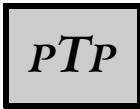


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*of*  
*A. P. Cecil*

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## *Preface*

This volume contains most of the writings of A. P. Cecil but, regrettably, some were not attainable as of this printing. Those known to be missing are:

A Short Summary of the Epistle to the Ephesians.

A Short Summary of the Epistle to the Hebrews.

Belshazzar's Feast.

The Blood Cleanseth.

God the Justifier, Revealer, and Deliverer.

My Desire for Thee.

Seven Tracts on Fundamental Truth.

Who is God?

It would be much appreciated if anyone having any missing item would arrange supplying the publisher with a copy.

Text that appears in brackets { } has been added. The only changes in the original text involve Scripture references. For example, sometimes ch. (chapter) was changed to the book name in order to speed the indexing. Other than that, comp. Or compare was changed to cp., and verse to ver. The reader is assured that what was written by APC has not been tampered with.

The reader will find both a Scripture Index and a Subject index at the end.

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# *Part 1:*

## *Short Summaries of Some New Testament Books*

### *A Short Summary of The Epistle to the Romans*

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This Epistle lays the foundation of Christianity. It does not rise to the height of the Epistle to the Ephesians, where Christians are seen united with Christ at God's right hand as members of His body, but treats of justification by faith, the righteousness of God, and the Christian's position in Christ dead and risen. It is divided into four distinct parts.

PART 1 goes down to ch. 3:20. It treats of the responsibility of man as a sinner, proving both Jew and Gentile under sin, and awaiting the just judgment of God against it; and ending with the whole world brought in guilty before God. It brings out the necessity for the Gospel of God, and His righteousness to be revealed, for man had none.

PART 2 goes down to the end of Rom. 8. It treats of God's remedy for sin and His salvation, which may be divided again into four parts:

- 1st. Justification from sins, chs. 3 and 4.
- 2nd. Reconciliation from enmity, ch. 5:1-12.
- 3rd. Deliverance from the power of sin, as born in that state, ch. 5:12-8:17.

4th. Salvation from the presence of sin when the Lord comes, Rom. 8:18-25. The righteousness of God is manifested, in Christ dead and risen, and glorified. The believer is first seen forgiven and justified, through Christ dead and risen for him; secondly, he is seen *in* Christ with whom he has died, in a position where there is no condemnation, and no separation. Up to ch. 5:12, we have what God is for the believer, through Christ; on to the end of ch. 8, what the believer's place is in Christ.

PART 3 goes down to ch. 11 end. God's dealings with Jew and Gentile are traced to the end of the age, and are shown to be on the principle of sovereign grace, and God's promises made to the Jewish nation are reconciled with His present dealings to both Jew and Gentile alike.

PART 4, beginning with ch. 12, ends the epistle. It applies the preceding mercies of God to the believer's walk, and is composed of exhortations, and rules which enter into the minutest circumstances of daily life.

## Chapter 1

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Rom. 1:1-17 -- This is the introduction of the epistle. Paul begins it by introducing his apostleship, showing how Christ had called him, and separated him to the Gospel of God (see Acts 9:15, 16; 26:15-18). He was the apostle of the Gentiles, as Peter was to the Jews (see ver. 5; Rom. 11:13; Gal. 2:8). The Gospel was the glad tidings of God, showing forth His character and His actions towards man for his salvation. It was a subject of promise in Old Testament times, but now fully revealed in Christ. Its subject was concerning God's Son, Jesus Christ the Lord, made of the seed of David according to the flesh, and declared to be the Son of God, with power according to the Spirit of holiness, by the resurrection of the dead (ver. 3). Son of David was Christ's Jewish title after the flesh (Matt. 1:1). It was His royal title to the throne of Jerusalem. The Jews had all the privileges as to this title (see Rom. 9:4, 5), and Jesus Christ became a Minister of the circumcision for the truth of God, to confirm the promises made to the fathers (Rom. 15:8). The Gentiles could claim no blessing under this title (Matt. 15:22-24). They had no promises in the flesh. But he was also declared to be the Son of God, with power according to the Spirit of holiness by resurrection of the dead (ver. 4). As God he overleaped all barriers. He was the God, not of the Jews only, but of the Gentiles (Rom. 3:29). He could sit down on a well, face to face with a poor *Samaritan*; could unveil her heart to herself, and then reveal Himself to her as the Christ. He could say of a *Roman* centurion,

I have not found so great faith, no, not in Israel {Matt. 8:10, Luke 7:9}.

As God also He overcame all obstacles. Satan, sin, death, and hell could not stop His victorious progress, and He rose triumphant from the grave, declared by this act, according to the Spirit of holiness, to be the Son of God. He thus introduces all believers into a new place, and puts them in a like relationship to God, Jew as well as Gentile -- i.e., sons of God. It was under this title that Paul first preached Him in the synagogues at Damascus (Acts 9:20), for it had pleased God to reveal His *Son* in him at that time (Gal. 1:16). The Son of God had given him his apostleship, for obedience to the faith among all nations. As Son of David, Christ was not sent but unto the lost sheep of the house of Israel. As Son of God, the Gospel went out to all, Gentiles as well as Jews.

But if Paul was an apostle by call, the Roman saints were also the called

of Jesus Christ, and from God the Father and the Lord Jesus Christ he gives them the usual salutation, grace and peace. Viewed as the body of Christ they were perfect and had no need of mercy (see 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Col. 1:2; Phil. 1:2; 1 Thess. 1:1; 2 Thess. 1:2); also Philemon, seeing the assembly at his house, is addressed. Individuals had need of mercy, and when Paul addresses an individual, the word *mercy* is added (see 1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4), owing to the sin and infirmities still in them.

He thanks God that their faith is spoken of throughout the world. God, whom he served in the gospel of His Son, is Witness that he remembers them in prayer unceasingly, making request that he might soon come to them, for mutual comfort and blessing to himself and them. He feels a debtor to them, longing to preach the gospel at Rome, and declares that he is not ashamed of the gospel of Christ, for it was the power of God unto salvation to every one that believed. In it the righteousness of God by faith was revealed to faith. Jew and Gentile came in for a share in the blessing alike. It was no longer a question of a nation outwardly separated to God, as the Jewish nation was with the law, who were under it as a measure of their responsibility; but the righteousness of God was unto all, Jew and Gentile alike, though only upon all them that believed. In these two verses we have a summary of the chief part of the epistle. What wonderful words! The gospel of God is about to be declared; it is the gospel of God as to its source; it is the gospel of God's Son as to its subject and character; it is the gospel of Christ the anointed One,<sup>1</sup> as the power of God unto salvation, because in it the righteousness of God is revealed. It is for man to stop still, and listen, and see the salvation of God.

The apostle here quotes from Habakkuk. He contrasts the governmental dealings of God with the Jewish nation with His present dealings under the gospel. The just Jew of that day was to live by faith in view of the coming judgment of the Chaldeans. The just man now lived by faith in the righteousness of God revealed in the gospel in view of His wrath revealed from heaven against all ungodliness. The former judgment had only to do with time -- this with eternity. The apostle now turns away from his subject of God's salvation to show the necessity of it from man's state as a sinner.

From Rom. 1:18 to the end of the chapter the state of the Gentile world is described. The wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men who hold the truth in unrighteousness. The Gentiles are responsible to God for two reasons. *First*, that which is known of God is manifest in them. They themselves were the

---

1. Christ is here left out by some of the authorities.

proof of the existence of the Creator. God had shown it unto them. The works of creation clearly proved His eternal power and Godhead (vers. 19, 20). Who made these things? There could be but one answer: it was God. But, *secondly*, knowing God, they did not glorify him as God, neither were thankful (verse 21). The state of their heart is described from Rom. 1:21 to 27, and the state of their mind from Rom. 28 to 33. They had the knowledge of God from Noah, but, alas, as ever with man, declension began. There was no sense of the love of God in their heart; they ceased to worship Him; pride ensued (verse 21), then false worship (verse 23), and finally love was turned into lust, as the judicial consequence (verse 24) of such false worship in those who thus turned the truth of God into a lie, and worshiped the creature rather than the Creator, who is blessed for ever. Love which should have been centered on God was centered on the creature (verse 25), and therefore God gave them up to vile affections (ver. 26). How sad, yet how true! This principle is true always. It is according to our estimate and knowledge of God that our worship will be, and a higher or lower morality will ensue. But not only did their heart go wrong (ver. 24), but their mind too. They did not like to retain God in their knowledge (verse 28), and the judicial consequence was a reprobate mind, inventing all kinds of evil and wickedness (vers. 29-31), and although they knew that the judgment of God was against those that committed such things, they not only did the same, but had pleasure in those that did them. We see, alas, almost the same sins in Christendom in the present day, the state of which in the last days is described in 2 Tim. 3:1-5; where the Apostle concludes the sad category with: --

Having a form of godliness, but denying the power thereof {2 Tim. 3:5}.



## Chapter 2

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Judgment is the consequence in a twofold sense; *first*, for sins actually committed (see ch. 1:32; 2:2), and, *secondly*, for despising the riches of God's goodness, forbearance, and longsuffering (vers. 4, 5). No one, Jew, Gentile, or philosopher, has a right to judge; on the contrary, he is called to repentance<sup>2</sup> in view of the judgment of God who was waiting in goodness, not willing that any should perish. To God alone is committed the right of judgment, who will render to every man according to his deeds (Rom. 2:7-10). Here God's immutable dealings toward men are brought out to Jew and Gentile alike, and as glory, life eternal, and incorruptibility have only been brought to light in the gospel, those verses which allude to these subjects may well apply to the Christian profession (cp. John 5:29). The Gentile, without law, should perish without law -- the Jew should be judged by the law; each being judged according to the light they had, in the day when God shall judge the secrets of men by Jesus Christ. When the Gentiles who had not the law did by nature the things contained in the law, these having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience witnessing with them. Conscience is that faculty which God took care man should have after the fall, which gives the knowledge of good and evil (cp. Gen. 3:5-22). Every Gentile has that, besides the light of creation shining upon him, telling him of God.

The double aspect of judgment mentioned in the first four verses of this chapter, is brought out in measure in God's dealings with Gentiles without law as well as the Jews under law. 1st, He judges the whole world for its sins by sending the deluge; 2nd, since the flood, on the ground of sacrifice, He has been bearing with it. Then with the Jew, God first gives the ten commandments at Sinai (Ex. 20), and the judgment is, Whosoever sinneth against me, him will I blot out of my book. (See Ex. 32:33.) Secondly, on Moses' intercession, the principle of forbearance comes in (Ex. 34:5-8), not

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2. μετάνοια means literally "a change of mind," an afterthought on reflection. Repentance is towards God (Acts 20:21), from sins, and the rejection of Christ (see Matt. 3; Acts 2). It is produced by believing the various testimonies of God given at various times.

clearing the guilty, however, and under this principle the people are spared, only to aggravate their judgment, however, if they resist. Under the gospel, Christ is presented to the sinner who has committed sins and who awaits God's judgment against him. God forbears, owing to the blood of Christ shed, as He did in times past. This greatly aggravates God's wrath against him, if he resists. He that believeth not the Son shall not see life, but the wrath of God abides on him. He that believeth not is judged already, and shall be damned (John 3:18-36; Mark 16:16). He is a despiser of the riches of God's grace, but he dies in his sins; he will not choose the way of escape God has provided, he chooses darkness rather than light, and shall therefore also be judged according to his works. Thus in the vers. 1-16 God is presented as the Judge going to judge men, first of all, for their sins committed, and secondly for their rejection of His goodness. God *will judge* according to the light men have; in the meantime He is waiting, and that goodness should lead men to repentance.

These are His unalterable principles of judgment, and it is only those who are born again, whether Gentile or Jew, that fulfil this responsibility to God, that is who patiently continue in well-doing, and seek for glory and honour and incorruptibility; and that only is fulfilled in the new nature, or the circumcised heart, as is mentioned at the end of ch. 2. Man for himself needs the gospel both to be saved from his sins and his Adam state, as well as to get heaven as his portion. His original responsibility was only in connection with the earth of which he was created head, and by his sin lost. (See Gen. 1:26-28.) Of course, being immortal, losing this he would be banished to hell, but grace opens heaven to him.

From Rom. 2:16 to end, the state of the Jew is described. They boasted of the law, and of knowing God's will, and yet did exactly the same things as the Gentiles did without law, so that the name of God was blasphemed among the Gentiles through them. Circumcision profited if they kept the law, otherwise it became uncircumcision, and contrariwise; and if the uncircumcised Gentile kept the law, he judged the Jew who transgressed it. Circumcision of the heart after all was the true thing, and that was the true Jew who had such a heart.

## Chapter 3

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But if circumcision of the heart was the question, and if the uncircumcision keeping the law was counted for circumcision, what advantage then had the Jew, what profit was there in circumcision? They had the oracles of God, and in these oracles special promises given to them, as to Messiah, the land of Canaan, etc., and if some of them did not believe, that would not make the faith of God of none effect which was contained in those oracles. He would be faithful and true in all that He said and did, and the fifty-first Psalm is quoted to show this. But if cavilers would come in and say, "But if our unrighteousness brings out all the more God's righteousness in fulfilling His promises, then how can he punish us," the apostle answers, This will not hinder Him judging the world, however opposers might come in and say, Let us do evil that good may come. If His justice cannot be glorified in saving all through some refusing, His justice will be glorified in their damnation. Here the righteousness of God is displayed, first, in accomplishing His promises to Israel; secondly, in His judgment of the world, further down in the justification of the believer.

The argument is then summed up, in quotations from the Jewish Scriptures. From their own Scriptures, the oracles in which they trusted, the Jews are proved guilty. There is none righteous, no, not one; not merely Gentiles, but *none* -- Jews too. Man's photograph by nature is held forth to view. His picture is taken from head to foot! His throat, his lips, his tongue, his mouth, his eyes, and his feet (cp. Isa. 1:6). An awful picture, but too true. The Jew's mouth is stopped. The Gentiles have been proved guilty; the Jews are now convicted out of their own Scriptures; the whole world is thus guilty before God: The law, as applied to this condition is no help to justify. It was not given for that purpose. By the law is the knowledge of sin. The office of the law here then is clearly brought out. How can it justify a *sinner*? It can prove him guilty. It can stop his mouth, but it cannot justify. It can also do a deeper work than make a man cry, Guilty. By the law is the knowledge of sin (cp. Rom. 7 as to this).

Thus we have the state of the Gentiles fully described at the end of ch. 1; God's principles of judgment described up to Rom. 2:16; the state of the Jews brought out at the end of Rom. 2. Their advantages would not hinder God's

judgment with regard to the unjust amongst them, and their mouth is stopped from their own Scriptures. The law as applied to this condition could only prove guilt and give the knowledge of sin. Thus the whole world is proved guilty before God. This takes us down to Rom. 3:20.

Man in the flesh has thus been found utterly wanting. We come now to the second part of the epistle. Up to Rom. 5:12, we see what God is for the sinner in righteousness and love. The guilty sinner is brought face to face with God, not for condemnation, however, but for justification. Jesus (in whose glorified person the righteousness of God is manifested) and His blood are set before him as the objects of faith (vers. 22, 25); and the sinner is justified on his side by faith (ver. 28). Rom. 4 presses this side of the sinner's justification by the examples of Abraham and David. Being justified, he has peace, and is sealed by the Holy Ghost, who by bringing the love of God manifested in the gift of Christ into his heart, enables him to joy in what God is for him through Christ. He is thus reconciled to God from his enmity. From Rom. 5:12-8:39, we see what the believing sinner's place is in Christ, and his deliverance from his Adam state and condition, first as to his soul, then as to his body.

But let us return to our subject. In the midst of man's desperate need, God meets him. Now the righteousness of God apart from law is manifested. Now, since the death and resurrection of Christ, for without that the justice of God could only be manifested in judgment. Up to the cross man's righteousness, if any, was being manifested, of which the law was the measure, but there was none. Now in the glory the righteousness of God apart from law is manifested; it is divine righteousness as contrasted with human righteousness. The law was the measure of the latter (Lev. 18:5). The former could be measured by nothing less than the death and resurrection of the Lord Jesus Christ, and His being set at the right hand of God as the consequence of His having glorified God in the work of redemption (see this fully brought out in ch. 10). Law-righteousness was what man had to give to God. Christ as man kept it, in His life, but that was perfect human righteousness. Here it is the righteousness of God as contrasted with human righteousness, and that apart from law altogether, though witnessed by the law and the prophets. It is the righteousness of God by faith of Jesus Christ, the glorified Man, not confined as law-righteousness would be to the Jew alone, but unto *all* and upon all them that believe, for there is no difference, all have alike sinned and come short of the glory of God.<sup>3</sup> God then is looked at here as the source of the sinner's justification. It is the justice of God that is manifested. Jesus and His blood are held before the sinner as the way and ground of his justification. We are justified freely by God's

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3. Sin is not measured here by law standard, but by the glory of God. Jesus and His blood alone can meet that claim.

grace through the redemption that is in Christ Jesus, who carried it out by laying down His life as a ransom to buy every sinner out of slavery, God bringing again from the dead the Man who paid the ransom. Thus redemption is in Christ Jesus, and this gives God a righteous ground for justifying, or clearing the sinner from guilt. Now God has set Jesus forth to be a mercy-seat,<sup>4</sup> through faith in His blood. This blood has been presented on high, and is for the demonstration of God's justice how He could forbear in times past righteously, and be just in justifying at this time those that believe in Jesus. Thus, through Jesus and His blood, God is righteous in forgiving and justifying every believer.

We have three illustrations of redemption in Israel's history and laws. 1st. They were a nation of slaves themselves under Pharaoh king of Egypt, originally belonging to God, but having forsaken Him, and worshipping idols. To be redeemed from this condition: first, a ransom must be paid to God for their lives, for they were as bad as the Egyptians; we see this in the type of the Passover lamb (Ex. 12); second, they must be brought out from under the dominion of Pharaoh, and brought back to Jehovah, which we see fully brought out in Ex. 14 and 19, in the passage of the Red Sea, and their being brought to God at Mount Sinai. The blood of the Lamb ransomed them from slavery; the Red Sea delivered them from it. We have two other illustrations in their own laws (Lev. 25:25-49), first as to land, and second as to their own persons. If one of the Israelites got poor, and had to sell his land, his brother might redeem it. If he got so poor as to be obliged to sell himself to a stranger, his brother might also redeem him. He would first pay the price down, and then restore the land to his brother, or, if his brother was a slave, set him free.

Here we have the redemption that is in Christ Jesus, and the mercy-seat (Rom. 3:24, 25) answering to the combined types of the Passover lamb and the Red Sea, and the mercy-seat set up after their arrival at Mount Sinai.<sup>5</sup> Through the blood of Christ and His death, resurrection, and ascension, we have been ransomed, redeemed from the power of Satan, and brought to God. God, on the ground of Christ's redemption and what He is as the mercy-seat, displays His justice in justifying every soul that believes in Jesus. All that believe are justified from all things.

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4. ἱλαστήριον -- mercy-seat -- is the Greek word used here (cp. Lev. 16:14, 15). It refers to the figure of the High Priest on the day of atonement after killing the lamb, taking the blood into the holiest and sprinkling it before God.

5. We must always remember in applying the types from Israel's history that they rather refer to the order in which the soul *apprehends* different parts of the truth, than to the truth itself received. The moment a soul believes in Christ, and is sealed, he is in the full place of a Christian, of which Canaan is the type, but very few Christians have apprehended their place, and many as to apprehension are not outside Egypt.

Justification is the judicial sentence of the judge in favor of the criminal. Rom. 8:33 explains it. Who shall lay anything to the charge of God's elect? It is God that justifieth. We have five aspects of it; four in this Epistle. First, We are justified by God's grace, or free favor. This is God's side of it, and its source. Secondly, We are justified by faith (Rom. 4; 5:1). This is our side of it. Faith is like the hand that takes it from the free favor of God, who gives it righteously, for it is His righteousness. Thirdly, We are justified by the blood (Rom. 5:9). This is the ground of it. Fourthly, It is a justification of life. This is connected with the person of Christ in resurrection, who first communicates life to the soul as a present thing, connecting us now in spirit with the dead, risen, and ascended Christ, and, secondly, communicates it to the body when He comes again; so that we are completely delivered from everything that could be touched by judgment before the day of judgment. This is God's righteous gift also. (See Rom. 5:16-21; 6:23; 7:24, 25; 8:23, 24.) Fifthly, In James 2 we are justified by works before men and the Church as a proof to them that ours is a living faith. This last is a test to those who say they have faith. Faith and a present salvation are connected together. Works come after, as a proof before men of our justification. Before God there is no such thing as justification by works. (See Rom. 3:20, 4:2, Gal. 3:11.) In Rom. 3, we, however, only have developed to us justification by the blood, clearing us from our sins.

All boasting is now excluded. If justification was by law there might be boasting, for man would have given a righteousness to God, and expected a reward for it; but being guilty, and being driven to faith in the blood, all this was at an end. He had to receive righteousness from God, and that divine. Forgiveness of sins was his by faith. This was righteousness on God's part. God was righteous in forgiving him through the blood. On man's part it was on the principle of faith. He took the place of a receiver. This excluded works. He was justified by faith without the deeds of the law. But since this righteousness is divine, God is the God of the Gentiles as well as of the Jews. Both are justified by faith; but is this not making void the law through faith? No; if a murderer is hung, the authority of the law is established, not thrown away. Christ on the cross establishes the law. Not one jot or tittle of its demands has been lowered. Faith; instead of making it void, establishes it to the fullest extent, for all its demands against man have been inflicted, and that on Christ, the sinner's Substitute.

Thus the blood of Christ meets all the sins of the sinner, and God's righteousness is displayed in forgiving and justifying every believer in Jesus. The two principles brought out at the end of the chapter are that justification is *by faith*, and that this blessing goes out to the Gentile as well as the Jew, since God is the God of both.

## Chapter 4

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Rom. 4 takes the Jew back to the two great roots of blessing -- Abraham and David -- to prove these two points. Abraham was justified *by faith* before God, not by works (Gen. 15). <sup>6</sup> If it was by works man might expect a reward for it, but to him that worketh not, but *believeth* on Him that justifieth the ungodly, *his faith* is counted for righteousness. What does David say? He describes God's imputation of righteousness without works, in the words,

Blessed is the man whose iniquities are forgiven, whose sins are covered;  
blessed is the man to whom the Lord will not impute sin {Rom. 4:7; see also  
Psa. 32:1, 2}.

I lay hold on God's righteousness in justifying the ungodly. Righteousness is imputed to me; my iniquities are forgiven; my sins are covered; sin is not imputed. Here imputation of righteousness is identical with forgiveness of sins, the covering of iniquities, and the non-imputation of sin, as the quotation shows. It is applied to an ungodly believing sinner by the righteousness of God. The ground of it is the blood, as we have seen in Rom. 3; my sins are forgiven as a present thing, my iniquities are covered, and as to the future sin will never be imputed. Oh, dear reader, do take hold of this, for God says it!

But then, secondly, if Abraham and David were both justified on the principle of faith, does this extend to the Gentiles? When was Abraham justified, before circumcision or after circumcision? He was justified at least thirteen years before his circumcision took place (see Gen. 15, 17). The circumcision was but a seal of the righteousness which he had, yet being uncircumcised; so that he was the father of all that believed though they be not circumcised, and the father of circumcision not merely to those who were outwardly circumcised (i.e., the Jews) but who also walked in the steps of Abraham, as having faith. Thus Abraham was a believer before he was circumcised, God was his God then; why then should not the Gentile have the blessing; and what had the law to do with it? The promise that he should be the heir of the world was even before circumcision.

Promises were what specially characterized God's dealings with Abraham, and this was a directly opposite principle to law. If they of the law be heirs, faith

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6. Before men he was justified by works (cp. James 2:21).

is made void, the promise made of none effect, because the law works wrath, for where no law is there is no transgression; there was sin but not transgression. I must have a rule to transgress it, and if I transgress it I must bear the wrath of him who imposes the rule. Therefore, it is of faith that it may be by grace, so that the promise might go to all the seed, not merely to those under the law -- viz., the Jew -- but to all believers alike, quoting Gen. 17:5. In Abraham's faith, too, another principle comes in. It is not simply a question of forgiveness, and non-imputation of sin, but of heirship and of a God that quickens the dead. Abraham believed in a God of resurrection, who said to him, pointing to the heavens,

So shall thy seed be {Gen. 15:5}.

He did not consider his own body dead, though one hundred years old, nor the deadness of Sarah's womb, but was fully persuaded that a living Isaac would be raised out of Sarah's dead womb, because God had promised it. Righteousness was imputed to him. Here God is righteous in fulfilling his promises, but this righteousness is imputed to us if we believe on God that raised up Jesus from the dead, who was delivered for our offences and raised again for our justification. Christ is the Seed of promise. He having met all God's claims against man's sins, God is satisfied. God, true to His word, raises him from the dead that our faith and hope may be in God. We have not even to look to the future as Abraham; we believe in a God that has raised Jesus from the dead. How marvelous! How gracious! Our God is the Actor throughout. The Gospel is the Gospel of God. In it is manifested the righteousness of God. Christ's deliverance up to death for our offences, and being raised again for our justification, were the righteous acts of God. He being satisfied with his work, all is at rest. I see in the Judge opening the prison doors to my Substitute that the full penalty of my sins has been borne, and not only that, but that I am as clear from guilt as He is.

I would like to say here that all this part of the Romans is almost purely objective. I mean that an object is put before our souls outside ourselves for us to believe in. God is the justifier, that is an object outside myself; the blood of Christ is what satisfies His justice in regard to my sins, but that is objective -- Christ did the work outside myself. God is satisfied, and, according to promise, raises Christ from the dead for my justification, but that is an act of His righteousness also done outside myself. It is true I believe; and faith is counted to me for righteousness, and this involves that I am born again, but faith is not counted to me on account of the intrinsic value of my belief, but on account of faith taking hold of that which is of intrinsic value in God's sight, that is the blood of Christ, and the Heir raised from the dead. God imputes all the value of what He has done, and what He is to the believer, and the result is that he is justified from all things, as clear from charge as Christ is Himself; also getting a new place of a son, but that is opened up afterwards in the Epistle. The ground of it, however, is laid in Christ the Heir having been raised from the dead.

## Chapter 5

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Justification divides itself in Rom. 5 into two parts: First, justification in Christ's blood (ver. 9), the fruit of which is, I have peace with and am reconciled to God (vers 6-11); secondly, justification of life in the Person of Christ (ver. 18), the fruit of which is we stand in grace before God in a new position. The final result is the resurrection of the body. We have now got to the resurrection side of the cross, and Christ risen says to us, as it were, as He did to the disciples, in John 20:19,

Peace be unto you; behold my hands and my feet.

Peace is the blessed result of justification through a risen Christ; Christ having made it through the blood of His cross. He is our peace as well as our righteousness, and we see through Him our peace with God made; for we who were sometime alienated and enemies by wicked works, now God hath reconciled in the body of Christ's flesh through death (Col. 1:21, 22). Peace is that condition which is the opposite to trouble and enmity.

I would say here, to help souls, that there are five different aspects of peace, as far as I know, in the Scriptures. Three are connected with the believer's standing in Christ, and therefore when once apprehended can never be lost. The two last aspects depend on the believer's walk.

1st. Peace with God, as is mentioned here, is founded on the fact that Christ was delivered up to death for my offences and raised for my justification. Thus I find that God, who I thought was against me, has put away all my sins and my enmity by the blood of His Son, thus making peace, and has raised Him from the dead in perfect acceptance (cp. John 20:19, 20); my enmity is gone, all trouble resulting from my sins is gone, they are no longer imputed; Christ is for me in the presence of God, accepted for me. How can I be anything else now than reconciled to God if I believe this, but it is through what Christ has done and is to God, not what I am for Him, for if it was a feeling that gave peace my feelings would change to-morrow; but it is a settled state of peace towards God through knowing His love and righteousness in having settled the whole question of my sins and accepted Christ for me. I no longer hate God as an enemy; I am reconciled to Him, have peace towards Him through the Lord Jesus Christ.

2nd. Peace, as connected with the possession and mind of the Spirit, which

is life and peace (Rom. 8:6). This is connected with the communication of Christ's own spirit of life, delivering from the Adam state through His death, giving us our present place *in Him*, peace being the character of the new life communicated (cp. John 20:21; 22).

3rd. Christ Himself is our peace (Eph. 2:13-18), having brought us nigh to God in Himself by His blood. This is connected with our standing in Him as members of His body, all enmity between Jew and Gentile having been taken away by the cross. He is the head of the body -- the Peace. These three aspects are connected with three parts of our standing.

4th. Phil. 4:6, 7. Here we have the peace of God. His peace keeping our hearts is dependent on our following the directions of verse 6. But this is in regard to the circumstances of this life, not to our salvation for eternity.

5th. Phil. 4:8, 9. The God of peace shall be with you. This is also dependent on our following the directions of vers. 8 and 9.

(But here in Rom. 5 we have only the first aspect of peace.)

But not only have we peace through Him as to the past, we have also access through Him, the risen Savior, into present divine favor. We stand in grace in this risen Christ. When Christ rose, He stood with death and judgment behind Him, and glory in front of Him. Such is the position in which grace has set us; blessed be His Name! and we too rejoice in hope of the glory of God. This is developed from Rom. 5:12 to ch. 8. Grace gives us the second man to be connected with instead of the first. It is God's favor we stand in as our present and unalterable place, and His glory is our hope. It is God's glory as it is God's righteousness, and God's love further on. In this new creation all things are of God, and the glory is His. In Rom. 8:18, where we get the full results of our introduction into this new place, it is the glory to be revealed *unto us*. The sons of God will be manifested in it then. This is in the future however; now we boast in tribulation; but what is that if the glory is certain, and Christ is ours? The trial of our faith, too, works patience, and patience experience, and experience hope; and hope maketh not ashamed, for the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Thus the presence of the Holy Ghost in the Christian is the source of his boasting in hope of God's glory. This is more than justification by faith in Christ. Not only is Christ made unto us righteousness before God, but the Holy Ghost has come down, and brings all the effects of redemption into our hearts. He sheds abroad the love of God into the heart. He dwells there. Here is another gift of God flowing down to us. Christ is the first great outside gift of God, who died and rose for us, and we are justified and have life through Him. But He having gone up to heaven, the Holy Ghost came down, and He also is given to us. He is the great inside gift of God, who sheds abroad His love into

our hearts, and is the earnest to us of the glory. Hence, hope does not make us ashamed. But the apostle cannot have done with this love of God. He must go back to its source, and let us know all about it. It flowed down in the gift of Christ to those who were without strength, ungodly, sinners, enemies (vers. 6, 8, 10). With men, scarcely for a righteous man would one die; perhaps in extreme cases, for a good man, some would even dare to die, but God commends His love towards us, in that while we were yet sinners Christ died for us. It is God's nature to love sinners!

Oh, my reader, do you believe this? Before ever man had done anything to save himself, after he had gone through a 4,000 years' test, to see if there were any that would understand and seek after God, God came down, in the Person of His Son, to reconcile the world to Himself. How then could He ever give up the objects of His love, who as lost sinners had believed in Him? That love was the source of the blood of Christ being shed to satisfy Divine justice, so that we might be justified. So that if we were justified by this blood, when we were sinners, how much more shall we not be saved from coming wrath through that same risen Jesus? And if, when we were enemies, we were reconciled to God by the death of His Son, how much more, being reconciled, shall we be saved by His life. Oh, my reader, consider this! Never argue from your side up to God, but argue, as the apostle did, from God down to yourself. If God loved me as an ungodly one and a sinner, and I was justified and reconciled when in that state, how can He ever cease to love me when I am justified and reconciled! Notice the same order in vers. 9 and 10 as in ver. 1. First, justification, then peace and reconciliation. A criminal needs justification from his judge. An enemy must be reconciled. We are not only guilty, but the enemies of God.

But what is this life in which we shall be saved? It is the life of the risen Savior, whom a God of righteousness and love has raised from among the dead. It is His life which will carry us right into the glory, and which cannot be touched by wrath. It is eternal life which is given to us by the love of God. Thus we do not rest on experiences going on inside ourselves, though they be all the Holy Ghost's work, and we may glory in them all; but for peace we rest on God's love towards us outside of ourselves, and in a life which has been raised out of death, which is ours for ever. And besides this we boast in God Himself. We have received the reconciliation. God has given His Son, who has died, risen again, and gone up to glory, through whom we have peace and are reconciled to God; but not only so, the Holy Ghost has come down, and dwells in our hearts, shedding abroad His love there, so that we can boast in what God is for us, through the Lord Jesus Christ. All the effects of redemption, justification, and peace are enjoyed in the heart, and God is fully known in righteousness and love. By His righteousness we are justified. By His love we

are reconciled. Oh, what a God we know! May the reader rest in Him! We not only rejoice in hope of future glory, but we rejoice in God Himself, through our Lord Jesus Christ, by whom *now* we have received the reconciliation. Joy in tribulation down here, and joy in God Himself, is the Christian's present portion, with joy in hope of the glory to fill the cup of blessing. What a salvation! To take us right out of ourselves, to make us see that there is nothing but evil down here, and to center our joys on God Himself. A God of righteousness and love has done this; to Him be all the glory. We rest in Him. We joy <sup>7</sup> in Him. Up to this point in the Epistle from ch. 3:21 we have had two great points brought out in regard to our salvation: 1st, we have been justified from all our sins and their consequences; 2nd, we have peace, and are reconciled to God from our enmity. In the former His relation towards us is that of Justifier, in the second that of Reconciler.

From Rom. 5:12 to end of ch. 8, we have a third and fourth point brought out, that God is also our Deliverer from the power of sin, or the state and condition in which we were born, and the Giver of a new standing and place before Him in Christ, who is to us His gift of positive righteousness and eternal life. This connects itself first as a present thing with the soul, and as a future thing with the body.

In Rom. 5:12 we see that by Adam sin entered into the world, and death by sin, and we are connected with him by birth and condition. But we also inherit death in consequence of our own personal sins. Now, from Adam to Moses sin, as a principle, was in the world, and death's presence proved it; still, it was not put to the account of a man where there was no law. Man was under its power, but unconscious of its presence in him as a distinct thing till law came in, for by the law is the knowledge of sin, not sins. The Apostle is speaking all through here of our natural state as connected with Adam. The character of sin was not transgression before law. Adam transgressed a given law, so did the children of Israel after the law was given, but between that time there was no transgression; still there was sin, and death reigned over all them that had not sinned after the similitude of Adam's transgression, who was the

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7. "Joy" here is literally *boast*. It is connected with the knowledge of what God is for us through Christ, with the hope of the glory in front of us, and with tribulations here. So in Phil. 3:3 we rejoice, we boast in Christ Jesus, and have no confidence in the flesh, as giving the marks of a true Christian. But in Phil. 3:1 and 4:4 the word is different. It is our privilege to rejoice in the Lord alway, but then we have to be above circumstances, as realising that the Lord was above them. So in John 15:11, 1 John 1:1-4, joy is the consequence of obedience and unbroken fellowship with the Father. In Rom. 5:1-11 it, meaning boast, depends on nothing but the possession of the Holy Ghost and the knowledge of our standing and hope. We boast or joy in God; it is an unalterable state, just like peace, and the portion of all the justified who are sealed by the Holy Ghost.

figure of Him that was to come. All this proves that man was born in sin and under its consequences -- death -- independently of law and transgression.

In Rom. 5:15-19 Adam and Christ are compared as the heads of two races, then law came in by the bye that the offence might abound (ver. 20), and the superiority of grace to meet all the consequences of Adam's transgression is brought out. Ver. 15 -- Not as the offence, so also is the free gift? For if through the offence of one many be dead, much more the grace of God, and the gift in grace, which is by one Man, Jesus Christ, hath abounded unto many. Vers. 16 and 17 -- Nor was it as by one having sinned so is the gift; for the act of judgment was of one offence to condemnation, but the act of grace was of many offences unto justification. For if by one man's offence death reigned by the one man, much more they that had received the abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ our Lord.

Here we have a threefold comparing of the consequences of Adam's transgression and of God's grace. The consequences of Adam's transgression were: 1st, the many have died; 2nd, the act of judgment was of one offence to condemnation; 3rd, death reigned over all his descendants. The consequences of the grace of God on the other hand were, 1st, that through the man Christ Jesus it hath abounded to many; 2nd, justification from many offences; 3rd, they that received abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ.

Rom. 5:13-17 are a parenthesis, vers. 18, 19 are the summing up. Therefore as by one offence the consequences of that offence went out toward all men to condemnation, so by one act of righteousness, Christ's death, the consequences of that act went out unto all men unto justification of life. For as by one man's disobedience the many were constituted sinners, so by the obedience of one shall the many be constituted righteous. The consequences of Adam's transgression and disobedience were temporal death, eternal condemnation, and death reigning as a present thing over their whole moral condition. The consequence of the grace of God and Christ's death, which met all the threefold consequences of Adam's sin, are the present gift of righteousness and eternal life to the soul, and the full result of justification of life and being made righteous, body as well as soul, when the Lord Jesus returns again.

Now the law entered, by the bye, that the offence might abound. But where sin abounded, whether before or after law, grace did much more abound, that as sin hath reigned unto death, so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

At the beginning of the chapter, then, we had justification by blood meeting all the sins of our Adam condition; at the end of the chapter, we have not only this, but positive justification of life in the risen Christ. Christ's act

of righteousness on the cross having put an end to the history of the old man itself, we have righteousness and eternal life in the New Man -- Jesus Christ the Lord, whom God has raised from the dead; on the ground of His one whole obedience, even unto death, and as a final result the resurrection of the body (Phil. 3:8, 9). What a marvelous summary of the history of man up to the cross! At the fall sin enters the world, and death by sin. These two principles are personified in these verses, and are said to reign over man (Rom. 5:14-21). Until the law sin was in the world, man was lawless (cp. 1 John 3:4), doing his own will, and death reigned over him. Then in Moses' time, the law entered: sin was now imputed, for by the law is the knowledge of sin (ver. 20), and became the husband of the Jew, and exercised dominion over him (cp. Rom. 7:1, 2). But this marriage, instead of checking the dominion of sin, caused the offence to abound (ver. 20, cp. Rom. 7:5, 8). But now the conscientious Jew was in a most miserable plight. Sin exercising dominion one way, the law the other, by forbidding even the first motions of sin in the heart. Hence the spirit of bondage and fear. But, thanks be to God, grace has entered the world by Jesus Christ (ch. 5:15; John 1:17); has met the power of sin and death on the cross; through righteousness has condemned it and put it away, and has reigned victorious unto eternal life in the risen Son of God. All that accept this grace not only are forgiven and justified, but are delivered from the dominion and power of sin by the reception of this gift of eternal life in Christ risen, which enables them to reckon the whole Adam life or the flesh as dead. This latter part however is enlarged upon in ch. 6. The death of Christ in Rom. 5:18, is rather looked at as the burnt offering, the peculiarity of which was that the whole animal underwent the judgment of God, but it was for the offerer's acceptance; not for the pardon of his sins (cp. Lev. 1:1-9). At the cross not only the justice of God was satisfied as to the sins committed by man, as in the sin offering (Lev. 4), but God was glorified in His character in the very place where sin was condemned. His love and righteousness, were fully manifested, and that by an obedient Man, so that God gave Christ the glory, in answer to it, and we are accepted in the Beloved. Adam and Christ are here looked at as the Representatives and Heads of two races. Adam became head of a fallen race, after his disobedience (see Gen. 4:1). Christ becomes head of a new creation family after His obedience unto death. By His death, resurrection, and glorification, and by the communication of His Spirit of life, we are delivered from our Adam state (ch. 6), and introduced into our Christ state (ch. 8).

## Chapter 6

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But if the more sin abounds the more grace abounds, the question comes in, Shall we continue in sin that grace may abound? Let it not be thought so for one moment. How can we that have died to sin, live any longer therein? We have seen before how Christ's great act of righteousness on the cross closed the history of the old man in death. Thus the death and resurrection of Christ not only are the means of our full justification, but through them also we get the deliverance from the power of sin itself. Baptism is the sign of it. We are baptized unto Christ's death, and buried under the water in token of our death and burial with Christ. Are we to raise the flesh out of the waters of death? Nay; as Christ was raised up by the glory of the Father, or by the honor the Father put upon Him, for accomplishing His will in redemption, even we also should walk in newness of life. Planting is another symbol. The position of the old man is now a position of crucifixion that the body of sin might be destroyed, so that we should not serve it. A dead man is discharged from sin. When a murderer is hung, nothing more can be required by the law of the land against him, and also all danger of his nature making him commit murder again is over. He is dead.<sup>8</sup> But if we be dead with Christ, we believe we shall also live with Him; Christ, being raised from the dead, dieth no more; death hath no more dominion over him. Did He die to sin once? we reckon ourselves to have died to it; does He live to God? we reckon ourselves to be alive to God in Him. Thus we see our deliverance, in this chapter, from the dominion and power of sin and death itself; not only are our sins pardoned, but death closes the history of our old man, and we are brought into a new place before God altogether in the risen Christ, outside of the dominion of sin and death altogether.

This truth is now applied to our walk, from Rom. 6:13 to 23. Let not sin reign in your mortal bodies; you are dead: you are also alive from the dead, yield yourselves unto God.

Sin shall not have dominion over you; for you are not under the law, but under grace {Rom. 6:14}.

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8. This is of course only true by faith now; actually the old nature of sin is still there.

Law was the perfect rule of life for a child of Adam. We shall see in ch. 7 how it applies to this life. To put a child of God under law in any way, and here it is a rule of life, is to put him under the power of sin. The strength of sin is the law (see 1 Cor. 15:56). The power to overcome it is grace. Thank God our position is at a throne of grace (Heb. 4:16). But, some one says, I may then sin because I am not under law. God forbid. Sin is a master; if you obey that master, you show yourself to be the slave of that master, and his end is death; but you have been set free from that master, to be the slave of that righteousness which has delivered you. And the end of that is eternal life, as to the body. It is true I have it in the risen Christ, but I look forward to the full consummation when the life of Christ has fully developed in me, that is, eternal life as to my body as well. The wages of sin is death, but the gift of God is eternal life in Jesus Christ the Lord.

Sin is always looked at in these chapters as a master reigning over man, as Pharaoh over Israel in Egypt. It entered the world by Adam (ch. 5:12). It hath reigned unto death (ch. 5:21). It exercises dominion (ch. 6:14), and pays wages to its slaves (ch. 6:23). Death alone can close its reign. Thus what the soul looks for here is deliverance from its power and empire! as Israel from Pharaoh at the Red Sea. That deliverance is effected through the death and resurrection of Christ, of which the Red Sea is a type. But we are in spirit identified with Him in that death and resurrection, for the love of God has been shed abroad in our hearts by the Holy Ghost, who has been given to us (ch. 5:5). In this chapter, however, I believe we are more judicially reckoned dead. How blessed! to be able to anticipate death by faith; and to look back at the cross of Christ, and see our death there. Thus the Christian is not only a justified man, but he is a dead and risen man,<sup>9</sup> for the Life of the dead and risen man has been communicated to his soul (Rom. 6:23, John 20:22). He is set free from the dominion of sin to be brought under the blessed empire of Christ risen, who is God's righteousness. He is now a servant of righteousness and of God (vers. 18, 22). The fruit is unto holiness, and the end everlasting life, as to the body. In Rom. 6 the Christian *reckons* himself dead to sin, and alive unto God by faith, Christ having died to sin, and risen again from the dead. In Rom. 8 the Holy Ghost's presence is added.

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9. In Romans, we are not seen risen with Christ. But Christ being in me by the Holy Ghost, I am actually in that place. This further truth is developed in Ephesians and Colossians.

## Chapter 7

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In Rom. 7 the Christian's deliverance from law is described. I speak to them that know the law, says Paul. There were many in the Church at Rome, at that time, that would not know about the law. They were Gentiles. The law was given to the Jew. To the Gentile deliverance from sin would have been enough as described in ch. 6. But Jews were there also. The law was given to the latter, as a husband to a woman during her time of her slavery. Her master, sin, wants her to go one way. Her husband, the law, forbids her doing so. Hence the struggles and experiences of this chapter. The Apostle uses the figure of a husband here. This chapter is practically true of many in the present day, in fact of all who are brought up under law. It was quite plain that the law applied to a man as long as he lived. An Englishman is born, he is under the laws of his country as long as he lives. When he dies he ceases to be under the laws of his country. So with the law of Moses. It does not apply to a dead man. As in the case of marriage, a woman is bound by the law to her husband as long as he lives, but after he is dead she is loosed from the law, and is free to marry another man. If it were possible that she could die and rise again, it would be the same thing. The law and Christ are here compared to two husbands, and by the body of Christ, which was put to death, we are become dead to the law, to be married to another, even to Him whom God hath raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, looking to a past time, the motions of sins which were by the law, did work in our members to bring forth *fruit unto death*. Notice, law, owing to the fact of sin being there, is the occasion of sins being set in, motion, instead of their being checked, and the fruit is unto death. The new nature, on the contrary, without wanting the law to guide it, brings forth fruit unto God. It has a common nature with its new husband, Christ, and obeys Him willingly (see 1 Cor. 6:16, 17). But if law was the occasion of setting in motion sins, owing to sin being there, which is still in the Christian, it is a good thing to be delivered from it. We are delivered from the law, having died to that wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter.

But you seem to make the law sin, for you say that it is as good to be delivered from it as from sin. God forbid! The law made me know sin. I would not have known sin unless the law had said, You shall not lust. But sin taking

occasion by the commandment wrought in me all manner of lust. Without the law sin was dead, lay dormant in the man. The schoolboy cut the table, the master not having forbidden him to do so; but presently the master issues a command that the boys are not to cut the table. This immediately discovers the *naughty will* in the boys. It stirs up in their hearts a desire to do it. This is lust. The next hour at school a boy is found cutting his name. Lust when it hath conceived bringeth forth sin. The boy is flogged. Sin bringeth forth death.<sup>10</sup> The master issued the order, and it would have prevented the flogging, but owing to the *evil propensity* of the boy the commandment which was ordained to life was found to be unto death. Therefore before the law comes to the conscience, and forbids lust, the man is alive, has no conscience as to it, but the moment it comes and forbids lust, the monster sin revives, and the man dies in conscience. The law is nothing then but a ministry of death to man, for it forbids lust under the penalty of death; but every man lusts, and thus the sentence of death is written in him. Thus Paul found that the commandment which was ordained unto life, was unto death to him, and sin taking advantage used the holy commandment first to deceive him and then to slay him. Thus the law was not sin, it made Paul know sin, it was holy, just, and good: it forbids lust, and condemns to death the man that does lust. Its great object as brought out in this chapter is to show the horrible nature of sin, its power over man, and its relentless will to drag him down to death and ruin -- even using the law to do so. But if the law was good, was that which was good made death to Paul? Nay, but to bring out the horrible nature of sin, which worked death in him, using the commandment to do it. The object of the law was that sin might become exceeding sinful, and that man, looking away to Christ, might be delivered from its power.

The law, thus applied to man in the flesh, gives the knowledge of sin (Rom. 7:7); sin by it takes the occasion of exciting lust in the man, the law then condemning the man to death who lusts (vers. 8, 9); it was ordained unto life but was found to be unto death (ver. 10). It also causes sin to become exceeding sinful (ver. 13). From the 14th to the 25th verse Paul fully argues out the powerlessness of the law to effect deliverance.

