

No.

201.

"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD."
COL. 3. 1.

SCRIPTURE NUMERATION.

" T W C " .

An Address (revised) at

Campbell Road, Bow. E.

26th March, 1913.

by

PERCY W. HEWARD.

Correspondence welcome:

Scriptural literature for Believers

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An Address by Mr. P. W. Heward,

At Bow, E.

26th March, 1913.

FLINE:-

1. Some Occurrences.
2. General Teaching.
3. Thoughts on Fellowship.
4. Relation of "ONE" and "TWO".

Shall we at the outset turn to a number of Scriptures instead of reading one chapter?

Gen. 1. 16, the first mention of "two" - "And God made TWO great lights". The first mention in Exodus - ch. 2.13. "TWO men of the Hebrews strove together ... and Moses feared and said, Surely this thing is known".

Coming to the Later Scriptures, the first occurrence of two - Matt. 4. 18, "And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother". Verse 21, "And going on from thence He saw other two brethren, James the son of Zebedee, and John his brother, ...and He called them". The third mention of "two" - ch. 6. 24, "No man can serve two masters, for either he will hate the one and love the other; else he will hold to the one, and despise the other.

Ye cannot serve God and mammon".

Next a passage that has several "twos" - Deut. 9. Israel are here brought before us as sinning against God under mount Sinai, and there is a special stress on TWO tables of stone. Verse 11, "And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant. And the Lord said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made a molten image. Furthermore, the Lord spake unto me, saying, I have seen this people, and behold it is a stiffnecked people; Let Me alone that I may destroy them, and blot out their name from under heaven, and I will make of thee a nation mightier and greater than they. So I turned and came down from the mount, and the mount burned with fire; and the TWO tables of the covenant were in my TWO hands. And I looked, and behold, ye had sinned against the Lord your God, and had made you a molten calf; ye had turned aside quickly out of the way which the Lord had commanded you. And I took the TWO tables and cast them out of my TWO hands and brake them before your eyes. And I fell down before the Lord, as at the first, forty days and forty nights". Oh. 10. 1, "At that time the Lord said unto me, Hew thee TWO tables of stone like unto the first".

Well, dear friends, we have there brought before us

a few occurrences. I was about to say I do not know whether the other numbers which we shall search into will prove as "interesting" as this number "two", but we must not distinguish between parts of Scripture truth, though our appreciation varies. If, in mercy, other themes prove as interesting and blessed in our experience, as the one now before us, we shall indeed have spiritual feasts of precious things. If you have already looked up the subject at all for this evening, you must have been impressed, you must have been helped. You must be wandering very far from the Lord, dear friends, unless you already have a blessing from the number "two". It is full of instruction; it is rich with blessing. Shall we consider at the outset, general teaching wrapped up in the number "two"? What is two? It is one plus one. Or, if you take one thing and divide it into two, this number then implies division; that is to say, you can either connect it with addition or division. Addition may be fellowship, OR may be quarrelling. Two are needed for friendship, as well as for a quarrel. Division may be desirable division, it may be a godly separation. There are TWO classes in the world, we say. Or TWO may be an undesirable division, - an isolation; or it may be a fellowship division. Just as we realize we have two hands, two arms come forth from our one body, a fellowship division, so we realize that there are many thoughts wrapped up in the number "two", and we need to be very careful and prayerful that by the precious leading of the Holy Spirit we may understand each part of the teaching, so as to apply aught in each case. May I just

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further say that "two" can be a number of dependence? There is the first one who is absolute, and the second one who depends on him. "Two" is an exceedingly precious study in the Scriptures of truth. We have seen already that the number "two" sometimes brings before us failure. Ah, beloved friends, how often this is so. Take, for example, the book of Genesis. Here we have several beginning "twos". You remember how God created Adam and built up Eve, but in the family of Lamech, in that sad second section of the history of Adam's family, dealing so much with sin, we read how that Lamech married TWO wives. There are several other "twos" connected with wives in Genesis, and they always suggest failure. We think of Abraham's failure, we think of Jacob's family. Of course there was a larger number there, but there was at first the stress on the TWO and the failure brought about.

