusive. But this also is a **wrong** translation, and furthermore those who quote this passage invariably stop at the end of verse 12 though it ends in a **colon**, and the sentence is altogether **incomplete** without the remainder, which is in verse 13! The following is an excellent rendering, viz.:

"On those who have accepted Him, however, He has conferred the right of being children of God, that is on those who believe in His name, who owe this birth of theirs to God, not to human blood, nor to any impulse of the flesh or of man." John 1: 12 and 13. Moffatt.

When correctly translated, and the complete sentence read, it is crystal clear that "the birth" is due in no wise to an act of the man himself or any other person, but to God alone! Believing

**confers the right** to take our stand before the whole world as children of God. That it is **not** believing that causes a new birth may be illustrated by two simple stories of children in the author's experience, viz.

On one occasion, many years ago, he was addressing the members of a "Youth Hour" group of young people. He enquired whether a young man was present whose father and mother were also in the gathering. A young man stood up, and on being asked to indicate his parents, they were also requested to stand—Then followed this dialogue:—

Speaker. Is that your father and mother standing there?

Young man. Yes.

Speaker. How do you **know** that they are your parents? To this there was no answer, and the young man looked more and more unhappy, until it seemed as if he felt he was losing his father and mother.

Speaker. Is it not true that **they told you** you were their child and that you **believed it**?

Young man. Oh, yes! And the glowing smile that lit up his face will ever be remembered by all who saw it.

The second illustration arose out of the experience of a husband and wife who had no children of their own. They finally adopted a baby girl, and brought her up as their own, and the child called them "father and mother", implicitly believing they were so. When the girl reached the age of about 15 the foster parents became rather concerned lest she should learn the truth accidentally from some one else. So one day the foster mother took the girl aside quietly, and began in a round about way to lead up to the point. As the meaning of the foster mother's words gradually became clearer to the child, and the real truth to be disclosed, the girl jumped up in a state of extreme excitement and said, "I don't believe it and I won't believe it; never mention it to me again:" and with that she flung herself out of the room.

Is it not abundantly evident that **no one by believing** anything, however intensely, can make that true which is not already a fact.

3. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in Him may have eternal life. John 3: 15.

This Scripture is almost invariably interpreted to mean that when a sinner looks to Christ he, by that act, receives eternal life.

A very favourite hymn in the author's youth was "Look to Jesus Christ and live", and this hymn was undeniably used to bring many to trust in Christ by faith: and trusting on Him with a true faith, they were unquestionably **saved**. But the question before us is not whether they were saved by faith, but whether they **obtained life** by that act?

Let us consider the illustration. The story is in Numbers 21, and it would be fatal to try to interpret the words without studying the scene most carefully. Many of the children of Israel had been bitten by fiery serpents so that they died, v. 6. In response to his prayer Moses was instructed to make a fiery serpent (which he made of bronze) and set it on a pole; and if a serpent bit any man he could **look at the bronze serpent and live**.

In the first place who is it that was bitten? The answer is "Israelites". Who were they? "Thou hast led in Thy stedfast love the people whom **Thou hast redeemed**". Ex. 15: 13. They had already come under the shelter of the blood: they were indeed a redeemed people already! What then happened in the wilderness? They spoke against God and Moses v. 5, because they were impatient of the way. If any Israelite was bitten and realised that he was **dying** and looked to the bronze serpent on the pole, he lived, that is, he **did not die**. To interpret this as a lesson on the **new birth** is truly astonishing!

In any case John 3: 15, is very very far from saying "that whosoever believed in Him obtained eternal life." On the contrary it is a statement concerning a **continuing** experience of life, "that whosoever believes on Him may have eternal life". Our Lord described this life when He said "This is life eternal that they may **know** Thee the only true God and Jesus Christ whom Thou hast sent." To be enjoyed it must be a continuous experience.

If all the Scriptures that have been thought to indicate that new birth was obtained by **believing** were examined afresh, with an unbiased mind, in the light of the considerations outlined above the author feels sure that the reader would arrive at the same conclusion as he has himself i.e. that no action of man, whether believing or any other act, can give rise to the new birth, even, if it may be said with reverence, with the co-operation of **GOD**.