We know that the law is spiritual, as Christians, but I am fleshly -- a slave of sin. The experience at the end of the chapter shows what a quickened soul really goes through, in order to get to the knowledge of deliverance from the power of sin. That which it does it allows not, the good it would do it does not, the evil it would not do that it does. But then, if this is so, if the will is right,

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10. This is a quotation from James 1:15. The reader must not confound the fruits of sin with sin itself. Paul speaks of sin here, as the root; James of the fruit or the acts of sin. In consequence, in the latter passage, lust precedes sin; whereas in this chapter sin precedes lust.

it consents to the law that it is good. And again, if the will is right, it is not the renewed man that does the evil, but this sin that dwells in him. This is a great advance in the soul. Now there is the knowledge that the evil principle of sin is distinct from the man who wills to do right. In the flesh, the old man, on the contrary, there dwells no good thing

Here I think again there is advance in knowledge. In Rom. 7:14 there is confusion between the natures. I am fleshly, in ver. 18 there is the flesh, and sin in it, distinct from the renewed man. Another thing is found, how there is no power to perform what is good; he repeats what he said above, but vers. 15, 16 are to show that he is fleshly (ver. 14), whereas (ver. 19) he explains that he has *no power* to perform, for the good he would he does not, and the evil he would not this he does. Thus a soul merely quickened is virtually under the power of sin. It is remarkable that neither Christ nor the Holy Ghost is mentioned in all these verses. The soul is evidently born again, but, like a godly Jew before Christ, learning itself under the law, and finding no power over sin, though the will is right. The apostle repeats, if my will is right it is not I that do the sin, but sin that dwells in me. He finds then a law that when he would do good, evil is present with him, but he delights in the law of God after the inward man. Thus he is really born again; but he finds another law, his flesh warring against the law of his mind, and bringing him into captivity to the law of sin that is in his members. This is insupportable! Born again, he must be free, but that very light he has got shows him that his whole Adam nature is sinful, so that he cries out, O wretched man that I am! who shall deliver me from the body of this death? The whole natural man is seen sinful. He must be delivered! How get deliverance? He looks up, without strength, to God, and finds Him a Deliverer through Christ dead and risen. In himself he finds no good; and no strength even with a new nature, but in God he finds a Deliverer, who has already opened a path through death for him by Jesus, and has given Him as His gift of eternal life, the Life that has gained the victory and conquered. Note, he gets deliverance by seeing himself as already born of God, connected with Christ in glory as his life, whom God, as Deliverer, has given him. He is a dead and risen man, not only born of God. The experience of the chapter has taught him this great lesson, that he has two distinct natures now in him. He himself, now identified with the new nature, serves the law of God; whilst the flesh serves the law of sin.

Such is the teaching of this much-debated chapter. It might be divided into three parts: 1st, vers. 1 to 6, the deliverance from law is stated. 2nd, vers. 7 to 13, man's former state in the flesh is alluded to, and the law's action upon it, giving the knowledge of sin, and condemning him to death; the law is holy therefore, sin exceedingly sinful. 3rd, vers. 14 to 25, the man quickened learns what he is, and that he is without strength, and comes to the knowledge of

deliverance through Christ. The Rom. 8 shows the reality and power of the deliverance itself; first, as to the soul; second, as to the body. The teaching of the seventh of Romans must not be confounded with the teaching of the third and fourth. There the law proves guilty; it condemns the evil things done. Here it shows the wretchedness of man himself under the power and dominion of sin. It is not the things he has done wrong, and from which the Judge justifies him. That is the teaching of Rom. 3, 4. It is his natural state he learns, from which he seeks deliverance, and finds it in the Saviour God through Jesus. (We see this taught in type in the history of Israel in Egypt. They were sinners as much as the Egyptians [see Ezek. 20:8], hence their need of the blood of the lamb [Ex. 12] to shelter them from the judgment coming on the Egyptians for their sins. But, besides that, they were born in Egypt under the dominion of Pharaoh. It was their state. Ex. 12 only begins their deliverance, but Pharaoh pursued them to the Red Sea. It was at this latter point they were fully delivered, and Jehovah was their Deliverer and Salvation, as well as their Justifier. The law likewise made them know their state practically in the wilderness, as many professing Christians go through the wilderness not realising their death with Christ, or knowing sin, and the Jordan taught death to the law, and introduction into the heavenly places. I may go through the wilderness, on the level of grace, reckoning myself dead and alive unto God, like Moses, Joshua, and Caleb in type; or departing from grace, and putting myself under law, like the Galatians and most of the Israelites in type.) The deliverance will be effected when we get bodies exactly like Jesus in glory (cp. ch. 8). We have it now by faith and in Spirit. Reader, have you learned this deliverance from the power of sin? <sup>11</sup>

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11. We have in these verses and in the first few verses of ch. 8 four laws -- First, the law of God (ch. 7:22); secondly, the law of the mind (ch. 7:23); thirdly, the law of sin (ch. 7:23); fourthly, the law of the Spirit of life (ch. 8:2).

## Chapter 8

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The deliverance is summed up in the first three verses of the eighth chapter; and in this we are landed on the top stair of the edifice of doctrine -- brought forward. To stop short in Rom. 7 is to stop short of full deliverance. That it can be proper Christian experience is impossible. From the seventh verse to the end of ch. 7, the words *I*, and *me*, and *my*, are mentioned near fifty times. Where is the need of deliverance, if Christian experience? What is the meaning of the cry, Who shall deliver me? Besides, there is no mention of Christ or the Spirit once till he thanks God (ver. 25). It is occupation with self, seeing the holiness of the law in its demands, and finding his utter powerlessness to do good, though he wishes to do it. That it is the experience of an unconverted soul, dead in trespasses and sins, is also impossible, for there is the will to do good; he delights in the law of God after the inward man, and with the mind he himself serves the law of God. We are therefore left to the conclusion that it is the experience of a new-born soul, with the will and mind right, yet occupied with self, and not seeing full deliverance from law. Directly the soul looks from self to the dead and risen Christ, it bursts out in songs of praise, and concludes -- There is therefore now no condemnation to them that are *in* Christ Jesus,<sup>12</sup> for the law of the Spirit of life *in* Christ Jesus hath made me free from the law of sin and death.<sup>13</sup> First, there is deliverance entirely from condemnation; secondly, there is positive possession of life, and deliverance from the law of sin and death; Christ is the life of the believer; thirdly, what the law could not do, in that it was weak through the flesh, God has done. These three verses are a beautiful summary of Rom. 5:12 to end, ch. 6 and ch. 7. Ch. 5:12 to end shows deliverance from condemnation. Ch. 6, deliverance from sin's power. Ch. 7 shows the inability of the law to deliver or to produce power to fulfil the righteous requirements of God, but what the law could not do, God has done. He has judged sin in the flesh, by sending His own Son, and making Him a sacrifice for sin, and the law's righteous requirement is fulfilled in those who walk not after the flesh but after the Spirit. It is practically fulfilled in those who are not under law but under grace. Love, which is the character of the new nature,

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12. The last clause of the first verse is not in the three most ancient manuscripts.

13. We are now placed in the inner man in a new creation. Not only do we see Christ for us, but His life is brought into the soul by the Holy Ghost, and we are identified with Christ -- in a new life to which no condemnation is attached, and over which sin and death have no power.

is the fulfilling of the law (Rom. 13:10).

We are now landed on the top stair of this beautiful edifice of doctrine, and this lovely chapter brings out all the consequences. First, the Christian is in Christ at the beginning of the chapter, in possession of the Spirit of life. Secondly, the Spirit of God also dwells in Him as a Person (ver. 9), bears witness with his spirit that he is a child of God (ver. 16), and makes intercession for him with groanings which cannot be uttered (ver. 26). Thirdly, God is for him (ver. 31 to end). What a chapter! May the Lord give the reader sweet thoughts on it. The character of the flesh is contrasted with the Spirit of life (vers. 5-8). (Ver. 6) The mind of the flesh is death.<sup>14</sup> It is the character of the old man. The mind, of the Spirit is life and peace.<sup>14</sup> The mind of the flesh is enmity to God.<sup>14</sup> We cannot please God in the flesh.

But we are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in us. The presence of the Spirit of God in the believer, puts him into a new state, and gives him a new character, for it is the Spirit of Christ, bringing Christ as life into the soul, so that henceforth he is identified with Christ and no longer with Adam. He is not in the flesh. The flesh remains, but if Christ is in the Christian, the body is dead because of sin, but the Spirit is life because of righteousness. The Christ with whom he is one is a Christ that died; hence death is written on the old Adam body, which henceforth, as reckoned dead, becomes the temple of the Holy Ghost. The life of Christ fills it, and the Holy Ghost indwells it; and more than this, if the Spirit of Him that raised up Christ dwells there, our mortal bodies will finally be quickened when Christ comes again. Here is the full answer to the question put in Rom. 7:24. Thus the presence of the Spirit of God in the body fixes the Christian state, as not being in the flesh, brings Christ as life into the soul, so that the old nature can be reckoned dead, and is the earnest of the future resurrection of the body. Besides this (ver. 16), He dwells there as a Person. But if we are indebted to Christ and the Spirit for all this, we are not debtors to the flesh for anything. If we live after the flesh we are about to die, but if we through the Spirit mortify the deeds of the body we shall live. For as many as are led by the Spirit of God they are the sons of God. Here the Spirit of God is the power for practice every day. By the Spirit we mortify the deeds of the body, by the Spirit the sons are led. It is what marks them. They have not the spirit of bondage again to fear. They had that whilst under law, but now they have the Spirit of adoption, calling, Abba, Father.

Here we come to the second aspect of the Spirit in this chapter. He first brings Christ as life unto the soul, so that the Christian is in Christ (Rom. 8:1, 2), and Christ in him (Rom. 8:9-11); but secondly, He Himself dwells in the Christian as God, and bears witness with his spirit that he is a child of God. But if a son, then

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14. Literally *Φρόνημα σαρκός, Φρόνημα πνεύματος*. It is not carnal mind, spiritual mind; but the mind of the flesh, the mind of the Spirit.

an heir of God, a joint-heir with Christ, suffering indeed with Him, with glory in the future. But what are present sufferings to future glory? Even the creature waits for the manifestation of the sons of God. It groans and travails: not only every creature, but we ourselves who are linked to the creature still by our bodies but having the first-fruits of the Spirit, we ourselves groan within ourselves, waiting for the adoption; to wit, the redemption of our bodies. Salvation, in this aspect, is future; it is by hope. This groaning is a different groaning from that of Rom. 7:24, though we get the full answer here to the question asked there. There it was, Who shall deliver me from the body of this death? with regard to the soul not seeing full salvation as to that. Here it is groaning as Christ groaned at the grave of Lazarus, only with the addition that our bodies are still more or less linked with sin, and not fully redeemed. It is the groaning of an undelivered soul in ch. 7. Here it is the groaning because of an undelivered body. The presence of the Spirit within makes us groan. But the Spirit not only makes us groan in the midst of a groaning creation, but He also helps our infirmities, and makes groanings within us that cannot be uttered. God knows what is the mind of the Spirit because He makes intercession for the saints according to God. He is thus the power of prayer and intercession within the saints of God, and whatever happens we know that all things work for good to them that love God.

Then comes a golden chain with five links: -- Foreknowledge, Predestination, Calling, Justification, Glory. Predestination is founded on foreknowledge; it is not the same as it (see John 6:64, 65). For Jesus knew from the beginning who they were that believed not, and who should betray Him. And He said, Therefore said I unto you, that no man can come unto me except it were given him of the Father. But oh, what infinite grace! Every dear Christian is predestinated to be conformed to the image of God's Son! God's grace has never done with us till we are exactly like Christ, and in the glory with Him. Who is He? The eldest Son of the family -- God's Son! -- the chiefest among ten thousand, the altogether lovely.

From ver. 31 to the end, we have God for us. This is manifested in three ways: First, He has not spared His Son (ver. 32); secondly, He has justified us (ver. 33); thirdly, Nothing can separate us from His love as displayed in Christ, who died, rose again, and makes intercession (vers. 35-39). The apostle, as he always does, argues down from what God is for us. He has not spared His Son; He has delivered Him up to death for us all; how shall He not with Him then freely give us all things? But, secondly, Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? Christ died, yea rather, is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? That love was tested by tribulation, distress, persecution, famine, nakedness, peril, and sword, and nothing stopped its flow. It has gained the victory, and has been brought into our hearts by the Holy Ghost, and having conquered we are made more than conquerors through Him that loved us, though for His sake we are killed all the day long. But shall the things mentioned in vers. 38 and 39 separate? Nay, the

power of Christ has overcome, and His present love forbids the thought. Hence the apostle's confidence for the future, and knowledge that nothing could separate him and the saints from the love of God, which is in Christ Jesus the Lord. What a chapter! The Christian is seen in Christ at the beginning (vers. 1, 2). Secondly, the Spirit of God is in him (ver. 9). First, bringing Christ as life into the soul; and secondly, indwelling the Christian as God (vers. 10, 16); thirdly, God is for him (ver. 31 – end). The Spirit also intercedes for him on earth, and will finally raise up his body; whilst Christ intercedes for him in heaven, and nothing therefore can separate him from His love, till He comes again to receive him to be with Himself. I am lost in wonder, love, and praise.

The Second Part is done. From Rom. 3:22-26 we have seen the blood of Christ meeting the sins of the flesh. Justification is by faith, not of works, as Abraham's and David's examples show. David's example showing the negative side -- sins forgiven, iniquities covered, sin not imputed; Abraham's showing the positive side: it was a faith resting in a God of resurrection, raising a living Isaac out of Sarah's dead womb. In the one case it was a righteous God forgiving sins; in the other case a righteous God fulfilling His promise, which came before law and circumcision, and went out to the Gentiles through Christ. This ends ch. 4. It is a present blessing to us, for we believe on a God that has raised up Jesus from the dead; that is the difference in our case. Peace, grace, glory ensue; we enjoy present tribulation, with hope of glory in front, by the Holy Ghost, who also makes us joy in God Himself, at the present moment. This introduces God as a Reconciler as well as a Justifier. Up to this point sins are treated of. Christ was delivered for our offences; was raised again for our justification.

From ch. 5:12 to end, Adam and Christ are compared: Adam bringing in sin, death, and condemnation to all his descendants by his one offence; Christ bringing in grace, righteousness, and eternal life by His one obedience unto death. This gives the believer a present standing in Him as righteous and having eternal life as to his soul, with the assurance of its future application to the body when the Lord comes again. It is a justification of life, not merely justification from sins. Rom. 6 applies Christ's death as present deliverance to the man from sin, which receiving by faith, he reckons himself dead unto sin and alive unto God in Christ. He has died with Christ out of his first Adam state. Rom. 7 shows him his present deliverance from the law likewise: and Rom. 8 shows him his full standing in Christ, not in the flesh but in the spirit, the Holy Ghost indwelling him as a present thing, making him know his place as a son, and being the earnest and pledge, and giving him the desire for the redemption of his body, which will take place when the Lord comes. Lastly, God is for him, and nothing can separate him from His love.

May the Lord bless this to the help of the reader, is the prayer of the writer.

## *Chapters 9–11*

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The Apostle now turns back to the subject of Israel and the Gentiles. He has taken up the question of law, and has shown how the righteousness of God by faith was for Jew and Gentile alike, but this does not touch the question of promise. The promises were given to the Jew. How is it that the Gentiles have the blessing? Has God cast out his people for ever? The Apostle answers such questions from Rom. 9 to ch. 11. He has a great affection for his people. He could even wish himself accursed from Christ for them, like Moses. He confesses they have the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Theirs were the fathers; of them, after the flesh, Christ came; who is over all God blessed for ever. Not as though the Word of God had none effect, for he proves, from Israel's own history, that they were not all Israel who are of Israel, neither because they were of the seed of Abraham, were they all children, otherwise Ishmael would have come in for a share of the promises as well as Isaac. But the promise was to Isaac: the same thing took place with regard to Esau and Jacob. The truth was, God was a Sovereign, so He could let in the Gentiles, and this was thus manifested in Israel's history. They were themselves saved from ruin, on one occasion, by God's sovereignty, in the case of the golden calf, on which occasion God had said;

I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion {Rom. 9:15}.

God was a Sovereign. He had mercy on whom He would; He hardened whom He would, as in the case of Pharaoh, Israel's enemy. So that Israel had themselves to own that they owed everything to the sovereignty of God. They could not claim a right, exclusively, in anything. It was no use arguing against God. The clay has no right to say of him who formed it, Why hast thou made me thus? God could therefore show mercy on whom He would, on both Jew and Gentile alike. (See Hos. 2:23; 1:10.) In the case of Israel but a remnant should be saved, otherwise they would be like Sodom (Isa. 1:9).

What then is the present state of things? The Gentiles have attained to righteousness, even the righteousness of faith; but Israel, who followed after the law of righteousness, have failed, and the reason was, they sought it by law and not by faith, as it was written (Psa. 118:22).

The Apostle's desire after Israel breaks out again. He confesses to their having a zeal of God, but not after knowledge. They are ignorant of God's righteousness, and they go about to establish their own righteousness, not submitting to the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth. The two righteousnesses are then contrasted. Moses describes the one, saying, The man that doeth these things shall live by them. The law was man's righteousness; it was God's perfect rule for a creature. It required man to give a righteousness to God; if he did, he lived by it.

The righteousness of faith, on the other hand, brings a righteousness to man. A man has not to ascend up to heaven to bring Christ down from above; He has come down, even to death. A man has not to go down into the deep, to bring Christ up from the dead; He has risen: God has raised Him. A dead, risen, and glorified Christ are set forth as the display of God's righteousness, in direct contrast to human righteousness, which would be keeping the law. We have seen what the righteousness of faith does not say; now let us see what it does say: The word is nigh thee, even in thy mouth and in thy heart; that is the word of faith, which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. With the heart man believes unto righteousness; with the mouth confession is made unto salvation, as Scripture says. The righteousness of God, as taught in this epistle, is applied to the soul as a present thing in two ways. 1st, the believer is completely cleared from all his sins and sin as to the past! 2nd, he gets a present place as righteous in Christ. It will be applied to the, body as a future thing when the Lord comes (cp. 2 Cor. 3-5; Phil. 3:8, 9).

Man confounds human and divine righteousness together; God distinctly divides them: We have seen man's righteousness is -- The man that doeth these things shall live by them. Christ, as man, fulfilled it; but that is not the righteousness of God. The righteousness of God, or the justice of God (for it is the same word), is His own character as such, displayed in His own acts, viz., the death and resurrection of Christ (see also Psa. 71:19, 20), and handed over in Christ to the sinner who lays hold of it by faith, and is justified by it. Truly, O God, Thy righteousness is very high -- as high as heaven; no one can reach it! But God Himself has come down to settle His own claim: Christ has been delivered for our offences, and God has Himself judged sin itself, in the Person of His son, on the cross. He has shown Him great and sore troubles on account of man's sin. I look at sin; I look at the dread darkness; I hear the bitter cry, My God, my God, why hast Thou forsaken me? I see the blood gush forth; I ask, Why is this? The only answer is, Sin is the cause. God there judged sin in the flesh on the sinless One. I say, That is righteousness! It is the Judge passing judgment. God's righteousness against sin is displayed. I look again: I hear a great earthquake; the stone is rolled away from the sepulchre; guards become as

dead men: I see a holy spotless One -- holy and spotless as ever He was -- rising from the dead. I ask, Why is this? I hear the answer. Righteousness requires that that man who has glorified God in every way, whether in life or death, should be given the first place in the glory. Who is that Man? It is Christ, the Second {last} Adam, the Lord from heaven. He of God is made unto us righteousness. God and man are linked together in one Person, even in the Person of the Christ. They were ever together from the incarnation but in one Man. There is no such place for us except in resurrection (John 12:24). On the cross I see the sinners' Substitute -- marvel of marvels! -- forsaken of God. The veil is rent, and access is given to every sinner who believes in Jesus, into the very holiest. The believer's position is now Christ before God. Thus God is for us, as revealed in His own acts in Christ. Faith appropriates it all, and gets Christ's position before God. Is Christ dead -- the believer is dead; is Christ risen -- the believer is risen; is Christ the righteousness of God -- the believer is made the righteousness of God in Him. With his heart he believes unto righteousness; with his mouth confession is made unto salvation. He believes, he is not ashamed; he calls on the name of the Lord, he is saved.

It is to Jew and Gentile alike; but how can the latter call on Him on whom they have not believed? And how shall they believe on Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they are sent? As it is written, How beautiful are the feet of them who preach the Gospel of Peace, and bring glad tidings of good things! It was the purpose of God that Israel, converted themselves by the gospel; were to be the heralds of salvation to the ends of the earth (see Isa. 52:7). But, alas, all they themselves had not obeyed the gospel, as Esaias said, in the following chapter (53). Still the great point was established, that faith came by hearing, and hearing by the Word of God. Besides, had not even the Gentiles heard? Yes, for the Scriptures said that the testimony of creation had gone forth into all lands, so Israel ought to have known by that even God's purpose to bless the Gentiles (Psa. 19). But ought they not to have known God's purpose from their own Scriptures? Moses said, I will provoke them to jealousy by those that are no people, and by a foolish nation I will anger you (Deut. 32:21). Esaias, also, prophesying, said, I was found of them that sought me not; I was made manifest unto them that asked not after me: Whereas, to Israel he said, in regard to their disobedience and unbelief, All the day long I have stretched out my hands to a disobedient and gainsaying people (Isa. 65:1, 2). Thus Israel ought to have known about God's purposes to bless the Gentiles, as well as of their own rejection. Thus the present position of Israel and the Gentiles was established from the Jew's own Scriptures.

But some one would then say, Has God cast away His people? Nay, verily, for there remains an election according to grace, of which Paul was one. In this chapter the question is answered by three strong reasons: First, Israel was not

cast away as a nation, because an election remained (ver. 5); secondly, because salvation had come to the Gentiles in order that they might provoke the Jews to jealousy (ver. 11); thirdly, because the Redeemer should return to Zion, and would turn away ungodliness from Jacob (ver. 26), as also He would make the new covenant with them. Thus Israel were dependent entirely on the same sovereign grace which let in the Gentiles for their not being cast away, finally. But if it is of grace, then it is not of works. It is a totally opposite principle. The present conclusion is, Israel has not obtained what he sought for, but an election has, and the rest were blinded. He quotes Isaiah to show this with regard to all but the election. David also says, Let their table be made a snare, and a trap, and a stumbling-block, &c. But then the question comes in, in regard to the mass who have been cast off, Have they stumbled that they should fall altogether? Nay, but through their offence salvation, is come to the Gentiles, for *to provoke them to jealousy*. Thus Israel is not cast away for this second reason. The Jew still remains in the world, though cast out for a while, and the remnant received into the Church. What God is now doing is that He is showing mercy to the Gentile, and by that dealing provoking the Jew to jealousy.

But here is a wonderful thing. The fall of the Jews is the riches of the world (cp. history of Joseph, Gen. 37 -- 41); what then will be the receiving of them back but life from the dead? The Apostle then gives a lovely sketch of the ways of God from Abraham downwards. To Abraham and to his seed were the promises made; but if the firstfruit be holy, the lump is also holy; and if the root be holy, so also are the branches. The Jewish branches were taken off, and the Gentiles -- being a wild olive-tree -- were grafted in. Well, boast not against the branches. For unbelief they were broken off, and you stand by faith. Be not high-minded, but fear. If God spared not the natural branches -- viz., the Jews -- take heed lest He also spare not thee. The goodness and severity of God is manifested: to them that fell, severity; but to you Gentiles, goodness, if you continue in His goodness; otherwise you also will be cut off. You were grafted contrary to nature, with no claim to the promises, into the Jewish olive-tree of promise; how much more shall the natural branches be grafted into their own olive-tree. Then the Apostle closes up the argument by unveiling the purposes of God: blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved, as Isaiah says. Thus God is true to His promises. The gifts and calling of God are without repentance. They are still beloved for the fathers' sakes, and will finally be grafted in again. The Gentiles could only claim the position they now occupy through mercy. Israel will finally get the blessing on the same ground. They originally had the promises. God will fulfil His promises. Thus we have a beautiful summing up of the ways of God. Israel first growing out of the original stock of promise, on account of unbelief some branches cut off; the Gentiles -- a wild olive-tree -- grafted in; then Israel finally again, on Gentile apostasy, grafted into their own olive-tree. Well might the Apostle burst out in his song of praise as he grasps hold of God's wonderful

ways. Of Him, and through Him, and to Him are all things.

This is true both as to our personal salvation, as described in chaps. 1–8, as well as to the ways of God in regard to Israel and the Gentiles, chaps. 9–11. God is the source of our salvation, Christ is the workman, and the result is that through Him we are brought to God. So God is sovereign, in calling and finally blessing Israel and the nations. Thus in ch. 9 we have Israel, the chosen nation, and God's sovereign grace letting the Gentiles in; ch. 10, with end of ch. 9, we have the present position of Israel and the Gentiles set forth (Christ being brought in); telling the reason why, and showing that God was found of them that sought Him not, whilst, with regard to Israel, He had all the day long been stretching forth His hands to a disobedient and gainsaying people; and in ch. 11 he shows that, notwithstanding this, God will be faithful to His word, and that all Israel will be restored and saved, at the appearing of the Lord from heaven.

The reader will observe that Rom. 11 to ver. 26 refers entirely to Jew and Gentile. It has nothing to do with the position of the body of Christ, or Church, as such. It is wholly a profession of faith in both cases; Israel failing through unbelief, and the Gentiles standing by faith. The principle is the same in John 15:1–7.<sup>15</sup> It is not union with Christ. Union with Christ is by the Holy Ghost (see 1 Cor. 6:17; Eph. 4:4; 1 Cor. 12:13). This is something more than faith which is always connected in Scripture with life (see John 1:12; 3:16, 36; 5:24). The Holy Ghost seals believers (Eph. 1:13; 2 Cor. 1:22; Gal. 4:6). Life is given to sinners.

Thus Part 3 is ended. Paul ends by applying the truth already brought out to practice.

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15. I think that John 15:1–7 goes further than mere faith. It is the profession of being one with the vine. The vine is the fruit-bearing circle of profession on the earth. Israel was it. Christ was the true vine whilst on earth, taking Israel's place with the disciples. The professing Church is now, with the Holy Ghost in the midst.



## *Chapters 12 – 16*

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The practical part of the Epistle begins now {Rom. 12 - 16}. If the Gentile Christians at Rome were justified and saved, it was through the mercy of God (see Rom. 11:30). It was so likewise with any Jews there. It was all the mercy of God. The nation would finally be received back again on the ground of mercy, after Gentile apostasy. It is on account of the tender mercies of God that our bodies are to be given up a living sacrifice, holy, acceptable to God, which is our reasonable service. What different morality to that under law! Under the former, man in the flesh had to obey given commands, and so give righteousness to God; here the flesh is given up; I am laid on the altar of God, and my body is presented a living sacrifice, holy, acceptable to God (cp. 2 Cor. 4:10). It is as we bear about in the body the dying of the Lord Jesus, that the life of Jesus will be manifested in our mortal bodies. The ministry of righteousness has written Christ on our hearts, and it is as the death has power over the old nature that the life will flow out. Christ hath given Himself for us, an offering and a sacrifice to God of a sweet-smelling savour (Eph. 5:1, 2). By faith we are called to follow Him. We are identified with Christ, dead and risen: let our walk be worthy of this position and flowing from it. This is Christian morality. But if I am dead, and alive to God, what have I to do with the world? Conformity to the world is a shame for a Christian. It is linked with the flesh, on which the ministry of the Spirit writes Death.<sup>16</sup>

If I let the Spirit work, I am transformed by the renewing of my mind, I am practically now learning what good and evil are. I prove daily what is the will of God. Thus the body presented a living sacrifice to God, non-conformity to the world, and, transforming by the renewing of the mind, fill up the Christian morality in this passage.

When we are thus devoted to the Lord, we find ourselves amongst a new set of people, unknown before, but now known to us. They are members of the body of Christ. Are we to seek high things for ourselves here, like we did when

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16. With Israel in the flesh there was no world, except the nations outside, with whom they were forbidden to have intercourse. Godly and ungodly were all mixed up together, and there was no separation. They had an outward religion suitable to the flesh, of which godly and ungodly all partook. The sin of Christendom is going back to this state of things.

in the world? No; just the contrary. We are not to think of ourselves more highly than we ought to think, but soberly, according as God hath dealt to every man the measure of faith. The truth of the body of Christ is here brought in to show the relative bearing of Christians one to the other. All members have not the same office. We are one body in Christ, and every one members one of another. The members of our bodies, though many, do not interfere with one another; so it is in the Church of God. There are different gifts; let each one use his gift according to his faith, in responsibility to the Lord. Here perfect liberty of ministry is brought out. There is no such thing mentioned here as setting apart by man. Every one, if he has a gift, is responsible to the Lord to use it. This is not the license of the flesh, but the liberty of the Spirit. Notice also, these gifts flow out from the one body, not from many bodies: we being many are one body in Christ, and every one members one of another.

Exhortations follow which enter into the minutest concerns of daily life. Do I really love a person? let not shyness, conventional usages, or selfishness hinder me showing it. Do I love my brother? let me in honour prefer him. In earnest application, not idle, but fervent in spirit serving the Lord. Is a saint in need? help him. Is a saint passing by the road, open thy house to him. Are you persecuted? bless them that curse you. Do any rejoice? rejoice with them. Do any weep? weep with them. Do you love the company of the rich? walk with men of low estate. Everything is summed up in the little verse,

Be not overcome of evil! but overcome evil with good {Rom. 12:21}.

If I am insulted, trampled upon, spitted upon, like the Lord, what matters it? He gives His power. When He was reviled He reviled not again, but committed Himself to Him that judgeth righteously. He overcame evil with good in life -- He overcame it in death, and rose Conqueror out of it all. Having been made partakers of His victorious life, let us be followers of Him.

Subjection to the higher powers, owing nothing to any man, but loving one another, and watchfulness in the anticipation of our full salvation, fill up chapter 13.

(1) Rulers and magistrates are the ministers of God in temporal matters for good. If I resist them, I resist the ordinance of God.

(2) We are to owe no man anything, but to love one another. He that loveth another, has fulfilled the law. All the commandments mentioned are summed up in, Thou shalt love thy neighbour as thyself. Love is the fulfilling of the law. It is the character of the new nature; it fulfils it by the power of the Spirit, without being under it.

(3) There is not much time left; if I owe anything but love, it is high time to awake out of sleep. Salvation is nearer every day than when we believed. We are to put off what is evil, and put on the Lord Jesus Christ. *Evil* appertains to

the flesh, *good* to the Spirit. Practical Christian life is to starve the flesh, and put on more of Christ every day. Paul exhibits himself here as the servant waking up the household of God in view of the coming of the Lord. Wake up, put off your night clothes, put on your day clothes, for the Lord is coming.

One more thing remained, and that was a matter between Jew and Gentile. There were questions about meats, and observing days, which brought out the need of forbearance one with another (Rom. 14). The Jews, coming out of Judaism, had especially difficulties about these matters. Those who saw their liberty were exhorted to forbearance, and to receive the weak brother. Jesus was their Lord, and who were they therefore to judge another man's servant? The Lordship of Christ is pressed here (vers. 4–12). They were not to judge one another: everything would be settled at the judgment seat of Christ. Every one there would have to give an account of himself to God. This is entirely a question of brethren. The judgment of the wicked is not touched on here. That will not take place till more than one thousand years after (see Rev. 20).

If I stumble my brother by eating meat, or drinking wine, I give it up rather than offend him. The general rule for each one is, in these minor matters,

Whatsoever is not of faith is sin {Rom. 14:23};

and the general rule for receiving brethren is

Receive one another, as Christ also hath received us to the glory of God {Rom. 15:7}.

The strong should bear the infirmities of the weak, and not please themselves. They should seek to please their neighbour for his good to edification, by the example of Christ; who, to please others, brought Himself under the reproach of them that reproached God (Psa. 69:9). A quotation of the Scriptures is here brought in, and they are connected with the God of the Scriptures, for in them we learn what a God we have to do with -- a God who bears with us and comforts us, and through those Scriptures causes us to be likeminded, that we might, though differing on minor things, with one heart and one mouth glorify God and the Father of our Lord Jesus Christ. In this spirit of forbearance the Christians were to receive one another, even the weakest, as Christ also received them, to the glory of God.

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The general subject of the Epistle here closes. The Apostle just gives a summing up of what he had said before as to the ministry of Jesus Christ. He was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers (comp. Acts 13:23-37). The Gentiles only had a part through mercy, ch. 11:30: (see Psa. 18:49; Deut. 32:43; Psa. 117:1; Isa. 11:1-10). The Apostle looks on here to the millennial day, and the God of hope is brought in,

in connection with it, to cheer the believers.

From Rom. 15:14 to ver. 21 he excuses his writing to them by setting before them his own ministry. God had called him by His grace to be the minister of Jesus Christ to the Gentiles. He likens himself to a priest offering up the Gentiles to God (ver. 16), as an acceptable offering, being sanctified by the Holy Ghost.

He tells them about his future plans by the will of God, and prays to be delivered from them in Judæa, where he is going before he comes to them; ending up with the salutation,

Now the God of peace be with you {Rom. 15:33}.

He is a God of patience and consolation, if there be any difficulties between brethren (ch. 15:5); He is a God of hope when a coming Christ and the future blessing of Jew and Gentile are looked for (ver. 13); and a God of peace (ver. 33) when he looks for turmoil and trouble in Judæa.

Salutations to various saints, and exhortations to beware of those who cause divisions, close the Epistle {Rom. 16}. A blessed ending! We are introduced into the family circle, and shown God's delight in His people. The earthly kings of Israel and Judah had Chronicles written for them: God writes Chronicles of his heavenly saints. Every one of their characters and deeds is written down in heaven. The sisters are especially mentioned here. They all have their little service to do for the Lord. They may be servants of the Church, like Phœbe, succourers of many; helpers in Christ Jesus like Priscilla, willing to lay down their necks for a Paul, for whom the whole Church give thanks; they may bestow much labour on the servants -- may labour much in the Lord, like the beloved Persis; and may suffer and be prisoners for the Lord's sake, like Junia. Nothing is too little to be put down. Epænetus is the first-fruits of Achaia unto Christ. Amplias is his beloved in the Lord. Apelles is approved in Christ. What a bond! The little words, *in the Lord, in Christ*, are mentioned ten times in the first sixteen verses. They are the secret of all union and blessing amongst the saints. Christ is in them all; they are in Christ. The Spirit unites them to Him and one another. The world has no part in this holy circle. They are outside it all. They are in Christ.

But if they are in Christ, and thus separated, men causing trouble may still come in. He exhorts the saints to beware of those causing divisions and contentions contrary to the doctrine they had learnt. These saints were expected to know that doctrine, and thus to test these teachers by it. What is it my reader, as set forth in this blessed Epistle? Can you tell me? If not, let us quietly recapitulate. First, ch. 1:18 to 3:20, man, Jew, or Gentile, is looked at as guilty of his sins, and God is judge, going to judge him. Secondly, ch. 3 to 8 God is revealed as Justifier, Reconciler, and Deliverer, through Jesus and His blood; first up to ch. 5:12, justifying the believer from his sins, and bringing him nigh

at peace with Himself; second, from 5:12 to ch. 8 delivering from the power of sin (man being there looked at as born in sin), and giving him a new standing in Christ before Him, Christ in glory being God's positive gift of righteousness and eternal life to the believer. The Holy Ghost seals faith in the death and resurrection of Christ for justification in ch. 5:5, and gives deliverance and new standing in Christ in ch. 8:2, 9. Thirdly, chaps. 9-11, Israel as a nation had the place of privilege and the promises, but they had failed in responsibility and were now for a time set aside, the Gentiles taking their place, to be finally restored on the ground of God's sovereign grace at the second coming of the Lord. God had all through saved a remnant on this ground. Fourthly, the mercies of God in regard to the believer individually, as justifying him from his sins, and giving him a place in Christ before God, as having died with Christ in His death, are now applied to the believer's walk. On the ground of death and resurrection, his body is to be presented to God a living sacrifice. The world is left behind; he is no longer to be conformed to it, but Christ being his present object, he is to be transformed by the renewing of his mind. He has got a new corporate place, too, outside the world as a member of the body of Christ, and he is to realise his place in it, and act it out, as in relationship to Christ and all the members of the body. He is to be subject to the powers that be, owing no man anything but love, watching for the coming of the Lord, tender to and receiving his weak brethren, and respecting their consciences in view of the judgment-seat of Christ. Such, in short summary, is the doctrine of the Epistle. If teachers, as tested by this doctrine, did not bring it; they were to be avoided as causing division. They might belong to the saints themselves, and even arise from the elders (see Acts 20:30). They were to be avoided. No office or gift was to hinder the saints in carrying out this rule. A great sign to find them out is, they serve not the Lord Jesus Christ, but their own belly. In the midst of divisions the saints are thrown on the God of peace. He will bruise Satan -- the author of divisions -- under their feet shortly. Different salutations ensue, which close the Epistle (ch. 16:24).

A little appendix is added, in which the mystery of the Church is alluded to (Eph. 3:3-11; ver. 32; Col. 2:2). The Apostle desires the establishment of the saints, 1st, according to the Gospel; 2nd, according to the mystery.

The general subject of the Epistle has been to individuals. Their corporate relationships have hardly been touched. These, however, are founded on the truths brought out in this Epistle. The doctrine of the Church is fully brought out in the Epistle to the Ephesians. The mystery had been hid up to this time, but was now made manifest in the prophetic Scriptures. Up to Christ, God had been dealing with a nation -- good and evil all mixed up together, and shut out from the Gentiles by their legal system. Now the gospel went out to Jew and Gentile alike, and those who received it were gathered out of the world, and out of their

human systems,<sup>17</sup> and united to Christ in heaven by the Holy Ghost, in which unity they formed one body, to be manifested in the world. Such was the mystery which was unknown in Old Testament times. It was now revealed; and all nations were required to obey. God was to have all the glory.

Now to Him that is able to stablish you according to my gospel,  
says the Apostle,  
and the preaching of Jesus Christ;  
and,

according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the prophetic Scriptures, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, to God only wise, be glory through Christ Jesus for ever. Amen {Rom. 16:25-27}.

May the reader be led to see the beauties of this mystery, and to learn all the spiritual blessings in heavenly places he has in Christ.



17. The Jewish system had ceased to be God's system at the cross (see Eph. 2).

## *A Short Summary of The First Epistle to The Corinthians*

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The First Epistle to the Corinthians was written by the apostle Paul from Ephesus (1 Cor. 16:5-8). He had proposed to visit them from thence (2 Cor. 1:15, 16), but evidently had heard of their bad state, which caused him to change his mind, and write them a letter (2 Cor. 1:23). This letter was most likely sent by Titus (2 Cor. 2:13), who brought back to Paul the news of their obedience, and comforted his spirit, which was cast down (2 Cor. 7:5-7). The Second Epistle was written from Macedonia on the reception of the good news. The contents of it differ greatly from that of the Epistle to the Romans. It gives to us the picture of the internal condition of an Assembly of God of that time, and shows how sadly saints of God may depart from even decent morality if not walking according to the light. Thus it is most practically blessed to us who live in a day when many of the evils mentioned here are grown into enormous proportions, as giving the corrective power, apart from all question of official rule, there being apparently no elders, or deacons, in the Church at Corinth.

Thus the cross of Christ, Christ Himself, and the Holy Ghost, are brought in as the correctives to human philosophy and wisdom in the first and second chapters. These three points are the great fundamental truths, on which corporate Christianity rests, with the word of God as its rule. The evils of disunion are taken up in the third chapter, and the presence of the Holy Ghost in the temple of God brought in as a corrective power. In the fourth chapter we find the saints puffed up for one servant of God against the other, self-satisfaction and pride manifest among them. The love of the family of God is alluded to to correct the evil. In the fifth chapter we find open sin amongst them, viz., fornication. In the sixth chapter they are going to law one against the other, before the world. The corrective power against fornication is exhibited at the end of the chapter. The seventh chapter is occupied with regulations about marriage and the various callings of life. The eighth chapter about things offered to idols. The ninth chapter about Paul's apostleship, ending up with a warning to preachers, and to the professing saints in general (ch. 10:1-15) from the example of Israel. All this part of the Epistle may take a wide range as to the house of God, showing at the same time into what sins saints may fall. The Lord's table is then taken up, and put in the very center of Christian worship, saints there expressing their membership of the body. In the eleventh chapter the true order of the creation is taken up, now Christ

has come into it. This, with regulations about men and women praying and prophesying take up the first part; the Lord's Supper, as the Assembly meeting, the latter part. The truth of the Church of God as the Body of Christ follows, in the twelfth chapter, showing its action in the members, and by its special gifts. The bond of love which binds all together follows in the thirteenth chapter, and the correctives to confusion in the Assembly are treated of in the fourteenth chapter, but without introducing official rule. In the fifteenth chapter, the question of the resurrection of the dead is taken up, some having even denied it as God's truth. The sixteenth chapter closes the Epistle.

Thus the two aspects of the Assembly of God are brought out in this Epistle. First, as the house of God, which is rather exhibited in the former part of the Epistle (comp. ch. 3 with ch. 10, beginning). Secondly, the Body of Christ (see chaps. 10:17, and 12). The doctrine of the church in these two aspects, with the place the Lord's table holds in connection with it, in chaps. 5, 10, and 11, and, I may add baptism in chaps. 1 and 10, and the doctrine of the resurrection and the coming of the Lord in ch. 15, make this Epistle a most important one for the saints in these last days. But now let us look at the Epistle a little more closely, and may the Lord give eyes to see and understanding hearts to understand.

## Chapter 1

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Paul was called to be an apostle by the will of God; he addresses them in connection with Sosthenes, a brother who had been converted amongst them, perhaps the chief ruler of the synagogue, who had accused Paul and others before Gallio. If so he was the second chief ruler of the synagogue converted (see Acts 18:8-17). The Assembly of God at Corinth is addressed. The Assembly of God, outwardly expressed at Corinth, may be viewed in two aspects: First, those who were sanctified in Christ Jesus, called saints, might compose it; secondly, those who in every place called upon the Name of Jesus Christ the Lord, both their Lord and ours. Thus the Epistle has both a wide and narrow aspect, and is especially adapted as addressed to those who in every place call on the Name of the Lord, -- to the wants of the present day. The "sanctified in Christ Jesus" would have a peculiar reference to the state of things at Corinth. For if set apart for God's holy use, how was it there was so much evil amongst them? Thus they are called back to their primitive standing, and the usual salutation of grace and peace from God the Father and the Lord Jesus Christ, is given them. Before exposing their faults, he thanks God for the grace given them, and that in everything they were enriched by Jesus Christ, in all utterance and all knowledge, so that they came behind in no gift, waiting for the revelation of the Lord Jesus Christ, who would confirm them unto the end, that they might be blameless in the day of the Lord Jesus Christ. He did not look *at them* as to his confidence about them; if he had, he would have had many misgivings; but *God was faithful*, to preserve them to that day, by whom they had been called unto the fellowship of His Son. Thus they were the Assembly of God; as to their real standing, sanctified in Christ Jesus; as to their profession with all others, they called on the Name of the Lord. As to gifts, they were in every thing enriched; and as to their hope, they were looking for the revelation of the Lord Jesus Christ.

Thus having given them their proper position and privileges, and having thanked God for what he could of them too, the apostle turns to them about the evils manifested amongst them. He besought them by the Name of the Lord Jesus Christ that they all might speak the same thing, and that there might be no schism amongst them. The Name of the Lord Jesus Christ was supreme, and the corrective of all divisions, which must arise in proportion as that Name was forgotten. Thus saints rightly gathered are gathered to the Name of the Lord. He is absent in bodily presence, but as the Queen gathers her Parliament in her name, though absent sometimes herself, so it is with the Lord Jesus. He gathers the saints in His Name, and where two or three are gathered together in His Name, there He is in the midst, Matt. 18:20. The house of Chloe had told him about them. Human pride and philosophy were creeping in, and men-leaders elevated to heads of schools of thought. Some said, "I am of Paul, I am of Apollos, I of Cephas, and I of Christ." Was Christ divided? Was Paul crucified for them? Were they

baptized in the name of Paul? He thanked God he had only baptized a few of them. Baptism then as now was a bone of contention, and men-leaders were using it for party purposes, as they do now. Paul was not sent to baptize, like the other apostles (Matt. 28:19), but to preach the gospel. He got his commission directly from heaven; and that gospel brought out in its fulness, as it is afterwards, is the true corrective power to all human wisdom and philosophy that was creeping in. We must remember that Corinth was one of the cities of Greek civilization. Consequently a young Assembly, just separated from the world, was in great danger of this influence. The saints were copying the human wisdom of the Greeks, who had their Platos, and their Socrates', and Aristotles, as leaders of schools of philosophy. From ver. 18-29, the cross of Christ is pressed on the saints as God's judgment on all human wisdom and power, saving at the same time those that believed.

Christ Himself in the glory is then exhibited as the wisdom of God (ver. 30, 31), and the Spirit of God come down from heaven as the Revealer and Communicator of this wisdom to vessels of His choice in ch. 2, who wrote it down in Spirit-taught words. The world, as to its wisdom, had been tested all through the Old Testament times, and, by its wisdom; knew not God (ver. 21). Then it pleased God by the foolishness of preaching to save them that believe. This was a stumbling block to the Jews, who required a sign, and who were looking for the power of the kingdom, whilst it was foolishness to the Greeks, who sought after wisdom. Where was the power of the kingdom in a crucified man? Where was wisdom in Christ on the cross? Surely it was the weakness of God exhibited, yet stronger than men, and the foolishness of God, yet wiser than men, and we who are the called have found in it the wisdom of God and the power of God. As to their calling, they were to know that not many wise men after the flesh, not many mighty, not many noble, were called; for God had chosen the foolish, weak, base, despised things of the world, to confound the wise, mighty, and those things which were something. The cross of Christ was thus the leveller and end of all human wisdom and power. Strong and wise flesh was a mere cypher in the light of it. Where are the boasted schools of thought, the most lofty plans of education, the highest seats of learning, in the light of the cross? They all come to an end before God there. Man may set them up afresh. He is setting up what God has judged. Now is the judgment of this world (John 12:31). The cross proclaims boldly, There is no wisdom in the world? the princes of it have crucified the Lord of glory.

Where is wisdom, then? In a Man up in heaven -- in the Person of the Son of God. Of God they were in Christ Jesus. Born of God, as to their nature, they were in Christ Jesus as to their position, given them by redemption, and so no longer in the flesh. Christ on God's side was made unto them wisdom, righteousness, sanctification, and redemption, so that if they would glory they should glory in the Lord. Thus the cross of Christ put an end to all glorying in the flesh. The revelation of Christ in the glory proclaimed that all wisdom, righteousness, sanctification, and redemption were centered in His person, and consequently outside the earth. If they would glory, let them glory in the Lord.

## Chapter 2

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As for himself, when he came amongst them as heathens, he did not use the human wisdom of Greek philosophers in declaring to them the testimony of God. His theme was, as he described above, Jesus Christ and Him crucified. God had chosen weak vessels to confound the wise, and he was with them in weakness, and fear, and in much trembling. He thus gloried in the cross as putting an end to all power in his flesh; he rejected all enticing words of man's wisdom as his weapon, but he spoke in demonstration of the Spirit and in power, so that their faith might not stand in the wisdom of man, but in the power of God. The Spirit of God then was his energy, and he testified of Christ the wisdom of God.

Howbeit, he spoke indeed wisdom amongst them that were perfect (that is the saints), yet not the wisdom of the world, nor of the princes of this world which come to nought. But they spoke the wisdom of God in a mystery, hidden indeed, but which God ordained for the saints' glory before the world began. This mystery, this hidden wisdom, came into the world embodied in a Person, but none of the princes of the world knew this, else they would not have crucified the Lord of glory. Prophets might speak of these things (mentioned in ver. 7), but did not understand them, as the passage from Isaiah quoted shews:

Eye hath not seen, nor ear heard, neither have entered into the heart of man,  
the things which God hath prepared for them that love Him {1 Cor. 2:9}.