Not only so, but we find in the SECOND Psalm man's sin brought before us markedly. Then it has been well pointed out that the book of Judges is a SECOND book, coming after Joshua. Man's failure, man's ruin, again and again, - man's two, in Scripture, suggests this to our hearts; that is to say, "two" implies oftentimes a contrast, man contrasted with God, man against God. God is One, the Lord our God is One. I am not now dealing with His Triune Nature, that is another subject altogether, but He is One as distinct from idols, as distinct from other gods. If there be ANOTHER, He will not give His glory to that other. The bringing in of a second one would be

failure, ruin. "Two", therefore, is oftentimes a number which speaks of man and man's failure, and the introduction of something of man where God has marked out His own preciousness and glory and will.

But "two" is also, as we have seen, the number of fellowship. Amos 3. 3 says, "Can TWO walk together, except they be agreed?" (or, except they have met). Here is the number of harmony. John 8. 17 reminds us the witness of two men is true; and throughout Scripture you will find a stress upon "two" in fellowship. In the book of Genesis this is so. Alas, it may be a sad fellowship. Twice over the word "both" comes in the English (actually the word "two"), with respect to Adam and Eve, when they sinned against God. A guilty pair. "TWO" in their sins away from God, - an awful fellowship. But very frequently there is a precious fellowship. You know the wondrous "two" of Genesis 22. Abraham and Isaac are going up the appointed mountain, in the land of Moriah. They have left behind the servant. They went both of them (TWO of them) together, - faint picture of the precious fellowship between the Father and the Son, when, our beloved Lord died on Calvary, and it pleased Jehovah to bruise Him. Again we see two angels together in connection with Lot, for the Lord having come with two of His angels to Abraham, sent the two angels on to Lot. You do not often find one angel alone in such connections, - "Two angels" in fellowship. In connection with the resurrection of the Lord Jesus Christ this is marked, and in Acts 1, where we have the

ascension of Christ, it is written "While they looked up steadfastly toward heaven, as He went up, behold, TWO men stood by them in shining apparel". Again and again God shows a stress upon TWO as the number of fellowship. This is particularly marked out in the types of the tabernacle. There we have the two cherubim, and the two onyx stones, on the high priest's shoulders. The lampstand, furthermore, had its two sides; and remember this, multiples of two contain the same teaching as two. If there are three branches one side and three the other, you have two sides. Again the showbread was placed on two rows. There are many "twos" with regard to the Tabernacle emphasizing the fellowship of the Lord's people. Later on in the Scripture we find, in the gathering of the saints, in 1 Cor. 14, that if one spoke by inspiration, there were to be TWO speaking; and you know the precious number of passages where we have two servants of God together, - Moses and Aaron, Joshua and Eleazar, Samuel and David, Zerubbabel and Joshua, Haggai and Zechariah, Ezra and Nehemiah. The Lord Jesus, furthermore, chose in more than one occasion, two brethren, - Peter and Andrew, James and John. Plainly there is fellowship in the first "two" of the Later Scriptures, and when He sent forth the disciples, He sent forth "two and two". Not only were the twelve thus sent, but the seventy also "two and two". Afterwards at Antioch the Holy Spirit said, "Separate Me Barnabas and Saul for the work whereunto I have called them" - two. Later on, when Barnabas was away from Paul, Paul chose Silas, being recommended by the

brethren to the grace of God. And so again and again, throughout Scripture, we find fellowship emphasized in connection with the number two, whether the number two is mentioned or only implied. The last "two" of Scripture is a beautiful fellowship. We do not find the word, but the number is there. "The Spirit AND the bride say, Come", - TWO. A wondrous unity, a wondrous communion. "TWO".