How was it then revealed? The Person in whom it was centered was taken up into the glory, but God had sent down the Holy Ghost as the Revealer, and no one could reveal such things but Himself. This was the present portion of saints, as contrasted with what went before, when the prophets wrote. It was the dispensation of the Holy Ghost, and we required His power as the Revealer, for even with regard to a man, what man outside knows the things of a man, but the spirit of man that is in him? So of the things of God; no one outside knew anything of them, but the Spirit of God. Now the apostles and saints had received not the spirit of the world, but the Spirit which is of God, that they might *know* the things that are freely given to them of God. And if they had received them, they could not but speak of them, not in the words that man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. Now as to receiving these things, the natural man does not do so, for they are foolishness with him, neither can he know them, for they are spiritually discerned, but he that is spiritual discerneth all things, yet he himself is discerned of no man. For what natural man has ever known the mind of the Lord, that he might instruct Him?

(Isa. 40:13). But we, who have received the Spirit of God, have the mind of Christ.

What want we then with any other wisdom? All natural wisdom, as represented by the princes of this world, crucified the Lord of glory. God has placed Him in the glory. He is our wisdom. The Spirit sent down is the *Revealer* of it (ver. 10). He alone knows the mind of God. He is the *Communicator* of it in vessels prepared by Him, and those vessels have *received* it, and have written it down in Spirit taught words, by the Scriptures of the New Testament, having the mind of Christ. This is indeed a mystery, but now revealed and all ours in Christ. We have the mind of Christ. Oh, may the Lord give us understanding hearts, to take in this, that the cross shuts out all human power and wisdom, as well as everything else of man, and that in Christ revealed by the Spirit is centered all the wisdom of which God is the source. It is the wisdom of God. God is the source of it (ver. 7). Christ is the center of it (ch. 1:30), and the Holy Ghost the Revealer, communicating it in Spirit-taught words (ch. 2:10-13). This is Christianity as opposed to human wisdom and schools of thought. Thus God's wisdom is to be found alone in Christ and the church. Human wisdom is outside both.

## Chapter 3

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The apostle now returns from his lofty subject to the low state of the Corinthians. The subject of the chapter is divisions (vers. 5-9) and their correction (vers. 10-23). He could not speak unto them as to spiritual, but as unto carnal, even as unto babes in Christ. They were not *natural* men, for they were converted; still they were *carnal*, babes in Christ. We have three different men described in these verses: 1st, the natural man, understanding not the things of the Spirit of God; 2nd, the spiritual man, having the mind of Christ, realizing his union with Him; 3rd, the carnal man, who follows the leaders of sects and not Christ alone. Compare Rom. 7, Heb. 5. The apostle had fed them with milk, and not with meat, for hitherto they were not able to bear it, neither yet were they able. Their divisions were a proof of this. Alas; for the divisions of Christendom! The very things men glory in prove their carnality. To say, I am of Paul, I am of Apollos, was carnal. Who were these men? They were only servants by whom they believed. Paul had planted, Apollos watered, but God gave the increase. What was a planter and a waterer beside the Lord of the garden? They should receive their reward according to their labour, but the truth was the saints on earth were God's husbandry (cp. John 15:1-6). They were God's building. This is the mighty lever to draw back saints from their divisions. You don't belong to Calvinists, or Baptists, or Wesley, or this sect or that party, you belong to God. You are God's husbandry; you are God's building. Oh, if the saints would only listen to these words, they would drop all sectarianism at once, and come back to this, that they belonged to God.

What was Paul? The Lord had handed over to him the responsibility of being a wise master-builder of His building; so Paul had laid the foundation and another built upon it. Let every one take heed as to this, is the exhortation. As to the foundation, no man can lay any other than is laid, that is Christ Jesus. That foundation had been laid. The builders were to take care what they built upon it. Here the apostle brings out the doctrine of the house of God handed over to the responsibility of man, and tells it out to the Corinthians for their warning, and to correct their divisions. The real building would go on, but *Christ* was the Builder of the latter (see Matt. 16:18; 1 Pet. 2:5, 6). This building was beyond the responsibility of man, and was growing up to be a holy temple in the Lord (see Eph. 2:19-21). The gates of hades should not prevail against it. But here it is the house handed over to man's responsibility. *Man* was the builder. One might build on the foundation gold, silver, precious stones; another might build on it wood,

hay, stubble: every man's work should be made manifest in the day of Christ, and every man's work tried by fire. The good workman's work would abide, and he should receive a reward on that day. The bad workman's work should be burned up, and he should suffer loss. Wood; hay, stubble, could not abide the fire. Yet he himself should be saved, yet so as by fire. It is not here a question of salvation, but of the saved one's getting reward or suffering loss. There might indeed be a defiler of the temple of God, but him God would destroy. He had never got on the foundation at all. The conclusion for the saints was this, that they corporately were the temple of God; and that the Spirit of God indwelt them.

They were the living walls of the temple, but the Holy Ghost was the Inhabitant of the house. Wondrous truth; that the Assembly should be made so clean by the blood, that inside living walls composed of Christian men, the Holy Ghost could dwell. Such was the visible Assembly at Corinth, builded together for a habitation of God through the Spirit. Alas, what has it come to now! But the truth is, as it was ever, that the Holy Ghost is there. What has that Spirit to do with divisions? He is the Spirit of Unity and Love. Divisions must end amongst the saints if we come back to the acknowledgment of His presence and power in the house of God. Oh, that the gracious Lord might bring about this! All this division was the fruit of worldly wisdom, putting men-leaders at the head of schools of thought. All was vanity before the Lord. The truth was, by circling round men, and thus forming sects, they were confining themselves to two or three gifts, whilst all were theirs, whether Paul, or Apollos, or Cephas, for all belonged to God, and they were Christ's and Christ is God's. The great truths pressed are, first, that the saints belong to God, and not to men; second, that the Holy Ghost is present in the Assembly. He is the Spirit of Unity and Love -- the very opposite to division. In 2 Cor. 6:14-18, the presence of the *Holy* Ghost is brought in as the corrective power to worldliness; here (ch. 3) to division; the two evils at work in the present day. There is on the one hand national Christianity, the religion of the world; on the other hand, sectarian dissent, narrowing and dividing the membership of the body. The presence of the Holy Ghost in the house of God is the corrective power to each; and till the saints come back to the acknowledgment of the wondrous truth, division and worldliness must go on. But then everything contrary to it must be dropped. The saints then were brought back to the truth, that they were Christ's and God's, and that God the Holy Ghost was in the temple of God, the Spirit of unity and not of division. We see through all these chapters how sectarianism strikes at the root of the nature of the Assembly. It is human wisdom in contrast to God's wisdom which is centered in Christ. The cross is its judgment. The church as the temple or house of God is founded on these two things, and the Holy Ghost is its Builder, through the workmen, Inhabitant and Ruler.

## *Chapter 4*

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But then, if this was the case, what was the real position of Paul and Apollos, and others like them? How were they to be accounted of? They were servants of Christ, stewards of the mysteries of God (cp. Matt. 24:45-47; Luke 12:42-44). They were labourers in the vineyard, builders in the building, but the husbandry was God's, and the temple was God's. Moreover, if stewards, they must be found faithful. As to this, the judgment of the saints, or of man, was a small matter. This was man's day; they might judge of him as they liked. In a matter like this, he had not even confidence in his own judgment, but he so walked in the presence of the Lord, that the Lord's judgment of him every day was his greatest delight; and as to all the rest; the Lord was coming, who would bring to light the hidden things of darkness, and would make manifest the counsels of the heart, and in that day should every man have praise of God. Thus the apostle always walked in the light of the judgment seat of Christ, where all questions betwixt brethren would be settled (Rom. 14:10-12), where every workman would receive his reward or suffer loss (1 Cor. 3:14), and where everything would be manifested (2 Cor. 5:10). If the Lord judged him every day now, and he loved it, it would be no different then. What a blessing, and what confidence, thus to walk before the Lord! This is our pathway, though not all stewards. A saint is not a happy saint who does not walk in the full light of the judgment seat. That light must shine on him in mercy and love before he dies, for no unjudged flesh can stand there. Hence the saint, instead of glorifying Christ on his deathbed, is often brought to sad self-judgment, and sorrow, and struggles.

Paul had referred to Apollos and himself in all these things (ch. 3:4, 5), for their sakes, that they might learn in them not to think of men above what was written, nor be puffed up for one against the other. This was the evil at Corinth. Ministry was beginning to assume a wrong place there. Instead of the thought that ministers were servants, some were wanting to make them lords. Hence a puffing up. But who made them to differ one from the other? What had any one, but what he received from God? They were glorying as if they had not received it. They were rejoicing in their privileges, in their gifts, reigning as kings, anticipating the kingdom which would not be set up actually till the Lord came, and he would to God that that time had come, that he might reign with them. Instead of its being the time for reigning, it was the time for suffering, for Christ was rejected, and God had set them the apostles last, appointed unto death, a spectacle to the world, to angels, and to men. To have Christ as wisdom, was to be a fool in the world;

to have Him as our strength, was to be weak before the world. They were often even hungry, thirsty, naked, buffeted, having no certain dwelling-place. They laboured, working with their own hands, reviled, they blessed; persecuted, they suffered it; defamed they intreated: they were made as the filth of the world, the offscouring of all things. Such was the blessed walk of the ministers of Christ of that day! This the Corinthians had forgotten. They took all the privileges as to position, without seeing that they were as a suffering rejected Christ in the world.

Yet all this sharp rebuke, which he was giving them, was all done in love. It was not to shame them, but as *his beloved sons* to warn them. They might have ten thousand instructors in Christ; it only puffed them up for one against the other. But he was a father, a far better thing; he had begotten them in the gospel. An instructor that does not walk in Paul's ways, and who does not fall in with the spirit of the gospel, or have fellowship with it, is a poor thing. It tends to puffing up. But real begetting in the gospel, and the calling to remembrance of it, begets love. He besought them to be followers of him. For this cause he had sent unto them his *son* Timothy, who would bring his ways to remembrance, as he taught in every Assembly. The love and affection of the family of God is thus brought in to correct their ways. Some were puffed up as if the apostle would not come to them, but he would come shortly, and he would test them. They might be full of utterance, but the kingdom of God was not in word, but in power. A man might be full of words, but is there the unction of the Spirit? This was the test. Did they want him to come with a rod or in love?

## *Chapter 5*

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But there was something far worse -- in the Assembly of God at Corinth -- going on, than divisions and puffing up for one minister against another. There was fornication allowed among them, such fornication as was not named among the Gentiles, that a man should have his father's wife. And they were puffed up, and had not mourned that he that had done this deed might be taken away from among them. Sad evidence of the power of evil amongst the saints of God. But as for the apostle, though absent in body, but present in spirit, he had judged already as though present, concerning him that had done this deed, in the Name of the Lord Jesus Christ, when they were gathered together, and his spirit, with the power of the Lord Jesus Christ, to deliver such an one to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus. His being absent in body did not hinder his being present in spirit. One spirit united them, though in two places; the body was one; the Name of the Lord Jesus Christ as Head and Lord of the Assembly was one. Evil in one place affected the whole body. They were attaching the Holy Name of the Lord Jesus Christ to fornication, by allowing this evil amongst them. He thus at once connects this Holy Name with the Assembly when they are gathered together, and thus getting the conscience of the Assembly in connection with that Name, he forces them to judge the evil. What was the power? The power of the Lord Jesus Christ. Who ruled outside the Assembly of God? Satan, the god of this world. Thus to Satan he must be handed, but all for his ultimate salvation. Satan had rule over the flesh. Consequently as he was permitted, for disciplinary purposes, to afflict Job; so, for the same purpose, would the fornicator be handed to him, that his spirit might be saved in the day of the Lord Jesus.

But the conscience of the Assembly evidently was all wrong by allowing such evil amongst them. Did they not know that a little leaven leavened the whole lump? Their dull conscience was an evidence of this. But they as to their position were an unleavened lump. The body of Christ was outside evil, raised by the power of the Holy Ghost out of death together with Christ, and seated in heavenly places in Him. It was a new creation, a new man (Eph. 2). Old leaven then had no place there; it was to be purged out, so that their practice might correspond to what they really were, namely, an unleavened lump. As for their past lost position, as connected with evil, Christ, their Passover Lamb, had been sacrificed for them; therefore, as Israel had to put away all leaven from their houses where the blood was sprinkled, so the Corinthians were to keep the feast, not with the old leaven

of malice and wickedness, but with the unleavened bread of sincerity and truth. As the Passover was the memorial of Israel's redemption out of Egypt, so is the Lord's Table the memorial of our redemption from a greater slavery, even from Satan and the world. Whilst it is a most blessed and privileged place therefore, it is also a place of self-judgment, that is to say, a place from whence all evil is judged and put away. The soul that does not judge itself is apt to come under the judgment of the Assembly, when the evil is discovered; as the soul in Israel that did not put away the evil leaven was to be cut off. Awful and solemn place for the Church of God on earth to have! Yet such is its responsibility before God. The body of Christ being an unleavened lump has thus no need of mercy (see Paul's salutation at the beginning of each Epistle). Consequently, it has the power of judgment, which individual believers have not (see Matt. 7:1-4).

He had written to them not to company with fornicators; yet he did not mean altogether that they were not to company with the fornicators or other sinners of the world, for to keep altogether separate from such we must go out of the world. The world was full of them. What he meant was this, that if any man that was called a brother was a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such they were not even to eat. They had not to judge the world outside. God judged that. But they were responsible to judge evil within, and therefore to put away the evil person. This might go against amiable nature, but the glory of the Name of the Lord Jesus Christ required it. The without and within of the Assembly is thus with jealousy guarded.<sup>18</sup> Within was an unleavened lump, and in their practical walk they must conform to their position by putting away the evil, if not judged, by the discipline of the Assembly. Outside was the world, of which Satan was the god. Thus in 1 Cor. 1-4 we have the true nature of the Assembly brought out, as the temple of God, as well as the position of the servants in it, as to correction to human wisdom and sectarianism working amongst the saints. But next, if the temple of God is set up it must be kept clean, and this is what we have in 1 Cor. 5:8 -- the discipline of the house of God. The Lord's table is our feast founded on redemption, and the place in the house of God where Christians gather, and from which evil must be put away.

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18. I have no doubt that the WITHIN and WITHOUT of Assemblies should be outwardly marked and kept distinct: otherwise there is confusion.

## *Chapter 6*

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The next evil manifested among the saints at Corinth was they were going to law with one another, and that before unbelievers. Did they not know that the saints should judge the world? Were they therefore unworthy to judge in the smallest matters? But they would judge also the fallen angels. Were they not then able to judge the things of this life? What humiliation were they exposing themselves to! They were bringing their differences before unconverted judges, and they would sit hereafter in judgment on those very men! They were going to judge angels, the least esteemed amongst them too, and yet did not think themselves competent to judge in the things of this life. Let the least esteemed in the Church judge such matters. Was there no wise man amongst them? They had far better take wrong, be defrauded, than do this. A manifest lack of love was shown in it all. Did they not know that the unrighteous should not inherit the kingdom of God? Don't let them deceive themselves; neither fornicators, nor idolaters, nor abusers of themselves with mankind, nor adulterers, nor effeminate, nor thieves, nor drunkards, nor revilers, nor extortioners, should inherit the kingdom of God. This was the former state of some of them, but they had nothing to do with such things now; they were washed, they were sanctified, they were justified, in the Name of the Lord Jesus and in the Spirit of God.

The Assembly as shown in ch. 5 and beginning of ch. 6 is the place where judgment is administered amongst the saints. The world has its law courts as the place where its judgment is administered; but the Assembly of God is outside the world, though the saints are to submit themselves to the powers that be, Rom. 12:1. In 1 Cor. 5 we have church discipline for the putting away of open manifested evil. In 1 Cor. 6 we have the Assembly as the place where differences between brethren should be settled, by a wise, or two or three wise brethren; just as the world settles its differences before its law courts. Brethren should never take their differences before the world. It is a mean thing to do; they are going to judge it. They should have confidence in their brethren, even in the most unwise, to settle their matters; for Christ in their midst is made unto them wisdom, 1 Cor. 1:30.

All things were lawful, but all things were not expedient; all things were lawful, but he would not be brought under the power of any.

He then fully brings out the two-fold individual position of the Corinthian saints, to guard them against fornication and all unrighteousness. The first in reference to Christ, the second in reference to the Holy Ghost. They were washed, sanctified, justified, in this double relation. Their bodies were not for fornication, but for the Lord, and the Lord for the body, and God had both raised up the Lord and would raise up the Christian by the same power. Their bodies were first members of Christ, secondly temples of the Holy Ghost. If committing fornication, they were members of an harlot, one body with her; for two, saith God, shall be one flesh; but their bodies were members of Christ, so that he that was joined to the Lord was one spirit. No union therefore in the flesh. We are one spirit with the Lord. But they were to flee fornication for a second reason. An awful sin! for together with other uncleanness mentioned above, it was done against the body, and brings, even in this life, its own judgment. Did they not know that their bodies were temples of the Holy Ghost that was in them, which they had of God, and they were not their own? They were bought with a price, and therefore responsible to glorify God in their bodies, which were His. Wonderful position! The believer's body is a house bought by God Himself, at the cost of His Son's blood, for Himself to dwell in. It is also a member of Christ Himself, washed so clean, set apart so fully, and justified so completely, that the Holy Ghost can fill it, and indwell it. It is likewise going to be raised up by the power of the Lord when He comes. I am fit at any moment then to be introduced into the revealed presence of God. My future destiny is to sit with Christ on His throne, to judge the world and the angels. And yet the saints were going to law before unbelievers! How could they, if such was the case? How could they live in sin, if their bodies were members of Christ and temples of the Holy Ghost, bought at such a cost, even the precious blood of Christ? Such is the truth brought forward in this chapter.

## Chapter 7

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The apostle now turns to matters whereof they had written to him. The subject of 1 Cor. 7:1-10 is concerning marriage, whether it is better to do so or not, under various circumstances; with some regulations to the married. It was better not to marry, by the apostle's judgment, nevertheless to avoid fornication let every man have his own wife; every one has not the gift to live above nature. Cp. Matt. 19:10-12. 1 Cor. 7:10-17 take up the case of those already married, and whether it be better or not to remain in that state, bringing in the special cases of a Christian husband married to a heathen wife, and of a Christian wife married to an unbelieving husband. In such cases, if the unbeliever was pleased to dwell with the other, they were not to part. This was different to what a Jew was to do under Judaism (cp. Ezra 9, Neh. 9). The unbelieving wife was sanctified by the husband, and the unbelieving husband sanctified by the wife, else were their children unclean, but now are they holy. They are brought into the outward privileges of Christianity. Besides, the believing wife was encouraged to count on the salvation of her husband, and *vice-versa*, according to the passage,

Believe on the Lord Jesus Christ, and thou shalt be saved and thy house  
(Acts 16:30).

1Cor. 7:18-24 refer to the different positions of life, whether Jew, or Gentile, or slave, in which a man might be converted to Christianity. Is any man called being circumcised? let him not be uncircumcised. Is any called in uncircumcision? let him not be circumcised. In the case of a slave, it was better if possible not to be the servants of men, but if in an honest calling, and this was certainly one if he could not be free, he was there to abide with God.

Ver. 25. With regard to virgins, he had no commandment from the Lord; he would only therefore give his judgment, as one who had obtained mercy to be faithful. He judged it was good to abide so in the present necessitous times. Yet there was perfect liberty for such an one to marry, whether man or woman, only they would be likely to have trial in the flesh in these troublous, persecuting times. But what regulated every state was this, the time was short; those that had wives should be as those that had not; those that wept and rejoiced, as though they did not; those that bought, as though they possessed not; those that used this world, as not abusing it, for the fashion of

this world passeth away. Let the light of the Coming of the Lord shine on every thing. He would have them without carefulness. The unmarried cared for the things of the Lord; the married cared for the things of the world and how to please his wife, ver. 34. There was a difference also between a wife and a virgin. The latter, unmarried, cared for the things of the Lord; the former was in danger of putting the world and her husband first. All this was spoken for their profit, that, as he had said before, and with the light of the second Coming of the Lord also thrown upon it -- cp. Phil. 4:4, -- they might attend upon the Lord without distraction.

1 Cor. 7:36-38 refer to the case of a father having an unmarried virgin, and to whether he is to give her in marriage or not. The wife was bound to her husband as long as he lived, but if her husband died she was free to marry again (ver. 39). In all these regulations we see the bond of marriage as instituted in the Garden of Eden upheld in all its integrity, yet a superior power in Christianity introduced, so that one might live above nature by the power of the Spirit of God. We also see here the apostle affirming the inspiration of his writings (ver. 10); at the same time making a distinction between what the Lord said, and that which was the result of his own spiritual judgment as one whom the Lord had found faithful (vers. 12, 25).

## Chapter 8

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1 Cor. 8 is occupied with questions about whether it was right to eat things offered to idols. Those who had knowledge and who knew that an idol was nothing were offending their weak brethren who had not the same knowledge. With regard to this, knowledge puffed up, taken simply as such, but love edified. If any thought he knew any thing, he knew nothing yet as he ought to know, whereas, if any loved God, the same was known of Him. The character of the new nature is love, and God knows such (see John 10:14). As to things offered to idols, an idol was nothing, and there was none other God but one. There were many in heaven and earth called gods and lords, but with us, Christians, there was one God, the Father, of whom are all things and we *unto* Him,<sup>19</sup> and one Lord Jesus Christ, *through* whom are all things and we through Him. God was the Source of all things; of Him are all things and to Him were all things to be gathered. Christ was the Divine Workman through whom were all things and we through Him. Of Him, and through Him, and to Him are all things. That was the true knowledge to have, but every one had not got this knowledge. Some had a conscience that the idol was something, and ate it as such. Their conscience thus became defiled. Not that meats made us pleasing to God, but if my liberty becomes a stumblingblock to a weak brother, I must take heed. A weak brother, seeing me eat in an idol's temple, would be emboldened to do the same, and, not apprehending the truth in vers. 5, 6, would sin. Could you thus let the weak brother perish for whom Christ died? In thus offending the brethren you offend against Christ. Notice, the case of the weak brother's perishing is put in the form of a question, as a warning to those who had knowledge (cp. Matt. 18: 6-10 ; Luke 17:1, 2). The Lord doubtless would preserve His own children from being thus the cause of a weak brother's perishing. The conclusion is, If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

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19. This is translated as the original Greek. (Cp. Rom. 11:36.)



## *Chapter 9*

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The apostle answers, in 1 Cor. 9, to charges brought against him about his apostleship and preaching, and as to extorting money for his maintenance, etc. He asserts his perfect freedom in the Lord, and as to a proof of his apostleship, with regard to them, they were the seal of his apostleship in the Lord. A blessed answer to confound his accusers! Was he not free to eat and drink and carry about a wife, as Cephas and others, or to forbear to work altogether? (ver. 7). But if he did work, he proves from natural similes that he had a right to reap the fruits of his labour. He refers to the law of Moses to prove this. An ox was not muzzled who trod out the corn. It was right for a preacher who sowed spiritual things to reap carnal things, (ver. 12). Nevertheless as to them he had not used this power, he had not asked any money. He gloried in preaching the gospel without charge, though, referring again to the law, it was quite right that they that preached the gospel should live of the gospel. As for himself, he made himself a servant of all, that he might gain the more. To the Jew he became a Jew, that he might gain the Jews; to those under the law, as under the law, that he might gain them that were under the law; to them that were without law, as without law, that he might gain those that were without law; not that he was without law to God, but lawfully subject to Christ. To the weak he became as weak, to gain the weak: he became all things to all men, that he might by all means save some.

Lastly, he has a word of warning for those preachers who were judging his liberty. He was running a race to win a prize, and he exhorted those others, as they ran in the Isthmian games, so to run that they might obtain. He had one object to win, and that was Christ in glory ( Phil. 3). Every thing else he laid aside as dung and dross. Those in the earthly games, ran for a corruptible crown; he for an incorruptible. He ran not as uncertainly; he had not a doubt as to the result. He fought not as one that beateth the air, but he kept his body under and brought it into subjection, lest by any means, when he had preached to others, he himself should be a reprobate. An awful warning for those preachers who professed so much, and knew so much, and yet were puffed up! He put himself with them in order to test them, as to whether they were doing what he did. The warning he gives to preachers, he gives to the whole company of the professing saints, in the beginning of

ch. 10. There is no question here as to the final perseverance of the elect. It is not a question of becoming a Christian, or continuing to be one, but of the path and responsibilities of the servants of God. Paul as simply a servant might be reprobate, as a child, he could not be, but that is not the subject here. He is testing preachers, and, in the beginning of the next chapter, the professing Assembly at Corinth. This gives a meaning to the large address at the beginning of the Epistle, to those who in every place call on the Name of the Lord, both theirs and ours. (Cp., as to preachers, Matt. 7:21-23, &c.)

## *Chapter 10*

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He takes the wider range of the professing Church at the beginning of 1 Cor. 10, bringing Israel before them as an example. All the Jewish fathers were under the cloud. All passed through the sea. The cloud outwardly rested upon them, typical of the Holy Ghost. They passed through the sea, typical of the baptism of water.

The one rested on them, the other they passed through, and so were in figure saved. (Cp. 1 Pet. 3:21).

### *Baptism*

Just like Noah and his family passed through the deluge in the ark into a new place of privilege under God's government, in the post-diluvian earth, and as Israel passed through the Red Sea, and thus were separated from Egypt to Jehovah and his government, so the professing Christian by the death and resurrection of Christ, and instrumentally by baptism, gets a new place of privilege on the earth in the temple of God where Christ is, and the Holy Ghost is, and the word of God; and yet after all he may be eternally lost, if not born again.

Beside this they all ate the manna, and drank the rock typical of Christ; yet with many of them God was not well pleased, for they were overthrown in the wilderness. Thus outward privileges as to Baptism and the Lord's Supper are no proofs that a man is really saved. These outward privileges might go on without life, the Holy Ghost dwelling in the midst of them all the time (cp. Heb. 6:4), and yet those who partook of them might perish. The various sins that Israel fell into are then brought forward as a warning and an example, and he that thought he stood was to take heed lest he fell.

The Corinthians were to take heed of trusting in outward privileges, and their church place, or baptism; nothing but real life in Christ, a dependence upon Him, would avail for eternity. (Cp. Num. 11-16.) But then, to encourage them, there was no temptation that came upon them but such as was common to man; but God was faithful, who would give strength, and not suffer them to be tempted above what they were able to bear, making a way for them to escape.

### *The Lord's Table*

The apostle's conclusion is, flee from idolatry. He speaks to wise men, let them judge what he says. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, one body, for we are all partakers of the one bread. The Lord's Table is here brought forward, and put in the very center of Christian worship, as a safeguard against idolatry and Judaism. It is put in contrast with the altars of Judaism and of the Gentiles. In it we do two things: First, we express association and communion with our altar, viz., Christ's death, in eating and drinking of the two symbols of His broken body and His blood; 2ndly, we express that we are one bread, one body, for we are all partakers of the one bread. The unbroken loaf represents Christ and His Body in union together. This is our corporate position, which we express by partaking of the one loaf.

(1 Cor. 10:18) The Israelite after the flesh by partaking of the sacrifices off the Jewish altar showed his identity and association with Jewish worship. So likewise the Gentile, who ate of the sacrifices offered to idols (ver. 19). The idol indeed was nothing in the light of Christianity (ver. 20); but through the idol they really offered to devils, and he would not have them hold fellowship with devils. By eating of these sacrifices they expressed identity with devil worship (ver. 21). The table was the Table of the Lord; the cup on the Lord's Table was the cup of the Lord. How could they drink the cup of the Lord, thus expressing association with His altar, and the cup of devils? How could they be partakers of the Lord's Table and the table of devils (ver. 22), without provoking the Lord to jealousy, who is one Lord (Deut. 32:15-18)? An important principle as to sectarian tables in the present day. I cannot sit at any table which is professedly a table of the Lord without expressing my identity with its system of worship. In the case of national worship, or of Roman Catholic worship, if infidels, Puseyites, idolaters, and unconverted people are there, I express that I am one bread, one body with them. In the case of sectarianism, I express I am one bread, one body with such a system. To be on true ground is to give the Lord His true place at His Table. The Lord alone has authority there. If a great man gives a dinner at his house and invites the guests, the guests sit at his table. To take the great man's place at the head of his table would be to insult him. So with the Lord at His Table; no man has a right to preside there but the Lord. We are gathered to the Lord and not to man. And as the Assembly there in the one loaf expresses her oneness with Christ and His members, so only the members of Christ's body have any place there. To meet on any other ground, but as members of the body of Christ, owning the Lord in the midst, and His authority is to be

on sectarian ground.

The reader will notice that fellowship with the blood and body of Christ is contrasted <sup>20</sup> with Israel's feeding on the sacrifices of their altars, and the Gentiles feeding on their sacrifices which they offered to devils. How blessed that at the Lord's Table we show our association with, and feed on that sacrifice which expresses death to every false and even mixed system, and that we are one bread and one body with Him who thus died, and shed the last drop of His blood for His Church! The Lord's Table is thus put in the very central place of Christian worship. It is the place of communion for the saints on earth, the place where the unity of the body is expressed. Consequently to be away from that place is to be away from the Lord whose table it is and where He is seated; it is to be away from communion, and the child who does it, does not express his church-place as a member of the body of Christ. Where the church does not gather on the ground of the unity of the body to the Lord's Name, owning His authority, and as expressed at the Lord's Table, there is no exhibition of the church as the body of Christ in the place. Would to God that every dear Christian saw his place to walk with the Lord.

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(Ver. 23) Outside the Lord's Table they might have difficulties, but this was the general principle to act upon, viz., All things were lawful, yet all things were not expedient; all things were lawful, yet all things edify not. (Ver. 25) This principle is illustrated in what follows. The Corinthians would continually come in contact with things offered to idols, so that even in going to market they might be buying things that were offered to idols. Well, they were to ask no questions. The idol was nothing. (Ver. 26) The earth was the Lord's and the fulness thereof. (Ver. 27) If any unbeliever asked them to a feast, and they were disposed to go, they were to eat such things as were set before them, asking no question for conscience sake. (1 Cor. 10:28) But if there was one sitting there who had a conscience of an idol, and told him he was eating a thing offered to an idol, he was to respect his brother's conscience, and not let his liberty be judged of. His brother spoke and acted on the same principle, viz., the earth is the Lord's and the fulness thereof; only he judged the idol to be something, and that something not the Lord's;

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20. {Not "contrasted," but rather used *illustratively* to show that a person who eats what is on the altar is in communion with the altar. It is by eating of the loaf on the Lord's table that a person is in communion with what the table represents. If he eats the idol sacrifices he is in communion with the table of demons.}

and so he did not eat. (Ver. 29) I, who have liberty, therefore, ought to respect his conscience. (Ver. 31, 32) The conclusion is, that whether eating, or drinking, or whatsoever they did, they were to do all to the glory of God, giving none offence to any, whether Jew, or Gentile, or the Church of God, -- the three circles into which the world was divided. (Ver. 33) In doing so, I would be studying every man's profit, in order to save them. In saying this Paul puts before them his own example, and exhorts them to follow him as he followed Christ. An important principle with regard to devoted Christians. As far as they follow Christ I am to follow them, but no further, otherwise I put them in the place of Christ.

## Chapter 11

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We have two great points brought before us in 1 Cor. 11. 1st, God's order of creation, now Christ has come into it; He is the firstborn of every creature, compare Col. 1, and therefore has the pre-eminence there; 2nd, the order of the Assembly of which the Lord's Supper is the central meeting. The first thing the apostle does is to show the persons who compose the inside, and to put them in their proper place one towards another. From ver. 17 to end he talks positively of the Assembly Meeting, the Lord's Supper. (Ver. 3) Now in the new creation, there was the man, whose head was Christ; there was the woman, whose head was the man; there was Christ, whose Head was God. In the old creation we have simply Adam, whose Creator was God, and the woman, whose head was Adam (cp. Gen. 1 and 2). But in the new creation, of which we get a beautiful picture in Luke 1 and 2, we have the man, the woman, *Christ* and God; angels too looking on and rejoicing. Redemption was not then accomplished, true, so that the holy men and women therein mentioned were not yet introduced into the new place, nor had they received the Spirit of adoption, which constitutes a man a Christian, but they were born again, and the whole atmosphere breathes of the new creation.

The relationships of man and woman one towards another were important for the Assemblies to know; for a woman must always realize her position in creation, as having her head in the man, and being of the man (ver. 3-8), and thus being in subjection, though also created for the man as a helpmeet (ver. 9). Therefore, in praying and prophesying, her head was to be covered, for she was the glory of the man; whereas the man, in doing the same, was to have his head uncovered, for he was the image and glory of God. The hair was a sign of power (ver. 10; cp. Judges 16:17). All her power was on her head, which was the man. She ought to own that place in the Assemblies. Angels rejoiced again when Christ was born. The Church showed to the principalities and powers in the heavenlies the manifold wisdom of God (Eph. 3). The woman was to own her proper place on account of these angels. Nature even taught the same thing, that it was uncomely for the man to have long hair, but it was the glory of the woman, for it was given her as a covering. These verses seem to own that in certain places or meetings the woman prayed and prophesied, as also in the case of Philip's daughters (Acts 21:8-9). It seems also as if they did on the day of Pentecost, but it was outside in creation (cp. Acts 1:13, 14;

2:1-18), and comparing it with 1 Cor. 14 and 1 Tim. 2, it seems clear that they were silent in the Assembly meetings, where they were distinctly forbidden to teach, which however is distinct from prophesying. From ch. 11:16 to 14 end, the subject is distinctly the Assembly meeting, as such (see ch. 11:18; 14:19-24). There the woman has evidently no place except to be silent.

### *The Lord's Supper*

As to remembering Paul in all things, and keeping the ordinances, he could praise them, but as to the matter of detail, and the manner of their doing it, he could not praise them. They came not together for the better, but for the worse. (Ver. 18) For when they came together in Assembly, he heard there were schisms amongst them. (Ver. 19) Divisions were necessary in a way that those really approved might be manifest amongst them. (Ver. 20) Still he could not allow that the way in which they came together was to eat the Lord's Supper. (Ver. 21) They were making it a time of feasting, eating their own suppers; one was hungry, another was drunken. (Ver. 22) Surely they had houses to eat and to drink in; for to confound a common meal with eating the Lord's Supper, was to despise the Assembly of God, of which the latter was the expression. He then puts them right on the subject, not denying that the Lord's Supper was the Assembly meeting, but denying that as they met it was such.

(Ver. 23, 24) He had received of the Lord that which he had delivered unto them, that the Lord Jesus the same night in which He was betrayed took bread; and when He had given thanks, He brake it, and said, Take, eat; this is my body, which is broken for you. Do this in remembrance of me. Our thoughts are carried back to the night in which the Lord was betrayed: and yet, with a Judas there, He could give thanks, and break the bread. He could bring that before them which alone, in the midst of evil, could attract their hearts, and enable them to overcome. Blessed Savior! His love always mounted above the evil, and overcame it with good. My heart finds rest in Him. (Ver. 25, 26) After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till He come. It is His little photograph which brings to our remembrance His unbounded love to us in times past. The bread broken, and the blood shed, cause us to remember our precious Lord's body broken and His blood shed for us. He is absent from us. We announce His death till He come. Thus the love of Christ, in putting away sin, and bearing our sins, is continually before our minds. His blood also not only answering to all the claims of God against us, but sealing to us all the blessings of the New Testament. We remember it all, and announce His death till He come. The

Lord's Supper thus links our Lord's death with His coming. His death shutting out every thing of the flesh, world, and devil; His coming, as that when we shall no longer have need of a symbolical ordinance to remember Him during His absence.

(Ver. 27) But to announce the Lord's death as to responsibility is important, for to eat and to drink unworthily, was to be guilty of the body and blood of the Lord; for I allow the flesh which killed the Lord. (Ver. 28) To come into the Assembly without having examined myself, was to bring living flesh into the Assembly of God. (Ver. 29) The Lord, in such a case, could only be present as a Judge, and for living flesh to eat and drink the Lord's death, was to eat and to drink judgment to itself, not discerning the Lord's body, which announced death and judgment to the flesh. (Ver. 30) For this cause many of the Corinthians were weak and sickly, and many even had died. This was the Lord's chastening hand, because the Corinthians did not judge themselves. (Ver. 31) If they had done so, they would not have been judged. (Ver. 32) The effect of this chastening of the Lord was that they might not be condemned with the world. Thus the Lord's Supper holds a most important place, as keeping the saints in a habit of individual self-judgment. (Cp. Matt. 26, Mark 14, Luke 22.) Not that they ought to judge themselves when they come there, but before (see ver. 28); not that they ought, if failing, to keep away: that would be to get worse. But let a man examine himself, and so let him eat.

The Lord's government here is shown to be most graciously exercised, in order that the saint might never be condemned eternally. Sickness, and even temporal death, consequently, are the Lord's ways towards His saints, to preserve their walk up to their standing before God, and to preserve them from ever being lost. Temporal death would be a last resource to separate the Christian from the body of sin, which he ought by faith daily to reckon dead. (Vers. 33, 34.) But what confusion had the Assembly at Corinth got into! Every one was eating before other his own supper. They did not tarry one for the other; one poor man was hungry, not getting anything, another was drunken. He exhorted them, therefore, if any were hungry to eat at home, that they might not come together for condemnation; and the rest he would set in order when he came.

We have in this Epistle the full doctrine of the Lord's supper set forth. First, in 1 Cor. 5, we see it as the center from which the discipline of the house of God is exercised; secondly, in 1 Cor. 10, we see the Lord's Table placed as the central expression of the saints' communion on the earth; thirdly, in 1 Cor. 11, we have the Lord's Supper as the place where we are called to remember the Lord's death, and where we are kept in the individual judgment of ourselves in view of that death. The Lord's Supper gives a more individual

aspect of the Table, and links it more to the original institution on the night on which the Lord was betrayed. It is blessed to think that though a Christian may be in a wrong ecclesiastical position, and deny the unity of the body by his position, he may yet get individual blessing to his soul, as remembering his Lord, in the midst of a mass of evil.

## *Chapter 12*

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The Assembly was the place where spiritual gifts would be developed and manifested. These chapters are taken up largely with this subject, the apostle taking occasion thereby to bring in the whole principles of the Assembly of God, to regulate their working. The Lord's Table was the Assembly Meeting, but gifts might be developed there, and it was important they should be regulated. (1 Cor. 12:2, 3.) The first great thing was to discern what was the true working of the Spirit of God, for they had been Gentiles, carried away by dumb idols, and the power of the enemy was manifested there. How were they to discern the workings of the true Spirit? By two tests: first, no one speaking by the Spirit of God would call Jesus, Anathema; and, 2ndly, no one would call Jesus, Lord, but by the power of the Holy Ghost. (Ver. 4-6.) But though there were diversities of gifts, there was but one Spirit; whilst there were diversities of ministries there was but one Lord; and whilst there were diversities of operations, yet it was the same God that worked all in all. Thus, whilst the apostle guards the Corinthians from what was false, he brings them into holy separation to one Spirit, one Lord, and one God; not exactly the Trinity, yet if each Person were traced back to His source, it might come to it. If, then, the Christian is separated from Satan and all the powers of darkness, as exhibited in false religion, he is separated to God, the Source of all unity and ministry, to the Lord Jesus Christ, as the Head and Center of it, giving the persons to minister, and to the Holy Ghost, as the Power of unity, the Giver of the gifts to the persons whom Christ gives. This Spirit of God manifests His Presence in the gifts for every man's profit; not for show, as the Corinthians used it (see ch. 14).

(Ver. 8-11.) To one is given the word of wisdom, to another the word of knowledge, to another faith, to another gifts of healing, &c.; abut all these worked that one and the self-same Spirit, dividing to every man severally as He will. The unity of the Spirit is here insisted on, as likewise His presence in the Assembly, for the regulation of the gifts. He is the Sovereign Power within the Assembly, manifesting His presence by acting as He pleases, and distributing to every man severally as He wills. What ignorance, then, and unbelief, for Assemblies to be crying out for the outpouring of the Holy Ghost. It is as great ignorance and folly for Christians to pray for the Holy Ghost to come, as it would have been if the disciples had asked God to send Jesus on earth, after He

was there amongst them. The Holy Ghost came down as really on the day of Pentecost, as Jesus came down when he was born in the virgin's womb. Let us rejoice, then, and own His presence, for this is really what Christendom has lost, even the realization of the Presence and Power of the Holy Ghost in the Assembly of God. If this is denied, I ask, why have you your printed prayer-books, themselves a substitute for and a denial of the worship of the Spirit? Why Your one-man ministry, itself a denial of the ministry of the Spirit? I ask, how can the Spirit act, as manifested in this chapter, in the churches and chapels of this day? Man has substituted his order for God's order. The Spirit cannot Himself act in the gifts as He will.

(Ver. 12, 13) But to return to this chapter, if the Spirit acts and manifests his Presence, it is upon and in a Body which He has formed. This is the Church, which is here likened to a human Body and Head. And as there is only one Spirit (ver. 11), so there is only one Body (ver. 12). (Cp. Eph. 4:4.) As the Body is one, and hath many members, and all the members of that one body, being many, are one body, so also is the Christ. Marvelous and holy truth! Christ and the Church are so one that they are likened to one human body, and called the Christ. The Baptism of the Holy Ghost introduces us into and constitutes us members of that Body, for by one Spirit are we all baptized into one body, whether Jews or Greeks, or bond, or free, and have been all made to drink of that one Spirit. Before Pentecost, the Holy Ghost had not yet come (see John 7:39; Acts 1:5-8). The Assembly was not yet formed (see Matt. 16:18): but on that day 3,000 were gathered out of all nations, and, together with the 120 disciples (who had already received life in Christ) already gathered, formed the Body of Christ, united to the Head in heaven by the Holy Ghost sent down. This was entirely a new creation, a new man formed outside the Jewish and Gentile world. Every sect formed is an addition to this truth, and a denial of the truth of one Body and one Spirit. If the Church is in disorder (and who will deny it?) the saints' only resource is to drop every thing which shows division and worldliness, and come together simply as members of Christ, acknowledging that membership as the only bond of union throughout the world; not making a fresh body, but acknowledging that which the Holy Ghost has already formed. To put the Lord's Table into a place, then, where I become a member of a body, is wrong; but to own it as the place where the Membership of Christ, already formed by the Baptism of the Holy Ghost, is expressed, is to put it in its right place. So are the saints preserved from sectarianism and worldliness. What follows in our chapter brings out the

### *Working of The Assembly*

There are two chief principles: first (ver. 14), the body is not one member but

many; secondly (ver. 20), they are many members yet but one body. (Ver. 15) Now, if the foot should say, Because I am not the hand, I am not of the body, is it therefore not of the body? (Ver. 16) And if the ear should say, Because I am not the eye, I am not of the body, is it therefore not of the body? Such a principle would be independency, and schism, a principle most common all around. (Ver. 17) But if the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? (Ver. 18) But now hath God set the members every one of them in the Body as it hath pleased Him. To own this, is the corrective power to all wilfulness. (Ver. 19) If, however, they were all one member, where were the body? But now are they many members, yet but one body. A sharp rebuke against the principle of one-man ministry. (Ver. 20) The true principle is, many members working in the one great unity, the body. (Ver. 21) Therefore the eye cannot say unto the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you. Man may try to do it, but glory be to God, the Blessed Head will not say, of the smallest member, I can do without you. Oh, that all dear Christians would follow His example. (Ver. 21-25) Nay, much more, those members of the Body which seem to be more feeble, are necessary; and those we think to be less honorable, upon these we bestow more abundant honor. God Himself hath joined the body so together, having given more abundant honor to that part which lacked, that there might be no schism in the Body, but that the members should have the same care one of another. (Ver. 26) And whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it.

(Ver. 27) The apostle now directly applies this working of a human body to the local Assembly at Corinth. Now ye are the Body of Christ, and members in particular. This is a complete answer to those who deny the present responsibility of the saints to manifest the Body of Christ on earth. For though no local Assembly can claim, now-a-days, to be the Assembly of God on earth, the saints being all divided, and therefore the Assembly being not all together; still the saints who see the evil are responsible to own the truth, and come together on the basis of that truth; and if they do, God will most surely own them as far as they are faithful as representing His Assembly. That all this part of the chapter applies to the manifestation of the Body on earth is certain, for members do not suffer in heaven. Miracles and tongues are not for heaven, but are the fruits of the Spirit working on and in the Body, as the manifestation of its unity on earth. If Christendom has failed, yet the responsibility of the saints most surely remains, as long as the truth of God remains. (Ver. 28-30) As for the need of the Assembly, God has set in it, first apostles (they are the foundations); 2ndly, prophets; 3rdly, teachers; then miracles, gifts of healing, helps, governments; different tongues. All are not apostles, all are not prophets, all are not teachers, &c. There was thus lots to covet for every one,

and yet there was something better at the bottom. Better than all gifts! Better than all theories of truth! And that was Love. That was the character of the Spirit and of Christ, and what bound all together, and that was what the Corinthians were lacking in.

We have, then, in this chapter, the doctrine of the Church of God, the Body of Christ. In the beginning, the Spirit of God is put in contrast with the spirits of dumb idols, and known by two tests, ver. 3. His presence and unity, working by several gifts, is then insisted on to ver. 11; vers. 12, 13 take us on to the truth, that if there was one Spirit, there was one Body, of which Christ was the Head, and altogether named the Christ, the entrance into which was by the Baptism of the Holy Ghost, who formed it at Pentecost, and constitutes those thus baptized members of it. Vers. 14-27 show us the working of it, by the figure of a human body; the two chief principles being, first, the Body was not one member but many; secondly, that the members were several, yet but one body. (Vers. 27-31) He applies this truth to the local Assembly at Corinth, and shows the different members God had set in the Church to meet their need.

## *Chapter 13*

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Gifts might abound, but love is the more excellent way. It is the bond of perfection and the character of God, the Lord, and the Spirit. 1 Cor. 13:1-3 show the negative side, viz., all the things I may have without love. Ver. 4-7 give the positive side, showing the different qualities of love, no doubt perfectly exhibited by the Lord Jesus Christ on earth. From ver. 8-13 it is compared with other things, and shown to continue in the future state, when all other things have failed. (Ver. 1-3) I may speak with the tongues of men and of angels, but if I have not love, I am become as sounding brass and a tinkling cymbal. I may have the gift of prophecy, the gift most to be coveted; I may understand all mysteries, and all knowledge; I may have that faith which removes mountains, and yet be nothing. I may give all my goods to feed the poor, and give my body to be burned, but if I have not love, it profits me nothing. (Ver. 4-7) Its positive qualities are these, -- it suffers long, is kind, it envies not, it vaunts not itself, is not puffed up, is not dishonest or selfish, is not easily provoked, thinks no evil. It rejoices not in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. (Ver. 8-13) As to the future, it never fails. Prophecies will fail, tongues will cease, knowledge will vanish away. The present time is then compared with the future state. We know now in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away. The two states are now compared to the states of childhood and manhood; as a child, I think as a child: as a man, I put away childish things. I know now in part, this is the time of my childhood, but in the world to come, when everything is perfect, and when my manhood is arrived at, that which is in part shall be done away, I shall know as I am known; though at this present time we only see through a glass darkly. All this reasoning shows the superiority of that Love which never fails, and which, in the future ages, will stand out when other things have ceased. Three things abide at the present time -- Faith, Hope, Love, -- but the greatest of these is Love. That abides for ever.



## Chapter 14

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Having made this digression to show the real thing which binds together, he returns to the subject of the gifts, and of the order of the Assembly {1 Cor. 14}, showing the superiority of the gift of prophecy to that of tongues. The great thing in Assembly meetings was that the Assembly might be edified, but a person speaking in an unknown tongue, though he spake to God (ver. 2), edified nobody but himself (ver. 4), unless he could himself interpret (ver. 5), for no one understood him; whilst he that prophesied, spoke to edification, and exhortation, and comfort. (Ver. 6) If Paul himself came amongst them speaking with tongues, what profit was there, unless he spoke in revelation by God, revealing what he meant to one sitting by (see ver. 30), or in knowledge, so that the sinner-by could interpret it, or in prophecy, or in doctrine? (Ver. 7-13) Even in things without life, such as music, how can it be enjoyed unless there are distinctions in the sounds? If a trumpet gave an uncertain sound, who was to prepare himself for the battle? The great thing was, if they were zealous for the spiritual gifts, to excel in the edification of the church. If a man therefore had the gift of tongues, let him pray that he might interpret.

He then distinctly applies what he had been speaking of to three different actions that are manifested in Assembly meetings -- prayer, singing, and praise (ver. 14). A man who was praying in an unknown tongue does not seem to have understood himself what he was praying about. But what folly and childishness, to think of showing forth in prayer or singing their gift of tongues, and all the time not understanding themselves what they were saying, much less the Assembly! How could the unlearned say, Amen, if he did not understand what the other was praising God about? It was all childish pride. (Ver. 18) Paul could thank God that he could speak with tongues more than they all, but he had rather speak five words to be understood, or to edify others, than ten thousand words in an unknown tongue. What would he have said if he had gone into one of the churches of this day, which prides herself on being the one apostolic church of God, and heard the whole service muttered in an unknown tongue, by a shaved priest, with his attendant acolytes? No wonder, when John got a picture of the harlot church in the Revelation, and saw in her what the Church of God had turned into, that he wondered with a great astonishment (cp. Rev. 17:1-6). Little did the Corinthians think they were working to this end. (Ver. 21, 22) The apostle goes on to prove from the law that tongues

were a sign for unbelievers, and not for believers (comp. Acts 2), whereas prophesying was for those that believed. (Ver. 23-25) They should think of those outside the Assembly. Supposing an unlearned man, or an unbeliever, came into the place where the Assembly met, and saw one after another getting up and speaking with unknown tongues, they would go away, and say, these Christians were all mad; whereas, if one after another prophesied, the unbeliever would be made so to feel the presence of God amongst them, that, perhaps he would fall down, and publicly acknowledge that God the Holy Ghost was among them of a truth. (Ver. 26) But every thing was in confusion in the Assembly at Corinth. Thank God for it, for we have this blessed chapter, which gives us an insight into the working of an Assembly in the primitive times. So far from it being the custom for one man to do the whole service, there was liberty for every one to engage, either in speaking, prayer, singing or praise. The liberty of the Spirit was turned into license of the flesh. One came in with his psalm, already to give out; another with his doctrine; another with his tongue, &c.: but instead of saying, you must have one man over you, to correct the confusion, he exhorts, first of all, Let every thing be done to edifying, and then regulates the two gifts, of tongues and of prophesying; telling them plainly (ver. 33) that God who was in the Assembly (ch. 3:16; 12:7-11) was not the God of confusion but of peace. So far from appointing official rule to correct the disorder, he insists on the Presence and Character of that God who was amongst them, and gives them commandments from Him (ver. 27-33, 37). Lastly, the women were to keep silence in the Assembly. They were not permitted to speak, but to be in subjection, as also said the law. If they would learn anything, they were not to ask in the Assembly, and chatter away there, but to ask their husbands at home, for it was a shame for them to speak in any way in the Assembly. They were really going on as if the Word of God was their monopoly, instead of coming to them from God. If any among them thought themselves spiritual, they were to acknowledge that what Paul wrote were the commandments of the Lord. But if any man would be ignorant, let him be ignorant. The liberty of the Spirit however was to be carefully guarded; they were to covet to prophesy, and not to forbid speaking with tongues, only they were to remember that the God of order was amongst them, so that every thing was to be done decently and in order, according to the Character of the God of Order and of Peace.

## Chapter 15

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The apostle now comes back to the simple Gospel of the Grace of God. There were some of the Corinthians that were striking a blow at that very gospel that had saved them, for they were denying the resurrection of the dead. The apostle takes occasion by this error to bring out the great truth of the first resurrection and the coming of the Lord, which gives further importance to this Epistle. It takes up the two great truths which are of such importance for this day, 1st, the doctrine of the church, 2nd, the coming of the Lord for the saints, and resurrection of the body. The Epistle to the Romans lays the foundation by setting forth the gospel and the righteousness of God.

1 Cor. 15 may be divided thus: -- In ver. 1-11 the gospel is brought forward as the foundation of the doctrine of the resurrection of the body; ver. 12-19 give us the consequences of no resurrection; ver. 29-34 continue the argument of ver. 18, 19; ver. 20-28 give the direct consequences of the resurrection of Christ; ver. 36-50 answer the questions of ver. 35, Christ's body after resurrection being the type of the one we shall receive; ver. 51-54 give us the doctrine of the first resurrection.

The gospel then as the foundation of this is insisted on, particularly the resurrection of Christ. This was the gospel that Paul preached, which he now calls to their remembrance, the gospel which he had announced to them, which they had received and in which they stood; by which also they were saved, if they kept it in memory, as he had announced it to them, unless some of them had indeed believed in vain, and had only professedly received it. What, then, was this gospel? He only gave to them what he himself had received; and that was, first of all Christ died for our sins, according to the Scriptures. Our sins were the cause of Christ's death. He answered in that manner before a just, Holy God, for them, and bore the punishment due to them which was death. This was part of the good news of the gospel. How were they to know that that was true? It was according to the whole teaching of Scripture from Abel's sacrifice downwards, summed up in the ver.,

It is the blood that maketh atonement for the soul (Lev. 16:11).

God had thus told them so in His own Word, and that was sufficient. But, secondly, Christ was buried. I bury a dead body; I give it a sepulchre. Here is something additional to the good news of the sins having been all answered for

in the death of Christ. Not only are the sins gone, but the nature of sin is buried; we are buried with Him by Baptism unto death. Our old man is crucified, dead and buried in and with Christ, before God, and to faith, so that we may reckon death, by faith, to be already past. The actual death of the body, or the coming of Christ, would be the end of death instead of the beginning. But, thirdly, He rose again the third day, and if this was true He rose without the sins and without the sin. It was the same Life also which descended into death and took the sin and sins on the way, and rose again the third day without them; it was a Life thoroughly tested, found perfect, obedient unto death, so that the Judge in righteousness raised Him again, to be our righteousness before Him. How am I to know this piece of good news? The Scriptures tell me so (Psa. 16:10, &c.) I am not called to make the feelings of my heart a test of salvation, but I am to know it from the truth of God's own Word. Besides the testimony of the Scriptures to the resurrection of Christ, there were living witnesses to it. He was seen of Cephas, then of the twelve, then by more than 500 brethren at once, then He was seen of James, then of all the apostles, and last of all He was seen of Paul, as one born out of due time. He not only saw Him risen, but in ascended glory. He could say, I have really seen that Jesus, a real man in glory; I thought He was an impostor, but He revealed Himself to me on the way to Damascus, and I believe that that poor despised Nazarene is the Son of God. I persecuted the Church of God, and therefore am the least of the apostles, am not worthy to be called an apostle. But by the grace of God I am what I am, and His grace was not bestowed on me in vain, for I laboured more abundantly than they all, yet not I, but the grace of God that was with me. This, then, was the gospel which Paul preached, a gospel which set forth Christ risen and glorified, which all the apostles also bore witness to, and preached, and which the Corinthians had believed.

Ver. 1-10 is the foundation of the doctrine of the resurrection of the body brought forward in this chapter, Christ was risen. This was Paul's gospel. How was it, then, that some of them were denying it by denying the resurrection of the body? Ver. 12-19 give us the consequences of the doctrine of no resurrection: first, that if there were no resurrection, then *Christ* was not risen; secondly, if Christ was not risen, their *preaching* was vain, they were false witnesses; and, thirdly, if this was the case, the Corinthians' *faith* also was vain, they were yet in their sins; for this was the only gospel they had received. This was a serious conclusion for the Corinthians to be brought to, for the only gospel they had received was that from Paul. But if the doctrine he *preached* was false, their *faith* was vain too. (Ver. 18) Another consequence was that those that had fallen asleep in Jesus had perished.

(Ver. 29) If, however, this latter were the case, why was it as fast as saints died others eagerly filled up their places in Baptism, saying, by faith, I reckon myself now dead with Christ, in order to have part in the resurrection; but why,

then, were they baptized for the dead, if the dead rose not? (Cp. Rom. 6:3-5. Cp. ver. 19, ver. 30-32.) and, secondly, why do we stand in jeopardy every hour, having death before us, in every circumstance through which we pass, such as fighting with beasts of Ephesus, persecutions, &c., if the dead rise not? If we have only in this life hope in Christ, certainly we are of all men most miserable, if this is the life we pass. (Ver. 32-34) If that is the case, let us eat and drink, for to-morrow we die. These ignorant men were not only taking away the doctrine that Paul preached, but also all the power of the Christian's life and hope. They had not the knowledge of God, so that the Corinthians were to beware of evil communications and awake to righteousness.<sup>21</sup>

(Ver. 20-28) Having now shown the consequences of the doctrine of no resurrection, he turns, in these verses, to the direct consequences of the resurrection of Christ, to the end. Not only were the Corinthians not in their sins, not only were they delivered from the body of sin itself by the death and resurrection of Christ, and given a risen and glorified Christ, as their present portion by faith (ver. 1-11), but Christ risen from the dead was the foundation of their hope as to the resurrection of their bodies. (Ver. 20) He was the first-fruits of them that slept. It was a resurrection *from among* the dead, not the Jewish thought of a general resurrection, good and wicked all together. Christ rose (*ek nekrón*) leaving the dead behind. This was to be the character of the saints' resurrection, -- they should be raised from amongst the dead, and in being so, the rest of the dead should be left behind, to be raised and judged more than 1000 years afterwards (comp. Rev. 20). Christ's resurrection, then, first, was a resurrection from amongst the dead (John 5); and, 2ndly, He was the first-fruits of the harvest of them that slept, -- a term which is never applied except to the bodies of the redeemed, and never to the wicked.

(Ver. 21, 22) By man came death; by Man came the resurrection of the dead: in Adam all die; in Christ shall all be made alive. This is a comparison of the two families linked each to their Heads. The words used are *in Adam*, *in Christ*. This, of course, gives no ground for teaching the evil doctrine of universalism. (Ver. 23-28) Then come the order of events: first, Christ the first-fruits, this has taken place; secondly, they that are Christ's at His coming; thirdly, then cometh the end. Now we know that above 1,800 years have already elapsed between the first and second events; and we know, from Rev. 20:5, 6, that at least 1000 years will take place between Christ's coming and the end, when the wicked will be judged, death destroyed, the kingdom delivered up to God the Father, so that God may be all in all (see Rev. 20:11-15; 21:1-8, &c.). Time is not the question when God talks of life in Christ. What we know is that at Christ's coming, those that are Christ's will be raised from amongst the dead,

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21. Read ver. 20-28 as a parenthesis; ver. 29, 30, and following, take up the sense of ver. 18, 19.

as Christ was, and only those that are Christ's, not the wicked. Then cometh the end -- 1000 years after. All enemies will not be under Christ's feet till the end. Satan, though bound, will be let loose at the end of the 1000 years. Sin and death will be still then on the earth, but will be kept in abeyance by Christ's authority. The millennium will be Christ's kingdom set up in power, and at the end subduing all enemies, the last of which is death. Then He gives up the kingdom to God the Father, and God is all in all. His blessed place of service is never given up as long as He is Man, and that will be for ever. As Son of God, then, as ever, He is co-equal with the Father. Notice, all this is connected with the resurrection of Christ. Adam was tested, -- disobeyed, fell, and the consequence was death to the body, not to speak of the soul and spirit. Christ, the Second Man, obeyed, glorified God up to death, and the consequence will be resurrection to the body, not to speak of present resurrection with Christ as to the soul. By Man came the resurrection of the dead. In Christ shall all be made alive. Blessed portion for the saints! All the fruit of the work of Christ, the Corn of Wheat that fell into the ground and died, John 12:24. The song shall resound through the ages of eternity, -- Thou art worthy! Worthy is the Lamb that was slain!

Ver. 35-50 give answers to the questions, How do the dead rise ? with what bodies do they come? (Ver. 36) The only answer given is by the simile of the corn. It does not rise and bear fruit unless it die first. A corn of wheat falls into the ground and dies, then rises and bears much fruit. (Ver. 37) And as to the body that comes, it is not the same body. You put mere grain and seed into the ground. But God gives each grain its body as it hath pleased Him. There are also different kinds of grain, different kinds of flesh also; there may be different glories, as one star differeth from another star in glory, so may it be with the heavenly saints; others may have their portion on earth, as bodies terrestrial. But all these are primarily but pictures of the resurrection of the bodies of the saints. It is a great point in understanding this chapter to see that Paul was combating the denial of the resurrection of the body. (Ver. 42-44) This is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. (Ver. 45-47) Adam and Christ are then again introduced as the type of each body, but we must remember that as the subject is the resurrection of the body, so we are to look at the body of Christ in resurrection, as the type or picture of what our bodies will be.

There is a natural body, of which Adam was a type, as it is written, The first man Adam was made a living soul. That was the life of his body: but there is also a spiritual body, as the last Adam was a quickening Spirit: as Son of God He had life in Himself, and hence the power of quickening others. The first Adams had no such power, and as having sinned, it was mortal and liable to death. The soul is only looked at here in connection with the body, the subject

of the apostle's remarks. In other places, such as Heb. 4, it is closely connected with the spirit, God having breathed into man's nostrils the breath of life. This made him immortal, but that subject is not entered into here. The natural came first, the spiritual next. The first man was of the earth, earthy; the second Man was the Lord from heaven. The first man has the race of the earthy; the second Man's race will be heavenly, after the type of His resurrection body that is now in heaven. The thought now turns more directly to us. As we have borne the image of the earthy, we shall also bear the image of the heavenly. Flesh and blood cannot enter into the kingdom of God, even as is evidenced by the Lord Jesus (cp. John 19:34; Luke 24:30), neither can corruption inherit incorruption.

Then, how does this wonderful resurrection take place? (Ver. 51-54) Behold, I show you a mystery, unrevealed in Old Testament times, but now made clear: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we, the living, shall be changed (cp. 1 Thess. 4:13-18). With regard to the living saints, it will be necessary, seeing they have mortal bodies subject to death, that this mortal should put on immortality: with regard to the sleeping saints, it will be necessary that their corruptible bodies should put on incorruption. When that is accomplished, then shall the Scripture be fulfilled which said, Death is swallowed up in Victory. If a lion swallows up a lamb, there is an end of the lamb; if death is swallowed up in victory, there is an end of death with regard to the saints. Blessed be God, it will be so in that day. At that period will be the ushering in of the glory of the kingdom, spoken of in Isaiah 25:8; when the Lord will make a feast for all people in Mount Sion, and take away the veil spread over all nations, and wipe away all tears from all faces. This is the heavenly part in ch. 15. That in Isaiah is the earthly part, but the one ushers in the other, and the first resurrection will not be complete till Israel is again established in Jerusalem. Cp. Rev. 20:1-5, with Rev. 4, and 5, where the seated, crowned, and clothed elders, as representatives of the Church and Old Testament saints, are already in glory.

But with the thought of this glorious ending, there is the present shout of faith, -- O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be unto God, who giveth us the victory, through our Lord Jesus Christ. Resurrection is not only a future reality, as to my hope, but it is a present reality to faith, for Christ is risen. I am victorious over death now, and can say by faith, I am risen with Christ. He was made sin for us, and put it away, so that the sting of death is gone. What is death without sin? It is merely the doorway into glory. Christ has died to sin, and in doing so not only has put it away, but taken death also out of the hands of the enemy, and made it His own. The law having been given as the perfect rule of life for a child of Adam, is the strength of sin. Sin uses the holy commandment to slay man in the flesh. Instead of checking lust it excites it, by

discovering it; and then forbidding it, under the penalty of a curse: sin takes advantage, uses its curse to pay to its poor slave its wages, that is death (cp. Rom. 6 and 7). So that the law, instead of being man's power against sin, is sin's power against man. It uses the holy commandment to slay me, Paul says, in Rom. 7, so showing itself exceeding sinful, and making me cry out as much for deliverance from law as from sin. Christ, having fulfilled it perfectly, died under its curse, thus giving present deliverance from the law by His death, as from sin. He has risen again, the victorious Son of God, so that I, a believing sinner, now rejoice in His victory, and daily do so. The Christian thus anticipates death by faith, for, on accepting Christ's death by faith, he can say, I have died with Christ. He anticipates resurrection too, for he holds the risen Son of God by faith, and says, His life is my life; His victory my victory; His righteousness my righteousness. He overcomes daily by faith, always bearing about in the body the dying of the Lord Jesus, that the life of Jesus may be manifested, and the resurrection of the body is the full result. Cp. 2 Cor. 4 and 5. Glory be to God! Beloved brethren, seeing then you have this glorious victory, and these glorious prospects, Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

And now I would have my reader dwell on that wonderful exhortation,

Be ye steadfast, unmoveable {1 Cor. 15:58}.

Connect it with what precedes in the Epistle, and you will see its beauty and value. Be steadfast, unmoveable in your church position, as belonging to the temple of God, ch. 3, and the body of Christ, ch. 12, judging all human wisdom and sectarianism by the cross of Christ, ch. 1:18-30. Cleave to the Holy Name of the Lord Jesus for the maintenance of the holiness of God's house, ch. 5, 6:1-6. Be steadfast, unmoveable in your place at the Lord's Table, as the place of communion, and where the unity of the body is expressed by breaking the one loaf, and where you remember your Lord and His love in dying for you, ch. 10 and 11. Be steadfast in your hope as to His speedy coming again, and the reality of the resurrection of your body at that day, which will take you actually for ever out of this scene of death and judgment to be for ever with the Lord. Thus you will have the assurance of final victory. And then, standing firmly in your true church-place, and assured of final victory at His coming, you will be able freely to obey the latter part of the exhortation,

Always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord {see 1 Cor. 15:58}.

You will get besides the glory, a reward at the judgment seat of Christ.

## *Chapter 16*

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1 Cor. 16 concludes the Epistle. (Ver. 1-4) There was a collection to be made for the poor saints at Jerusalem. Paul counsels systematic laying aside every first day of the week, according as God had prospered them; so that he might not have to call for a collection when he came (comp. 2 Cor. 8:20, as to this). A blessed rule for the saints at all times, but it is the work of each individual, in responsibility to the Lord, and has nothing to do with weekly collections at church-doors, or in boxes at the Lord's Table. Then, when there is a special need any where, the money is always ready. Special men, approved by letters of commendation by the Assembly, were to take their gifts to Jerusalem. Paul himself might go with them. (Ver. 5-9) He hopes to see them sooner or later, but at present, till Pentecost, he will tarry at Ephesus, for there a great door was opened, though there were many adversaries. Thus an open door and many adversaries oft go together in the work of the Lord, a principle perhaps little thought of in these last days. (Ver. 10-18) Different laborers then are brought forward by name, viz., Timothy, Apollos, the household of Stephanas, Fortunatus, and Achaicus, all having their different spheres of labour in the Church of God. No sort of official rule is mentioned. Each was free to act according to his own gift, in responsibility to the Lord. If Timothy came, they were to receive him, and as he was young and naturally timid, they were to see that he should be amongst them without fear, and no man was to despise him. He had greatly desired Apollos to come to them, but the latter was not willing, no doubt fearing to add to the party feeling at Corinth, though Paul himself had not the slightest feeling of jealousy or fear about it. Apollos thus exerted his own independent will, in responsibility to the Lord, in refusing to go at the present moment, though he might at some future time. The apostle then no doubt thinking of the character of his brother, Apollos, as an eloquent man, and mighty in the Scriptures, and fervent in spirit (Acts 19:24-28); gives to the Corinthians a summary of what he thought Apollos's ministry would have supplied. Watch ye, stand fast in the faith, quit you like men, be strong: at the same time warning them that all things be done in love. The household of Stephanas had all of them addicted themselves to the ministry of the saints. They were to submit themselves to such, as well as to every one who helped or laboured.

Though the Corinthians had, as an Assembly, forgotten Paul in his necessities, there were whole-hearted individual saints such as Stephanas,

Fortunatus, and Achaicus, who had supplied what had been lacking on the part of the Corinthians; they were also to acknowledge such (Rom. 12:8). Giving was a gift in the Assembly of no mean order. Grace on the part of Paul says, They have refreshed my spirit *and yours*. (Ver. 19) The Assemblies of Asia saluted them. It is to be remarked, that wherever Scripture talks of Assemblies in the *plural*, they are Assemblies in a province, never in a town (Acts 9:31; 1 Cor. 16:1, 19; 2 Cor. 8:1; Gal. 1:2, 22; Rev. 1:11). An Assembly in a place is always in the singular, though they numbered many thousands, as at Jerusalem, and met in different rooms. So Paul addresses the Assembly of God at Corinth, &c.; but never Assemblies when it refers to a town. An attentive examination of these simple facts will help much to show the state of ruin of the Church in these days. (Ver. 20-24) The apostle ends up by binding them together in love, exhorting them to greet one another with an holy kiss, without suspicion, the only test being love to Christ. If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. He prayed that the grace of the Lord Jesus Christ might be with them, and sent his own love, as showing his own unfailing affection to his poor failing Corinthian children. Oh, that the grace and love, manifested in this great apostle may more and more fill our hearts, and, amid the failure, and ruin, and coldness, and self-satisfaction displayed in the saints all around us, may we be enabled to kindle the hidden spark of divine love in their hearts, by showing one another grace and love, the grace and love of our Lord Jesus Christ!

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## *A Short Summary Of The Epistle to The Philippians*

### *Chapter 1*

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Philippi was the first city in Europe where the apostle Paul preached Christ. It was there he was carried by the ship after he had received the vision of the man of Macedonia imploring him to come over and help them. See Acts 16:9-12. There he waited till the Sabbath to get the mind of God as to his work. There he attended the Jewish women's meeting by the side of the river. There Lydia's heart was opened to hear the word of God. It was there also that he and Silas got persecuted, beaten and put into prison, for exposing Satan's wiles, and casting the devil out of a woman who brought great gain to her master by her soothsayings. There the Philippian jailor who guarded the prison was converted, and baptized with his whole family. There the Philippian assembly was planted in weakness, amid suffering and persecution, and Paul and Silas immediately after had to leave and to go to other places. See Acts 16:12 to end.

Two households seem to have composed the assembly at first, but though the apostle had to leave, yet these dear Philippian hearts were ever after continually knit to him, the great instrument of their conversion, and they sent again and again money for his necessity, thus proving indeed that theirs was a faith which was not barren or unfruitful, but which worked by love, a love that had taken hold of their hearts, and produced in them a new nature, whose character was indeed love. This mutual love between the Philippians and Paul seems ever to have continued. Their love followed the apostle to his prison in Rome, and Epaphroditus, their messenger, was the means of conveying to him the proof of it. See Phil. 4:18.

It is very blessed to see in this epistle the yearnings of Christ among the early Christians, and in a day when those holy affections have grown cold and well nigh dried up among many, how sweet to be brought back to the word of God and to hold in our hands a letter from the apostle Paul where these blessed affections of Christians are reproduced, so that our cold hearts may be warmed up by them. Divisions and worldliness in the church have well-nigh destroyed these affections. What can reproduce them but the apprehension over again of the God and Father of our Lord Jesus Christ as the source of all unity and fellowship (Eph. 1:3). Christ as the head and center of it (Eph. 1:19-23) and the

Holy Ghost as the bond of power and unity among the members of Christ one to the other (Eph. 2:22, 4:3, 4). The Lord will then gather those who have come to the apprehension of these blessed truths, back to Himself at the Lord's Table where the outward symbol of unity, the one loaf is exhibited (1 Cor. 10:16, 17), and we shall there seek to walk together in love showing that love to every member of Christ's body wherever they are, only remembering that real love is tested by our keeping His commandments. (2 John 5) .

In Phil. 1 we have before us Christ for life and service, as also fellowship with Him in that life and service and sufferings; in Phil. 2 we see Christ come down to the earth to die, as our pattern, and we are called to fellowship with His mind thus exhibited. In Phil. 3 we see Christ in glory as our object in view: and here we are called to fellowship with Paul, who is the great example as to this mind; a man of like passions to us. See ch. 3:15-17. In ch. 4 we see Christ for joy and strength, and a man (Paul) lifted up above all circumstances through fellowship with Him in that strength.

The great subject, then, of the epistle is Christ put before us practically for our life and walk; and the secret of happy fellowship among saints is to be followers of Him, and of His servant Paul. It is the epistle, then, for our walk, the very highest kind of walk. As remarked by another, sin is not mentioned in the epistle, the flesh once, and then as good flesh and not bad flesh. The man who is walking at a Philippian level is a man above sinning, at least habitually in practice, and above circumstances. Paul was in prison but could rejoice that the counsels of God in regard to His Christ were furthered thereby. Death stared him in the face, but he could say, to depart and be with Christ is far better, and truly such a stream of truth flowed out of that prison that has comforted and established the church through all the years since. It was the same with Luther: the enemies headed by the Pope thought to kill him. He was in consequence shut up in the castle of Wartburg by his friends, but forth from that retreat flowed the long pen that the Elector of Saxony had seen in his dream, and spread the Gospel truth of justification by faith far and near. There also the German translation of the Bible went fast ahead which has brought life and liberty to the nation ever since.

The apostle joins himself with Timothy in his address to the Philippians -- they were the servants of Jesus Christ. The Philippians are addressed as saints, or those set apart for God's use, as holy vessels in His sanctuary, separated from Jew and Gentile, according to their position in Christ Jesus. For He was the true saint, God's separated man. There on high in God's heavenly sanctuary that golden and silver vessel shines, and it is in Him as partaking of the same life, nature and position, that Christians get their place as saints. It is the common place and title of all believers. In each assembly it was the apostolic custom to appoint elders and deacons, as those qualified to oversee, rule, and minister to

the temporal needs of the flock. See 1 Tim. 3, Titus 1, Acts 14. Men with the necessary qualifications were chosen by the apostles to the offices. There were evidently several of these men in every assembly, as here at Philippi. What a different office to that of the present bishop of a diocese! One man is now set over several assemblies instead of several bishops being in one assembly. Elders and bishops were evidently the same office. See Acts 20:28. The Holy Ghost had made the Ephesian elders bishops of the flock. It was only when men began to usurp power in the church, that the title “bishop” began to be applied to the head man of the assembly, and he naturally began to be looked up to by all the country assemblies around. Thus the power of the bishop of Rome began.

But at Philippi and in most <sup>22</sup> of the primitive assemblies there were several bishops and deacons in one assembly -- and they were by no means addressed apart from the whole body of saints, in fact they are put second here.

The apostle after saluting the saints with the usual salutation of grace and peace, bursts out in praise to God for his dear Philippians. I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day till now. See Phil. 4:15, 16. They had shown their love and fellowship with him in the work from the very first, after his first memorable visit to them. Thus was the good work that God had begun in their souls, manifest by its fruits, and this encouraged the apostle to have hope in the reality of the work, which would assuredly be completed in the Philippians, by the faithfulness of God, at the day of Jesus Christ. Blessed confidence for the servant of Christ for his children in the faith!

It was just for him to think this of them all, because he had them in his heart, <sup>23</sup> inasmuch as in his bonds, as well as in the defence and confirmation of the gospel they were all partakers of the same grace. There was perfect fellowship between the apostle and the Philippians in life, service, and sufferings. How could he feel otherwise than encouraged on their behalf?

The love of Christ, expressed in ver. 8 by His “bowels,” was burning in his heart toward them, and thus he prayed that their love, (fellowship again) might abound yet more, in knowledge and in all judgment, that they might try

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22. I say most, for we do not read of any such men in the assembly at Corinth.

23. Or rather “Ye have *me* in your hearts,” as the corrected versions give it. This would indicate more than personal regard; it would be valuing the apostle of “the mystery” -- the church in a day when already many were slipping away from his truth, and God’s ground, and would be all the more noteworthy, and precious to the apostle, and to the Holy Ghost. -- (ED. S. W.)

things that differed, so as to be sincere <sup>24</sup> and without offence, till the day of Christ, being filled with the fruits of righteousness, which was from Jesus Christ, to the glory and praise of God. This shows how love needs to be regulated by that knowledge of Christ, which, bringing Him in, causes true discernment between good and evil, and prevents love from degenerating into mere fleshly affection. Sincerity and unblameableness would be the result of this test.

This letter thus begins with expressions of thanksgiving, confidence and prayer, which brings out, too, the perfect fellowship the apostle had with these beloved saints, in life, service, love, and suffering. He now proceeds to comfort their hearts by assuring them that what had befallen him in Rome, (namely, in his being put in prison,) had all turned out for the furtherance of the gospel; so that his bonds in Christ were manifest in Nero's palace and in all other places. And is it not wondrous to see the power of God's grace working in a poor prisoner's heart, so that in the most dismal place, when all that earth holds dear was shut out from him, and nothing but death stared him in the face, this wondrous vessel of God's grace could send forth from his prison letters full of praise, thanksgiving, and heavenly joy, for the comfort of other's. He knew the Philippians had been grieved when they heard of it, and indeed it was a solemn and sad thing to all appearance for the minister of a dispensation of God, this present dispensation, to be shut up in a prison. But "no," says the apostle, "do not be grieved, these things have turned out for the furtherance of the gospel." The testimony was carried on by other hands, some indeed might preach Christ of contention supposing to add affliction to the apostle's bonds, others of love, knowing that he had been set in defence of the gospel. What then? Notwithstanding every way, Christ is preached, and therein I rejoice, and will rejoice. For Christ to be preached everywhere, even in the imperial palace of Rome, was no small advance surely, and yet the chief instrument was in prison. How God overrules everything to the advancement of the glory of His Son.

And this gave the apostle confidence, instead of disturbing him. He knew that it would all turn to his salvation through the fellowship of the saints' prayers, and the supply of the Spirit of Jesus Christ according to his own expectation and hope, that in nothing he would be ashamed, but that as always so now Christ might be magnified in his body either by life or death. For him to live was Christ, to die gain.

Let us pause now, dear reader, one moment, and consider these words.

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24. *Εὐκρίνεις*, from *εἰλη*, sunshine, and *κρίνω*, I judge, examined by the sun's light, tested and found sincere.

The apostle, as we have seen, was already in prison awaiting his trial before Nero, the Roman emperor. There was apparently nothing but death before him, recantation or death, and yet it was his earnest expectation and hope that in nothing he would be ashamed. He had faced human rulers before, had had their scourges on his back, and yet through it all had found Christ's sufficiency. He trusted then for the future as for the past, and more, he trusted that that Christ who had carried him through the prison house at Philippi, and the hatred of the Jewish nation would be magnified in his body, whether by life or death. He seems as if he had been introduced to our modern telescopes and microscopes, and as if he had put himself in the place of these instruments, so that if only men would come in contact with him and look through the instrument, they would see a Christ very far off to them, or very dimly seen, brought quite near like a magnifying glass magnifies distant objects. And, indeed, dear reader, ought it not so to be with us? Should we not seek so to manifest Christ that He might be magnified in our bodies before our fellow men whether in life or death? The one object of our life to live not ourselves but Christ, to die, gain.

And is it not gain, dear believers? Let us encourage one another by the words of Scripture, for we are none up to the mark as we ought to be as to our actual realized state. Is it not gain to be with Christ, is it not real gain to lose these sinful bodies the only thing that hinders our full enjoyment of Him?

The apostle now seems in a maze; he has here the fruit of his labor, that Christ should be magnified in his body -- to live Christ; he has on the other side the prospect of being with Christ; he does not know what to choose, to depart to be with Christ was far better, to remain was more necessary for the saints, and having this confidence, he knew he should remain for their furtherance and joy of faith, that their rejoicing might be more abundant in Jesus Christ for him by his coming to them again.<sup>25</sup>

Only he desired that the Philippians' general deportment might become the gospel of Christ, that whether present or absent he might hear of their affairs that they stood fast, in one spirit, with one soul, striving together for the faith of the gospel and in nothing terrified by their adversaries, which to them was a manifest token of perdition; but to the Philippians of salvation and that of God. For unto them it was given on the behalf of Christ not only to believe on His name, but also to suffer for His sake, having the same conflict (in fellowship) which they saw in the apostle and now heard to be in Him. Blessed fellowship in life, service and suffering.

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25. Is this confidence of abiding the "I know" "and salvation" he alludes to in v. 19?



## *Chapter 2*

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Now what the apostle was proving in prison was that there was consolation in Christ, the comfort of God's love and the fellowship of the Spirit of God, which gave him power in the most dismal circumstances to be a man totally above them. Christ sympathized with him in all the power of that life that had been through every kind of scorn, ridicule, trial, suffering and death, and had risen victorious over it all. The love of God had placed him in union with that Christ in glory, who had communicated to him His own victorious life over sin and death, and the Holy Ghost was his companion in these sufferings, and trials, and griefs. It was all reality to the apostle. If there was any such then, the apostle would have the Philippians fulfil his joy that they might think the same thing, having the same love, the same soul. He would have them be followers together with him, in enjoying the consolation in Christ, comfort of love, fellowship of the Spirit, bowels of mercies. It is all fellowship in practical life and walk. The great hindrance to this was in unjudged self. He besought them then that nothing might be done in strife or vain-glory, but in lowliness of mind to esteem each one better than themselves; not to look only on their own things, but the things of others.

How necessary this warning to us, dear reader. How apt we are to let self drive the thin wedge in; then, as far it is allowed, it will have the first place, and think of its own things, instead of the things of others.

The secret for the true maintenance then of this blessed enjoyment of fellowship is what follows, Phil. 2:5-12.

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

Christ come down here as the dependent and obedient man, is put before us as our pattern; and fellowship in this practical mind, and following in His path, is what the apostle desires for his dear children in the faith. We have three fine examples of following in His mind and footsteps later down in the chapter, in the apostle Paul, vv. 17, 18; Timothy 19-23; and Epaphroditus 25, 29, and he desired the same mind for the Philippians, vers. 12-16. Wondrous chapter! but easier to take hold of with the intellect than to be held by the heart.

In one sense we can say we have the mind of Christ (see 1 Cor. 2:16). The faithful have learned that at the cross all their human wisdom and strength have

been judged (1 Cor. 1:22-29), that Christ glorified is their wisdom, and that they are *in Him* as to their standing in grace (1 Cor. 1:30, 31). The Holy Ghost, too, has been the revealer and communicator to them of this Christ, the wisdom of God, so that they are in actual connection with the mind of the heavenly man (1 Cor. 2:6-16). They have the mind of Christ. But this is Christ's practical mind manifested here below, a mind that manifested itself in absolute subjection to God's will, that was manifested in a perfectly dependant and obedient man, even unto death; and it was on account of this humility, dependence, obedience and subjection that God has highly exalted Him, and given Him a name that is above every name, that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. He got the Lordship as man after he had manifested His absolute subjection to the Father's will.

He being in the form of God, it is said, thought it not robbery to be equal with God, but emptied Himself and took upon Him the form of a servant, being made in the likeness of men. This was His first grand step down. He became a man; He took the place of dependence as a man. But to do God's will in reference to sin he must take a further step, he must be obedient, and *obedient unto death*, the death of the cross. 1st. He who was God became man, taking the place of dependence. 2nd. As man, perfect in every way, yet He was obedient unto death; that death the death of the cross, the most shameful death in existence. So it is on this ground that He is exalted, and that every tongue shall confess Him Lord as now exalted, whether things in heaven or on earth, or in hell. Everything will finally bow and own His authority as Lord. And now, my dear reader, have you bowed to the Lordship of Christ? You say, Why should not I; He is my Saviour. Why I rejoice to bow to Him as my Lord. Thank God, then you are saved; only remember your path and your profession will be tested. But anyhow, if any do not bow to the Lordship of Jesus now, they will be obliged to do so in hell. But, oh think of the awful agony of conscience, to think you might have been saved, but it is now too late.

I would have my reader mark, that the whole subject here is subjection to Jesus as Lord, and following Him in His path of subjection to God's will. It is not the reconciling of an enemy to God. That subject is treated of in Rom. 5:1-11; 2 Cor. 5:16-21; Col. 1:19-23; Eph. 2:11-18. Reconciliation extends to all things in heaven and earth in the world to come,<sup>26</sup> and it is never spoken of as a present thing except in reference to the church (cp. Col. 1:20, 21), never that Christ has reconciled the world by His work. This last is a deceit of Satan, and the foundation of the lie of universalism. God was

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26. {The world to come means the age to come, i.e., the millennium. The reconciliation of all things will be in the new heavens and the new earth.}

in Christ reconciling the world when He was down here(2 Cor. 5:19;) but the world would not be reconciled, and the message still goes on

Be ye reconciled (2 Cor. 5:20).

Why so, if the world is reconciled? Do you find it so, dear believing reader? Is your next door neighbor who is unconverted reconciled to God? Is he at peace with God, or does he hate God? It is all a monstrous delusion of Satan! But the truth is, people do not know what reconciliation is, who talk like that, which is simply an enemy towards another who loves him being turned to be at peace with the same person, who, of course, now rejoices over him as now reconciled, but who always loved him. This loving Being is God, of course; the enemy, man. He believes the gospel of God's love and is reconciled, the other rejects and is damned.

But here, as we have seen, the subject is *subjection*. The whole teaching is that way; Christ is an example for us here, which He could not be in reconciliation. He stands alone in making atonement, the foundation of reconciling sinners to God; we cannot follow His example there. But here He is a dependent, obedient man, subject to the will of God even unto death, and the same mind is to be in us that was in Him. He is now exalted, and every tongue is to confess Him Lord to the glory of God the Father. May God give to us increasing fellowship in His mind. It is exactly the opposite of what Adam did. He became independent of God and disobedient, and death was the consequence. He also wanted to be God, whereas He who was God became man, and the only man who had a right to do His own will, became obedient unto death, the death of the cross.

Now these dear Philippians had obeyed in measure in following Christ in this wondrous path. Paul had been with them, and they had obeyed as in his presence, but now he would have them prove the reality of their obedience; and now much more in my *absence*, he says, work out your own salvation with fear and trembling, knowing that it is *God* that works in you, both to will and do of His good pleasure. He would have them rise in simple faith to the truth of God's presence in each of them and among them corporately. What if Paul departed to be with the Lord, they had God there working in them. That is the great point pressed here. As to the salvation here, I take it in the fullest sense as to the past, present and future. He could not say to the Philippians *your own* salvation, unless it was a present possessed thing by them. Besides I cannot *work out* a thing unless it is mine first to work out, but then I work it out actually in the trials and difficulties of the road, and it is not accomplished as to the body till Jesus comes. Thus it embraces the past, present and future; I work it out, too, on the basis that God works in me both to will and to do everything that relates to the working out of that same salvation, Consequently the spring and prime mover of the working out of salvation in the Christian, is

God. The believer's place is to be perfectly dependent and obedient in regard to the God that dwells in Him.

But I must dwell a little longer on this passage, for people are so ignorant of the word of God, ordinarily, and many will not read it for themselves. What I wish to say is, that this passage is only addressed to Christians. It is no question of showing a sinner the way of salvation. These words are addressed to the saints in Christ Jesus at Philippi, (see ch. 1:2), to those who were already saved. It does not say, "Work *for* your own salvation," that would be to put salvation verily on the ground of works; but it says, "Work *out* your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure."

Now God was the spring even of Christ's holy life, and dependence and obedience was the expression of it, and so He is of the Christian's life, and blessed be God for it; as the little hymn says:

"And now I cannot please Him  
In aught I say or do,  
Unless He daily helps me  
His glory to pursue.  
Still helpless and still feeble  
On His strong arm I fall,  
My strength is pressing onward;  
Yes, Christ must do it all."

Thus we see how God is the true spring of all that is Christ in us, but there is also the flesh there, consequently the warning,

Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I [the apostle] may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain {Phil. 2:14-16}.

Thus the Philippians are, as it were, seen in the same path as the Lord Jesus, and energized with the same life. He was the Son of God; they the sons of God. He was blameless, harmless, and without rebuke in the midst of a perverse nation; they were to be the same. He shone as the light of the world; they were to shine as lights. He held forth the word of life; they were to do the same.

Ver. 17. Paul now presents himself as willing to be offered up as a

sacrifice unto death upon the sacrifice and service of their faith. And he would have them rejoice in this same thing in which he could rejoice. Blessed, unselfish devotedness to God!

But he trusted in the Lord Jesus to send Timothy shortly to them, that he might be of good comfort when he knew through him of their state. There was no one the apostle had with him like-minded who would naturally care for their state. All sought their own, not the things of Jesus Christ. Sad state of things for the early church of God to have got into! Alas, how much worse is it now. Oh, my dear reader, which is it with you? Christ first and self second, or self first and Christ second; or, still better, which is it, I say again, Christ all and self nothing, or self everything and Christ nothing? Or is it half and half? Wretched, lukewarm, Laodicean indifference to Christ!

The apostle then commends Timothy to his dear Philippians (vers. 23, 24), and then speaks of sending Epaphroditus, another brother, and fellow-workman and fellow-soldier of the apostle. Besides, he gives him the honorable title of being the apostle of the Philippians, the minister to the apostle's temporal wants from the same saints of God. He assured them how this blessed man was following Christ in the same lowly path; apparently in seeking out the apostle, or on his journey to him he had got sick nigh unto death. He was the conveyer to the apostle of the Philippians' love gift of money, their token of fellowship in the gospel (see ch. 4). This the apostle calls the work of Christ. For that work, he says, he was nigh unto death, to supply the Philippians' shortcoming of service towards the apostle.

Thus, though self was quickly manifesting itself and its claims over again in the early church, it is blessed to see men like Paul, Timothy and Epaphroditus, and many doubtless among the Philippians themselves following in the lowly, downward, subject path of Christ. But, dear reader, it is the true way of exaltation. He that exalteth himself shall be abased, but he that humbleth himself shall be exalted. Satan thought to exalt his throne above the stars of God, to be like the Most High, and fell from his first estate. From the heavenlies he shall fall to the earth (Rev. 12), from the earth to the bottomless pit (Rev. 20), from the bottomless pit to hell (see ch. 20). Man followed suit, listened to his lie, thought to be as God, but, in consequence, became disobedient unto death. Oh, what an opposite path to that described in this chapter! Reader, which is best?



## Chapter 3

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We now pass on from the consideration of the blessed Lord's lowly and subject path here below {Phil. 3}, to His position of exaltation in the glory. There He was last seen in ch. 2:9-11. The Christians are now finally exhorted to rejoice in that same Lord, once humbled, but now exalted; to rejoice in Him where He is, for He is now at the end of the path. Ah, dear reader, that is the real spring of joy, and when you see that this same Lord of glory who has gained the end of the path has apprehended you for the same thing, that thought will fill you with joy. It was needful to press the same truths on the saints though they knew them, on account of the evil workings of the enemy around.

"Dogs," who took the place of shepherds, that could not bark or warn any one of danger, that went to sleep, lazy do-nothings, that cared nothing for the flock, greedy dogs which would feed themselves on the saints and their love and make themselves rich by them; of such the saints were to beware (Isa. 56:10, 11). False professors, too, false teachers, perhaps, who had once made a great show of religion, and now turned away from it, like dogs to their vomit again, and sows to their wallowing in the mire. Of such the saints were to beware (2 Pet. 2:20-22).

"Evil workers" too, who would build wood, hay, stubble in the walls of the house of God, bringing in unconverted people, gaining large accessions as they would say to the church, such, too, they were to shun (1 Cor. 3:12-15). Of those too who would practice austerities on the flesh, and talk of mortifying it, with the idea of making it better, without putting it off as an evil thing altogether; of such also they were to beware. These were the "circumcision," chiefly the Judaizers of that day.

The apostle would not give such people the name of the circumcision. True circumcision was the putting off the body of sin altogether for faith, by the death of Christ (see Col. 2:11). It was *death* to the old man (*not so concision*), and Christians were now the true circumcision with these three blessed marks on them: First, Worshiping God in spirit. Second, Boasting in Christ Jesus. Third, Having no confidence in the flesh. For Paul and Christians, according to him, the old man was dead, buried and gone in the

death of Christ. Christ risen and in glory was all their boast; the Holy Ghost come down from heaven gave them their Christian place and character and power for worship.

Paul then sets himself before the Philippians as an example of a man having no confidence in the flesh, taken hold of by Christ in glory, and running forward to win Him there. As we have seen in ch. 2, the subject is Christ come down here as the Christian's pattern and example, but in ch. 3, it is Christ risen and glorified as his object to win. Of this latter, Paul is the great example to us (see vers. 15-17).

From vers. 4-6 he goes through all his natural advantages in the flesh that he might have trusted to as a man.

Ver. 7. Everything is counted loss for Christ.

Vers. 8, 9. He counts everything as a present thing loss to win Christ as his object, and be found in Him, not having his own righteousness, but that which is of God by faith. This is the objective side of his course. He runs forward to win Christ as his object, and be found in Him in that day with the righteousness of faith as his covering.

Vers. 10, 11. This is the subjective side of his desires; first, he desires to know Christ; second, the power of his resurrection as applied practically to him as a present thing as he runs; third, the fellowship of His sufferings; fourth, conformity to His death, if by any means he might attain unto the resurrection from among the dead, that is when the power of resurrection would be applied to his body. It is the subjective side of Paul's race.

Vers. 12-14. He shows that he did not count himself as having attained, in fact he had nothing, only Christ had apprehended him for the glory, and he was running on if he might apprehend <sup>27</sup> that for which he had been apprehended of Christ Jesus. He waited to take hold of one after another of the many things that he had been apprehended for by Christ. And is not this, beloved reader, what real Christian attainment is? It is just taking hold, as it were by bits, of that glory of Christ for which we have been apprehended. It is all ours already in Him; all assured to us, but how little of the many parts of God's wonderful counsels of grace have the best of us taken hold of? Many are as yet but mere babes in the knowledge of God, and may not ver. 14 be a special reward to those who have made special attainments in the knowledge of Christ. If so, first, there is the objective side of the race, Christ to win. Second, There is the subjective side (ver. 11), the resurrection from among the dead to attain. Third, There is the prize of the high calling of God in

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27. The word means to take hold of, seize hold on.

Christ. There is a reward held out as well as Christ and salvation. He would have as many of the Philippians who were perfect to be thus minded; to have one aim, one object, like he had, namely, to win Christ in glory. The “perfect” were those who understood what Christ had apprehended them for, and He would have such to be like minded with himself, and if in anything they were otherwise minded God would reveal this to them too; but whereunto any had already attained, whether perfect in their apprehension of their standing and calling for the glory or not, He would have them walk by the same rule, and mind the same thing. Christ was the rule, and according to their several apprehensions of His glory so he would have them walk, having Him as the only rule.