But, dear friends, not only is there the thought of man's failure in two, and of fellowship, but furthermore, the number two, as we have seen, brings before us a dependence. God made two great lights, the lesser depending on the greater one and ruling in the night. Again, two may not be man's failure, it may remind of God's work, putting something straight after man's failure. In this connection we find that the book of Exodus, the SECOND book, is a book which tells much of Redemption. Where man failed, God stepped in. GOD worked, GOD was not defeated. Moses made two tables of stone. And this leads me to notice another illustration of the teaching of "two". Two is the number of emphasis, confirmation, witness. The two tables of stone really said, in that they were two - If any man sins, there shall be TWO witnesses against him to put him to death - fellowship in judging him. Two stones, to strike him to the ground. The fellowship of all God's law is declared. If a man breaks one part, he breaks all. Confirmation, indeed, is very similar to fellowship.

The two tables of stone that God gave, you remember, were broken, through man's sin. What did God say to Moses?

"Make thee two tables of stone like to the first". The SECOND two tables where God's grace stepping in where man failed, just as Exodus shows God's grace stepping in where man failed. Where sin abounded, grace did much more abound. Who was the first in Adam's family? Cain. Two is sometimes the number of contrast, as we have seen; it implies God stepping in. THERE is grace. We think of Abel the younger. We come along to Abraham's family, and note Ishmael first. Ah, but Ishmael belongs to Hagar, and Hagar is mount Sinai, and is only leading to bondage. But God has the child of promise, ISAAC. Says Gal. 4, These are the two covenants, the old covenant - death, the new covenant - grace stepping in. Take Esau and Jacob. Esau is the elder. Grace steps in and lifts up the Jacob of the earth, to be an Israel, a prince of God. I do not know whether any of our friends have worked out the interesting fact that of the twelve tribes of Israel we are distinctly told, of different men in the Later Scriptures who belonged to six of them, i.e. six of the tribes are particularly shown as blessed in the life of the Lord Jesus and of the apostles: and in every case those six out of the twelve were younger ones. For example, the first four sons are as you know, Reuben, Simeon, Levi, Judah. Levi and Judah - you can find a man blessed from those tribes, but you cannot find one from Reuben and Simeon. And so right through the twelve tribes, for in each case there were the second coming in. Grace, a new covenant. God working. A wondrous and a beautiful "two"; the "two" of God's separating,

and this is so throughout Scripture. Hence we find many lessons are wrapped up in the general teaching. May I mention a few more passages to you, and then we will see how they fit in. In Exodus, with reference to the Passover, Israel were told to put the blood on the two sideposts. There the "two" denotes a completeness. Both sides of the door, - not merely one side, but on both sides, a finished work. I have already mentioned that "two" denotes a completeness. Heb. 6. 18 illustrates this very definitely, "That by TWO immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold of the hope set before us". Then we have a deeply important stress upon TWO in Exodus, with regard to the two sockets under each board in the tabernacle, and the "two" tenons stretching out, as if to suggest the two hands, for the very word "tenons" IS the word "hands", and the enthusiasm of God's people in laying hold of redemption. You see "two" often means a completeness, because we have two hands. To do anything with one hand is half-heartedly, but we do it with two hands wholeheartedly. Yet, "two" may sometimes denote failure even in this connection, for we read of some "with a heart and a heart do they speak", and a man of divided soul, with two souls, is unstable in all his ways. It is a blessed thing to have TWO hands to use for the Lord, but it is a sad thing to have two hearts. There is a vast difference between the TWO. God has made our WHOLE physical frame to teach us lessons. We see that sometimes it is important to have "two",

for it is the number of fellowship, but in other things it is important to have only one. We have only one heart; we have two almost of everything else in our physical frame, but one heart. One centre. Even so we have one brain, one mind. But with the heart, particularly, we have a stress on the oneness.