He would have the saints then to be followers of him, and to mark those that walked, so that they had Paul and his companions in ministry before them as an example. For many walked of whom he had told them before, and now told them again even weeping, that they were the enemies of the cross of Christ, whose end was destruction, whose god was their belly, whose glory was in their shame, who minded earthly things. Alas, these people had already got a foothold in the church of God! But the Christian’s citizenship was in heaven, from whence he looked for the Savior the Lord Jesus Christ, who should change his body of humiliation that it might be fashioned like unto His body of glory, according to the power whereby Christ was able to subdue all things to Himself. Blessed ending to the path of the saint who made Christ as his pattern, and Christ in glory as his object to win. We look for the Savior, blessed be God, not for the Judge, and His whole power will be exercised in that day in fashioning our bodies to be exactly like His own. <sup>28</sup>

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28. Note. – Salvation, when looked at as future, is always linked with the thought of the coming of the Lord for His saints. He first comes for them, then returns as Judge to the earth with them. Hence the resurrection of the saints is called the resurrection from amongst the dead in this chapter.



## Chapter 4

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The thought of the Lord's return, and its glorious results seems to have filled the apostle's heart with fresh affection for his dear children in the faith. He calls them his dearly beloved, and longed for, his joy and his crown, and exhorts them to stand fast in the Lord {Phil. 4}. Further down he would have them *rejoice in the Lord*. And, dear reader, it is no small matter for saints to stand fast in the Lord, in the full sense of what true Christianity is. For Christianity is not the systematic order of things we see around us. There is what is true in it, but mixed up with much that is false. What the faithful have got to do is to stand separate from all evil, and to be witnesses only to what is good and true, and that is Christ. But to witness for Christ only as Saviour, that is not the whole of Christianity. There are many individual witnesses to this in Christendom, which was the grand truth revived at the Reformation. The grand truth of justification by faith without works was then restored. But is this all the truth of Christianity? Did Christ merely come down here that sinners might be justified and go to heaven instead of to hell? Was that all the thought of God in regard to His Christ? Surely not, and so He has exalted the Man who has done this blessed work with the purpose of making Him the *center* of all His purposes of glory.

Yes, *Christ* Himself and His glory, is the thought and purpose of God. To have a heavenly family for Himself is another thought of our Father, and this heavenly family He is now calling out. To call out a Bride for His Son is another of His chief thoughts, then to clear these heavens and earth of sin, and hand them over to the dominion of Christ, is all in the thought and purpose of God. All these things are in the mind of God, and He wants a witness to these things in this world. The church was to have been that witness, but alas, Christ's glory has been well nigh forgotten. His present position at the right hand of God, as head of His body, the church, has well nigh been lost. His lordship claims have been quietly laid aside, and a new order, system and rule, reigns in the professing bride of Christ on earth, who ought to be entirely separate from the world, and awaiting the Lord from heaven. Where do we see on earth a corporate body, acting together as if testifying that its only living link of union with Christ in heaven is by the Holy Ghost? Where is the witness that for the church the only bond of union between its members and the Head in heaven is the *Holy Ghost*? Where is the waiting together in the expectation of the return of the Bridegroom from heaven, as a living reality? These were the grand truths witnessed to by the church when first set up on earth. It was a witness to Christ being its head, the Holy Ghost in the assembly witnessed to His lordship, and ruled in the house of God; and all the saints were looking forward with longing expectation for the return of the

Bridegroom, knowing that their hopes were linked with that return, and that then God's glory would be fully manifested, in Christ having His heavenly Bride with Him, and in Christ taking the kingdom over Israel and the nations in this world, after first clearing it by judgment on the wicked.

It was in view of such truths that the saints at Philippi were to stand fast. They were to stand fast, not only as justified ones, but as those that had a position in connexion with the Lord in glory, who was head of His body, the assembly. They were *in the Lord*, the Holy Ghost gave them that place, constituted them heavenly men, as the apostle said, whose citizenship is in heaven. They were to stand fast as rejected by this world, and in the heavenly Man, who was the last Adam, the Quickening Spirit. This means that I am to hold fast my union with Christ. I am to stand fast realizing continually my position *in the Lord*, as no longer in the flesh. This is of all importance for the saints. And I cannot rejoice in the Lord continually unless first I stand fast in the Lord. If two saints, for instance that have been quarrelling like Euodias and Syntyche,<sup>29</sup> give up their position at the Lord's table, where the saints manifest that they are members together of the one body of Christ, these are not standing fast in the Lord; at least certainly not before the saints. They give up the place where the manifestation of their full standing in grace is manifested; for the sake of a quarrel. The result is worse departure. But the apostle would have these saints be of the same mind in the Lord, and submit themselves to the rule of the Holy Ghost to bring them to the same mind. He intreated also, a true yoke-fellow to help certain women who laboured with the apostle in the gospel, with Clement also, and other of Paul's fellow labourers, whose names were in the book of life.

Finally he would have the saints rejoice in the Lord always. This is more than the boasting in Christ Jesus of ch. 3:3. The latter was one of the essential marks of true Christianity. But this is the result of walking with the Lord, and communion with the Father; only that here the Lord is the object. It is the privilege of obedient Christians to rejoice in the Lord always; to rejoice in what He is for us, and in union with ourselves, to rejoice in His Person in all that the Father finds to delight in Him. In this chapter it includes His all sufficiency for all the circumstances through which we are passing as Christians, giving us power to rise superior to all. Compare 1 John 1:3; John 15:2, as to joy being the result of fellowship and obedience. Boasting in Christ Jesus (Phil. 3:3) is the portion and mark of every true Christian.

The apostle would have the saints' gentleness known unto all men. The Lord was at hand, about to descend into the air, as He had alluded to in Phil. 3:20, 21. In view of that day, he would have the saints careful for nothing. Not to let opposing circumstances and trials through which they were passing trouble them,

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29. Note. -- I do not mean that Euodias and Syntyche did do this. I only bring it forward as an illustration for the benefit of the saints in the present time.

but on the contrary, making them all an occasion of putting all these troubles in the hand of God, in everything by prayer and supplication with thanksgiving, to make their requests known to God, and then the peace of God would keep their hearts and minds through Christ Jesus. Blessed result of casting our cares on God, of putting everything that troubles us into His hands, and then even though He should not deliver us from the trouble, yet having left the trouble with Him, His peace takes possession of, garrisons our hearts. For, indeed, God is not troubled by every little thing as we are. He sees the end from the beginning, is perfect love and overrules everything for His glory and the good of His own dear children. The reader must not confound this peace here with Rom. 5:1. There it is a certain unalterable state we are introduced into toward God, as the result of being justified by faith, But here it is God's peace taking possession of our hearts as the result of our casting our cares upon Him. All saints have peace with God, but all saints do not have God's peace garrisoning their hearts, unless they fulfil the conditions of Phil. 4:6, 7.

But the saints were not only to put their trouble and cares, the result of passing through a world of evil, into God's hands, the apostle would have them occupied with what was good.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things (Phil. 4:8).

It is not well for us to be occupied with evil ever; we have to be, if it is there, in order to judge it and keep separate from it, but to be occupied with good and that is Christ. There is nothing good out[side] of Him, and everything true, honest, pure, just, lovely, and of good report, was of Him. Those things also which the saints had learnt and received and seen in Paul, he would have them do, and then the God of peace would be with them, for He was the source of all the truth, which had been communicated to them through the apostle, a special line of truth as has been remarked before, so that Paul could even set himself before the saints, an example to be followed. The God of peace was the source of the good, the new creation; to be occupied with the things that related to the Lord Jesus Himself, and the truths specially connected with the ministry of the apostle Paul, in regard to the new creation and the church, and the consequent practice resulting from it, would have as its result that they would have the God of peace as their companion. He would be with them.

And now beloved reader, let me ask you, do you habitually take every care to God, putting it into his hands, and leaving it there, so that His peace keeps your heart? and do you seek to be occupied with what is good around you, to follow out Paul's doctrine and practice, so as to have consciously the God of peace as your companion. What a wondrous result of walking with God! God's peace keeping the heart, the God of peace our companion. O! for more reality! What can more

glorify God than for a saint walking through a scene of trouble, ruin and death, yet walking superior to it, and occupied with good, occupied with Christ. Reader, remember the little words: 1st. Stand fast in the Lord. 2d. Rejoice in the Lord. 3d. Be careful for nothing, &c. 4th. Whatsoever things are true, &c., think on these things. Then you will be a man above circumstances like the apostle.

He takes occasion to bring this out in the following verses in reference to the care the Philippians had been showing him, in reference to sending him money to supply his need. He rejoiced greatly in the Lord that their care for him had flourished again, wherein also they had been careful, but they had lacked opportunity to send the help. But he did not speak in respect to want, for he had learnt, in whatever state he was in to be therewith content. He knew how to be abased, and how to abound; everywhere and in all things he was instructed both to be full and to be hungry, both to abound and to suffer need. He could do all things through Christ that strengthened him. He could rejoice in the Lord even in a prison. With death staring him in the face, Christ was his joy, Christ was his strength. The Lord had passed through all the circumstances he had been passing through, and had triumphed over them all, finding in them all the joy of His Father as His strength, so it was with the apostle. Christ was his life, and Christ lived in Him, the power and strength that had gained the victory and proved itself superior to all adverse circumstances was his, and thus the apostle practically triumphed as he realized it. Blessed, indeed, if any of us realize it just a little. Perhaps we would not quote the passage so often as applied to our little victories over circumstances, if we realized the great victories the apostle had gained, and was gaining.

He then reminds his dear Philippians of their care of him from the beginning; when he departed from Macedonia no assembly had helped him but them; even when he was in Thessalonica they had sent once and again to his necessity. He said these things not because he desired a gift, but he desired that fruit might abound to their account. Blessed unselfishness to be manifested among the saints of God! The apostle for himself had all and abounded; he was full, having received of Epaphroditus the things the Philippians had sent, which were an odor of a sweet smell, a sacrifice well pleasing to the Lord.

But Paul's God would supply all their need according to His riches in glory by Christ Jesus, to Him, the Father, be glory forever. Amen. Precious comfort for the saints of God! To all appearance often unable to make ends meet, perhaps without a crust of bread in their houses, but the God of Paul who had helped him, supplied all his need, would supply their need, not according to it, but according to *his riches* in glory by Christ Jesus. He sends his greetings to every saint in Christ Jesus. The brethren who were with Paul saluted them, as well as all the saints in Rome, some even of Cæsar's household, such was the manifest progress of the gospel. He ends up by writing that the grace of the Lord Jesus might be with them.

## *A Short Summary Of the Epistle to the Colossians*

The Epistle to the Colossians is a kind of link in the chain between the truth brought out in the Epistle to the Romans and that to the Ephesians. There are two positions in which man in the flesh may be looked at, viz., alive to sin, and dead to God. The Epistle to the Romans takes him up in the former view, and brings in the death of Christ: firstly, to justify him before a holy God, and secondly, to give him deliverance from the dominion of his old master, sin, and out of his state as a child of Adam, Christ risen and glorified being his new standing before God. The Epistle to the Ephesians takes him up in the latter view, not alive in sin and under responsibility to God in that condition, but dead in trespasses and sins. God, who is rich in mercy, having raised up the Christ and put Him in glory, by the power of the Holy Ghost sent down from heaven, quickens him together with Christ, outside the dead condition of the world, and unites him with Christ in glory and with all the other members of Christ on earth. Thus the body of Christ was formed, and exists now in union with the Head, seated in heavenly places in Him.<sup>30</sup>

The Epistle to the Colossians unites these two aspects of truth together in chapter 2:11-13. Vers. 11-12 take the former aspect, that of the Romans; ver. 13 the latter, that of the Ephesians, though it stops short of the position in heavenly places. In the former view, believers have put off the body of the flesh, or old man, in Christ's death. We have been buried with Him in baptism in whom<sup>31</sup> also we are risen together through the faith of the operation of God who hath raised Him from the dead. Thus far, though the Christian is brought into perfect liberty, standing in life in a risen Christ, and having the Holy Ghost as the power of life, he is not seen as baptized by the

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30. This is the Assembly; and, with the other aspect of it, which is the House, is the only Church mentioned in scripture. There is no such thing in scripture as Church of England. Presbyterian, Baptist, &c. The word for Church is ekklesia, which signifies Assembly (see Eph. 1:22; 1 Tim. 3:15).

31. It might read, "Wherein also ye are risen together." Wherein would, in that case, refer to baptism. The former, however, seems most natural. Ver. 11; "In whom ye are circumcised"; ver. 12: "In whom ye are risen together"; "together" referring to Jew and Gentile.

Holy Ghost into one body. In other words, he is not united to Christ in this corporate position. Baptism by water is thus the sign of identification with Christ in His death and burial; Christ coming up out of death giving him, the believer, a perfect standing in life. Ver. 13 carries us on into Ephesian truth -- that is, we are not only raised together out of death *in* Christ, but quickened, or getting life, together *with* Him (see John 20:22). God having forgiven us all trespasses.

The difference between the Epistle to the Ephesians and that of the Colossians is, that in the former epistle the body is seen seated in heavenly places in the Head, the body being the fulness of Him that filleth all in all. In the latter, the body is seen on earth, full of the life of the Head (see Col. 1:29), but in danger of letting go the Head. The whole truth consequently is to show that in the Son of God up in heaven dwells all the fulness of the Godhead bodily, and to press upon the believers at Colosse the necessity of holding the Head. The Son of God is the Head of the body; His Person consequently is largely dwelt on. In Him are hid all the treasures of wisdom and knowledge, in order that they might be guarded on the one hand from Gentile philosophy, and on the other hand from Judaizing Ritualism, the Rationalism and Ritualism of that day. Thus, whilst the unity of the body must remain under all circumstances, yet the responsibility of the members to hold the Head is clearly brought out. Every true assembly is thus exhibited as hanging on the Head, as dependently as an individual Christian is hanging every day upon Christ; not as independent Assemblies; either, of one another, but as belonging to, and witnessing to, the one Head. When this is the case, no man is seen but Christ only, and the body receives nourishment from the Head.

### *The Epistle*

But now, as to the Epistle itself. It is a development of the will of God, now that the full Christian revelation has been made known. Epaphras, one of the Colossian saints, had been a true servant of God in their midst. He had been labouring in prayer unceasingly for them, that they might stand perfect and complete in all the will of God (ch. 4:12). This will, in its perfectness and completeness, the saints in Colosse and Laodicea did not fully understand, and so they were in danger of being led aside from the truth, by Gentile philosophy and Jewish ritualism, and tradition. This same servant of God had come to the apostle Paul at Rome, and no doubt had told him of their state, which had drawn forth the apostle's own prayers on their behalf, that they might be filled with the knowledge of God's will, and had also drawn forth the energy which put into pen the letter which he wrote to the Colossians, which no doubt was for the furtherance of Epaphras's prayers, that

they might stand perfect and complete in all *the will of God*.

The letter, then, is a concise development of *God's will* as to the full Christian revelation, by an apostle who himself was such by *the will of God*. It begins by thanking God, after he had heard of their faith and love, for the hope which was laid up for them in heaven, thus at once a witness to them that their own personal hope in Christ's second coming was waning, and at the same time witnessing of the faithfulness of God, which had laid it up in heaven for them in the Person of Christ, who was their hope. This would at once cut from under their feet all hope of moral progress on the earth, which Gentile philosophy might boast of, or of a Messiah coming to deliver the Jews temporally, and set up a powerful earthly kingdom. The Christian's hope was a heavenly one, and was laid up in heaven. He prays, then, in connection with this, that they might be filled with the knowledge of God's will in all wisdom and spiritual understanding, that they might walk worthy of the Lord unto all pleasing, etc., then developing the will of God in regard to their relationship with the Father and the Son, and their meetness for the heavenly inheritance, as well as to their present deliverance from the power of darkness, and their present translation into the heavenly kingdom of the Son, in whom they had redemption, the forgiveness of sins (ch. 1:12-14). The good pleasure of God's will is then developed as to the glory of the Person of God's Son, as the Center of this heavenly kingdom which would extend to all creation finally, for He was the first-born of all creation, for He was the Creator of all things. But He had also a second glory attached to Him in the midst of this, which is connected with the resurrection. He was the Head of His body the Assembly, who was was the beginning, the first-born from the dead, that in all things He might have the pre-eminence, for it was the good pleasure that in Him should all the fulness dwell (ver. 15-19). This good pleasure, or good will, of God is developed in the following verses.

The reconciliation of all things in the future is founded on the first glory of the Son of God, and on the work that He accomplished on the cross, but that would not be complete till after His return, but in the meantime, the heavenly saints, those connected with His second Headship, were already reconciled in the body of His flesh through death. On this two-fold ground, too, the apostle, who was as we have seen, the apostle by God's will, had a double ministry: first, to every creature under heaven, for Christ was the first-born of all creation; and second, to the Assembly which was Christ's body, for the administration of the mystery which had been hid in God, but which was now revealed, and which was Christ in the believers, the hope of glory. This mystery was to be displayed amongst the Gentiles (ch. 1:20-28). But the saints were not up to the full knowledge of the will of God in regard to this, and so the apostle was in great agony for them, and for the Laodiceans, that they might come to the full assurance of understanding, to the full knowledge of the mystery of God; and that they might all be presented to God perfect in Christ Jesus. In this mystery was hid all the treasures of wisdom and knowledge (ch. 2:1-4).

In ch. 2, He takes up the double form of the opposing element, which was hindering their progress. On the one hand there was Gentile philosophy as displayed in the various schools of thought in Greece and Rome, which was trying to blend itself with Christianity, and on the other side Judaism, with its ritualism, and priestcraft and tradition, hence the “beware” (ch. 2:8). In Christ, in whom dwelt all the fulness of the Godhead bodily, they were complete, and His circumcision, viz., His death, had cut them off from all the rest. His resurrection had introduced them into a new creation. Jewish ordinances were nailed up to the cross, principalities and powers spoiled, and a complete triumph gained over them all by a victorious Christ. Let no man, therefore, judge them, ver. 16. They were dead with Christ to the whole thing, ver. 20, and risen again with Him, ch. 3:1. They were not to forget this, but to seek those things that were above, as a heavenly people connected with Christ at the right hand of God: to mortify their members still left on the earth, putting off whatever belonged to the old man, and putting on all the beauteous graces that belonged to the new man, ch. 3:5-17.

Then also to fulfil all the relationships of life to God’s glory, not forgetting to pray for the servants of God, and walking in wisdom towards the world without, -- such in short summary is the development of God’s *will* in this blessed little Epistle. May my readers greatly profit by the reading of it further, as we go more leisurely through its details.

## Chapter 1

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Paul, then, was an apostle of Jesus Christ by the will of God, and Timothy joins with him in addressing the saints and faithful brethren in Christ which were at Colosse, giving the usual salutation to the Assemblies of grace and peace from God the Father and the Lord Jesus Christ.

Col. 1:3, They gave thanks to the God and Father of the Lord Jesus Christ, always praying for them, (ver. 4) since they heard of their faith in Christ Jesus, and their love to all saints (ver. 5) for the hope that was laid up for them in heaven. The word of the truth of the gospel was the means of their hearing it, (ver. 6) and this gospel had come unto them, causing fruit to abound since the first day they heard it, and knew the grace of God in truth. This hope mentioned by Paul in these opening verses gives a character to the Epistle which that to the Ephesians has not got.

The Ephesian Epistle looks at the saints as already seated in the heavenly places in Christ. If they are in such a position they are above hoping, they are already there in spirit, in Christ. He is only waiting till the time when all things should be put under His feet; and we are waiting in this aspect for the same thing (see Eph. 1:10, 18).

Here the saints are looked upon as on earth, but looking up to heaven where Christ their life is, and looking forward to the time when He should personally appear (see Col. 3:1-3). Thus it was a hope laid up in heaven, for Christ was there, and He is our hope (1 Tim. 1:1). Whilst in Ephesians the body has its standing in Christ who is in heaven; here it is, Christ in you the *hope* of glory. Thus all earthly hopes (whether as to a glorious kingdom on earth being set up, as a Jew might dream of; or of the conversion of the world to Christ, with all its learning and philosophy) are entirely cut away. Christ is rejected of earth, and accepted of heaven, and soon coming again to take them to heaven. The only hope for them then was a heavenly hope. (Ver. 4, 5), Faith, love and hope are all brought forward in beautiful proximity, and love to all saints regulated (in ver. 8) by the character of the Spirit of God. It is love in the Spirit.

(Ver. 9) Love begets love, and causes the apostle to pray for them that they might be filled with the knowledge of God's will in all wisdom and spiritual understanding. This, as we have seen, was the thing they were lacking in as to the knowledge of its completeness. Philosophy and human wisdom were doing their utmost to hurt them. They needed the wisdom of God as opposed to this.

(Ver. 10) Knowing God's will, they would walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; (ver. 11) but for this they needed strength, according to the power of His glory (for they were in a world of enmity) and patience, long-suffering and joyfulness would be the result. I cannot walk worthy of the Lord unless I first know His will. If my knowledge in that will is limited to the law; if converted, I might become a good citizen, a godly magistrate, a wise politician of this world, and if of royal title, a good king. Such were David, Hezekiah, Daniel, Nehemiah, etc. But if by the will of God, His Son has been rejected of this world, and by Judaism especially, and taken up to heaven, all is changed. I am a heavenly citizen, I am a pilgrim here, and my only hope is Christ coming back to fetch me, with all His blood-bought family, to heaven. How important, then, to know God's will, that we might walk of the Lord unto all pleasing. His walk down here was that of the heavenly Son of God. He was neither magistrate, king, politician nor soldier, -- He was a pilgrim and stranger. His kingdom was not of this world!

The result of this walk is both fruitfulness in good works, and increasing in the knowledge of God; for this we need daily strength by the way, even the power of His glory (cp. Eph. 1:19, 20), and in doing so we learn patience and long-suffering; rejoicing in tribulation, too, (ver. 12) and thanking the Father all the way (for what precedes is the walk), that He hath made us meet to be partakers of the inheritance of the saints in light, (ver. 13) that He hath delivered us from the power of darkness and hath translated us into the kingdom of the Son of His love, (ver. 14) in whom we have redemption, the forgiveness of sins. Before ever the Christian begins to walk, he is put into this perfect place which is unalterable; no failure in his knowledge or walk can change this. The Colossians and Laodiceans were most defective in the amount of their knowledge, and consequent walk, but their standing in grace was unalterable! What was that standing? (ver. 12) They were a new creation in Christ; Christ was their meetness; (ver. 13) Satan no longer reigned over them, for they were delivered from the power of darkness, and translated into the heavenly kingdom of the Son of God's love; (ver. 14) besides this they had redemption, the forgiveness of sins. What a portion!

In connection with the Colossians' walk, prayer was needed: for their standing and position he urged them to praise (see ver. 9, 12). But all was worthless for both without the Person in whom they had everything.

My reader, who can express the thought of God's heart in telling us about His Son, as the Son of His love! He is the Son upon whom the whole of the Father's affections are set, for having accomplished the purposed thought of His heart from all eternity, viz., the work of redemption!

Therefore doth my Father love me, because I lay down my life that I may take it again! (see John 10:17).

Eph. 1:6, 7, expresses it thus,

Full graced in the Beloved, in whom we have redemption through his blood, the forgiveness of sins.

On the banks of Jordan the Father's voice was heard to say of Him,

This is my beloved Son in whom I am well pleased {Matt. 3:17}!

On the mount of transfiguration,

This is my beloved Son, hear him {Mark 9:7, Luke 9:35}!

In John 1:18,

The Son who is in the bosom of the Father!

Here, besides all this, as having accomplished the Father's will, He is called the Son of His love. Such is the One exalted to be the King of His heavenly kingdom.<sup>32</sup>

We have seen (in ver. 13) that the Son of God is the Center of a kingdom. This in its present aspect is a kingdom not of this world (compare John 18:36). Outwardly it is manifested as the kingdom of heaven, as we see in Matthew's gospel, but this in Colossians is its real heavenly aspect, and a present place into which the saints are translated, thus no longer belonging to this world. The Son is the Center of this, but a double Headship attaches to Him as such!

(Ver. 15) He is the image of the invisible God, the true representation of God in a man. No one hath seen God at any time, the only-begotten Son which is in the bosom of the Father, He hath declared Him (John 1:18). God's being is true, though no one has seen Him, or can see Him, and Christ is the express image of His Being (Heb. 1:3), who is Light and Love! But this is shown forth in man. He is the first-born of all creation, not in time, indeed, but in dignity (v. 16), for by Him were all things created. It was said of Solomon, though he was not the first-born son of David,

I will make him my firstborn, higher than the kings of the earth {Psa. 89:27}.

In time He was born in the virgin's womb as a man, holy and without spot; but He existed as Son before, for He created all things, whether in heaven or earth, whether thrones or dominions, or principalities, or powers -- all things were created by Him, as well as for Him; for as man He will be the center of the new creation.

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32. Cp. Col. 1:12-14 with Eph. 1:4-7. There is a great similarity between these passages, though the former comes short of the fulness and distinctness of the latter. We are in the Ephesian Epistle set in a holy nature in the presence of God in light. We are adopted as children {placed as sons} and graced in the Beloved. We have redemption through His blood, the forgiveness of sins.

Adam evidently was the figure of Him that was to come, in all this. He was created in the image of God (Gen. 1:26, 27). He was the representative of God in this lower creation. In time he was the first created of the human race; all creation was under him, and for him created, but he fell and lost everything. Christ coming into the world replaces him before God. He becomes God's representative in creation, and is the first-born of all creation, by positional dignity, for He created all things. By redemption, besides, he acquired a right to this place.

(Ver. 17) He is before all created things on earth, He is before all created angels in heaven, and He upholds all things by the word of His power. (Ver. 18) But besides this, He is Head of the body the Church, and this is connected with resurrection.

God's elect lived in all ages, who were born again and justified, and Christ will, by His power, bring them into blessing, as well as all creation. But as to a body, a bride, the last Adam stood alone, in the midst of a ruined creation, till the cross.

Except a corn of wheat fall into the ground and die, it abideth alone,  
but if it die it bringeth forth much fruit (John 12:24).

The Lord was this corn of wheat. Instead of, like the first Adam, gazing upon a beautiful creation lately formed by the hands of the Creator, He gazed upon a wilderness, the fruit of man's sin. He was surrounded by wild beasts, led on by Satan to crucify Him. But after having been fully tested and tried, and found perfect, He slept, and from His body through His death was formed in resurrection a second Eve, to be for His praise and glory throughout the ages of eternity (cp. Gen. 2:18-25 with Eph. 5:25-32). And *this is* now God's time for the gathering out of the Church. On the day of Pentecost (the Christ having been exalted as man to the right hand of God), the Holy Ghost came down, and baptized all believers into one body, and built them together to be God's habitation through the Spirit. When Christ returns into the air, this body will be complete, but He is the beginning of it as well as of the new creation.

He is the beginning,<sup>33</sup> the first-born from amongst the dead; the Church is united to Him as come out from the dead, and sat down in heaven, so that in all things He has the pre-eminence. Thus He is the divine Son, the loved One of the Father, the first-born of every creature, the true representative of God in creation, born in time indeed, but in dignity, having the priority as Creator; He

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33. There are four beginnings in Scripture. The first beginning was before creation (see Prov. 8; John 1:1). "The Lord possessed me in the beginning of his way before his works of old!" The second beginning is creation (Gen. 1:1). The third beginning, Christianity as far as Christ was concerned, viz., the incarnation (1 John 1:1). The fourth beginning that of the new creation, of which the Church is the center, as we see here.

is before all things, all things were created by Him and for Him; but secondly, He is the Head of the body, the Church, and that is connected with resurrection. Besides, (ver. 19) it was the good pleasure of the Godhead (for so the verse ought to read), that in Him should all the fulness dwell. How blessed to see the will of God thus connected with the glory of the Son of His love! It is the same thing in the Epistle to the Ephesians, only there it is connected with the full purpose of God concerning His Anointed One, His Beloved, viz., that He is to be, in the age to come, God's Center of all things in heaven and earth! The will of God is also connected there with our adoption as children, and our inheritance in Christ (see Eph. 1:5, 9, 10, 11).

In Colossians this good pleasure or will is developed in the following verses. (Ver. 20) He has made peace for enemies by the blood of His cross; He was the divine peace-offering, perfect, so that God could accept Him as a sweet savor (Lev. 3), and the fruit is, that all things, whether in heaven or earth, shall be reconciled, not only the new creation in the Church, but all Old Testament saints that have died, as well as those who shall be saved after the Church is gone, with all the millennial saints, as well as all other things (cp. Eph. 1:9, 10)<sup>34</sup>

(Ver. 21) But not only *will* all creation be reconciled to God by Him who is the first-born of every creature, on the ground of His work, and that according to the good pleasure or will of God, but also you Colossians, the representatives of the Church, once alienated, and enemies in mind by wicked works, already *hath* He reconciled. But what is the only way for an enemy to be reconciled? (Ver. 22) He can only be presented through death, the divine peace-offering having died. Thus our state of enmity by wicked works is brought to an end, and we enter into peace and acceptance into the presence of God, in Him who is a sweet savor, and finally shall be presented holy, unblameable, and unreprouvable in His sight, (ver. 23) if we continue in the faith grounded and settled, and be not moved away from the hope of the gospel. Mark, my reader, it does not say, "if we continue in faith, grounded and settled," but "*in the faith*," that is, Christianity! To give up the faith would prove they were not Christians, it would be apostasy. Whenever the saints are looked at as a company on earth, and in the wilderness (cp. Heb. 3, 4, 6, 10), they are taken up more or less on the ground of profession, and there is a possibility of falling away. This is outside the question of God's eternal purpose and counsel towards them. But in both passages the purport of the apostle is to make the real Christians confident, as thus proving they were real. The first departure of the unreal would be departure from confidence (see Heb. 3:12-14). So here, if ye continue *grounded* and *settled*. This again seems to me to mark the character of this Epistle. The

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34. Things under the earth, viz., the fallen angels and the damned, are here left out. When the subject is subjection to Jesus as Lord, they are added (cp. Phil. 2:10, 11).

professing saints were not established, not perfect; they were in danger, through philosophy and Judaism, of letting go the Head, the Center of Christianity. The hope of Christians -- the second coining of Christ -- was waning in their souls. The tendency, then, of the apostle's preaching, like in Acts 14:22, is to exhort them to continue *in the*

*faith*, of which the Son of God, the Christ, is the Center, as we have seen. The Epistle to the Galatians illustrates the exhortation of Acts 13:43, to continue in *the grace of God*, that is, in the abiding sense of His free favor, as shown by the blessings He gives, such as justification, sonship, etc.

(Ver. 23) The gospel on the ground of the Son's Person, the first-born of all creation, and on the ground of His work of reconciliation for all things, goes out to every creature, and Paul was the minister of it. (Ver. 24) The effect of receiving this gospel was to introduce them into the new creation, and to give them an entry as baptized by the Holy Ghost into the body of Christ. (Ver. 25) Therefore, Paul was also a minister of the Church, and as such suffered for the saints, and filled up that which was behind of the sufferings of the Christ in his flesh for His body's sake, which is the Assembly. He was a minister according to the dispensation of God for the completion of the word of God. (Ver. 26) The Church was a mystery hid from ages and generations, and only now made manifest to the saints (cp. Eph. 3:4-9). God would make known to them what were the riches of the glory of this mystery among the Gentiles, which was Christ in them the hope of glory. This was the mystery of Christ, a body, a new creation formed out of Jew and Gentile and united to Christ by the Spirit, so that one Christ was in them, on earth, outside flesh entirely, for the cross had put an end to it. This was to be displayed amongst the Gentiles! Being on earth there was the hope of glory in front. (Ver. 27) This Christ Paul preached, warning and teaching every man in all wisdom, so that each might be presented perfect in Christ Jesus.

It is most important, my reader, to see that the Church is not only a thing in God's purpose and counsel (Eph. 1:22, 23), but that it is also a dispensed thing in this world. Paul was the minister of this dispensation (Gk., *oikonomia*).<sup>35</sup> If we are in fellowship with the great minister of the dispensation, we shall be heralding the truth of Gentile and Jewish believers being fellow-heirs, and of one body to our fellow-Christians (cp. Eph. 3:2-7), so that the result should be, that we may walk together in this world, as members of the Father's family, as members of Christ's body, having a common hope of glory set before us. We shall not be content with belonging to the supposed invisible body of Christ, but we shall understand that it was God's intention that the saints should walk together in this world, as members of the body of Christ. Those that receive this

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35. i.e., The apostle administered the affairs of the Church in the world.

truth will walk together, and in proportion as they do, the body of Christ becomes a visible thing in this world. To come short of this is not to stand perfect and complete in all the will of God, which was the object of the apostle in writing the Epistle, that the saints should do (see ver. 28).

Thus in this chapter we have especially two aspects of the Person of Christ dwelt on. First, (ver. 15) He is the Son, the first-born of all creation. Secondly, (ver. 18) He is the Head of the body, the Church. In connection with this double Headship, we have two reconciliations, two aspects of His work: first, (ver. 20) the reconciliation of all things to Himself, that is, things in heaven and earth, when He comes again (cp. Eph. 1:10); and secondly, (ver. 21, 22) you Colossians, representatives of the Assembly of God, already reconciled. In connection, too, with what precedes, we have, lastly, two aspects of ministry: first, (ver. 23) the ministry of the Gospel which goes out to every creature; and secondly, (ver. 25) the ministry of the Assembly or body, which only includes the saints. And this circle of truth completes the word of God! The aspect of the Assembly in Colossians is -- Christ in you. The aspect of the Assembly in Ephesians is -- in Christ. The apostle was satisfied with nothing less than the presenting every man perfect in Christ Jesus; perfect and complete in all the will of God! Perfect signifies full aged!



## Chapter 2

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He labored for this, and with regard especially to those at Colosse and Laodicea, who had not seen his face, he had great conflict, (ver. 2) that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God. He was not at all satisfied with a sinner being simply saved and reconciled. Such might have full assurance of *faith*, like the Thessalonians (see ch. 1:5), having received the gospel not in word only, but in power; or, like the Hebrews, having a purged conscience, and so having boldness to enter into the holiest (see Heb. 10:22). Others, like the Hebrews, too, might have full assurance of *hope*, knowing that Christ, their forerunner, was entered within the veil, and that one day He would come out again (see Heb. 6:19, 20); but with regard to the Colossians he would have them filled with the full assurance of *understanding*, to the acknowledgment of the mystery of God. Nothing less than this would keep them going forward regardless of the hindrances of human wisdom, and philosophy, and tradition. The cross was the leveller of all such false ideas. A new man formed in resurrection of whom they were a part, was now formed. This was the body of Christ, the mystery which had been hid from ages and generations, but now made manifest. It was a heavenly body taken out of the world during the time of the Christ's rejection. The saints belonged to this, and its hope was entirely heavenly.

(Ver. 3) But what was the body apart from the Head? It was true the life filled the body of which they were members, and so it was Christ in them the hope of glory, but this life was the life of the Head. In Him were hid all the treasures of wisdom and knowledge. Without the Head where was the body? Human philosophy and wisdom had no place in Christ. He was all to them. There is no wisdom in the Church apart from the Head. (Ver. 4) There was great jealousy manifested by the apostle as to this, for men with enticing words were trying to put human wisdom between them and Christ. (Ver. 5) His spirit was present with them, and thus he could joy in all he saw of their order and faith. His practised eye could, however, discern something wanting. A Christian might say, Why, what do you want more? See what perfect order there is, and what faith. Ah, but they were in danger of letting go the Head; they had not come to the full knowledge of God's will as to the character of the dispensation, and so he exhorts them that (ver. 6) as they had received Christ

Jesus the Lord, so now to walk in Him, rooted and built up in Him and established in the faith, as they had been taught, abounding therein with thanksgiving.

That heavenly Christ, in whom were hid all the treasures of wisdom and knowledge, they had received. Thus they had all these treasures. Christ was in them. They were thus constituted a heavenly people. Walk flows from this. A baby is born, receives life, and then learns to walk, but he walks as it were in that life which he has received. It was life in a heavenly Christ. (Ver. 7) This Christ they had received was a Christ that died; they were to be rooted, as it were, deeply in Him, bearing about in the body the dying of the Lord Jesus, and so they would be built up in Him. A root is planted underneath the ground; that was where Christ was laid, and He has the marks still in His body in heaven. He is the propitiation. A building is built up above ground. This is Christ in resurrection (cp. Rom. 6:4; 1 Cor. 3:9). His life was to be manifested in their mortal bodies. So would they be established in that faith which they had been taught, and abound in thanksgiving. (Ver. 8) The philosophy and vain deceit of the Gentiles, and the traditions of Judaism, which had now become the rudiments of the world, were all antagonistic to the development of this life. It was not a heavenly Christ, but life in the flesh. Judaism, with its religion, law, temple ordinances, was a religion of this world and for this world; since it had rejected Christ it had become doubly so (comp. Gal. 1:4; 4:9, 10; 6:12-14).

(Ver. 9) But outside all this in heaven, in the Christ dwelt all the fulness (Gk., *plērōma*) of the Godhead bodily, (ver. 10) and they were complete in Him. The wisdom and power of the princes of this world only crucified the Lord of glory, so their wisdom ran parallel with a dead Christ. But the Colossians' Christ was a living heavenly Christ. (Ver. 9) God's fulness was in Him, dwelt in Him bodily. What did they want with human philosophy. He was the Head of all principalities and power, having a right and title to it as the first-born of all creation, and they were complete in Him who was the Head of the body. The Gnostic philosophy was bringing in the false notions, that God was the *plērōma* or fulness, and that Christ was only an *æon*, with other *æons* who had all their several works to do, to bring back that which had got out of this fulness, viz., this lower creation created by an inferior or evil god, back into it. In contradiction to this, the apostle shows that the Son was the Creator, not an inferior god, and that it was the good pleasure that in Him should all the fulness dwell. The whole of the Trinity, therefore, -- Father, Son, and Holy Ghost -- dwelt in a Man. The Church was complete in Him; outside of whom there was nothing but emptiness and vanity. I think we have the same thought in Matt. 28:18, 19. All power is given to the risen Man, the Anointed One, in heaven and earth; but in Him dwelt all the fulness of the Godhead, and so they

were to baptize unto the Name of the Father, Son, and Holy Ghost.

Besides, they had been made partakers of a circumcision that cut them off from everything else! (Ver. 11) This was a better circumcision than Israel's circumcision, i.e., the circumcision of the Christ. It was a circumcision made without hands, a putting off the body of the flesh by it. What was this but the cross. (Ver. 12) Then they had been buried with Christ in baptism, the outward sign of identification with Christ under the dark waters of death, in whom also they had risen together through the faith of the operation of God who had raised Him from the dead. This was as to life in the flesh. Death and burial was applied to it. (Ver. 13) But as before God they had been dead in their sins, but now they not only had a position before God *in* <sup>36</sup> the Christ raised out of the dead, but God had quickened them out of death together *with* <sup>7</sup> Him, so they were now alive with the life of Christ, as united to Him; God having forgiven all trespasses. Not merely quickened, by the Son of God in the power of His divine Person as Son, but quickened together with the Christ, whom God had quickened out of death as man, after He had accomplished redemption, and the complete putting away of our sins by His death. (Ver. 14) All ordinances now that were against them, and contrary to them, Christ had taken out of the way, nailing them to His cross, (ver. 15) and as to all principalities and powers, infernal or human, He had triumphed over them, at that very same cross. For He had taken away all claims these powers had over man, and risen triumphant over them all.

(Ver. 16) Thus about questions of meats and drinks, holy days, and the Sabbath and new moons, no one had a right to judge them. (Ver. 17) They were the shadows which ended when the substance came. When I am standing at the corner of a street waiting for a friend to come, and the sun is shining behind him, as he comes to the corner, the first thing I see is his shadow. This was the case with Old Testament saints; but when I see my friend's face I no longer think of the shadow. I have got the body, the person, and I am occupied with Him. Oh, what a person! Where is room for meats and drinks, and the Sabbath, etc.? Christ lay in the sepulcher on the Sabbath day. All life and power is in Him, not in the shadow, and our Lord's day shows forth this. The Sabbath was the seventh day, the witness of God's rest in His first creation. But this was spoiled by man's sin. All this was closed by Christ's death. He rose the first day of the week, the witness of the beginning of a new creation, of which our Lord's day is the witness.

(Ver. 18) Besides their danger from Jewish rites and ceremonies, there was

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36. Cp. Eph. 2:6. 'Together' refers to Jew and Gentile believers, -- so Col. 2:12; but, ver. 13, it is 'quickened together with him.' The preposition 'sūn' (Gk.) is added.

a Gnostic philosophy mixed up with it, which pretended to be humble, and worshiped angels, intruding into those things which they had not seen, vainly puffed up in their fleshly mind, and not holding the Head. (Ver. 19) They were in danger from all these things, for if anything came between them and the Head, it was like a bough fallen over a telegraph wire, it hindered communication between them and the Head. The Head was the source of all nourishment to the body; the joints and bands were the channels, and knitted together the whole body; and so, if communion was uninterrupted, it increased with the increase of God.

Alas! if the Colossians felt the loss of communion in their day, what must it be now, when the devil has come and divided the people of God from one another; when the truth of the one body is denied, and so many children of God are standing up for division instead of unity? What hindrance must there be to communion when the people of God are joined to the world, and when they prefer a combination of world and Church to the acknowledgment of the membership of the body of Christ, however few may own this ground? The most holy and separate feel it most, and bear the sin on their own hearts before God. No one, in however right a position he may stand, has any right to boast; the sin is his own, however individually he may be clear from it, for he is a member of the body. Will not my foot feel it if my hand is paralyzed? Will not the true-hearted children in a house feel if the house of their father is put in disorder by intruders? So it is with the Church of God. Still those who are pure in heart will take heed that nothing comes individually between them and the Head; they will walk also, and hold communion with those who call on the Lord out of a pure heart: and why? (Ver. 20) Because as to all these things that other professors are delighting in, they see they are dead to them. Christians have died with Christ from the rudiments of the world. How, then, as though living in the world, can they be subject to its customs and ordinances? (Ver. 21) Touch not, taste not, handle not, (ver. 22) after the commandments and doctrines of men. All that man commanded ended in the crucifixion of God's Son, according to the will of God. Now the Christian has taken sides with God in favor of His Christ who has died. He has died, therefore, in faith, out of the world. (Ver. 23) There is indeed a show of wisdom in will worship in these things. There was apparent humility and neglecting the body. Not in any honor to that end, but for the satisfying of the flesh. The cross of Christ thus is the judgment on all philosophy and wisdom of man as well as all ordinances and Judaizing ritualism; it is also the Christian's way of deliverance from them. All will worship is here forbidden as of the flesh. Christians have no right to worship God as they like. The word of God is the sufficient rule as to this.

## Chapter 3

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A risen Christ is all that remains, risen out of death and sat down on high, and they risen with Him. If that was their position, Paul besought them to seek those things that were above where the Christ sat at the right hand of God; (Col. 3:2) they were to set their mind on things above, not on things on the earth, (ver. 3) for they had died, and their life was hid with the Christ in God, He was their life; -- just as the twelve stones of memorial were set up in the midst of Jordan, and other twelve stones were to be taken out of Jordan and set up in Gilgal to remind the Israelites of the cutting off of the waters of Jordan by the ark of the covenant, and of their passage through into the land of Canaan, -- so the Christians were to remember that they had died, and that their life was hid with Christ in God (see Josh. 4:1-10, 20-24).

(Ver. 4) He would soon appear, and when He should appear they would appear with Him in glory. How secure is the Christian! as to death and judgment, it is behind him; he has died with Christ. As to his life, it is hid with the Christ in God. No one can therefore pluck that life out of Christ's hands. As to the future it is certain glory. When He shall appear they shall appear with Him in glory. Thus the position into which Paul puts the Colossians is dead and risen with Christ, looking up to heaven where their life is, and looking forward to their appearing with Him in glory. In the first chapter, their hope was laid up in heaven. Here it is their life. Thus as to their standing, all was perfect, they were but waiting for the glory -- they were not in the flesh at all. As to that, they were dead with Christ. Christ was their life, outside flesh.

(Ver. 5) Nevertheless flesh was in them, so they were to put to death its members. Notice not the members of the body -- those are to be yielded to God (see Rom. 6:13). Your body is the temple of the Holy Ghost which is in you, and ye are not your own (1 Cor. 6:15, 19, 20). It is here the members of the old man. What were they? Fornication, uncleanness, inordinate affection, evil lusts and covetousness, which is idolatry. Everything is an idol which man covets. I have died with Christ, and risen with Him in order that I may put to death. "To put to death" is a very different thing from "to die." The one is done once and for ever, the former is a daily thing. The children of Israel did not cross the Red Sea or Jordan twice. Nevertheless they had to learn themselves afterwards and had great struggles and conflicts. After Israel crossed the Jordan they encamped in Gilgal, and it was here they were circumcised (see Josh. 5). The reproach of

Egypt was rolled away. "Mortify therefore" is our Gilgal. After every fresh conflict and victory, Israel returned to Gilgal, the place of circumcision. So with us there is the need of this continual mortification of our members. These members of the flesh in activity cause the wrath of God to come on the children of unbelief. These Colossians had also formerly lived in them. But not only are the outward gross sins to be put off, but also anger, wrath, malice, blasphemy, filthy speaking, and lying. All these things belong to the old man which they had put off. Now they had put on the new man which was daily renewed in knowledge after the image of Him that created him. This goes a little beyond Ephesians where the new man is looked at in the absoluteness of the new creation. Here it is not only created, but renewed in knowledge after the image of Him that created him.

In this new creation there was neither Greek nor Jew, uncircumcision nor circumcision, barbarian, Scythian, bond nor free, but Christ is all, and in all. They had put off the old man, and they were daily called to put off his deeds; they had put on the new man, once and for all, now they were called to put on his fruits. These were bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearance towards one another, and forgiveness towards one another, if any had a quarrel against any, as the Christ forgave them. But love was the chief thing. It was the bond of perfection. Gifts might abound (see 1 Cor. 12), but without love they were worth nothing (1 Cor. 13). The peace of the Christ, too, should rule in their hearts; whereunto they were called in one body: outside in the world was enmity and hatred -- inside was peace and love. The word of the Christ, too, should dwell in them, and whatever they did in word and deed, they were to do all in the name of the Lord Jesus. What precious thoughts of God! The forgiveness of Christ is our model. The peace of Christ is to rule in our hearts. The word of Christ to dwell in us richly. Singing and joy is the result. The three first-fruits of the Spirit come out here -- love, joy, peace; but it is the love of Christ, the joy of Christ, the peace of Christ.

All the relationships of life remain. And the Lord's name introduced to sanction them all.<sup>37</sup> If they were wives, they were to submit themselves to their husbands; if they were husbands they were to love their wives; if they were children, they were to obey their parents -- it was well-pleasing to the Lord; if they were fathers, they were not to provoke their children; if they were servants, they were to obey, not looking to men for their approbation, but as fearing God. All these duties towards one another were seen and noticed by the Lord, and He would give the reward. There was no respect of persons with the Lord.

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37. The name Jesus is connected with salvation. The Christ (with the article before it) with His official glories, now taking out a Church to be His bride, during the time of His rejection as King. Lord with responsibility and government.

## Chapter 4

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Lords were to give to their servants what was just and equal, for they had a Lord in heaven. Towards those without in the world, they were to walk in wisdom, redeeming the time. Their speech always with grace, seasoned with salt, so as to know how to answer every man. Different servants of the Lord are mentioned at the end. There are commendations to each, with the exception of Demas, who afterwards forsook Paul. If it is Tychicus, he is a beloved brother, and a faithful minister and fellow-servant. If it is Onesimus, he is a faithful and beloved brother. Aristarchus is his fellow-prisoner. Marcus, related to Barnabas, was to be received.<sup>38</sup> Jesus, called Justus, was also mentioned. All these had been a comfort to Paul. Then there was a valuable saint like Epaphras, who labored much for them in prayer that they might stand perfect and complete in the will of God. The epistle was to be read in Laodicea, and a warning given to Archippus there to take heed of the ministry which he had received of the Lord that he might fulfil it. A salutary word both to the assembly and the messenger, which they would have done well to have heeded. Laodicea (see Rev. 3:14), as not holding the Head, was finally to be spued out of Christ's mouth. Much they had to boast of, but alas! there was want of heart to Christ.

This Epistle, then, is an address both to the Colossian and Laodicean Church. It is addressed to them as having heard of their faith in Christ Jesus, and their love to all the saints. It was written that they might stand perfect and complete in all the will of God which is developed first as to their hope, then as their relationship with the Father and Son, and their meetness for heaven and perfect standing in the heavenly kingdom of the Son, then as to the double glory of the Son, and as His being the full manifestation of God in His fulness, then as to the future purpose of God for the reconciliation of all things, and the present reconciliation and administration of the Church, Paul having a double ministry connected with each. He labored that the saints might come to the full assurance of understanding to the full knowledge of this mystery. If the Laodicean saints had listened to this word, we should not have had the sad word addressed to them in Rev. 3, from Him who was the Amen,

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38. Cp. Acts 12:25; 13:13; 15:37-39.

the faithful witness, the beginning of the creation of God. Instead of being rich, increased in goods, and being full in themselves, they would have cleaved to the One revealed in this Epistle, in whom all the fulness of the Godhead was revealed bodily, they would have held the Head in sensible weakness, instead of being lukewarm and indifferent to Him. Oh, may the Lord use the study of this Epistle as the antidote to Laodicean lukewarmness, and use it to save the saints from the seducing influences of this world! On the one side there is the Gentile philosophy and rationalism of the day, which has had its result in the rival sects (see 1 Cor. 1), on the other side there is the danger from Judaism (see Galatians and Hebrews). The truth is in the Person of the Christ, in whom dwells the fulness of the Godhead bodily, and who is Head over all things; Head of His body, and the saints are complete in Him. The saints are responsible to stand together in conscious union with Him, holding the Head!

## *A Short Summary of 1 Thessalonians*

### *Chapter 1*

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The Epistles to the Thessalonians were the earliest written of any of Paul's writings. They appear to have been written from Corinth after Timothy's return from Macedonia. Cp. 1 Thess. 3:6, and Acts 18:5. In Acts 17 we have the short account given to us of Paul's visit to Thessalonica. He appears to have preached for three Sabbath days in the synagogue of the Jews there, reasoning out of the scriptures, proving from them that Messiah must needs have suffered and risen from the dead before setting up His kingdom, and that the Jesus whom Paul preached to them was the Messiah. The consequence was, that some believed the testimony and consorted with Paul and Silas; and of the devout Greeks, a great multitude, and of the chief women, not a few. This stirred up the envy of the Jews that believed not, and they took certain lawless men of the city, and made an uproar; assaulted the house of Jason who had received the brethren, and sought to draw the apostles out to the people. When they could not find them, they drew Jason and certain brethren to the rulers of the city crying,

These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying, there is another king, one Jesus {Acts 17:6, 7}.

And they troubled the rulers of the city, when they had heard these things; and when they had taken security of Jason and the other, they let them go. And the brethren immediately sent away Paul and Silas unto Berea.

This is the account we have in the Acts of the sojourn of Paul and Silas at Thessalonica. The subject preached seems to have been the Messiah <sup>39</sup> of the Prophets, as dead, risen, and the coming king, that He must needs have suffered

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39. NOTE. -- Messiah is the Hebrew word answering to the Greek word, Christ, i.e., Anointed. It is the official title of the Lord; the Anointed Prophet, Priest, King. Jesus is his personal name. "Son of God" as revealing the Father, is the name of relationship.

before coming to reign; and then the Messiah of the prophets was identified with Jesus of Nazareth. Thus the young converts were just barely converted and instructed in the elements of Christian truth when their fathers in Christ had to leave. After Paul had been sent on to Athens from Berea, Timothy appears after having stayed at the latter place for a while, to have come on to him, and then to have been sent back from Athens to Thessalonica to help on the young converts. He afterward rejoined the Apostle with Silas at Corinth. (See 1 Thess. 3:1-2; Acts 18:5.)

We have a further truth brought out in the first chapter of the 1st Epistle to the Thessalonians, besides that which Paul preached in the synagogue of Thessalonica. There, as we have seen, he identified the Messiah of the prophets with Jesus the Anointed of Nazareth. He was the Christ. He must needs have suffered, for the nation was sinful, and have been raised from the dead, and was coming back to reign. Those who repented and believed were baptized and got introduced into the kingdom. They took distinct new ground, by His death and resurrection, confessing the King that had been rejected and waiting for his return to reign. But here there is added truth which is properly Christian truth. Here we have the revelation of the Father and the Son. The assembly is addressed as being in God the *Father*, and in the Lord Jesus Christ. They had turned to God from idols, to serve the living and true God, and to wait for His *Son*, from heaven, to take them into His *Father's* house, before the Messiah came to reign. The truth was the Anointed had been rejected by the Jewish nation and the world; that relationship, therefore, as a public known thing in the world, was put off. He had taken a new position in the heavenly glory as the Son of God, and the Father was now calling out a heavenly family in connection with His Son, who had breathed into them His own Life of resurrection (John 20:22). This change was indicated in His words to Mary Magdalene after He rose from the dead,

Touch me not for I am not yet ascended to my Father {John 20:17}.

The Jewish relationship was put off till after His ascension and return. He was about to ascend to His Father, and she was to carry the message to those whom He now owned as His brethren, saying,

I ascend unto my Father and your Father, and to my God and your God {John 20:17}.

Thus, though these Christians had been brought to the confession of Jesus being the Anointed, and had been baptized into His name, yet that was not the height of their Christian place. Redemption had taken them out of their Adam condition, and had put them into the new place the Son of God had taken: His life, communicated to them, had given them the position of sons before the Father. God was no longer hidden behind a veil, but fully revealed in Christ as

being for them.

My reader, Do you know the Son of God? Many make no difference between His name of Jesus, i.e., Savior; the Christ, or the Anointed; and the Son of God; but there is all the difference possible, though all belonging to the same Person, and Himself the object of faith and knowledge under different names.

We get, in the 1st Epistle, a beautiful exhibition of the freshness of life exhibited in a young Assembly just planted, as well as the exhibition of the power of that ministry that had planted it. We see also the intensity of affection that existed mutually between the fathers in the faith and the young converts. The first chapter is filled with a song of praise by the Apostle as he remembered the fruits manifested by the Thessalonians of their election of God: the power with which the gospel had come unto them, which they had received with much assurance and joy. These fruits were manifested in the word of God having sounded out from them, so that their faith God-ward was spread abroad around. This commended the ministry of the Apostles, the fruit of which ministry was thus manifested in their turning away from idols to serve the living and true God and to wait for His returning Son from heaven. Thus they had become followers of the Apostle who, in ch. 2, reminds them of His walk amongst them, and shows them how tenderly he had treated them as a nurse, and exhorted them faithfully as a father, to walk worthy of God who had called them to His kingdom and glory. They had, by receiving the Word, not only followed Paul and those with him, but had become followers of the Assemblies of God in Judea, and had then been persecuted in consequence. He then, ver. 17, shows the earnest desire he had of seeing them, having made one or two attempts, but Satan had hindered him, and at last, chapter 3, when he could no longer forbear, he had sent Timothy to establish them and comfort them in the faith.

He then desires them to abound in love one toward another, to the end their hearts might be established unblameable in holiness in the day of the Lord Jesus, exhorting them, chapter 4, to beware of fornication, to follow after holiness, and to love one another, working with their own hands, thus walking honestly before all. From ver. 13 onwards, he comforts them in regard to their departed brethren, putting before them in a true light the coming of the Lord Jesus, as the day when they should rejoin all their departed brethren by being caught up to meet the Lord in the air; and then chapter 5 shows how, in this way, they would be entirely delivered from Christ's judgment of the ungodly world, whilst He would come for salvation for them. Thus they were to comfort and build up one another. Also to remember those that laboured in the Lord amongst them, and to esteem them very highly for their work's sake. Exhortations follow with a short commendation, which ends the Epistle. In the 1st chapter we have the birth of the young believers mentioned; in the 2nd chapter their nursing and care; in

the 3rd their standing; in the 4th their walking, and in the 5th their watching.

The second coming of the Lord has a special place in both Epistles, and is mentioned in every chapter. In the first chapter it is put chiefly in connection with the Person coming to deliver the Thessalonians; He was the one they were to wait for. In the second chapter it is put in connection with the labourer's reward. In the third chapter it is looked at in connection with the daily walk of the believers. In chapter 4 as the place where the saints would rejoin their departed brethren, in chapter 5 as the day of judgment for the ungodly world, from which the saints would be delivered by being caught up first to meet the Lord in the air, and so it was a day of salvation to them. Finally, he prays that their whole spirit, soul, and body, might be preserved blameless till the coming of the Lord, Jesus Christ. All this shows what a place the Lord's coming had in the teaching of the Apostles, how it was connected with the believers' hope and expectation, the labourer's crown of reward, the motive for the believer's walk, the comfort of the sorrowing, and the building them up and their establishment in the knowledge of full deliverance from judgment. Is not the general low state of believers attributable to the fact that this great truth is so much kept in the back ground, and that believers consequently are trembling at the thought of a general judgment, when their cases would be settled as well as those of the ungodly at the same tribunal? This would never be; if the true doctrine of the coming of the Lord was seen. In the first Epistle the doctrine is chiefly pressed in regard to the complete salvation of true believers in Christ, before the day of judgment. In the second Epistle it is seen chiefly in reference to the ungodly and the apostasy of Christendom. Consequently, there it is judgment.

But now let us return and look more leisurely through our Epistle. Paul, Silas, and Timothy address the Assembly. The Assembly is looked at in a different way to that of other Epistles. It is addressed in its relationship to the Father, rather than in connection with Christ the Head of His body.<sup>40</sup> It is the Assembly of the Thessalonians which is in God the Father and the Lord Jesus Christ. It is the thought of God's family that is here; delightfully suitable to young Christians, babes in Christ, who would be rejoicing in their first knowledge of the Father (see 1 John 2:13). The Son of God, in His place down here on the earth, said to Philip,

Believest thou not that I am in the Father and the Father in me (John 14:10).

And then having taken His place at the right hand of God, after having

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40. NOTE. -- We find generally in the Epistles of Paul the title "the Christ" put in connection with His position in His glory, and with the body, the church. It is the Anointed, rejected of the Jews, taking a new place in heaven and getting for Himself a body, a bride, during the time of His rejection Christ without the article is generally a proper name.

accomplished redemption, He says in reference to the day of Pentecost, when the Holy Ghost came down,

At that day ye shall know that I am in my Father, and ye in me, and I in you (John 14:20).

It was not till after the Cross that the disciples got their full place as sons, or their full knowledge of that place. Up to Christ the Gentiles were entirely outside; the Jewish nation in the place of privilege, in the place of servant of Jehovah. The believers amongst them were heirs, but in the position of servants. (See Eph. 2:11-12; Isa. 41:8; Gal. 4:1-3). In the fulness of time Christ came, made of a woman, made under the law, and by redemption took the Jewish heirs out of the place of servants and put them in the place of sons. He was the Son of God, declared to be so by the resurrection from the dead, risen out from under the whole power of the enemy and the world, to give every believer the place of sons before the Father. Go, tell my brethren, He said, after His resurrection,

I ascend unto my Father, and your Father; and to my God, and your God {John 20:17}.

Forty days after, the Lord ascended to heaven, and the Holy Ghost, having come down from heaven, gave them the knowledge of their place according to the Word;

At that day ye shall know that I am in my Father, and ye in me, and I in you (John 14:20).

Blessed place! My reader, do you know it? The Gentile believer, also got the same place through the preaching of Peter to Cornelius; and by Paul afterwards.

Having addressed the Assembly then in their place as connected with God the Father, the Apostle lets out his heart in thankfulness to God, as he remembered their work of faith and labour of love and patience of hope in our Lord Jesus Christ, in the sight of God the Father, knowing thus their election of God. The work of faith was manifest, for they were standing fast in their place as saved ones in separation from the heathen and Jews around them, and as an Assembly in conscious relationship with the Father. Whilst the heathen around were going on serving idols and the Jews were formally serving God under the covenant title of Jehovah, here was an Assembly called out from both, confessing together God as their Father, and the Lord Jesus Christ, His Son, as their Saviour, and knowing their place as children. Surely this was the work of faith of itself. But then faith is not merely a cold objective thing when real; it works by love. Spiritual life is communicated where faith is real in the Son, and this life is a life of love, which manifests itself all around by good works. The believer shows his love by labouring in Christ's cause, and manifests His life

here below. These Thessalonians too had been taught that that Jesus in whom they believed, was coming again to receive them to himself, to give them a bright home in His Father's house. They had turned to God to wait for God's Son from heaven, and in the mean time, whilst the delay took place, were patiently waiting for the time, enduring the persecution of their enemies without murmur. Thus faith, hope, and love were in full exercise, showing their reality in their fruits. How could the Apostle doubt their election of God?

Ver. 5. It was a cause of thankfulness then, as shown by its lasting fruits, how the Gospel had not come to them in word only, but in power, and in the Holy Ghost, and in much assurance, as they knew what manner of men these servants had been amongst them for their sakes. They had become followers of the Apostles and of the Lord, having received the word in much affliction with joy of the Holy Ghost; so that they were ensamples to all that believed in Macedonia and Achaia; for from them had sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place their faith Godward was spread abroad, so that the Apostles needed not to speak anything; these Christians themselves showing of the Apostles what manner of entering in they had unto the Thessalonians, and how they had turned to God from idols to serve the living and the true God, and to wait for His Son from heaven, whom He raised from the dead, Jesus, who delivered them from the wrath to come.

My reader, what blessed proofs we have here of the power of the ministry of the Apostles, and its real effects on men and women who were before, many of them, but ignorant heathen. It came to them in power, and in the Holy Ghost, and in much assurance. It was received in much affliction, but with joy of the Holy Ghost. It sounded forth to others, as proving its reality. Thus here we have a picture of a people just converted from heathenism, fully assured of their salvation and relationship; knowing the Father and the Son, with whom they were connected; much persecuted, but full of joy, serving the living and true God, and waiting for His Son from heaven to come back again to take them to glory. Happy people! And what could produce this but the power of the Holy Ghost, which dwelt in them? They turned to God with a double object, to serve the *living* and *true* God, no doubt in contrast to idols, and to wait for His Son from heaven, Jesus, which had delivered them from the wrath to come.

And now, my readers, permit me to ask you whether this last verse is a picture to you of your own conversion. You will tell me, "Well, I am not a heathen." True! But still there must be a turning to God in your case. Even a strict religionist like Nicodemus, had to be born again. The disciples themselves were told,

Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven {see Matt. 18:3}.

Paul says of every man universally,

There is none righteous, no, not one {Rom. 3:10}.

Every man, Jew, Gentile, or Christian, baptized or unbaptized, have their faces naturally turned away from God, till the preaching of God's testimony turns their faces towards Him. Then also if not actually worshiping images and idols, has not the heart idols? Covetousness is said to be idolatry. It is much to be feared that many of the professors of the present day have not learnt in the presence of God what idols mean. Anything that keeps a man away from God or Christ is an idol, and when converted the very action of the turning is the turning away from them to God.

God is set forth in His character, light and love. The light beams down from the face of God's glorified Son. The heart, formerly set on idols, is turned to the reality of God; judges itself. Idols are left; God's heart of love is understood as meeting every thing in the gift of His Son, and finds rest, perfect rest in the blood and in the person of Christ. God is now the object of the soul, not idols: His righteousness, as seen in His glorified Son, has been fully vindicated by the Cross, which has fully met His claims against the sinner, whilst it has been so positively glorified by that same work (Christ's obedience unto death), that it has glorified the man who accomplished it. It is therefore manifested for the believing sinner in the person of God's Son in heaven. The righteousness of God claims his complete justification, whilst the love of God gives him that Son of His, as His own present gift, setting him in present connection with Him by the communication of His own life to the soul, so that in spirit he is already beyond death and judgment. Such a God is the God to serve; a blessed service, a service of liberty instead of a service of bondage and fear.

The Thessalonians, besides this, had been taught that God's Son had been rejected of this world, and was, in consequence, in heaven, and that before He came again to judge the world, He would come and take them away to heaven. Consequently they waited for God's Son from heaven, Jesus the Saviour, who had already actually delivered them from the wrath to come by His death on the Cross, and would finally and eternally deliver them at His coming for them before He came to the world for judgment.

And now, my reader, you only want to apprehend in power those two titles, "God's Son," and "Jesus," to send a thrill of joy through your soul. You are not told to wait for a judge coming to judge you. None of Christ's judicial titles are here. He is the judge; but for believers He is God's own Son set forth in His own relationship to the Father, coming to fetch them into the Father's house. (See John 14:1-3.) God's Son, too, has been raised from the dead, after He had fully met God's claims, raised from the dead out from under our sins, and the judgment they deserved, victor over the whole power of the enemy; the sure

pledge, foundation, and assurance of our own triumph, and that His life of resurrection will be then applied to our bodies as it is now to our souls. And His name is "Jesus," i.e., Jehovah, Saviour; telling of complete salvation. Now we are saved from the imputation of sin and its consequences. Now we are saved from sin's power by present faith in His name; then we shall be saved from the very presence of sin; our vile bodies will be changed in a moment, in the twinkling of an eye, and fashioned just like unto His glorious body. How, then, can judgment touch the beloved saints of God? Truly we are thus delivered from coming wrath by God's Son, the Saviour coming, before He comes to judge the world, to take every believer to glory. But chapter 4 will give us further instruction on this point.

In chapter 1 then, we have had the Apostle's song of praise in view of the fruits manifested in this dear young Thessalonian Assembly. And we can rejoice in our far distant day in reading it, learning by it the secret of the freshness of love manifested in the early church, and longing that some such fruits may be seen in our day.

## Chapter 2

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The Apostles's entrance in amongst the Thessalonians had not been in vain as witnessed by the Christians that had met with them, ( see 1:7-9), and now in 1 Thess. 2 he recalls to their own memories that his entrance amongst them, and that of his fellow-labourers, had not been in vain. These servants of God remind these young saints; for their own instruction and blessing, of the characteristics of their own service amongst them. First, after having been shamefully entreated at Philippi, they had been bold to preach the Gospel of God with much contention. This exhortation had not been of deceit nor of uncleanness, nor in guile; but as God had put them in trust with the Gospel so they spoke, not as pleasing men, but God that tried their hearts.

Neither had they at any time used flattering words, nor a cloak of covetousness; nor of men had they sought glory, neither of themselves nor of others; when they might have been burdensome as the Apostles of Christ. But they had been gentle among them as a nurse cherished her children. So being affectionately desirous of them, they had been willing not only to impart to them the Gospel of God, but their own lives, so dear were the Thessalonians to them. As a proof of this they remind them how, in order not to be chargeable, they had laboured with their own hands night and day. Holily, justly, and unblameably, had they walked before the Thessalonians that believed, exhorting and comforting, and charging them, as a father his children, that they would walk worthy of the God that had called them unto His kingdom and glory. Blessed character of the servants of God of that day. Thank God for its written picture. May God raise up men like-minded, with the double character of nurse and father as is exhibited here.

God was the object put before the Thessalonians. He had been their Saviour. They had turned to Him from idols. God was likewise their object to serve in contrast to idols, and now God is put before them as their pattern for walk, who had called them to His kingdom and glory. We know how He was manifested, (viz., in His Son), but it is blessed to see how the Apostle Paul led back the young converts to the source of all, so that they might be in *happy communion* with God Himself. He had begun his song of praise in ch. 1:2; and the stream had run on joined together with many "for's" till ch. 2:13. And now

he repeats again for this cause also thank we God without ceasing, because when the Thessalonians had received the word they had received it not as the word of men, but as the Word of God; who effectually worked in all that believed; and so they were not merely followers of Paul, but of the churches of God which were in Judea. It was the same Word that had had common effect on their hearts; consequently they had suffered like things of their own countrymen, even as these Assemblies had of the Jews, who had both killed the Lord Jesus and their own prophets; and had persecuted the Apostles, neither pleasing God, and also acting contrary to all men, forbidding the Apostles to preach even to the Gentiles, that they might be saved, to fill up their sins alway; for wrath had come upon them to the uttermost.

Thus in ver. 6, chapter 1, we see how the young Christians had been followers of the Lord and the Apostles, who put before them their own character in chapter 2 as a pattern, and also of the Assemblies of Christ in Judea; suffering like persecutions. And God, manifested in His Son, was the great pattern of all; who had called them to His kingdom and glory.

Ver. 17. The Apostle then goes on to tell them how earnestly since his departure he had longed to see their faces, and had made one or two efforts to do so, but Satan had hindered him; for what was the hope of these servants of God, their joy, and crown of rejoicing? Was it not even these dear converts in the presence of the Lord Jesus Christ at His coming. Yes, they were the Apostle's glory and crown? Sweet joy to take place at the coming of the Lord, when all the converted ones, and the servants of God who have been used to them shall meet together with the Lord!

## Chapter 3

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So, when he could *no* longer forbear, he thought it good to be left at Athens alone, (cp. Acts 17:16-34,) and sent Timothy, his brother and servant of God and fellow-labourer in the Gospel of Christ, to establish them and comfort them concerning their faith, that no man should be moved by afflictions: for they themselves knew that they were appointed to the same. The Apostles had warned them of this indeed when they were with them, and it had come to pass as Paul had said. It was for this cause then that he had sent Timothy; that he might know the steadfastness of their faith, lest by any means the tempter should have tempted them successfully, and the Apostle's labour should have been in vain.

Afflictions, then, are the portion of the saints, by which the tempter might take advantage, and the servant of God is sent at such a time for the comfort and establishment of the saints of God. (Cp. 2 Cor., where this double thought of ministry is largely set forth).

Timothy, however, came back, and brought the Apostle glad tidings of the young saints' faith and love, that they remembered their fathers in the faith, desiring earnestly to see them, as they also did them. This greatly comforted the hearts of the Apostles, who were also suffering for Christ's sake. *They lived if the young converts stood fast in the Lord.*

These glad tidings that Timothy brought so filled the Apostle's heart with joy that he burst out, "What thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God, night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith."

Satan had hindered this joy being fulfilled (see ch. 2) and the Apostle is thrown on God and the Father, that He would direct his way to them. Mysterious power to hinder, but only producing increased dependence on the part of the servants of God on the superior power and direction of God and the Father, who would, in His time, bring to naught the devices of the enemy.

We had the coming of the Lord brought before us in the first chapter in connection with our introduction into the Father's house and our full salvation, in the second, as the joyful meeting place between the labourers and their children in the faith, their hope, joy, and crown of rejoicing. Here in 1 Thess. 3, it is brought in in connection with the walk of the believers, to stir them up to increased love one towards another. The Apostles pray that the Lord would make the dear young converts to increase and abound in love one toward another and toward all, even as the Apostles love abounded toward them, to the end He might establish their hearts unblameable in holiness before God and the Father at the coming of the Lord with all His saints.

Here we have the second aspect of the coming of the Lord. He comes for His saints into the air, as we have seen. This part of His coming is connected wholly with grace and privilege. Second, He comes with His saints to judge the world; this is connected with walk and responsibility. Wherever in the Word the coming of the Lord is brought forward in connection with the hope of the children of God and their salvation, it is seen in the first stage. Whenever it is connected with responsibility, it is seen in the last stage. If all Canada were in rebellion against her Majesty the Queen, except a few loyal ones, and she was to send an army under the Prince of Wales to re-conquer the Dominion. Supposing he was to stop at Bermuda on the way, and send for all her loyal subjects in Canada to meet him there, that would be a figure of the first stage of the coming of the Lord. He would then go on to Canada with them, re-conquer the Dominion, and distribute rewards to those who remained loyal to the Queen. This would represent the second stage, of the Lord's coming. At that day, before the whole world, the saints will be manifested unblameable in holiness, and will receive the rewards of the kingdom. (Cp. ch. 3:12 with 4:9-10.) "Towards all" means all the brethren. This explains the connection with holiness or separation from evil in the next verse.

## *Chapter 4*

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In the second chapter the Apostles had put their example before the saints, for them to follow; now they beseech the saints and exhort them by the Lord Jesus, that according to that example and teaching, they should walk and please God, and abound more and more in it. They would have them be like Enoch, who walked by faith, realizing death passed for him on the slain lamb, and looking to be translated that he should not see death, and whilst waiting, walking with God, and having this testimony that he pleased God. (Cp. Heb. 11:4-5.)

The young Thessalonian converts knew what commandments the Apostles had given them by the Lord Jesus. It was the will of God, their full sanctification, which is divided in the following verses,

1st, in their being separated from fornication and all evil lusts;

2nd, to holiness; and

3rd, to love one another, which learning practically as we have seen above, their hearts would be established unblameable in sanctification before God and the Father at the coming of the Lord with all His saints.

Fornication was rife in those heathen countries, a common sin; but the saints were to keep their vessels in sanctification and honour, not allowing their passions and lusts to have dominion over them as the heathen who did not know God; much less for any one to overreach his brother in such a matter, for the Lord was the avenger of all such; God had not called them to uncleanness, but to sanctification. It was not despising man, but despising God to do such things, who had given them His holy spirit.

But, 3rd, their sanctification was bound up with brotherly love. We know we have passed from death unto life because we love the brethren, and this carried out would be practical separation from the world. In fact it was to own the Father in contrast with the world. This was positive sanctification, they were taught of God to love one another, and indeed all the brethren in Macedonia (cp. 3:12,) but he besought them that they might increase more and

more, and to do good and study to be quiet and to do their own business, and to work with their own hands (as the Apostles commanded them) that they might walk with honesty towards them that were without, and that they might have lack of nothing.

The coming of the Lord is now brought before the young saints to comfort them in connection with their departed relatives (1 Thess. 4:13-18), and in connection with this the two stages of it are distinctly brought out, 1st, to illustrate how the Lord will bring back with him to His kingdom those that have departed before, and 2nd, ch. 5, to show the saints full salvation from the day of the Lord -- the Day of Judgment -- to the world (ch. 5:1-11).

The Thessalonian believers had evidently but an indistinct notion of the Lord's coming. Paul and his helpers, as I have shown before, had left them at a very early stage, having given them the general hope of the Lord's coming without detail. Some of their brethren had in the mean time died. What had become of them? Would they partake of the blessings of the coming of the Lord? These were some of the questions that would arise in the young believers minds. They were taught about the Lord's coming back to take the kingdom. Would their departed brethren lose their reward? The Apostle now writes to comfort them and gives them full instruction. He would not have them ignorant concerning those that were asleep, that they might not sorrow as those that had no hope of seeing them again; for if they believed that Jesus died and rose again, even so them also that slept in Jesus would God bring with Him, when He returned to set up His kingdom over the earth.

But how return with Him, if they had died? The following verses are a parenthesis to show how this would take place. He said this to them by the word of the Lord, it was a revelation to him that, they which were alive and remained on the earth, at the time of the Lord's coming should not go before those that were asleep; for the Lord Himself would descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ should rise first; then those that were alive, and remained on the earth at this time, would be caught up together with them to meet the Lord in the air, and so should dead and living be together for ever with the Lord. They would be thus all translated to the glory first, and then return together with the Lord when He came to set up His kingdom on earth. Thus instead of sorrowing, they were to comfort one another in this hope. They would rejoin one another in that day, yea the dead ones would be first to rise.

## *Chapter 5*

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The day of the Lord {1 Thess. 5} would indeed come to the world as a thief in the night. When they say peace and safety then sudden destruction should come upon them, as travail upon a woman with child, and they should not escape. But the brethren were not in darkness that that day should overtake them as a thief. They were all the children of the light and of the day; they were not of the night nor of the darkness. Therefore they were not to sleep as the others, but to be vigilant and sober, for they that slept, slept in the night, and drunkards were drunken in the night; but let those who were of the day be sober, putting on the breast-plate of faith and love, and for a helmet, the hope of salvation, for God had not appointed them to wrath, viz., the second stage of the Lord's coming, but to obtain salvation [the first stage] through our Lord Jesus Christ, who died for them that whether sleeping or watching, they might live together with Him. Wherefore they were to comfort themselves with this blessed hope of a full salvation, of being caught up to meet their Lord in the air, before even the day of the Lord came. They were to build up and stablish one another in this thought. Blessed hope for the saints of God.

The day of the Lord is a common expression in Old Testament Scripture, and invariably refers to the return of Messiah to the earth, to set up His kingdom. The Jewish hope was always connected with this, which went together with the destruction of their enemies (see Isa. 2:12 and 13:6-9, Joel 2:31, Zech. 14:1-21, Matt. 24:29-31). The New Testament shows that the judgment of the living will take place then (Matt. 25:31), as well as of all who have rejected Christ and followed Anti-christ, who still live in that day (Rev. 19 and 20). But before that day, as we have seen, the Church will be safely housed in the Father's house by His returning Son, and completely saved as to their bodies by Jesus the Saviour, who will descend into the air, as we have seen at the end of chapter 4, and catch up all His own to meet Him there. The world and professing church who have rejected Him will be left behind to the delusions of Anti-christ and to the judgment at the day of the Lord. But more of this in the 2nd Epistle.

The Apostle concludes by beseeching his dear Thessalonians to know those

who laboured in the Lord amongst them, who were over them in Him, and who admonished them, and to esteem them very highly for their works sake.

The Spirit of God had already raised up such in the midst of the Assembly, and the young saints were to know them. At the same time they were to be at peace amongst themselves.

The disorderly were to be warned, the feeble-minded comforted, the weak supported, whilst patience was to be shown towards all. There is more instruction as to the disorderly in the 2nd Epistle.

See that none render evil for evil unto any, but ever follow that which is good, both amongst yourselves and all. Rejoice evermore. (Cp. Psa. 34, and the occasion of its being written; also Phil. 4:4.) Pray without leaving an interval, not merely at stated times. In everything give thanks, for this is the will of God concerning you. These were individual exhortations to them.

The next three exhortations refer to their corporate place in the Assembly. The Holy Ghost had come down from the ascended Christ, who had been crucified on the Cross, and had builded these disciples together to be part of God's Assembly, to be locally expressed in the place. *He* was then present in the Assembly to guide it. The Thessalonians were not to quench His action, which was like fire and light. Brethren might be endued with the gift of prophecy (cp. as to this 1 Cor. 14). The saints were not to put an extinguisher on His workings, to despise them. At the same time they were to prove all things, try the spirits whether they were of God, and hold fast that which was good. What a picture of an individual saint! An ever-rejoicing ceaseless praying, in all things thanking saint! What a picture of an Assembly! Ever guided by the Spirit; never despising ministry, at the same time proving all things and holding fast only the good! Lastly, they were to avoid every form of evil.

He prays that the God of peace might sanctify them wholly, and that their whole spirit, soul, and body [the whole man in his component parts] might be preserved blameless until the coming of the Lord Jesus Christ. God was faithful who had called them who also would do it (cp. instruction as to sanctification with ch. 3:12-13, 4:1-10). Blessed confidence for the servant of God in regard to his children in the faith. These blessed servants lastly ask the saints for their prayers. They were to greet the brethren with an holy (set apart) kiss. This letter was to be read to all the *holy* brethren, a needful word to young saints,

The grace of our Lord Jesus Christ be with you all. Amen {1 Thess. 5:28}.

## *A Short Summary of 2 Thessalonians*

### *Chapter 1*

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The Second Epistle was written in view of false teachers, most likely Jews, who had represented to the suffering Thessalonians that the day of Christ {day of the Lord} had already come; their great tribulations being the proof of it. They also seem to have pretended (see ch. 2:2) to have had authority by a letter from the Apostle Paul for saying so. This would be in every way calculated to shake the faith of the young Thessalonian converts, who, alas, by this time seem to have lost a little of the freshness of their first hope and joy, resulting from their faith in the return of the Lord.

The error, therefore, here was chiefly in connection with the day of the Lord, as in the first Epistle they had needed instruction on the coming of the Lord for His saints. Consequently the instruction in this 2nd Epistle is chiefly in reference to the second stage of the Lord's coming, as the 1st Epistle was chiefly in connection with the first. The day of the Lord is therefore viewed in the first chapter as the day of the righteous reward of the believers (the kingdom of God would then be manifested), and as the day of tribulation and judgment for the wicked who remained ignorant of God, and rejected the Gospel of Christ; in the second chapter it is viewed in reference to the apostasy of Christendom and the revelation of the Anti-christ, who is called the man of sin, and the lawless one. The Lord would then destroy him with the spirit of His mouth and the brightness of His coming, and destroy all who were deluded by him. In the 1st chapter the believers are encouraged in reference to the day of the Lord, that in that day they would be resting with the Apostles with Jesus in glory, of course already glorified, as we have seen in the 1st Epistle; and in the second chapter they are reminded that their gathering together unto Christ would take place before the day of the Lord, as also of the apostasy and revelation of the man of sin.

The Church is addressed, as in the 1st Epistle, in reference to its relationship with God the Father and the Lord Jesus Christ. After giving the usual salutation of grace and peace, the Apostles, Paul, Silvanus, and

Timotheus, thank God for the saints because their faith grew exceedingly, and their love one to another abounded; so that they gloried in them in the Assemblies of God, for their patience and faith in all their persecutions and tribulations that they were enduring. These trials, as we have seen, the enemy was taking advantage of to cloud their hope, which is not spoken of here as a subject of praise by the Apostle, as in the 1st Epistle. The day of the Lord had already come, the arch-deceiver said by his emissaries. The poor suffering Thessalonians deceived were about to say, Well, what has become of our hope then? We had been taught that before that day we should be caught up to meet the Lord in the air. Thus they were troubled, not only by the tribulations themselves through which they were passing, but by the deceptions of the enemy, and their hope was clouded. The Apostle does not allude directly to this till the second chapter; he is content in the first to put things right in the minds of the Thessalonians by showing them that their present trials were only a manifest token of the righteous judgment of God coming on their persecutors in the day of the Lord, that they might be counted worthy of the kingdom of God, for which they suffered. In that day when the Lord Jesus should be revealed, it would be a righteous thing of God to recompense tribulation to their troublers, and those who were troubled rest with the Apostles. Blessed comfort for the saints! Instead of tribulation in that day it would be perfect rest with the Lord in bodies of glory, whilst it would be tribulation only for the wicked! Tribulation *now* was the portion of the saints.

It is the kingdom of God here of which he speaks, not its present, but its future place, when Christ should return and take the kingdoms of this world into His hands, and reign gloriously as the King over the whole earth. The heavenly saints would have their portion and sphere with Christ in it, they would reign over it, getting their rewards, having been previously translated to glory, as we have seen in the 1st Epistle. Hence the trouble to the wicked would come, and rest to the righteous, when the Lord Jesus Christ should be revealed with His mighty angels, in flaming fire, taking vengeance on them that know not God and that obeyed not the Gospel of the Lord Jesus Christ, who should be punished with everlasting destruction from the presence of the Lord when He should come to be glorified in His saints, and admired in all them that believed in that day.

It is then the second stage of the Lord's coming of which the Apostle speaks here, called the day of the Lord, and here the day of the revelation of Jesus Christ. It is a day of reward for the saints, a day of judgment to the world. All the living heathen who know not God, all the professing Christians who have not obeyed the gospel of Christ, will be punished in that day. It will be everlasting destruction from the presence of the Lord and from the glory of His power. Oh, careless reader, think of this; as sure as you are an immortal

creature, born in sin, and finally rejecting Christ, so sure this must be the final result of a wilful rejection of Christ, viz.,

Everlasting destruction from the presence of the Lord {2 Thess. 1:9}.

But, on the other hand, Christ in that day will be glorified in His saints and admired in all them that believe. All the realities of His wonderful Person will come out visibly then; all the wonders of God become a man will be seen in His face; the unaltered scars in His hands, feet, and side, resplendent with all His glory, will tell out the wonders of His love. All His beauteous unchanged moral qualities as seen on earth, and more wonderful as seen in the glory of heaven, will meet the admiring gaze of His ransomed ones, as they shout

Worthy the Lamb that was slain, to receive glory, honour, and power, for  
He hath redeemed us to God {see Rev. 5:6-12}.

Oh, my reader, what a wonderful thing to be there! I trust it is your portion. Assuredly it will be so if the Apostle's testimony has been believed.

In view of the solemn realities of that day, the Apostle prayed that the dear Thessalonian believers might be counted worthy of this calling and that God would fulfil in them all the good pleasure of His goodness, and the work of faith with power, that the Name of their mutual Lord Jesus Christ might be honoured in them and they in Him, now and in that day according to the grace of God and of the Lord Jesus Christ.



## Chapter 2

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Paul, Silas, and Timothy, now turn to the subject of the letter that had been written to them, which was troubling their minds. The letter had purported to have been written by the authority of the Apostles. Paul writes positively to deny it. He beseeches them by the coming of the Lord Jesus Christ, and by the fact of the gathering of the saints to the Lord Jesus when He should descend into the air, not to be troubled by such a letter, as if the day of the Lord was already come. The letter seemed to have had as its subject that, on account of the great tribulations the saints were going through, the day of Christ was present. The great tribulation that the Lord had spoken of must have come (cp. Matt. 24:21). But *that*, as the Apostles had shown the saints in the first chapter was coming on the world not on the church; the church in that day would be at rest with the Lord. In this chapter they show the saints that it could not have come for two reasons,

1st, on account of the Lord's coming, and gathering of the saints to Him in the air; which had not yet taken place;

2nd, that before the day of the Lord, the man of sin would be revealed. That day shall not come the Apostle says, except there come first an apostasy, and the man of sin be revealed;

1st then Christendom must apostatize;

2nd, a man was to appear in the midst of the apostasy, who should, as God, sit in the temple of God, saying He was God.

Sad and solemn news for the young saints to hear, yet re-establishing to their souls, for if the day of the Lord had come, and they were left, where was the promise of His coming into the air for them, which they had been taught would take place before that day?

Paul had already told them of that apostasy and manifestation of the man of sin when he was with them. There was a power withholding, hindering the manifestation of this evil. The mystery of iniquity, alas, was already working in the church, but the Holy Ghost was there, the great hindering power to its development, and He would let, until the Church with the Holy Ghost in it was taken to glory; then should that wicked one be revealed, whom the Lord should Himself destroy with the spirit of His mouth and with the brightness of His

coming, literally “Epiphany of His coming,” i.e., the 2nd stage of the Lord’s coming that we have spoken of. Now, before I go on, I wish my reader to notice the Apostle’s sketch of the history of Christendom. It is a solemn seal put on the universal history of man’s departure from God. The Church, as Israel was to fail as God’s witness on earth. The mystery of iniquity had already begun to work in the days of the Apostles, which has since developed in Popery and rationalism. The Holy Ghost’s presence in the church would hinder the full development of the apostasy and man of sin, until all that belonged to Christ’s real body and bride were gathered out, then He and they would be taken out of the way by ascending to glory. Then would follow universal apostasy, then the man of sin would be revealed, sitting in God’s temple literally at Jerusalem, as God; then the Epiphany of the Lord’s coming would destroy him. Alas, alas, for man, it is his universal history: tried without law, he proved himself lawless; under law, a law-breaker: when Christ came he rejected Him; when the Holy Ghost came, he resisted Him; when He is taken out of the way he will set himself up as God in the earth. Dear reader, nothing can stand in the current of this universal departure from Christ as is pictured here, but Christ and known union with Him by the Holy Ghost. May our increasing cry be that Christ’s glory may be known, and that the saints may know their union with Him, standing as we do amidst the wreck and ruin of Christendom.

What a picture this gives of man’s boasted progress! Why, my reader, it is progress backward, not forwards! The professing church is going back from Christ, and redemption, and union with Him by the Holy Ghost, to law, idolatry, rationalism, ritualism, and to Anti-christ! When Christ returns He will find all this full blown. Progress, indeed! Is this what your peace prophets are prophesying of, talking of a silvery line of progress into a golden millennium? Let God’s word tear away the hypocritical veil, and show man up in all his horrid deformity! Let it unveil to him his Man-God sitting in Jerusalem’s temple, energised with Satan’s power and signs and lying wonders, working with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved: sitting in the midst of apostate Christendom united with apostate Judaism, declaring himself to be God! My reader, say not you will not be deceived in that day. If you are not a real Christian, and, consequently amongst the happy ones, who before this day of tribulation, will be caught up to meet the Lord in the air, you will be found amongst those whom God will hand over to a strong delusion to believe a lie, that they all might be damned who believe not the truth but have pleasure in unrighteousness.

I am aware many godly men since the Reformation and before have branded the Pope as the man of sin and the Anti-christ. But, much as I respect

them as men of faith and power far above most of the present day, I cannot coincide with their judgment on this point. First, notwithstanding all the departure from the faith that there has been, up to the present day the foundation of God standeth sure. Even in Rome and Greece they confess a true Christ, God and man, as the foundation of the church. But the rise of the man of sin in this chapter coincides with an apostasy that is to take place (see ver. 3). The foundations will be given up, and man will take the place of God and Christ upon the earth, not merely the place of being His vicegerent as the Pope does now. Second, the letting, hindering power to the mystery of iniquity is still on the earth. The advent of the lawless one does not come till after the removal of this hindering power, which I have no doubt is the presence of the Holy Ghost working in the real people of God on earth now. Third, the Anti-christ will deny the Father and the Son, as John says (chapter 2). This, the Pope has not done yet. Fourthly, he does not rise till after the re-formation of the Roman empire, which has not taken place yet. ( See Rev. 13:1-11.) That the Pope is *an* Anti-christ I have no doubt. That he blasphemously assumes the place of the Holy Ghost on earth, particularly since the dogma of Infallibility has been proclaimed, is most palpable. But that he is *the* Anti-christ is impossible, for the four reasons I have mentioned before. The Anti-christ of John, the wicked one of this chapter, the second beast of Rev. 13:11, the false prophet of Rev. 19:20, and the wilful King of Dan. 11:36-37, I believe coincide. The latter chapter seems clearly to show that he is a Jew, who will appear in the Land of Canaan after the temple is re-built, head the apostate Jews, and cause them to submit, and worship the image of the 1st beast of Rev. 13:15, who is the last head of the revived Roman Empire. Babylon, or the Apostate harlot Church of Rome, will still for some time keep her seat in the West, till the ten kings destroy her. All Christendom will be deluded to believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness.

From this dark picture the Apostle turns to give thanks to God for those beloved young saints because that from the beginning He had chosen them to salvation from all this, through sanctification of the Spirit, and belief of the truth, unto which He had called them by their gospel, to the obtaining of the glory of our Lord Jesus Christ. Christ had ascended into glory before His return, so would they be translated in the same manner before the day of tribulation and judgment of ungodly men to meet the Lord in the air, and to be introduced to the glory which is His. We are called *to the obtaining of the glory* of our Lord Jesus Christ. We must obtain that before ever one drop of judgment falls on an apostate church or world. In this salvation, present to their souls and future to their bodies, they were to stand fast, holding the traditions they had been taught, either by word or by Paul's epistle. He ends up by saying, Now our Lord Jesus Christ and God our Father, which hath loved us

and given us everlasting consolation and a good hope through grace, comfort your hearts and stablish you in every good word and work. Surely the hope of obtaining the glory of Christ was enough to comfort them amidst their tribulations, and the possession of the certainty of the salvation, was establishment itself to their souls.

## *Chapter 3*

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These honored servants of God conclude the Epistle by asking prayer for themselves that the Word of God might have free course and be glorified, even as it was with the Thessalonians, and that they might be delivered from unreasonable and wicked men, for all men had not faith. But the Lord was faithful, who would stablish them and keep them from evil. They had confidence, too, that He would direct their hearts into the love of God and the patience of Christ, a needful lesson as the gloom thickened. If the world waxes darker in its hatred to Christ, the way to meet it is with the love of God; if the church departs further and further away, the thing is to meet it with the patience of Christ. But to do so, our hearts must dwell in these things ourselves. God loves unchangeably above, Christ waits in patience looking forward to His coming; we are called into the communion of this and to manifest the same spirit here below.

Ver. 6-16 refer to disorderly or unruly walk amongst brethren. The extreme act of putting away is not in question here as in 1 Cor. 5. There is discipline to be exercised short of this, which might result in blessed restoration. Any disorderly walk contrary to what the Apostle had written them in these Epistles, they were to mark, and to withdraw themselves from the brothers that engaged in it. The Apostles had not behaved themselves disorderly amongst the saints; they had not eaten any man's bread for naught, but had laboured and travailed night and day, that they might not be chargeable to any of the saints. Not because these servants had not the power, but to make themselves ensamples how the saints were to follow them. (Cp. 1 Thess. 2.) Some of the saints had evidently in their first zeal perhaps, given up everything in view of the Lord's coming, and now without gift in service, were burdening the saints, and going about idly doing nothing. Now the Apostles had encouraged no such behaviour, they had commanded that if a man did not work neither should he eat. They heard in fact that there were some amongst the saints who were walking disorderly, working not at all, but were busy-bodies. Now such they exhorted by the Lord, that with quietness they should work and eat their own bread. But as for the brethren they were not to be weary in well-doing.

Now if any would not obey the Apostle's word by this Epistle, they should

mark that man and keep no company with him, that he might be ashamed, yet not to count him as an enemy, but admonish him as a brother.

Thus were all these minor questions settled by the wisdom of God in the Apostle. The unruly, disorderly, were to be warned (1 Thess. 5:14) admonished, withdrawn from, marked; yet not counted as enemies, that being made ashamed, they might judge themselves and communion with their brethren be restored. Such wholesome discipline is very important amongst young saints. Sad it is if any take sides with the disorderly and hinder the action of the Spirit of God.

It is most needful for saints to understand things that differ in matters of discipline. All discipline is not a matter of excommunication. The object of all kinds of discipline is restoration, even in the case of putting away.

Putting away is treated of in 1 Cor. 5. This is as to moral evil. But 2 John shows us that one not bringing the doctrine of the true Christ, is not to be received into our houses. In Rev. 2:14, 15 the Lord finds fault also with the Assembly at Pergamos for not putting out those who held Balaam doctrine, and those that turned the grace of God into licentiousness. This is most needful to press in the present day. A heretic, a leader of sects, was also after a first and second admonition, to be rejected. (Titus 3:10.) But then there is a secondary discipline to be followed, as we see above, which is also most needful to be discerned.

There is the discipline likewise mentioned in 1 Tim. 5:20 which likewise comes short of putting away. But then every one has not the power to carry this out, viz.,

Them that sin, rebuke before all, that others also may fear.

Lastly, there is the individual withdrawal, mentioned in 1 Tim. 6:3-6, which, I trust to allude to with more length when writing on that Epistle.

The Lordship of Christ is here brought in in our Epistle. He is the Lord of peace, to give peace always by all means, even if it might need be by discipline. The Apostle lastly prays that the Lord might be with all the saints. Others most likely wrote the Epistle as ordered by the Apostle, but Paul signed it with his own hand, the token in every Epistle as to what was his. The grace of the Lord Jesus Christ be with you. Amen.