Now we pass on to consider YET more fully God's teaching as to fellowship. You remember we found in Matt. 6 that no one can serve two masters. There cannot be two masters, but blessedly there can be two servants to one master - THAT is a vast difference. And throughout Scripture we have a stress on the privilege of fellowship. Beloved friends, let us realize how valuable it is to have a fellowship in Christ. Jew and Gentile one in Christ, a blessing - two - one. The two cherubim picture this. Again, take the two loaves in the offering of Pentecost, that were brought before the Lord, saved Jew and saved Gentile - alike servants of the Lord. You will find in Scripture a stress on fellowship numbers, e.g. in the Acts. We shall come to that theme more fully on some other occasion. The Lord delights in the fellowship of His people with Himself, and with one another. There is such a stress on communion with our God and communion among ourselves. "Two" is the number of fellowship, and the Lord delights that His people should enter into what this means. But as we have seen, there is an evil fellowship as well; there is a sinful fellowship. We think of the TWO calves that were set up in Dan and Bethel, - from north to south - there was the iniquity of

Jeroboam. Fellowship in evil was manifest, even communion against God. It is a sad thing when we see men serving the devil in unholy harmony. We remember how Jeremiah spoke of prophet AND priest being profane. It is true we find in Israel's history at times the king and priest united to serve God. But at other times the king and priest, as Ahaz and Urijah, were united against God. Two in evil! Communion in sin! Herod and Pilate made friends against the Lord - an evil two, an iniquitous two. Ananias AND Sapphira hiding up something from the Lord, their hearts being together in their evil, in their fellowship against God. Hymenæus AND Philetus away from God, sinning in the same way. Then again we have in another epistle of Paul, one of those two mentioned, but this time named with Alexander - Hymenæus and Alexander. It seems there are often two in evil. We think of the beast and the false prophet in Rev. 13; the beast AND the woman of Rev. 17, two; the fellowship of evil.

Lastly we can consider the relation in Scripture between one and two. First with regard to God the Father and God the Son, "I and My Father are One" said the Lord Jesus. One in a blessed unity of purpose; but how it might be said in another way, "They went Both of Them together". Even as the Lord Jesus said, "My hand" and "My Father's hand", - a twofold IMMUTABLE stress on security (John 10. 28,29). TWO for emphasis, ONE for unity and purpose. TWO for fellowship, for the Only Begotten Son is in the bosom of the Father, union of fellowship wondrously brought out.

Then again think about the relationship of two and one with respect to the LAW of God. Two tables, one law. The object of the number "ten", the ten commandments, will come later on in our study. Two tables, one law. Two parts in every sense; just as in the disciples' prayer, two parts. The Godward and the manward, and in the right order, but ONE in nature. God gave the one law, and one heart was to contain the two. The old law is called the "covenant", ONE covenant though it had the two parts.

Then we can consider the relationship of two and one with respect to the Lord's people. We read concerning Eve and her relationship to Adam, that God built up the bride for Adam, and the words were uttered concerning the union of man and wife, they were no more two out one. Thus with the Lord's people, they realize they are dependent upon Him. They are LESS than He is, but in a wondrous unity, they are one; one with Christ; their life hid with Christ, viewed in Christ, inseparable from Christ, by wondrous grace. There are many suggestive types that bring before us our unity with the Lord Jesus. He speaks about His people as being one body, and Himself the Head. How precious is our heavenly privilege. Then we have the one and the two in Mark 15. 38. The veil of the temple was rent in TWAIN from the top to the bottom. Here is one veil made as "two". In Eph. 2. 15 we have just the contrast, "Having abolished in His flesh the enmity even the law of commandments contained in ordinances

for to make in Himself of twain one new man so making peace" - one made two; two made one. I suppose, dear friends, these passages are enough to show us that there is much spiritual teaching in the relationship of one number with another. One made two. Our beloved Lord is pictured through the veil, that is to say, His flesh. His one obedience is seen in that perfect veil just as they said of His one robe without seam, Let us not rend it - it was perfect. But why then should this one be rent? God rent it. Man did not accomplish this. "Rent in twain", NOT into a number of pieces. An earthquake might have broken it up into many parts, but it was Divinely rent in two, from the top to the bottom. If it had been from the bottom upward it might have seemed a work of man. If it had been from the top nearly to the bottom, there would have been no way through, though there might have been a seeing through. If it had been from part of the way up to the bottom, there would still have been an absence of a complete opening in the top - the heavenly aspect. It was rent FROM top TO bottom. The way to God was opened in a heavenly manner; the way was opened for people, saved from earth and still on earth; and the way is completely open. but only RENT in two, as if mysteriously to make two robes, though only one in another sense. To make one way! If it were rent in three, there would have been two ways. There is only one way, yet two intended pieces to surround any who go in, and yet to be two robes in another sense, because the Lord saves Jew and Gentile. The one made two. But then we think of the two made one.