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## *Part 2:*

# *Assembly Related Papers*

### *Jesus in the Midst* *or* *The Communion of Saints*

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Brethren,

Suffer a word of exhortation! The Lord has a controversy with us! At the very moment when we are calling ourselves “The Brethren,” and speaking of our origin, progress and testimony, the Lord is shaking us to our very center. I am afraid many of us have no higher thought, corporately, than that we belong to the Brethren, who began fifty years ago, and when we compare such a thought with Scripture we cannot find it, except as 1 Cor. 1 shows it to be, a wretched sectarian thought -- human wisdom which needs to be judged by the cross. In our conversation together we talk lightly of the sectarian name, Plymouth Brethren, put upon us, and soon, I am afraid, we shall go further and accept it, as a matter of little consequence -- it is only a name! Suffice it to say that 1 Cor. 1 utterly condemns it; it strikes at the root of the fundamentals of Christianity, and is a copy of the human wisdom of the Greek philosophers (see chaps. 1 and 2 of 1st Corinthians). It strikes at the root of the true nature of the Church as shown forth in ch. 3. Of God are ye in Christ Jesus, who of Him is made unto us wisdom, righteousness, sanctification and redemption (1 Cor. 1:30). We do not belong to a teacher or a company of teachers, however blessed, but we belong to the Temple of God, and the Holy Spirit of God dwells in it. We are not “The Brethren” (called Plymouth Brethren by sectarians and the world in reproach) who had their origin fifty years ago; but we are “Brethren” amongst the many brethren of God’s large family which existed before; who, by God’s grace, have been delivered from the Church’s Babylonish captivity of many years, and have returned to the original ground of the Assembly being seated in heavenly places in Christ, to confess the

God and Father of our Lord Jesus Christ as the source of unity, the God and Father of the whole family of God scattered or gathered (Eph. 1:1-18); to confess Christ as the Head of His body (Eph. 1:19-23; 2:1-18); and to confess the Holy Ghost as the Builder and Inhabitant of the house of God (Eph. 2:19-22). Our origin is not of teachers, however blessed and owned of God, who were used mightily of Him fifty years ago to revive truths long buried amidst the rubbish of the professing Church, but of the God who called Peter, Andrew and John by His sovereign grace (John 1); who delivered Christ up to death for our offences, and raised Him for our justification (Rom. 4:25); and who afterwards called Saul of Tarsus from the glory, delivered him out of the Jewish and Gentile world which had rejected Christ, and sent him forth from the glory as one united to Christ, to bear witness of His glory and of the union of the saints with Him as His body and bride. Our position is not in a body that had its origin fifty years ago, but in the Christ who, after telling Mary the new relationship formed in the words,

I ascend unto my Father, and to your Father; and to my God, and your God (John 20:17-20),

came unto the midst of His assembled brethren, and breathed the peace upon them which He had made for them when He died on the cross, and of which He gave a proof to them in His wounded hands and side. We are in the Christ who breathed peace the second time upon them, as the Son sent from the Father, breathing into them His own life of resurrection, thus connecting them with Himself as the risen Head of the new creation. We are in the Christ who, after this, ascended up on High as man, and sent down the Holy Ghost, as the promise of the Father, to dwell in them. So that now the new fully established family of God could each, individually and mutually cry "Abba, Father!" (John 20:19-22; Acts 1:4).

At the same time the Holy Ghost baptized them all into one body, and builded them together to be His habitation on earth. Such is our origin, such is our position! To this family, and to this body, and to this house alone do we belong, and to this we are called to bear testimony as well as to the One who is the God and Father of it. Oh, noble origin! oh, high descent! Brethren, forget it not; let no man take your crown!

The progress of the Church of God I trust you know well. I need not dwell on it. It spread wonderfully, but, alas! as it spread it declined. Zealous about putting away evil, alas! it left its first love, and the candlestick was threatened to be removed. The evil, stayed for awhile by persecution, broke out afresh in the Church getting joined to the world, by the hired leaders of Christendom. An evil system then sprang up in the very midst of the House of God, teaching idolatry -- Babylonish captivity spread over the Church. The truth of the real unity of the body of Christ, and the coming of the Lord was lost, and all was midnight darkness. The cry of the Reformation sounded and there was a partial coming out, but again lapsing into a name to live and moral death reigning over the profession. Then the Holy and True One's voice was heard, and a remnant of the sheep followed, and returned to *Christ alone*. But, brethren, remember, it was a remnant

*coming back, and not the whole.* We are “brethren,” a returned remnant come back to Christ, but not “the brethren,” much less “Plymouth Brethren,” as a new body. Such has been the sad history of “the brethren” and of the house of God. And remember that there is a sad future before the House of God. Laodicean lukewarmness is to follow, and to run on parallel with, Philadelphian trueheartedness to Christ, till He comes. What is the great distinguishing mark between the two circles? It is thus with Philadelphians; Christ is all, and His Word; with Laodiceans, “the brethren” are all, as they say,

I am rich, and increased with goods, and have need of nothing  
{Rev. 3:17}.

There is such a thing as an ugly corporate I, which needs judging by 1 Cor. 1, as well as the individual I, the old man of Romans.

Oh, then, let your testimony be simply Christ and His Word, leaving, nothing out, not neglecting Peter’s testimony about the rejected Jesus, now exalted, and going to sit on David’s throne, made Lord and Christ, in the meantime, giving salvation and remission of sins (see Acts. 2:30-38; 4:6-12; 5:30-32); and thus establishing the kingdom of heaven in its present shape; holding fast Paul’s testimony, as blessedly many of you do, proclaiming an opened heaven, the second man seated there, righteousness and the Spirit ministered from thence, and the Holy Ghost come down uniting believers to Christ in heaven, and to one another on earth, with the blessed hope of the return of the Son of God from heaven, the Bridegroom of His Church, to introduce her into the Father’s house before the judgments, and then to return with Him to reign over the restored earth. Brethren, let us not talk of *our* testimony, but proclaim it as the testimony of God, and we shall continue, to have the Holy and the True One’s smile. The love of the brethren, Philadelphia, will reign *really in our midst, and towards all the scattered brethren*; we shall continue to get the open door which no man can shut, and we shall be the only circle of people that, as a corporate thing, will escape the judgments. All other individual Christians will also; but Philadelphia only as a *corporate* body will cease to exist on the earth when the Lord Jesus Christ returns (see Rev. 3:10). Oh, then, hold fast the name of Christ; don’t let a false presumptuous name be put upon you. The beautiful name of Christ the Holy One and True is sufficient, who is not ashamed to call us “His brethren” -- but remember! amongst many other scattered ones, *as much, “brethren” as ourselves*, though not manifesting it together. Again I say, suffer a word of exhortation, and may the faithful God lift up the light of His countenance *who has called us unto the fellowship of His Son*. Such is our origin, which, if we are a true witness, we shall bear witness to; such has been the progress of the Church to which we belong, and such is its testimony. But *we* are only “brethren” (amongst many others who are scattered) who have returned to Christ, to bear testimony to the grace that has called us back, and bears with the whole, and that will bring every brother, scattered or gathered, “the brethren,” to glory.

A. P. C.

How often many of us have said, “I believe in communion of saints,” when we did

not know we were saints, and thought it meant something hereafter in heaven. The Scriptures, however; have corrected our thoughts. We do not find fellowship or communion of saints in the Old Testament, nor in the Gospels. It begins after the ascension of Christ and the coming down of the Holy Ghost. The meaning of the word is shown us in Luke 5:10, when the Holy Spirit uses it to show that James and John were co-partners with Simon in the boat.

Read --

Mark 4:34-41

But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

And he said unto them, Why are ye so fearful? how is it that ye have no faith?

And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Luke 8:22-25

Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

In resurrection He gathers His brethren, and fifty days after He sends down the Holy Spirit to lead them into the fellowship to which all His redeemed ones are called by our faithful God -- the fellowship of His Son Jesus Christ our Lord. 1 Cor. 2:9.

Soon a great company profess His name, and speak "of the year of our Lord," but the multitude is mixed, and many forsaking the doctrine of the apostles commence building a ship for themselves, to accomplish the voyage across the sea.

So we find "the early Fathers," the successors to the Apostles, who add their own teachings to the Apostles' doctrine. Their ship gets so bad that by and by new ships are built on "National Lines," and some of their crews also bring in other doctrines, and ships are multiplied. Others become occupied with personal holiness, and inscribe on the flag of their ship, "To me to live is Holiness."

An "Alliance" is formed to rejoice in this great flotilla, and an "Association" endeavors to make a mighty catamaran out of the whole.

Some, at length, through the Spirit's leading, give up all the modern ships, and, gathering around Christ alone, they find the ship which was provided at the beginning, but had been lost sight of and neglected, and enjoy His presence in their midst -- *His path being the path of fellowship*. These find themselves in rougher seas than when in their former ships, and the Master is apparently asleep. A portion of the crew, to avoid a big wave, raise the cry, let us drop the apostolic doctrine, "There is one body and one spirit," and lowering a boat for independent companies of believers, away they go. Other big waves follow, and two other boats are lowered to the cry, "We separate from unrighteous judgments," and they each pursue their own course; the remainder, trusting Christ in their midst ride over these stormy billows.

Now, some on the shores of Galilee, seeing boats lowered, say, let us build a new ship, "with Christ for center, and Jesus in the midst," and let us sail out and pick up the boats. So they set themselves to this work. Another says; I cannot tell whether Jesus is in the ship or in one of the boats, but I know it is not right to build ships, so I shall cross over alone, trusting to His Word, that He will sup with me and I with Him.

We hear of only one ship arriving on the further shore, but no doubt, though the Master has been grieved with those who left His ship, He will gather all His own company around Him to be forever with their God.

Unbelief cries out loudest. The Master quietly reposes on His pillow. Let us wait like Him.

A beloved brother, now with the Lord, has warned the crew against painting the boat.



## *The Lord's Table, and Its Place in the Church*

The Epistle to the Romans lays the foundation of Christianity. There, first, we see man, whether Gentile or Jew, a guilty sinner under the judgment of God which awaits him, and God as a justifier through Jesus and His blood; secondly, man, connected with Adam, born in sin, and God a deliverer through the same Jesus, whom He gives us His gift of eternal life (Rom. 1-7). The fruit is that the Holy Ghost is also given to him that believes, and Rom. 8 shows his full place as being in Christ, and Christ in him, and the Holy Ghost dwelling in him, bearing witness with his spirit that he is a child of God. In this position he waits for his body of glory, and the deliverance of creation by the second coming of the Lord Jesus Christ from heaven.

First Corinthians follows in beautiful order. The individual place of the Christian having been settled, his corporate place in the church of God is then seen. We have there the internal condition of an assembly of God laid before us, and the true place the church holds in the midst of the world explained. It is addressed to the assembly of God at Corinth, which is looked at under two aspects, namely, the body of Christ and the temple of God. In 1 Cor. 1-10, the church is looked at as the temple of God, and in chapters 10-14 as the body of Christ. This double portion is seen in the first few verses, where the saints are first looked at as sanctified in Christ Jesus, and then as those who in every place called on the name of the Lord Jesus Christ (see ch. 1:1-8).

The first great point in the epistle is to bring out the three great foundations on which Christianity as a corporate thing is founded; to correct that human wisdom which was acting amongst the saints, and creating Paul, Apollos, and Cephas into heads of schools of opinion, and thus forming sects. These three great foundations of corporate Christianity are first, the cross of Christ as the judgment of everything of man as looked at in the flesh (see ch. 1:1-29). Second, Christ in glory made unto us wisdom, righteousness, justification, and redemption (vers. 30, 31). Third, the Holy Ghost come down here as the Revealer and Communicator of that wisdom of God, which was written in Spirit-taught words, namely, the scriptures (1 Cor. 2:6-16). This is Christianity in its foundation principles as contrasted with the world's wisdom and power.

The fruit of these three great principles that make up Christianity is seen in 1 Cor. 3. The temple of God is formed by Paul, the wise master-builder; God had handed over the work of His temple to him to lay the foundation, namely, Christ Jesus, and to other Christians as the builders to build upon it. The walls were

being built of gold, silver, precious stones, wood, hay, stubble; and the builders were warned as to the material with which they would build it; but the assembly or the temple was God's, and God the Holy Spirit dwelt in it. All this is brought in as a corrective to the evil of divisions, which was the fruit of that human wisdom that created great philosophers in Greece, as the heads of human opinion and schools of thought. This leaven was working among the saints at Corinth. The true corrective power was for the saints to see that the vineyard was God's, that the building was God's, that they were the temple of God, and that God the Holy Spirit dwelt amongst them as in a house. Paul, Apollos, and Cephas were but laborers in the vineyard and in the temple, servants of Christ, stewards of the mysteries of God; but the assembly was His, not theirs.

Thus we see that, Christ having been rejected of the world, it has been judged by His cross; and God having exalted Him to His right hand in consequence of His obedience unto death, the Holy Ghost has come down from heaven, and baptized all believers into one body {1 Cor. 12:13}, and builded them together on earth to be His habitation, His temple. How important, then, for the saints in these last days to gather on these principles, to realize the judgment of the flesh, their place in Christ where He is, and their union with Him by the Holy Ghost come down, as members of His body, builded together as God's temple and under God's rule.

It is only as thus gathered that God can in any way own a remnant as {meeting as} His assembly. For where the people of God are united together in any other way than to Christ, the Head of the church in heaven, and where they submit to human rules and ordinances, instead of the Holy Ghost, they are verily a sect; they are not gathered as God's assembly, and He cannot own them as such.

Now the church set up in its responsibility to God is the way in which it is looked at in the Epistle to the Corinthians, especially in the first ten chapters. It is looked at in ch. 3 as the temple of God, founded by Paul, built up by Christian builders, and the Holy Ghost dwelling in it. In ch. 12 it is the body of Christ, as we shall see further on.

1 Cor. 5 introduces us to the assembly of God gathered together to exercise discipline and the Lord's table is introduced as the place on earth from which the evil that had got into the assembly was to be put away (see vv. 4, 5, and 7, 8). Consequently the Lord's table held a special place, as it were, in God's temple, that is, the then gathered assembly; just as the feast of the Passover had its place amongst the Israelites as the memorial of their redemption out of Egypt. At that feast the lamb was slain, the blood was sprinkled, and each household fed on the roasted lamb inside their house, under the shelter of the blood, and at the same time put away all leaven out of their house. So Christ, our Passover, has been once sacrificed for us on Calvary's cross, and Christians gather to the Lord's table, on the ground of the blood of Christ, to remember this, and feed on the Lamb slain, which they see by faith in the memorials spread before their eyes, having put away all evil from amongst them, of which the leaven was the type (see vers. 6-11). If any Israelite ate leavened bread, he was cut off from the congregation of

Israel; so a Christian who eats the Lord's supper, having fallen into sin morally or doctrinally, ought to be put away from the assembly.

Thus we see that the Lord's table holds a most important place as the gathering place for the assembly of God. It is the memorial of redemption from sin, Satan, and the world, and consequently sin and untruth can have no place there. If it enters as a public known thing, it must be judged and put away, as the leaven was put away from the houses of the children of Israel when they kept the Passover. Thus the death of Christ holds a double place; whilst it is that which saves and redeems us, it is at the same time that by which all evil is judged.

Thus the temple of God is kept clean; thus the assembly preserves its character of being an unleavened lump (vers. 6, 7). Formed by the exaltation of Christ to the right hand of God on the ground of redemption, and by the descent of the Holy Ghost on the day of Pentecost, the assembly was a new creation outside the world; it is called practically to walk up to its standing, by exercising discipline and putting away manifested evil from the midst.

This the assembly at Corinth were not doing. A man had committed adultery among them; and, instead of mourning that such a sin was there, and that it was not taken away from them, they were puffed up, and glorying in their gifts. The apostle, therefore, writes to them, and connecting the holy name of Christ with the assembly, and bringing to their remembrance His power for the judgment of the evil, he forces them to do it, not for the destruction of the man's soul, but on the contrary for the destruction of the flesh; the outside thing which he would not judge, that his spirit might be saved in the day of the Lord Jesus.

All this brings out that God's assembly is the place of judgment for the saints on earth. The world is outside, and God will judge it in the day of judgment; but the responsibility of the gathered assembly is to guard the Lord's character and doctrine; hence discipline must be exercised. There, also, difficult cases amongst the saints should be settled by some wise brother or brethren; for saints should never take their causes before the world's law-courts (see 1 Cor. 6:1). The world's law-courts are the place of judgment for the world; but the assembly of God, of which the Lord's table is the place of gathering, is the place of judgment for the children of God.<sup>41</sup>

1 Cor. 10:14-22 brings out the more blessed place the Lord's table holds in connection with the communion of the saints, and the unity of the body of Christ. It is the place where the fellowship of the saints with Christ, and His death, and with one another, is exhibited, and that on the ground of the unity of the body of Christ.

The assembly is the body of Christ (see 1 Cor. 12:12, 13). The Lord's table

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41. I do not mean that all cases of judgment must be actually settled at the Lord's table; on the contrary, to do so would be to bring confusion into a most sacred feast. Still it is the place where the saints gather, and the place whence all evil is put away.

is the place where that unity is exhibited by the members, all partaking of the one loaf, the symbol of unity (see 1 Cor. 10:17).

This is put in contrast with Israel, and the Gentiles, in 1 Cor. 10:18-22. The Israelites, by partaking of the sacrifices offered on the altar of Judaism, showed their fellowship with that system of worship. The Gentiles, by partaking of the sacrifices offered on their altars, showed their fellowship with that system. But they offered to demons, consequently it was fellowship with demon worship.

At the Lord's table the Christian exhibits fellowship with the Lord, and His altar, His death, and that as a member of the body of Christ with the others gathered on that ground {i.e., basis}. This would show the Corinthians the utter impossibility of mixing up fellowship at the Lord's table with fellowship with devil worship. Thus we see that the Lord's table holds the very central place in Christian worship; so much so that if saints are not gathered as members of Christ's body to that table, there is no exhibition of the church of God in the place. The Lord's table is where the members of Christ are gathered as members of one body, to show it by partaking together of the one loaf, which is the symbol of unity, and where the authority and claims of the Lord are owned. It is the Lord's table. The Lord therefore invites; the assembly, as representing Him there, receives in His name (Rom. 15:7).

In 1 Cor. 11-14 we have {directions for} an orderly exhibition of the assembly and its working. 1 Cor. 11:1-16 gives the introduction to it, in showing God's present order in His creation, and the place the man and the woman hold in regard to it. Thus whilst these verses go wide of the assembly, yet they bring out the place the man and the woman hold in it. And this, too, explains why there are regulations about the praying and prophesying of the woman with her head covered, this having reference to her place in creation: whilst, inside the assembly, there is the absolute prohibition, in other places, to speak when the assembly is gathered together.

1 Cor. 11:17-31 shows plainly that the Lord's supper is the assembly meeting, though the apostle would not allow that the way in which they were celebrating it was to eat the Lord's supper. They were mixing it up with a common meal, and making it a time of feasting, forgetting altogether its real import.

To correct this the apostle lets us into the secret of having had a spiritual revelation from the Lord in glory in reference to the administration of the Lord's supper. Before leaving the world (we know, in fact, before the Lord's death) He instituted the feast, putting it in the place of the Passover, which was the memorial of Israel's redemption out of Egypt. But the full revelation of Christianity had not been brought out then. But now the Lord, having been finally rejected by Israel as a nation, had taken a new place at the right hand of God, so that not only was the kingdom of heaven set up in a new form, but the assembly of God, the body of Christ, was formed. The special revelation of this mystery was given to Paul, namely, that Jew and Gentile were now fellow-heirs, members of one body,

common partakers of God's promise through Christ by the gospel (Eph. 3); and the Lord's table was the place where the truth was exhibited, as we have seen in 1 Cor. 10. In the kingdom the Jew always had the first place, and the Gentile was to get the blessing sent through him; but in the body of Christ there is no difference -- Jew and Gentile are quickened out of a state of death together with Christ, are raised up together and made to sit together in heavenly places in Christ. The cross of Christ ends the enmity; the law of commandments contained in ordinances that kept them apart is abolished, and one new man is formed, united together on earth by the Holy Ghost come down from heaven, and to Christ the Head in heaven.

The further revelation connected with the unity of the body of Christ did not annul the former institution as given us in Luke by the Lord Himself. In fact we have it renewed from the glory in almost the identical words that we have it in Luke, only with the further light which had come in since the rejection of the Lord. Thus the individual remembrance of the Lord, which is so precious in the original institution, is still there. The little photograph, as it were, of our absent Lord, as pictured in the broken bread, and poured out wine is handed round to each one. "Do this in remembrance of me," comes out in all its original freshness. But, besides the original thought of the Lord's absence, is brought in the blessed thought of His coming. "As oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come." It is the gathering of the family of God at the Lord's supper to remember their absent Lord, to remember His death for them, to show His death till He come. The aspect of the Lord's death is rather His death for us here, which seals to us all the blessings of the New Testament, though also we show His death, which leads us on to the judgment of the flesh (see vers. 26, 27). In 1 Cor. 10 it is fellowship with the sacrifice -- we participate together as members of the body of Christ in His death; but here it is more individual -- we remember the Lord dying for us. We show His death till He come. But this last thought, as I said, leads us on to the judgment of the flesh, for the flesh killed the Lord; to allow it at the Lord's table, to eat and drink in an unworthy manner, is then to allow that which killed the Lord, and to be guilty of His body and blood. Thus we are led to individual self-judgment. And where there is not this in exercise, the Lord's hand is laid on us in chastisement, sickness or even death, to the end that the flesh in us may be judged.

1 Cor. 12 brings out the truth of the presence of the Holy Ghost in the assembly, and His workings in the several gifts He gives to men; then the unity of the body, formed by the baptism of the Holy Ghost, and its working in the members. Thus, the Lord's supper being the great assembly meeting, we are prepared to see there how the Holy Ghost works in the assembly, which is now wholly viewed as the body of Christ, not using one member only (for the body is not one member, but many), but working in the unity of the whole body which should be there exhibited; many members, and yet but one body. Thus the principle of one-man ministry and many different bodies is entirely set aside. The double principle in the order of God's assembly, is many members, yet working in one body. 1 Cor. 13 shows the true character of Christ and the Spirit, which

is love, the true bond of union of the members. 1 Cor. 14 regulates the working of the assembly, for the Corinthians had turned the liberty of the Spirit into license. But all through the principle is, the reality of the presence of the Holy Ghost in the assembly, His free workings in the members of the body which He Himself formed, and His character love, which should mark each member. In the assembly the women were to keep silence, for it was not permitted to them to speak.

Thus we have seen in this blessed epistle the assembly in its double aspect of being the temple of God, and the body of Christ. In the former aspect it was the fruit of the wisdom of God in contrast with that human wisdom which was forming sects and parties, following leaders. It was founded on the cross of Christ which judged the flesh, Christ Himself in the glory, God's wisdom and the Holy Ghost come down here as the Revealer and Communicator of that wisdom. In 1 Cor. 5 the Lord's table is seen as the gathering place of the assembly on earth, a place from which all evil must be put away, as the leaven from the houses of the Israelites when eating the Passover. Thus the assembly is the place of judgment for the saints on earth, where also amongst wise brethren any difficulties among the saints may be settled (chap. 6). In 1 Cor. 10 the Lord's table is seen connected with the thought of the assembly being the body of Christ. There the saints have communication together over the Lord's death. There they exhibit the unity of the body. This also guards them from fellowship with any other false system of worship. In 1 Cor. 11 we see the Lord's supper plainly shown forth to be the assembly meeting, yet seen rather in the family aspect of the supper, the saints there individually remembering the Lord's death till He come, and exercising themselves in habitual individual self-judgment before they come there, so that the flesh might not dishonor the Lord. The great thing to realize is that it is the Lord's table -- the Lord's supper. The Lord is present in Spirit, though actually absent in body. His authority, therefore, should be owned there. According to the word in Eph. 4: 4, 5, there is one body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism. The ground of gathering is the unity of the body, the center of gathering is the Lord's person, the place of gathering on earth is the Lord's table.<sup>42</sup> Here the Christians gather to be occupied with the Lord Himself, to break bread (Acts 20:7) in remembrance of His death, and to worship the Father through Jesus Christ (1 Pet. 2:5).

May the Lord bless these few thoughts to the reader, that he may be enlightened both as to the true place the church holds, and as to the place the Lord's table holds in connection with it.

*The Bible Treasury* 12:183-186.

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42. {The worship is in the holiest -- see Hebrews. The assembly worships there -- in spirit, though we are on earth.}

## *Six Tracts on Worship*

### *No. 1*

## *What is Worship?*

If thou knewest the gift of God and who it is that saith to thee, Give me to drink, thou wouldst have asked of him and he would have given thee living water (John 4:10).

These words tell us of the streams of God's grace which flow down through the Son, by the Spirit, into our hearts; and just as a river has its eddies, and the water in those eddies flows back again towards its source, so is it with *worship*. It is the outflow of a heart, that has known God as a *Giver*; that has known the Son, through whom the gift flows down from heaven; that has tasted of the living water of God the Holy Ghost; and, having drunk, has found in that Holy Spirit a source of living water within his heart, that springs up unto everlasting life, and flows back again towards its source in adoration, worship, and praise (John 4:10, 14, 21). It is the answer of a soul that has found out that it is by God's will that he is saved and sanctified, that that will has been carried out by God the Son, by a sacrifice that has for ever put away his sins, and given him a perfect conscience; the Holy Ghost testifying to his heart, -- Your sins and iniquities will I remember no more (Heb. 10:7-17). Such an one will cry, "Abba, Father," which name is revealed to us Christians, for the adoring worship of our hearts; and will be one of the true worshippers whom the Father seeks, during this dispensation, to worship *Him* in spirit and in truth (John 4:23).

But we must go to the Greek Testament, in which language the New Testament was originally written, to see the exact meaning of the word "worship." Two words in the Greek language are used to express it, *proskuneo* and *latreuo*. The former word signifies to do reverence or homage by prostration, to pay divine homage, worship, adore (Matt. 2:2, 11; 4:10; John 4:20, 21; Rev. 4:10). The latter is used in Heb. 9, 10, rather in regard to the public worship of the sanctuary, and is translated often by the word "serve," "service" (Heb. 9:1, 6, 9; 14). In other verses, however, it is rightly translated worship (Heb. 10:2; Phil. 3:3). The general idea, then, is giving praise and homage to God and the Father, for what he is in Himself, and for what He is for those who approach Him. Thus we see that it is the very opposite of prayer, which asks something from God, whereas worship gives to God. Prayer may be truly mixed up with it, and be included in the general thought, but I may pray without one thought of worship, beyond the acknowledgment of God.

Going to hear an Evangelist preach is not worship. The Evangelist addresses himself to the world, whereas worship flows back to the Father *from Children's hearts*. The mixture, then, of the two together in one service is mischievous, and calculated to destroy the division which God has made between *the world and the Church*. Going to hear any kind of ministry is not worship, though it may produce it. Ministry flows down from God to the people, whereas worship is what ascends from the people to God.

Alas, alas, the idea of worship is well nigh lost in Christendom. The world is invited to worship God, the people of God are mixed up with it, and then in the same meeting oftentimes the Gospel is preached to the unconverted. The Word of God carefully keeps the two things apart; Satan has mixed the two up together to the great detriment of God's children and dishonour to the Lord, for it is written, The sacrifice of the wicked is an abomination to the Lord (Prov. 21:27). See, also, Isa. 1:10-15; Psa. 50:14-21. But let us look at two or three instances the Word of God gives us as to what worship is: --

(See Deut. 26.) When Israel came into the land of Canaan, they were to bring the firstfruits of that land to the place where the Lord had chosen to put His name and offer it to the Lord. The offerer was to go to the priest, and to him profess that he was come into the land which the Lord had given to them. How beautiful! It was as an Israelite already come into the land, and professing it, that he offered his basket of first-fruits to the Lord. It is as a Christian already seated in heavenly places in Christ, and confessing it, that we worship the Father. (Cp. Eph. 1:3; 2:4-6, 18.) Then he was to say to the Lord,

A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous. And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour and our oppression: And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God {Deut. 26:5-10}.

Such is worship. The worshiper is himself seated in the heavenlies in Christ and blessed with all spiritual blessings. He gives back to the Lord the precious fruits of praise and adoration which spring from a heart filled with Christ. We have a beautiful picture of worship in Matt. 2:1-11. The wise men having found the Christ they were seeking, in the manger of Bethlehem, right outside the religious center of worship at Jerusalem, they fall down and worship Him, presenting their

best treasures as gifts -- gold, frankincense, and myrrh.

Lastly, in Rev. 4, 5, we see what the worship in heaven will be, and surely that is what we should follow most closely. In Rev. 4:11, it is the worship of the Creator:

Thou art worthy, O Lord, to receive glory and honour, and power, for thou hast created all things, and for thy pleasure they are and were created.

Not a word of prayer in it. It is the ascription of praise for what God is, and for what He has done. In Rev. 5:9, it is worship for redemption:

Thou art worthy, . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.

Such even now should be the pattern for our worship; but, alas, how few worship-meetings do we find where such worship is expressed. Reader, do you understand what such worship means? Do you find yourself in a meeting where such worship is expressed;?

Yet, beloved reader, Christ is made unto all believers, sanctification; (1 Cor. 1:30), That is, He is the measure of our separation to God. He is set apart for God's use, in His very presence, as the High Priest Aaron was set apart for the service of the sanctuary. So are we. We are sanctified through His offering; we are separated to God, we have boldness to enter into the holiest through His blood. We are seated in heavenly places in Christ. Let us give then unitedly, and all together, the fruits of this heavenly land, an offering to the Lord. Let us own the Lord Jesus in heaven as the only center of worship, as we see in Rev. 5:6-10, the redeemed saints in heaven will do, and as we see in Matt. 2 the wise men did, when He was a young child on earth. Let us draw near with a true heart, in full assurance of faith, and say, -- "Thou art worthy." Reader, do you know what such worship means? Surely, if you do, you must see that the general worship that goes on around falls far short of it. Is such worship what agrees with heaven? Will such worship do for the holiest? Are the worshippers that fill the churches of Christendom sanctified ones? Yet you must be that for worship in the holiest. The Lord give the beloved reader to consider what is God's due, and to see that worship is a gift which is to be given to God, and therefore must be perfect to be accepted; lest any should get His rebuke;

If ye offer the blind for sacrifice, is it not evil; and if ye offer the lame and sick, is it not evil; offer it now unto thy governor, will he be pleased with thee or accept thy person? saith the Lord of Hosts: But cursed be the deceiver which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of Hosts (Mal. 1:8, 14).

*No. 2**Whom Do You Worship?*

Christian, whom do you worship? This may seem a very plain question to you; but I mean it. You answer, perhaps: I worship GOD as everybody else does, of course. Well, I answer, if you get to the heart of many of the so-called worshippers, who fill the churches of Christendom, they do not worship at all. GOD is not in all their thoughts. I know this is not true of the Christian; but it is on this very account that he should be able to answer the question: Whom do I worship?

Whom did the LORD JESUS worship? Look at Matt. 4:10:

It is written, Thou shalt worship the LORD thy GOD, and HIM only shalt thou serve.

See also Matt. 11:25:

At that time JESUS answered and said, I thank thee, O FATHER, LORD of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.

The LORD JESUS worshiped GOD, His Father. Whom did Paul worship? See Eph. 1:3:

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

He worshiped the God and Father of the Lord Jesus Christ. He knew a God and Father who had blessed him with all spiritual blessings in heavenly places in Christ, and the consequence was that an upward stream of adoration and praise went back to that God who had thus let His streams of grace flow down into his heart.

Whom did Peter worship? Listen to 1 Pet. 1:3:

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead.

Peter knew a God and Father who had begotten Him again by the resurrection of Christ from the dead, and this thought so filled him with praise that the upward stream of worship flowed back to the God and Father of the Lord Jesus Christ who had thus so blessed him.

And who is this wonderful Being whom we are called to worship? Hear what a voice answers: --

And straightway coming up out of the water he saw the heavens opened, and the Spirit like a dove descending upon him; And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased (Mark 1:10, 11).

Here the Trinity is revealed; the Father, the Son, and the Spirit; three unmistakable persons, yet as He said of old,

The Lord our God is one Lord (Deut. 6:4).

The seraphims veil their faces before Him, and say unceasingly, Holy, Holy, Holy (Isa. 6:2, 3). The four and twenty elders fall down and worship him, crying out,

Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created (Rev. 4:10, 11).

The Son, however, must have equal honor,

for by him were all things created (Col. 1:16).

The Holy Ghost must have equal honour, for

by his Spirit he hath garnished the heavens (Job 26:13).

He is the SAVIOUR GOD also, who hath saved us, through Jesus Christ our Saviour,

by the washing of regeneration, and renewing of the Holy Ghost (see Titus 3:4, 6).

As one of feeble mind (but who had the wisdom of God), once said when called on to describe the Trinity: --

Three in One  
And  
One in Three,  
And the Man in the Middle  
He Died for Me,  
And the Man in the Middle  
Is the Man for Me.

Reader, here is the God you are called on not to reason about, but to bow your head to and adore.

But, again, what is this God whom the Lord Jesus (as man), Paul and Peter worshiped and adored, and whom you and I are likewise called to worship and adore?

God is light, and in him is no darkness at all.

He is a God that cannot have fellowship with evil, so that

if we (Christians) say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. (See 1 John 1:5, 6.)

Is that the God you worship? Then take care you don't walk in darkness yourself, nor worship with those with whom God can have no fellowship.

But, again, what is this God whom we are called to worship?

God is love,

and,

In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins (1 John 4:8-10).

Is this the God you worship? Do you know a God who is in himself love? who loved you as an ungodly one, who, when you were yet a sinner, gave Christ to die for you; who, when you were still an enemy, reconciled you to Himself by His Son's death? Then joy in such a God fully revealed (Rom. 5:6: 11). Worship Him with full confidence yourself and in company with those who have the like confidence because they know Him.

But again, I ask you, fellow believer, whom do you worship? The Lord, speaking to the poor woman of Samaria, in John 4:21, said to her,

The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship *the Father*.

The Father's name was presented to this poor sinner, as the object for the adoring worship of her heart when renewed by His grace. It drew her on, doubtless; for what is so sweet to an orphan heart as the Father's name? but still she could not, and did not understand it then. The hour was coming, however, when she should know it. It was only then known to the Son. Even the disciples, who were the constant companions of Jesus, did not understand the Father's name when revealed to them before the cross (see John 14:7, 10), though they had been taught to say it in a *form of prayer* (Matt. 6:9-13). No, dear reader, Jesus must die and rise again, before He can associate any with Himself in this new revealed relationship of children of God; as he said,

Except a corn of wheat fall into the ground and die, it *abideth alone*, but if it die it bringeth forth much fruit (John 12:24).

He must die and rise again, I say, before he can appear to Mary Magdalene, and say,

Go to *my brethren* and say unto them, I ascend unto *my Father*, and *your Father*; and to my God and your God (John 20:17).

He must also ascend to heaven, and the Holy Ghost come down, before the newly-made sons (John 20:17, 22) could cry, Abba, Father.

Do you see, dear reader, that the Father's name can only be known and adored by sons? Your natural father's name is only known as such to his own family. So it is only those who are accepted in the beloved, who really know the Father's name. His name is only held in honour amongst the sons. Jesus said,

I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee (Heb. 2:12).

Are you, beloved reader, worshiping in an assembly in which the Lord Jesus is free to lead His people's praises and is declaring the Father's name in the midst of the assembled brethren?

"Abba, Father," we approach Thee,  
In our Saviour's precious name;  
We, Thy children, here assembling,  
Now the promised blessing claim;  
From our guilt His blood has washed us,  
'Tis through Him our souls draw nigh;  
And Thy Spirit too has taught us,  
"Abba, Father," thus to cry.

Once as prodigals we wandered,  
In our folly far from Thee;  
But Thy grace, o'er sin abounding,  
Rescued us from misery;  
Thou the prodigal hast pardoned,  
"Kissed us" with a Father's love;  
"Killed the fatted calf," and called us  
E'er to dwell with Thee above.

Clothed in garments of salvation,  
At Thy table is our place;  
We rejoice, and Thou rejoicest,  
In the richness of Thy grace.  
"It is meet," we hear Thee saying,  
"We should merry be and glad;  
I have found my once lost children,  
Now they live who once were dead."

"Abba, Father!" we adore Thee,  
While the hosts in heaven above  
E'en in us now learn the wonders  
Of Thy wisdom, grace, and love.  
Soon before Thy throne assembled,  
All Thy children shall proclaim  
Abba's love as shown in Jesus,  
And how full is Abba's name!

*No. 3**How Do You Worship?*

Many have no more idea of worship than the poor woman had whom Jesus met at the well of Samaria (John 4). And yet it was to this poor sinner that the Lord made known, first of all, the principles of Christian worship. She could boast of the difference between the Samaritan religion and that of the Jews. She could not understand how a Jew could talk or hold fellowship with a woman of Samaria (v. 9). She could boast of her people's descent from their forefather Jacob (v. 12), and could talk fast enough as to whether it was right to worship in the mountain of Samaria, or at Jerusalem (v. 20). But, alas, with all that religion, she was living with a man that was not her husband (v. 17, 18).

Professing Christian, do you know anything more of Christian worship than that poor woman did? If I were to come and ask you "How do you worship?" would you not answer me, "Well, of course I go to church on Sunday, and I was baptised and confirmed, and I go to the sacrament regularly, and I am not like some people who always are going with Dissenters." Or, perhaps some one else says, "I glory in being a Wesleyan, and you know Wesley was a good man, and our Church is getting on wonderfully in the world. Others may think it right to go with the Baptists, but, as for myself, my forefathers followed my Church and I mean to stay where I am." Professing Christian? I mean no offence in thus speaking so plainly; these expressions are by no means uncommon around. I want really by them to arouse your conscience as to whether your religion is not merely a cloak to cover your sins, just as it was with the Samaritan woman.

But if you tell me, "I am a Christian; this time — years I was born again; I then rested on the blood of Christ, and I know my sins are forgiven," then thank God you can worship God, and oftentimes your heart has individually praised your God and Father. Still, my fellow-believer, I would ask you how do you worship God in the Assembly? Perhaps you answer, "Oh, it does not matter where I worship; wherever I find most Christians, I like to go, and wherever there is a godly minister I like to hear him. The Lord said, did he not? that the hour was coming when it did not matter where one worshiped, and I like to go where I can get most good." Yes, dear fellow-believer, He did say

*The hour cometh when ye shalt neither in this mountain nor yet at Jerusalem worship the Father (John 4:21).*

This hour was in contrast to what the system of worship was in the day when the Lord Jesus lived. It was then right to worship at Jerusalem, for Jehovah had set His name there, and salvation was of the Jews (ver. 22). But the hour was

coming, after the Lord's death, resurrection, and ascension, when a world-wide worship should prevail, and then it would not matter in what place in the world the Christian worshiped.

But, though this is quite true, it greatly matters *how* the Christian worships; for the hour was coming when the true worshippers should

worship the Father in spirit and in truth, for the Father seeketh such to worship him (John 4:23).

After the rejection of Messiah by the Jews, and His ascension to the right hand of God, the system of worship was entirely changed. The Father is now seeking worshippers out of the wide, wide world. They are formed by being born again, by faith in the Lord Jesus and by the reception of the Holy Ghost. God has this gift in store for them. It flows down to them through His dead and risen Son; they receive the Holy Ghost and drink, and immediately He becomes a source of living water within them, springing up unto everlasting life (John 4:10, 14). These are the true worshippers, and they are called to worship in spirit and in truth; for God is a Spirit and they must worship according to His mind. Thus we see, dear fellow-believer, that whereas, under Judaism, *Jehovah* was seeking a nation to worship Him, and godly and ungodly all worshiped together in an earthly sanctuary after a manner that suited the flesh; *the Father* now is seeking true worshippers out of the world. Thus, first of all, only the saved compose the worshippers; secondly, they that worship God must worship Him in spirit and in truth. Having received the Spirit of God, they were to find in Him their sufficient power of worship; and, as He flowed down freely into them as the gift of God, so now He was to be the source of life within them to send back to the throne of God the streams of a pure worship, thanksgiving, and praise, acceptable to God through Christ. The people of God were to find in Him their sufficiency for worship, both individually and corporately. God the Holy Ghost dwelt in the body of each individual believer (1 Cor. 6:19), as also in the assembly (1 Cor. 3:16), and that was sufficient. But the worship was also to be in truth, that is, according to the Word of God. Judaism and its worship were regulated by the law, Christian worship must be regulated by the New Testament Scriptures. The one has passed away, the other has taken its place (Heb. 7:12, 18, 19; 8:13).

But in 1 Cor. 14 we have an account of the manner in which the worship meetings of the early Christians were conducted.

First of all we see, in 1 Cor. 11:17-26, that when the Christians came together in the assembly (as it is called, ver. 18), when they came together in one place, *it was to eat the Lord's Supper*, (ver. 20). The apostle, however, would not allow it was the Lord's Supper, owing to the manner in which they were meeting. He corrects them accordingly (ver. 23). The assembly, when met thus, gathered on the basis of the one body of Christ (1 Cor. 12); of which

breaking together the one bread was the expression, as well as of the communion of the Saints with the death of Christ (1 Cor. 10:16, 17). The Lord's table being thus the expression of the one body of Christ gathered together, it was the place where the action of that body was seen. And as the Holy Ghost had formed the church, and filled it, so He manifested His action in the members when the assembly was gathered together. This is what we see in 1 Cor. 12. The character of that Spirit was love, and this was what was to bind the Christians together, 1 Cor. 13. Now these Corinthians were taking advantage of these gifts of the Holy Ghost, who had endued many with the miraculous gift of tongues, by childishly displaying these gifts of unknown tongues in the assembly when gathered together (1 Cor. 14:23). The apostle shows the great advantage of the gift of prophecy over the gift of tongues (1-13). The one was for edification, the other could not be understood. He mentions four things which might be manifested in such a worship meeting <sup>43</sup> (ver. 14), prayer; (ver. 15) singing; (ver. 16) blessing or worship; (ver. 19) speaking. But the great point was that their prayers and singing and worship and speaking should be with the *spirit*, and with the *understanding* also. But where was the use of Paul's thus addressing them, if their usual way of meeting was by having one man to do the whole service? Ver. 23 plainly shows the perfect liberty that reigned; which was turned into license. Everybody was speaking with tongues, so that an unbeliever coming in would think they were all mad. After exhorting them not all to speak at once, for the spirits of the prophets were subject to the prophets (vv. 26 and 32); how does he correct them? Does he appoint one man to do the whole service? No! but he says

*God* is not the author of confusion, but of peace (ver. 33).

That was the corrective power for them to remember that God the Holy Ghost was in the midst of the assembly (1 Cor. 3:16, 12:4-13). Now, here we find the way how to worship God in the assembly, viz., *To own the presence of God was there*. This was truly united worship in spirit (John 4:23, 24).

Dear brother in the Lord, are you in an assembly which worships God after this manner? This is the manner for an assembly to worship God in spirit and in truth.

1st. We have seen that every believer, composing such assembly, should be a true worshipper.

2nd. *The Father's name* is known and adored by these worshippers.

3rd. The presence of the Holy Ghost in the body of each believer is his

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43. {It is questionable that 1 Cor. 14 speaks of a worship meeting.}

power of worship.

4th. The presence of the Holy Ghost is as sufficient for the assembly as for the individual believer. He rules and guides in an assembly, rightly gathered. For further rules as to Christian worship, see Heb. 9, 10:1, 30.

O Lord, we know it matters not,  
How sweet the song may be;  
No heart but of the Spirit taught  
Makes melody to Thee.  
Then teach Thy gather'd saints, O Lord,  
To worship in Thy fear;  
And let Thy grace mould every word  
That meets Thy holy ear.  
Thou hast by blood made sinners meet,  
As saints in light, to come  
And worship at the mercy-seat,  
Before th' Eternal throne.  
Thy precious name is all we show,  
Our only passport, Lord;  
And full assurance now we know,  
Confiding in Thy word.  
O largely give, 'tis all Thine own,  
The Spirit's goodly fruit:  
Praise, issuing forth in life, alone  
Our living Lord can suit.  
Henceforth let each beloved child  
With quicken'd step proceed,  
To walk with garments undefiled  
Where'er Thine eye may lead.

*No. 4**With Whom Do You Worship?*

I generally go with the Presbyterians; I like their doctrine, and there are many nice Christians amongst them.

B. But, dear brother, where do you find such a name in Scripture; where do you find a people called Presbyterians?

A. But it is only a name; people must have a name, you know, in religion; they must belong to some Church or other.

B. Pardon me, my dear friend; taking a name is not such a light matter. Satan has used these names to divide Christians one from another who are members of the one body, of which Christ is the head. It is distinctly forbidden in 1 Cor. 3:4, when the Christians were saying:

I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

They are said to be carnal and to walk as men.

A. But don't people call you by some name or other, one must belong to some Church in this world.

B. There is *but* one body and one Spirit, and the name of Christ is written upon that body, (Eph. 4:4; 1 Cor. 12:12). Those who meet on the basis of that one body cannot help being called names, but, if they think the name of Christ is written upon them, they can't help rejecting such names as Plymouth Brethren, &c., lest they should dishonour *the Name of Christ*. Surely that name is sufficient to hold together Christians, for the Lord Jesus said, Himself,

Where two or three are gathered together *in My Name*, there am I in the midst of them {Matt. 18:20}.

You are not ashamed of that name when you think of it in regard to your salvation. Why should not the name of Christ the Anointed be as sufficient for the assembly as that of the Lord Jesus is for your individual salvation?

A. Well, it does seem a beautiful theory, but it seems to me, in practice, to be impossible; what could we do if we had no one to preach to us?

B. Why come together to break bread every first day of the week as the early Christians, whether a Paul was there or not (Acts 20:7), and if no one uttered a word, except in silence, it would honour the Lord Jesus, who has given authority thus to come together,

For where two or three are gathered together *in my name*, there am I in the midst of them (Matt. 18:20).

Remember, what God wants is the adoring *worship* of your heart, which is almost unknown in a corporate sense in Christendom. That is His due, and, if you give Him His due, He will surely respond to your need, by sending the needed ministry at the right time.

A. But with whom then am I to worship? I don't see clearly yet.

B. Because you don't see that Christ and the assembly, His body, are one. That is why I have dwelt more on His person and His name, that you might see that He is the life and sufficiency of the assembly, His body, and that you might see that I am not speaking of a sect, or of anything outside Christ. But this, of course, limits me to worshipping only with those who are the members of His body, and only those are members of that body who have been baptised by the Holy Ghost into it (see 1 Cor. 12:12). They are members not of Presbyterians or Methodists, or of any other sect, but of the body of Christ.

A. But where do we see that body now? I own to being a member of the body of Christ; but that is invisible.

B. Its invisibility proves that the Church is in ruins, for, on the day of Pentecost, we read that all who repented, and were baptised, received the gift of the Holy Ghost, to the amount of three thousand souls, and they continued steadfastly in the apostle's doctrine, and in the fellowship and breaking of bread, and in prayers,

*And all that believed were together* (Acts 2:38, 42, 44).

This was a visible assembly, was it not? and expressed by breaking the one bread (1 Corinthians 10:16, 17). So, the apostle addressing the assembly of God at Corinth (1 Cor. 1:2), says,

Now ye are the body of Christ (1 Cor. 12:27).

They were all together. A letter now addressed to the assembly of God at N. would go into the dead letter office.

A. But then if I owned the body of Christ as an existing thing, and that it was a visible assembly, it would separate me from all I love, and from many dear Christians; for, if that membership is the only membership, then all sectarian membership must be wrong.

B. It would separate you, dear brother, but you would have Christ with you even if you were alone, and you would be in a position whence you could truly love all the children of God, because you own that membership and the Holy Ghost as the only bond between Christians.

A. But did you not say, the other day, that all Christians were priests, and that we ought to worship owning that truth? How does that bear on the subject?