Jews had been brought near in certain privileges, but remained far off in their hearts. Gentiles were far off altogether. That was the dispensational position when Christ was pleased to die. But He made in Himself of two one new man; not only made two one, but IN HIMSELF. You cannot join Jew and Gentile outside Christ. Otherwise there is only a human amalgamation and co-operation, and all these things are evil. It is only in Christ there is true unity. "To make in Himself of twain one new man", to become one - one with one another and one with Himself. The two of distinctness, of contrast, eye of opposition, yet brought together. The Jew/^{had}looked down on the Gentile and the Gentile had hated the Jew, but now redeemed ones from both - united - two made one; united in Christ, Christ the uniting Centre. You remember how we noticed how that God was pleased to scatter man's unity at Babel, and to create a unity at Pentecost. We saw that last time, connected with the number one, and it comes again in connection with this number two, for on leaving our subject surely we must feel that almost all the teaching of the last fortnight comes over again. There is the SAME stress upon fellowship and communion. Beloved friends, this is no accident. God desires that His people might have more fellowship. We shall have fellowship in the glory. Let us HAVE fellowship in the Holy Spirit, on this earth. Fellowship in prayer, "Where two or three are gathered"; fellowship in depending upon the Lord. The branches coming out both sides of the lampstand; fellowship

in service, "He sent them forth two and two". Of old in the united church this was marked out, and in the gifts then granted to a local assembly, "Let the prophets speak two or three". If any speak with tongues, the Holy Spirit said, Let it be two or at the most three. Though we have not those gifts that the early church had, though we do not speak with tongues, the principle applies. I know that God in days of ruin may, as in the times of Jeremiah, raise up special unities, and call servants of His to awkward positions of isolation; but even in those days, where there was a ~~Ezekiah~~^{Haggai} there was a Zechariah, where there was an Ezra there was a Nehemiah. God delights in the unity of His people, and I believe that even in these dark days, which seem parallel with the times of the Judges (and the Judges had to often stand alone), yet often in these dark days God will often grant the privilege of fellowship in service as well as He has granted the privilege of fellowship in salvation. We look forward to a day when our beloved Lord shall come back, - then His people will be glorified with Him, they will have the glory of the sun. "Then shall the righteous shine forth as the sun in the kingdom of their Father". There WILL be a wondrous unity then, but I suppose there will also be fellowship in service in those days, for you notice how in both parables that speak of reward you have two rewarded ones. I allude to the two parables of the servants, the talents and the pounds - two rewarded. The Lord delights in fellowship and it shall be

seen in that day. We read in this connection in 2 Tim. 2 that in a great house there are vessels of gold and silver and wood and earth, some to honour and some to dishonour. Everything seems to divide up in that passage into two's. Just as in connection with the building of 1 Cor. 3 we have all "twos", gold, silver; ^{stone} wood, ~~stone~~, hay, stubble. I need hardly say the division into two three's is an error there, - there are three two's, gold and silver, stone and wood, hay and stubble. The last two involve a fellowship in sin. Wherever we have service we seem to have "two". Beloved friends, God delights in fellowship. Let us delight in that in which He delights. May we emphasize fellowship in the truth more and more to HIS GLORY!

Further literature, concerning the Lord, gladly sent (international) to exercised believers for personal perusal, and **passing on** to God's glory, some also in German, Spanish, Russian, Polish, Czech, Romanian:

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