B. Yes, dear brother, all Christians are priests, and it is *as priests* we draw near to worship God. The priests were separated in the Jewish economy for the

service of the Sanctuary; and their office was to offer the sacrifices on the altar, and to offer incense; a beautiful type of worship. See Ex. 28, 29, 1 Chron. 13:10, 11. In this dispensation all Christians are washed in Christ's blood, and made kings and priests to God (Rev. 1:5, 6; 1 Pet. 2:5); and a true worship meeting should be composed of such worshippers, and their true attraction should be Christ the Great High Priest, who is set down on the right hand of the Majesty in Heaven (Heb. 8:1). The one man System of Christendom has destroyed this idea of a worship meeting. It is a going back more or less to Judaism, where the people were kept afar off, and only could approach God (who was hid behind a veil) by the priests.

A. Oh, but that is not true of Protestants; that is only true of Romanists.

B. Then why, dear brother, supposing the minister should not come, is there no service? Surely any sensible man would say that that congregation could not worship God without a minister. Is not this, after all, a modified form of the Roman system? Why should not the Christians be satisfied with Christ? And, besides, the majority of worshippers in the churches are composed of unconverted people who have not a purged conscience. They do not know whether their sins are forgiven.

A. What is a purged conscience?

B. Why, dear brother, that is one of the chief contrasts brought forward in Heb. 9, 10, between the worshippers of Judaism and those of Christianity. The sacrifices of Judaism could never make the comers thereunto perfect (Heb. 9:9-10; 10:1). So, being imperfect themselves, they needed constant repetition and constant applications to the worshipper. But, now, the blood of Christ perfectly purges the conscience from dead works to worship the living God. Christ, having offered one sacrifice for sins, for ever sat down on the right hand of God; and that sacrifice applied to the conscience perfects it for ever (Heb. 9:13, 14; 10:12-14). The Holy Ghost then testifies,

Your sins and iniquities will I remember no more {see Heb. 8:12, 10:17}.

This gives the character of the worshippers of Christianity, who are to draw near, with a true heart and full assurance of faith. Such are not to forsake the assembling of themselves together, but to exhort one another, and so much the more as we see the day approaching (Heb. 10:22-25).

A. But I always applied that text to those who talked to me about leaving my Church. I see now it has a totally different meaning. Oh, how blind we all are!

B. The Lord give to you, dear brother, to enjoy communion *with blood-sprinkled* worshippers, and to be content with the Great High Priest, the minister of the sanctuary and of the true tabernacle which the Lord pitched and not man (Heb. 8:1-2).

*No. 5**Who is Your Center of Worship?*

Is he a minister or priest, without whom (should he not come to the church) you cannot worship? Is it a human name, so that, if there were not some in the place worshipping under that name, you cannot worship God? Is it a building or church, so that you say, "I have no church to go to in that place"; or is it Christ? Is Christ your alone center of worship, so that you want nothing but Himself to attract you? Who is the minister of the Sanctuary and of the true tabernacle which the Lord hath pitched, and not man (Heb. 8:2)? Is the Name of the Lord Jesus sufficient for you to gather to? As Scripture says,

Where two or three are gathered together in my Name, there am I in the midst of them (Matt. 18:20);

and are the members of His body or church, and the living stones of His temple, sufficient associates for you to worship with, not in a worldly sanctuary, but in the heavenly places in Christ?

Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, &c., and having an High Priest over the house of God, let us draw near &c. (Heb. 10:19-22).

Look through Scripture, dear believer, and see if there be any authority for one man to lead the Assembly in worship. When ministry is exercised, this is of necessity the case; but in worship never,

for the body is not one member but many (1 Cor. 12:14).

Under the Mosaic economy, true, the priests drew near to God for the people; but Aaron alone held the supremacy above them. In Christianity, all Christians are priests (1 Pet. 2:5, 9; Rev. 1:6), and Christ is alone supreme over them.

So in all the places of the New Testament where we have our rules for worship, such as Eph. 2:18; Heb. 9, 10; and 1 Pet. 2:4, 5, there is no idea of ministry entering into them. In the former passage, we worship on the basis that Christ has been exalted as man to God's right hand, and made head of His body, the church (Eph. 1:20-23). We who were dead in trespasses and sin have been quickened together with Him, raised up together, and made to sit together in Heavenly places in Him (2:1-7). Saved by grace, there is no difference now between Jew and Gentile. The middle wall of partition, consisting of the law and its ordinances, has been broken down by the cross. Jew and Gentile see the end of their enmity there, and in resurrection are formed into one new man, peace being made in Christ. He is in heaven the Head, and through Him we

both have access by one Spirit unto the Father (vers. 8, 18). What a blessed center of worship to have! If the saints only knew their calling, how could they wish for any other basis of worship or center but Christ? He fills the body. He is the life of the Assembly. The members are linked to Him and to one another by the Holy Ghost, who draws every member to Him by a common attraction and power.

In Heb. 9, 10, we are shown in direct contrast to Judaism, that we need no one to come between us and God in such worship but Christ. Under Judaism the people were not allowed to approach God. The priests went always into the first tabernacle, accomplishing the service of God for them (ch. 9:6). But even they could not enter the holiest. A veil shut God out from them. The High Priest could only enter once a year (ver. 7). Thus it was a system keeping God and the people apart from one another. It was a worshiping afar off (Ex. 24). What did it all mean? Why, that the way into the presence of God was not made manifest under that economy (Heb. 9:8). The sacrifices, too, that were offered up could not give a perfect conscience (ver. 9). There was no approach to God. No perfect conscience. An imperfect High Priest was their center of worship too, who had to offer for himself as well as for the people. But now, blessed be God, the sacrifice of Christ has put away sins once for all; the blood applied to the conscience perfects us for ever (Heb. 10:12-14). Christ, by His death and resurrection and ascension, is the open way into our place of worship. The veil is rent by His death. We enter in with boldness by His blood, and find in Him our Great High Priest, our perfect, worthy, and all-sufficient center of worship, through whom we approach God without fear (Heb. 10:19-21).

He is the living Stone, and Foundation Stone of the building to which we come. Rejected of the Jewish builders, He is laid in Death and Resurrection a sure foundation. He ascends to heaven, the topmost Stone of the building, thus uniting heaven and earth together. We come to Him, a rejected Christ of the world, but chosen of God and precious, and are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Where is there an idea of ministry in these passages? In the one case, it is the figure of a body united to a Head. Such is the church; Christ, as Head of His body, is its all sufficient center of worship. 2nd. It is the figure of a great High Priest in the midst of a family of priests, all on a level. All approach God on a common basis. Thirdly. It is the figure of a building. Christ, the foundation and corner stone, uniting all the living stones together, as well as heaven and earth. With no veil between them and God, the true Aaron and his sons (Christ and believers) worship inside, offering up spiritual sacrifices acceptable to God by Jesus Christ.

Oh, my dear fellow believer, I pray you consider Him, under these varied

aspects. Consider what He is, as the risen and ascended man, placed in heaven by God, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come; how that God hath put all things under His feet and given Him to be the Head over all things to the church which is His body (Eph. 1:18-20). Consider Him as the man of God's purpose, set up from everlasting or ever the world was (Prov. 8:23); born in due time into the world, and in whom God hath purposed, in the dispensation of the fulness of times, to gather together in one all things both which are in heaven and which are on earth, even in Him (Eph. 1:9, 10). In that millennial glory all in heaven shall be centered around him, and shall cry,

Worthy is the Lamb (Rev. 5).

All things on earth likewise, for He shall be King over all the earth, with Israel in the center. (See Zech. 14:9-16, 17.) Oh! fellow believer, have you entered into the thought of God's purposes that are revealed about Christ? If it is God's purpose thus to have Christ in the center of all things in heaven and earth in the ages to come, know that already He has set Him up in heaven to be Head over all things to the church, which is His body; and that now every believer's place is to be a member of that body, to be attracted to Him as the Head, as to a common center, and to find in that Head the source from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God (Col. 2:19).

Consider Him, likewise, as the Son of the living God, the one over whom the gates of Hades have not prevailed, the foundation stone, and chief corner stone of God's spiritual house; as He said (Matt. 16:18),

Upon this rock I will build my church, and the gates of hell shall not prevail against it.

Who is this wonderful person?

The brightness of God's glory, the express image of his Person {see Heb. 1:3}

whom the angels worshiped when He was born in this world; of whom one said,

Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed, but thou art the same and thy years shall not fail (Heb. 1:3, 6, 10-12).

Yes, before the foundation of the world, set up from everlasting He was there, and, when the heavens and earth are all rolled up as a scroll, He shall be there. Well might the Apostle find a refuge in such a Person, as the Head over all

things to the Church, when it had all outwardly gone to ruin, and say,

Nevertheless, the foundation of God standeth sure (2 Tim. 2:19-21).

Lastly, consider Him as the Great High Priest of our profession. Read Ex. 28, and see in the High Priest, clothed in His garments of glory and beauty, a faint shadow of the Person who is set on the right hand of the Majesty in the heavens (Heb. 8:1). See Him clothed in the garments of righteousness and salvation. See Him holding His people on His strong shoulder, and bearing them on His loving heart; and see there your Minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man (ver. 2).

Dear fellow believer, is this Christ your sufficient basis and center of worship?

Jesus, Saviour, we adore Thee;  
Christ of God, Anointed Son!  
We confess Thee Lord of Glory,  
Fruits of victory Thou hast won.

Access to the Father's mansion  
Through the Christ of God we have,  
By the Spirit sent from heaven,  
Promise of the Father's love.

*No. 6**What is Your Place of Worship?*

Israel's place of worship was the tabernacle in the wilderness, and the temple in Jerusalem.

The Christian's place of worship is heaven, into which Christ has passed, and of which the holy places of the tabernacle were faint pictures. (See Heb. 9:23, 24.) But these shadows and figures are beautiful; they are often God's picture books for His young children, to instruct them in His truth.

Let us look, then, for one moment at Israel's history. It was not till they were redeemed out of Egypt and brought to God at Mount Sinai, that the tabernacle, their place of worship, was set up. Has this no lesson for us, dear young Christian? Does not this at once shut out from the worship of God all except those who are brought to God? But there are three great steps in Israel's history before their place of worship was set up. What are they? First, they are set right with God (Exodus 12), and saved from the judgment of the first born, by the blood of the Passover Lamb.

Secondly, they are delivered from Pharaoh by the passage of the Red Sea, and sing the song of redemption and salvation outside Egypt (Ex. 14, 15).

Thirdly, they are brought to God at Mount Sinai (Ex. 19:4).

Are not these wondrous types of God's dealings with your soul?

1st. As a needy, ungodly sinner you found the value of the blood of the Lamb slain, and were justified by His blood (Rom. 5:9).

2nd. You found that your greatest enemy was an evil nature of sin within you, and which pursued you, as it were, after you were justified, till you found deliverance from sin, the world, and Satan, by the death and resurrection of Christ. Now, as having died with Christ, and Christ living in you, you sing the song of salvation (Rom. 5:12; 8).

3rd. You have found that Christ died, the just for the unjust, that he might bring you to God (1 Pet. 3:18). You stand now in God's presence without fear, because in a new creation (2 Cor. 5:17), in the light as God is in the light (1 John 1:7). You are not come, however, to a mount burning with fire, &c., as Mount Sinai was; but to a God of grace, of which Mount Sion is a picture. See Heb. 12:18-24.

Now, dear young Christian, God dwelleth not in temples made with hands, but in heaven itself, as Stephen told the Jews. There is your place of worship.

There the Great High Priest, the center of Christian worship, ministers. There are the sanctuary and the true tabernacle which the Lord pitched and not man (Heb. 8:1, 2).

This place of worship is in direct contrast to the Jewish tabernacle (Heb. 9:1, 2), of which it is said,

Then verily the first covenant had also ordinances of Divine service, and a worldly sanctuary. For there was a tabernacle made,

divided into two parts; the outer tabernacle was called the Holy Place, and the inner chamber the Holiest of all. Inside this inner chamber Jehovah's presence was manifested, and a veil shut Him in. No one could approach but Aaron the High Priest, and that only once a year, with blood and a cloud of incense. Outside the tabernacle was the brazen altar, on which the daily sacrifices were offered up, in view of all the people. But these applied to the conscience could not satisfy or cleanse it. Under the law, dear young Christian, there was no approach to God, no perfect conscience (Heb. 9:6-9).

Still, what a beautiful figure of the way in which the Christian approaches God. The first step is to the altar, but that altar signifies Christ's death, which is the step out of Judaism and all worldly religion suited to the flesh (the camp was a type of this), for He was put to death outside the gate of Jerusalem. But then we enter, by Christ into the true tabernacle (Heb. 13:10-15). The veil is rent by His death, we enter in by Christ Himself, and our place is in the holiest by virtue of that same blood (Heb. 9:24, 10:19), with a perfect conscience cleansed from all sin. Dear young Christian, what beauties do you now see in Christ! Outside, the tabernacle looked plain with its badger's skin covering, but inside all was gold. See Exodus 25, 26. To the sinner outside there is no beauty in Christ. He is despised and rejected of men, but, to the worshipper inside, oh, what glories do we see in His Person, the Son of God, the Creator of the worlds, yet the perfect man who has opened up for us this place in the very presence of God!

It is related of the Queen of Sheba (2 Chron. 9:1-9) that when she had seen the wisdom of Solomon, and the house he had built, and the meat at his table, and the sitting of his servants, and the attendance of his ministers and their apparel; his cupbearers also, and their apparel; and his ascent, by which he went up into the house of the Lord; there was no more spirit left within her. In the light of the glory of Solomon all that she was became nothing, and immediately her tongue was loosed to praise Solomon, and to praise the God of Solomon.

Dear young Christian, the way to have the spirit of worship is to be so in communion with the Lord's death that, nature being in the place of judgment, the life of Jesus may flow out in worship, adoration, and praise. If consciously

dwelling and walking in the light of God's presence, this will be so. And this is your place of worship.

In Heb. 10 the altar and the tabernacle are again reproduced; Christ's death setting aside the old altar and sacrifices of Judaism, and the heavenly sanctuary setting aside the earthly one. Our title to go into the presence of God is the blood of Jesus; our way in the Lord Jesus Himself through the rent veil, that is to say, -- His flesh; our center of worship, when inside, the Lord Jesus Himself, the High Priest over the house of God (ver. 19-21).

The blood, applied to us, causes the heart to be sprinkled from an evil conscience; Christ's flesh (or the veil rent), applied to us, causes our bodies to be washed with pure water (ver. 22). The old nature is set aside for faith, and we approach God in a new nature by the power of the Spirit; and, knowing we have a Great High Priest who is soon coming out to bless us, we hold fast the profession of our hope without wavering (Heb. 10:19-25). There as brought outside the religious world or camp by the death of Christ yet brought into the holiest of all, by Him let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His Name (Heb. 13:10-15).

Let us there anticipate the worship of heaven as pictured to us in Rev. 4, 5, and there, in company with the four living creatures and four and twenty elders, with the angels, and every living creature in heaven and earth, fall down and worship Him that sitteth on the throne, and the Lamb, and say, "Thou art worthy." Let us own Christ as the alone center of worship, and sing together the new song, the peculiar portion of the redeemed, saying

Thou art worthy, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred and nation and tongue, and hast made us unto our God kings and priests, and we shall reign over the earth {see Rev. 5:9, 10}.

The veil is rent -- our souls draw near  
Unto a throne of grace;  
The merits of the Lord appear,  
They fill the holy place.

His precious blood has spoken there,  
Before and on the throne;  
And His own wounds in heaven declare  
The atoning work is done.

"'Tis finished on the cross," He said,  
In agonies and blood:  
'Tis finished! -- now He lives to plead  
Before the face of God.

'Tis finished! -- here our souls have rest,  
His work can never fail;  
By Him, our Sacrifice and Priest,  
We pass within the veil.

Within the holiest of all,  
Cleansed by his precious blood,  
Before the throne we prostrate fall,  
And worship Thee, O God.

Boldly the heart and voice we raise,  
His blood, His name, our plea;  
Assured our prayers and songs of praise  
Ascend, by Christ, to Thee.

## *The Ruin of the Church*

### *And*

## *The Believer's Way Out of It*

*Rev. 1, 22:16, 17*

Revelation chapter 1 teaches us a solemn lesson, and that is that the Church had already become, in John's day, the object of Christ's judgment. Not that it was then executed, nor has it been yet, but it had already become an object of that judgment having already failed as the vessel of God's testimony on the earth. When I say this also, I would guard the fact, that the Church is not looked at in that chapter as the body of Christ. It is the professing Church, figured by the seven assemblies of Asia, who represent there the complete figure of the professing Church of God in John's day (ch. 1:4, 11, 20).

The Church is looked at in two great aspects in the New Testament. It is figured in 1st Corinthians by a temple and a body (ch. 3:12). In Ephesians by a temple, habitation and a body (ch. 3, 4:4). In Colossians by a body. In 1st Timothy by a house (ch. 3:15). Thus generally we say it is the house of God, or we may say, it is the body of Christ. The Lord Jesus having been rejected by the Jews and Gentiles in the world, the cross of Christ became their judgment before God, and consequent upon this God glorified the Second Man above every created being in the heavenly places, and sent down the Holy Ghost on the day of Pentecost, baptizing all those who had by grace believed in God's Son, into one body, and building them together to be His habitation by the Spirit.

The Church then existed on this three-fold basis; first, the cross as the judgment of man in the flesh, saving at the same time those that believed (1 Cor. 1:22). Second, Christ's exaltation (1 Cor. 1:30). Thirdly, the descent of the Holy Ghost, (1 Cor. 2:10, 16). Thus it was set up as a new man, the believing Jew and Gentile having died in Christ on the cross. Christ glorified being the Head of the new creation (Eph. 2), and the Holy Ghost come down uniting the believers together to Christ in Heaven, and to one another on earth, in a new life entirely (1 Cor. 12:12, 13). Such was the body of Christ.

As a building the Church may be looked at first as Christ's building which He

builds (Matt. 16:16-18), growing up to be when He comes again a holy temple in the Lord (Eph. 2:20, 21). In this aspect it is only composed of living stones, real believers (1 Pet. 2:5). Secondly, as handed over to the responsibility of man, as we read in 1 Cor. 3:10, 17, where the Apostle Paul laid the foundation among the Gentiles as Peter had among the Jews, and other Christian builders built it up, some with good material, others with bad, whilst an unconverted builder might corrupt the temple of God, and by God be destroyed. But any how, whether the walls were built in of living stones or bad material, God the Holy Ghost had come down from heaven, and taken up His abode in the midst of these believers as in a house, and so the Church is called the house or temple of God.

Now, man in whatever way he has been tested, has failed; tried as innocent before the fall, he listened to the lie of Satan and brought ruin and death on the whole race. Left to himself as before the flood, he did his own will, and filled the earth with violence and corruption. Tried under government in the hands of Noah, he got drunk, built the Tower of Babel and went into idolatry. Tried under law he broke it. Tried under Christ, he rejected and crucified Him. It has been no different since the cross. The Jews resisted the Holy Ghost; the flesh in the believer lusts against the Spirit; the church as a corporate body has began by boasting and self-confidence (1 Cor. 1); and will end by being cut off.

Moral evil began and was allowed at Corinth (1 Cor. 1:5). Doctrinal evil in Galatia. To the Philippians the sad testimony had already gone forth,

All seek their own, not the things of Jesus Christ (Phil. 2:21).

In Colosse many had left holding the Head. In 2 Timothy all they of Asia had departed from the Apostle Paul. The Church was then figured as a great house, with a mixture of vessels in it, and the believer was to purge himself from the vessels of dishonor (2 Tim. 2:19, 22). In 1 Pet. 4 the time was come when judgment must begin at the house of God. In the second Epistle, the future days of Christendom are described, by false teachers bringing in damnable sects, marked by denying the Mastership of Christ and His rights over men; by scoffers openly railing at the second coming of the Lord, (ch. 2, 3). John speaks of many antichrists as already existing, and preparing the way for the antichrist who should deny the Father and the Son (1 John 2:18, 22). Jude likewise traces the progress of evil by the three forms of evil, as pictured in Cain, Balaam, and Korah, ending up with Enoch's prophecy of the Lord's coming to execute judgment.

But not till Rev. 1 do we find the Church as actually become the object of judgment itself. In John's Epistle the good was still so strong that the evil had been forced out (1 John 2:19). In Jude evil men had crept in, and there seemed no power to put them out. But in Rev. 1 we have the awful picture of the seven lampstands figuring the complete Church of God on earth as God's vessel of testimony with the Son of man in their midst in the awful aspect of Judge; going to spue the Church out of His mouth as a loathsome thing (Rev. 1-3).

The seven candlesticks which represented the seven assemblies in Asia, may

be taken in two ways. 1st, as a complete picture of the state of the whole professing Church in John's day; 2nd, as a seven-fold development of the history of the professing Church from John's day when he wrote a book, to the time of the coming of the Lord to judge it. Seven is a scriptural figure of completeness. We have seven parables of the kingdom of heaven in Matt. 13; seven candlesticks; seven stars and a seven sealed book, seven trumpets, and seven vials; all these latter figure in Revelations. In reference then to the first head, we have this awfully solemn fact, that the Church set up as a light-bearer in this world had totally failed in its responsibility to God in John's last days. The Son of man stood in its midst as a Judge, finally going to spue it out of His mouth as a loathsome thing.

As to the second idea being Scriptural, I would add that the four last Churches are addressed in reference to the coming of the Lord, which would have little or no meaning unless it was to picture the state of the professing Church when He actually does come. The seven phases of address to the Churches so agree too with the actual history, that it cannot be doubted.

In the address to Ephesus we have pictured before us the first departure of the Church from Christ. It had left its first love to the Lord, though outwardly showing many good works and zeal against evil and antinomianism. In Smyrna we have before us the age succeeding to that of the Apostles where ten persecutions were used by God for the purifying of a declining Church. In Pergamos we have pictured the Constantine age when the Church became united to the world. This is shown by those who held Balaam's doctrine, who was hired by a king of Moab to curse the people of God, and failing in this taught him how to mix them up in unlawful marriages and heathen worship with his people. Antinomianism was likewise allowed there. In Thyatira, we have the age of the Church when Rome got power, and when the Pope exercised rule over the kings of Christendom -- like a second Jezebel married to Ahab, the king of the people. This will continue to the time of the Lord's coming. Space has been given to repentance since the reformation, but without avail. A remnant, however, will be found faithful in that circle when the Lord comes.

In Sardis we have the reformation age and what succeeded in Protestantism; a name to live, but really as to the mass dead. This circle will be judged as the world at the appearing of Christ. A remnant will be saved. In Philadelphia we have the present time pictured to us in those who have returned in trueness of heart to the Person of Christ, the Holy One and the True, who keep His Word and do not deny His name. This circle will be preserved from the great tribulation that is coming on the world, and will cease at the coming of Christ for His saints. In Laodicea, we have the last phase of the professing Church pictured by lukewarmness to the Person of Christ, and satisfaction with itself as a corporate body. In Philadelphia nothing satisfies but the Lord and His Word. In Laodicea, the Church's state satisfies, and the Lord's full claims are disallowed. Christ is

outside this last assembly knocking for admittance. It is loathsome to Him, to be spued out of His mouth. Nevertheless, a remnant even in it will be saved; but Philadelphia is the only corporate witness that is held faithful when Christ comes. May God give His saints to understand these things, so as to be found not only as saved ones when He comes, as there will be some in each of the Thyatira, Sardis and Laodicean circles, but also true to Him ecclesiastically, exercising discipline on everything that is false to the claims of His Holy Person, and that is false doctrine to His truth.

I was immensely struck lately in noticing in Rev. 1:12, 13, the reality of the presence of the Son of man in the midst of the seven candlesticks representing the complete professing Church of God of the day. He is seen on earth, not in heaven. In Rev. 5, after the history of the Church is over, we see Him as the Lamb in the midst of the throne with the heavenly saints in heaven. But here He is seen on earth, in spirit of course, but in reality, and as the Son of man. Just as He said conversely in John 3,

the Son of man which is in heaven {John 3:13}.

And is not this, beloved reader, what the professing Church has lost? I do not mean that it has lost the presence of the Son of man. But has it not lost the sense of His actual presence there? Have not even real Christians lost the sense of it? Could they go on mixed up with idolatry with a name to live and yet dead, with lukewarmness, worldliness and false teaching, if they really believed in the actual presence of the Son of man in their midst? And in what aspect do we see Him here? Is it as He was (after having accomplished redemption and the putting away of our sins), when He appeared in the midst of the trembling disciples assembled in the upper room with doors closed, and proclaimed “peace unto them” (John 20); and when He had so said, He showed unto them His hands and His side, then were the disciples glad when they saw the Lord? Alas, no! Do you remember again, beloved reader, when the blessed Lord appeared in the disciples’ midst as Luke 24 describes it, and when after He had proclaimed peace to their trembling souls, He sat down as the real risen Son of man and ate before them, showing the reality of His manhood by eating the broiled fish and the honey-comb? Doubtless you do if you are familiar with the Scriptures, and then He went on to open their understandings to understand the Scriptures, to talk of His going away to heaven, and of His sending the Comforter down from heaven, to dwell with them on the earth during His absence. And then we read in Acts 1 of His actually going away and sitting down at the right hand of God, and in Acts 2 of the descent of the Holy Ghost baptizing them into one body, and building them together to be His habitation. We read of the blessed results at the end of the chapter, how they were all together, had all things in common, and did eat their meat with gladness and singleness of heart.

But now all was changed; the Son of man is there still, true, but no longer joyful and singing praises, and comforting His assembly, but clothed with a

garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; He is the Ancient of days of Dan. 7:9, 10, 22, to whom judgment is committed. His eyes were as a flame of fire piercing for judgment, and His feet like unto fine brass, strong for judgment as if they burned in a furnace, and His voice was as the sound of many waters. And He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword, and His countenance was as the sun shineth in His strength. The only relief is the long priestly robe down to the feet, and the golden girdle of divine strength for service. On account of this perhaps there is forbearance as to judgment up to this day.

So fearful was the sight that John, the beloved apostle, the one who lay on the Lord's bosom, and who got the secret of Divine love there, fell at His feet as dead. What! the beloved object of Christ's affections, the espoused pure virgin of Paul's day, now so departed from her espoused husband as to have become an object of His judgment? Yet so it was. I do not mean that the Church as Christ's body, the object of God's eternal counsels had failed, but the Church set up in its responsibility in this world had. This was what John had to learn: that the Church, as Israel, had failed as God's witness on the earth, and it was now going to be set aside by Christ's coming to set up His kingdom. This is what I mean, beloved reader, by the Church being a ruined thing. Man has failed in everything. Individually he is ruined; Israel became a ruin, the Church has become a ruin, and what remains but Christ?

And now, dear reader, it will not do for you or me to trust in our Church position, however correct, any more than in our individual selves for salvation. Man is ruined, and become an object of judgment; the Church is ruined, and become a circle of judgment. Where is the remedy -- where is the way out of this circle? Suppose you are in a prairie, and it has caught fire all around you, and the fire gets nearer you every moment, how are you to get out -- that is the question!

We shall see there are two ways out; first, by the Lord's holding the keys of death and of hades in His hands after having opened a way clear through death by His work of redemption (see Rev. 1:17, 18). Second, by the coming of the Lord as the bright and morning star for His saints, before the day of judgment (Rev. 22:16, 17).

We left the beloved apostle at the feet of the Lord as dead, having learnt the ruin of the Church. The Lord lays His hand upon John, and says, Fear not; I am the first and the last, and the Living One: and I was dead, and behold, I am alive for evermore, and have the keys of hades and of death (cp. Isa. 41:1-4; 44:6, and 48:12-14). Jesus is the first and the last, the Everlasting God, the Creator of the world, the Sender of Cyrus for the deliverance of Israel, their Redeemer and King, who would chasten them, but finally deliver them from the yoke of Babylon. And He is the same in principle for the individual overcomer in the Church, for there it is the Christian has now to overcome. He is the first and the last, God Himself

(cp. Heb. 1:10-12); but there is a blessed truth between: the Living One who was dead, and is alive for evermore. John's eye was raised to Him who had risen as man over the whole power of the enemy. He was the Eternal Life in heaven who had been into this scene of ruin, had met the whole power of the enemy, sin, the world and Satan, and had overcome, and who has now communicated to every believer that overcoming Life, so that he is constituted an overcomer in the very midst of the Church's ruin. If the Church has so departed from its standing in the new creation that the flesh being set up again it has become the object of judgment, blessed be God, the Eternal Life remains, the foundation of God stands sure, and every believer that clings to Him, or rather is held by Him, having that eternal life communicated to Him, stands firm with Christ as partaker of His victory, and judges everything in the Church with His judgment. He overcomes, having the life of the great Overcomer as his, and standing with Him judges and discerns everything in the professing Church with His judgment; or ought to do so.

And should death come, it is no weapon of the enemy against him. Jesus has passed through death, taken the keys out of the enemy's hands, and stands to let the believer through into the glory. Judgment for him is a passed thing. Death is for the believer the open door into the glory. And when the Lord comes, the dead in Christ shall rise even before the living, and all shall be caught away together to meet Him in the air. Thus the overcomer should eat of the tree of life that is in the midst of the paradise of God (Rev. 2:7). He should not be hurt of the second death (Rev. 2:11), though he might have to pass through death. Blessed comfort for John's soul, and for our souls too. Though the Church is ruined, there is power for the individual believer to overcome, as linked with the Living One who was dead, with the assurance of final victory over death, should he have to pass that way, through Him who has the keys of hades <sup>44</sup> and of death in His hands.

But there is a still more blessed way of getting out of the circle of the Church's ruin for those who live at the end of the dispensation, and that is shown to us in Rev. 22:16, 17. The Lord Jesus is coming again as the bright and morning star to take His real believing ones to glory before even a drop of judgment falls on this poor world. What is the name of the One who is coming? It is Jesus: Jehovah-Savior. Blessed name! It involves three things (cp. Matt. 1:21). 1st, He is Jehovah, God from all eternity. 2nd, It was His name given Him when He became a man; it is Jehovah become a man, but what for? 3rd, To save His people from their sins by His death and resurrection. So that we see in the two little words, "I Jesus," with which the verse commences, the great fact, that Jehovah has become a man, and as we were sinners, He has gone to the cross and died for our sins, and after having done it He sat down on the right hand of God.

Beloved reader, I present you this Person in the glory as the One whom we

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44. NOTE.-The word here is in Greek, "Hades," the place of departed spirits, not "Gehenna," hell.

have seen as the Judge of the professing Church, but here the Savior of those that believe. And why is the Church become an object of judgment, except that she has departed from her Head, and finally from her Savior? But blessed be God, the “I Jesus” remains. It was He who had sent His angel to testify these things in the churches. He is the Savior in the glory, the root and the offspring of David, the bright and morning star. In other words, the coming One, to make good the promises in regard to Israel, His earthly nation; and the bright and morning star, going to appear at the end of the long, dark night, and before the day of the Lord, to take His believing ones home to glory.

Israel is scattered, they have rejected Him who was David’s root and David’s offspring (cp. Isa. 11:1, 10). But He is coming to fulfil the promises, to inherit, as the rightful Heir the throne of David in Jerusalem, and to bring in blessings to the Gentiles and the whole earth. But now there is no response from Israel. When He sets Himself before them with this title, there is no answer.

But hark! again He speaks,

I am the bright and morning star {Rev. 22:16},

coming again after the long, dark night, to take away the watcher to the glory. Who is she? And the Spirit and the Bride say, “Come.” I was journeying in the Metropolitan Railway some years ago, in London. We emerged from the tunnel at the west end of the city, and as we were rounding the curve to one of the stations, I noticed a handkerchief waving from some one on the platform, and I saw a little child, with its mother, looking intently for the approaching train. All at once the gentleman sitting at my side answered by a wave of the hat. I said, “Is that your wife and child?” He replied, “Yes.” I thought at once what a beautiful picture of the Church as the Bride of Christ awaiting His return! Not a shadow of doubt or fear, there was a relationship existing, and a heart beating true to the approaching husband! And so we have here:

And the Spirit and the Bride say, Come {Rev. 22:17} .

She looks for Christ as the morning star, coming before the day of the Lord, for salvation. The world awaits Christ in the character of the Sun of righteousness, who shall burn the wicked up as an oven (Mal. 4:1, 2) at the commencement of the day of the Lord, which is always connected with judgment as to the world.

Just one word more as to the Church being the Bride of Christ. Here we have the difference brought out, which was mentioned at the beginning of the tract, between the Church being the body of Christ, and the house of God. As the visible house of God it has failed, but as the body of Christ it is preserved in living union with its Head in heaven, and the Lord is coming back as the Bridegroom to take His Bride to glory, whereas the professing Church will turn into Babylon (Rev. 17) and the world, to be judged after the real Church is taken away. This recalls us to God’s present purpose to call out a heavenly people from amongst Jews and Gentiles, to be the Bride of His Son; this is what is called the mystery

hid in ages and generations, but was revealed in the Apostle Paul's day to Christ's apostles and prophets by the Spirit. This is the truth to which Christians are called to bear witness corporately and together, but in which they have so failed. Nevertheless the truth remains. And this heavenly body is to be the Bride of God's Son. Beloved reader, do you know your relationship, or perhaps do you hear it for the first time, now? Then let him that heareth say "Come."

Up to the end of the 17th verse the Lord Jesus had been the speaker; setting Himself before His Church as the coming One. The Spirit and the Bride had then interrupted Him by inviting Him to come. The hearer, too, was invited to take up the cry and say come. But now the Lord Jesus takes up the word again, and thinking of the time of His speedy approach, He invites the thirsty soul to come to Him; and whosoever will to take of the water of life freely.

Blessed Jesus! He cannot let the sinner go! He thinks of you, the thirsty one. He invites every one to come. Oh, sinner why will you die? why will you sink with all your profession into the deep abyss of hell? Look up into the glory and behold the living fountain opened there. See the river of God's grace flowing down freely at this moment for you to drink. Freely it flows down from Jesus in the glory. Freely it is brought to you by the Spirit through the Word of the Gospel. Freely it was bought for you at the cost of Christ's precious blood. Jesus is offered you. Eternal life is given. Forgiveness of sins is proclaimed. Believe on the Lord Jesus Christ, and thou shalt be saved. He that believeth on the Lord hath everlasting life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him. But fearful will be the doom of the mere professor in Christendom in the day of the Lord; if Rom. 1, 2:1, 4, show clearly that the heathen will be righteously put into hell, with only the light of Creation and conscience as the measure of their responsibility; if we see likewise, from Rom. 2, 3, that the Jew will be damned if he rejects Jehovah, and the law as the rule for his conscience; how much more shall the professing Christian, (with the full light of the revelation of God shining upon his soul, and Christ as God's gift of salvation offered him as the way of escape,) be cast away from the presence of the God of grace whom he refused to know! There is no place too black or too deep in the fathomless abyss of the lake of fire, to receive a rejecter of God revealed in grace, a treader under foot of God's Son, and one who counts the blood of the covenant an unclean thing, and does despite to the Spirit of God (Heb. 10).

Rev. 1-3 only recount Christ's governmental ways with the Church in judgment, whilst she is still upon the earth, with individual promises to the overcomers of blessings afterwards. But such passages as Rev. 14:8, 11; 19:20; 20:11, 15; 21:8; 22:13, 15, show the fearful doom of those who finally reject Christ, although professors of His name whilst here. These shall go away into everlasting punishment, but the righteous into life eternal (Matt. 25:46). When the eternal state begins and the Judge says from the throne,

It is done (Rev. 21:6),  
where are the wicked? Alas! in the lake of fire (Rev. 20:15; 21:8).

“It is finished,” once sounded out in their ears from the cross. “It is finished,” has sounded in their ears from messengers of the glory of Christ. Then, “It is done,” shall sound in the same ears as the great iron gates of the lake of fire slowly close them in there, and the Judge shall be seen getting up from the last judgment on the great white throne. Oh, reader, where will you be? Where will you spend eternity? Will you choose the “It is finished” work of salvation, or the “It is done” work of eternal judgment? What is “finished”? Why, God’s work of redemption. God’s work of salvation.

I have glorified Thee on the earth,  
says the Son,

I have finished the work Thou gavest me to do (John 17:4).  
Christ Jesus came into the world to save sinners (1 Tim. 1:15). Now, reader, if God has been fully honored as to His outraged character, by the work on the cross; if the work of salvation has been fully accomplished; if God has given the blood of Christ on the altar to make atonement for the soul, and that work is done and God is satisfied, what are you waiting for? Why will you die? Accept the death and resurrection of Christ and you are saved for time and eternity.

One word more. There is a fearful lie going about, and it is this, learned men, believers in the professing Church, are saying there is no such thing as eternal punishment. The wicked may die in their sins, but they will have an opportunity to repent after death; and after a purgatory, for no one knows how long, perhaps of different durations, they will all be finally saved through the efficacy of the blood of Christ. This doctrine, they say, magnifies the atonement, and exalts Christ and the love of God.

But, my reader, if there is no such thing as eternal punishment, if eternal does not mean eternal in this case, I should say that instead of magnifying the atonement, it takes away from its value, for the atonement only saves from time-lasting punishment instead of from everlasting punishment. The love of God only gave Jesus to save from this, and so the love of God too is dishonored and not so glorified. The Holy Ghost’s work in the soul at the same time is totally set aside for the wicked who die in their sins. They are not saved by the washing of regeneration and renewing of the Holy Ghost, but by the fires of hell. It would also require a less than a Divine Eternal Being to save from time-lasting punishment. I need not weary my reader any more to shew from the Scripture the reality of eternal punishment. Suffice it to say that eternal judgment is one of the fundamental doctrines of Christ (Heb. 6:1, 2). To go back from this is to go back from the foundation instead of going on to perfection. 2 Pet. 2, I have no doubt, classes it amongst the damnable heresies of the last days of Christendom. It is a denial of the Lord’s rights over the wicked; and to these teachers God gives a

threefold warning of judgment. The same word “everlasting” is applied to God, to the Spirit, to life and to redemption by the Word. May the Lord save my reader from any of such false teachings, and deliver those who are led aside by them. The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust until the day of judgment to be punished (2 Pet. 2:9).

I would add a word here as to what I believe is Christ’s present testimony to the Church! Since the beginning of this century He has been presenting Himself as “the Holy One,” and “the True One” (see Rev. 3:7-12). Now I do not believe that these are simply moral titles, no doubt they are that, but they take in a great deal more than that! And it is of the greatest importance, my reader, that we should understand the meaning of these titles!

Turn then with me to Psalms 89:18-20; we find there the Psalmist rehearsing the sure mercies of David {Isa. 55:3; Acts 13:34}.

These having their start from the unconditional promises made to David, and to his Son, i.e., Christ, are the basis of the future blessing of Israel, when the Christ shall return. Israel will then be blessed as Jehovah’s nation, under Christ the King, and made the central nation of the earth. But what is the title ascribed to Jehovah, by the faith of the godly Israelite who writes this Psalm? (see ver. 18.)

Jehovah is our defense: the Holy One of Israel is our King!

Then he rehearses Jehovah’s unconditional promises in reference to David, His king, anointed with the *holy* oil. We see then that this title, whilst moral, is a kingly title of Jehovah.

In the prophecy of Isaiah it is the common title of Jehovah, recalling His poor nation of Israel back to Himself, which had departed into unholiness and sin. In the first five chapters the whole nation is tested, when brought face to face with the Holy One (Isa. 1:4). It is likened to a diseased man from head to foot (ver. 5, 6); its covering of religion loathsome to Jehovah (ver. 10-15); its men full of pride (Isa. 2:10, 22); its women, full of vanity, occupied with their dress (ver. 16-26). The vineyard of the Lord, where there should have been good fruit, only brought forth wild grapes (Isa. 5:1-7), and the chapter ends with six woes on the whole scene.

Finally the king, the last resource of the house of David, dies a leper outside the camp, and all earthly hope is given up, as to the nation.

But in the very year that King Uzziah died, the prophet sees a vision of the Holy One, the glory of the coming King of Israel! (Isa. 6). Who is He? John 12:40, 41, quoting from this very chapter, lets us into the secret of this! It is the, glory of the Christ, the coming King of Israel, and He is Jehovah, the thrice Holy One (Isa. 6:3).

Before His coming glory the regenerate prophet falls, owning his unfitness for His glory, crying, Woe is me: I am a man of unclean lips, and I dwell amongst a

people of unclean lips, for mine eyes have seen the King, Jehovah of hosts!

I think I need not then go further, my reader, into this prophet, to prove that the title of “the Holy One” is a title of Christ as the coming King of Israel! But how then can He be said to present Himself under this title to the professing Church as seen in Rev. 3:7? I believe the answer lays here! It is a warning to the church of its failure and ruin, of its final setting aside as God’s witness on the earth, and that Christ, the King of Israel, was coming to take its place!

And like with Isaiah in his day, the effect of this on the church should be to produce a humbling, and a turning to the God of this Holy One, in repentance and self-loathing, so that instead of its being set aside, it may become, at all events in a remnant, a vessel of testimony (like Isaiah was after the humbling and healing), to the whole professing Church.

But in Heb. 2:11 we have the present position of Israel’s King, the Holy One, in consequence of His rejection by Israel. He is now the set apart One, in the heavenly glory, the Sanctifier of a new heavenly people, who own the King during the time of His rejection by Israel. They are called the sanctified, set apart ones, or holy ones, called out into association with Himself during the time of His rejection. He is not ashamed to call them “His brethren!” Who are these, my reader? Why, Christians, of course, “holy brethren,” partakers of the heavenly calling! But then of course if they are associated with the Holy One during the time of His rejection by Israel, they also stand outside Israel and Judaism. It is their only proper true place. “Inside the veil, outside the camp!” This is the place the Epistle to the Hebrews gives us. And this will be the result of every true humbling of heart, that is the result of getting into the presence of Him who is God’s coming King to replace the Church which has been unfaithful to Him.

Thus, beloved, the Holy One of Israel, when He came the first time, presented Himself to Israel, to fulfil the promises made to the fathers, but was rejected by the Jews. He now sits in consequence on the Father’s throne in heaven, the rejected King of Israel, but presently He will come again, and sit on His own throne, fulfilling the unconditional mercies of David to His ancient people, and reign in Jerusalem as their King! In the meantime He is calling out His heavenly associates for the kingdom, whom He is not ashamed to call His brethren, and they will finally, after being translated to heaven, reign with Him over Israel and the nations. Now our place is that of rejection with the King, and outside Judaism. Such will be the position of every humbled heart at the present time! Whatever is Judaism in the professing Church, such an one will be outside of!

But Christ also presents Himself as the True One. That is, in all that He is as revealed in the Word. The King in Matthew’s gospel. The Prophet in Mark. The Son of man in Luke (now God’s heavenly Priest). We see the present heavenly application of “the Christ,” i.e., the Prophet, Priest, and King, in the Epistle to the Hebrews; and preached so in the Acts of the Apostles. He is the Son of God in John’s gospel, with the result to us applied in Paul’s and John’s Epistles. His

personal name is Jesus, "Jehovah the Savior," which is the name of the Christ, the Son of God, from Matthew to Revelation. He is the Lord, made so in heaven as man, and preached so by Peter in Acts 2, and others (Acts 11), and applied so specially by Paul to the Church in the First Epistle to the Corinthians. Also as the Lamb of God (John 1:27), the Holy Victim fulfilling the sacrifices, and finally going to take the earth in the power of redemption (Rev. 4-19). Oh, my reader, do we consider Him enough under all these titles? Finally, during the time of His rejection taking for Himself out of this world a body, His Church, to be His Bride, as the raised-up glorified Head of His assembly (Eph. 1:19-23). Beloved, are we together thus confessing Him as the "True One," so that we can say in the consciousness of our souls,

We are in Him that is true, even in His Son Jesus Christ {1 John 5:20}  
our Lord?

But besides this, He is the true Eliakim of Isa. 22:20-25, setting aside every one who in the professing religion rules in the flesh like Shebna, who has the key of David, type of the administration of David's house, the unlocker of all his treasures, and so making known to the Church what belongs to Israel, as distinct from what belongs to the Church. He who opens, and no man shuts; and shuts, and no man opens. He is the One who presents Himself to the Church at this present time, and sets before it an open door which no man can shut. May you and I, dear reader, understand to-day how the blessed Lord is presenting Himself, so that you and I, hearing His voice, and obedient to His word, may be found in these last days in this circle of blessing, and waiting patiently for His coming.

## *Part 3:*

# *Miscellaneous Papers*

### *“The Brethren”*

### *Their Origin, Progress, and Testimony*

BRETHREN,

Suffer a word of exhortation! The Lord has a controversy with us! At the very moment when we are calling ourselves “The Brethren,” and speaking of our origin, progress, and testimony, the Lord is shaking us to our very center. I am afraid many of us have no higher thought, corporately, than that we belong to the Brethren, who began fifty years ago, and when we compare such a thought with Scripture we cannot find it, except as 1 Cor. 1 shows it to be, a wretched sectarian thought -- human wisdom which needs to be judged by the cross. In our conversation together we talk lightly of the sectarian name, Plymouth Brethren, put upon us, and soon, I am afraid, we shall go further and accept it, as a matter of little consequence -- it is only a name! Suffice it to say that 1 Cor. 1 utterly condemns it; it strikes at the root of the fundamentals of Christianity, and is a copy of the human wisdom of the Greek philosophers (see chaps. 1 and 2 of 1st Corinthians). It strikes at the root of the true nature of the Church as shown forth in ch. 3. Of God we are in Christ Jesus, who of Him is made unto us wisdom, righteousness, sanctification, and redemption (1 Cor. 1:30). We do not belong to a teacher or a company of teachers, however blessed, but we belong to the Temple of God, and the Holy Spirit of God dwells in it. We are not “The Brethren” (called Plymouth Brethren by sectarians and the world in reproach) who had their origin fifty years ago; but we are “Brethren” amongst the many brethren of God’s large family which existed before; who, by God’s grace, have been delivered from the Church’s Babylonish captivity of many years, and have returned to the original ground,

seated in heavenly places in Christ, to confess the God and Father of our Lord Jesus Christ as the source of unity, the God and Father of the whole family of God scattered or gathered (Eph. 1:1-18); to confess Christ as the Head of His body (Eph. 1:19-23; 2:1-18); and to confess the Holy Ghost as the Builder and Inhabitant of the house of God (Eph 2:19-22). Our origin is not of teachers, however blessed and owned of God, who were used mightily of Him fifty years ago to revive truths long buried amidst the rubbish of the professing Church, but of the God who called Peter, Andrew, and John by His sovereign grace (John 1); who delivered Christ up to death for our offences, and raised Him for our justification (Rom. 4:25); and who afterwards called Saul of Tarsus from the glory, delivered him out of the Jewish and Gentile world which had rejected Christ, and sent him forth from the glory as one united to Christ, to bear witness of His glory and of the union of the saints with Him as His body and bride. Our position is not in a body that had its origin fifty years ago, but in the Christ who, after telling Mary the new relationship formed in the words,

I ascend unto my Father, and your Father; and to my God, and your God  
(John 20:17-20),

came into the midst of His assembled brethren, and breathed the peace upon them which He had made for them when He died on the cross, and of which He gave a proof to them in His wounded hands and side. We are in the Christ who breathed peace the second time upon them, as the Son sent from the Father, breathing into them His own life of resurrection, thus connecting them with Himself as the risen Head of the new creation. We are in the Christ who, after this, ascended up on High as man, and sent down the Holy Ghost, as the promise of the Father, to dwell in them. So that now the new fully-established family of God could each, individually and mutually, cry, "Abba, Father!" (John 20:19-22; Acts 1:4).

At the same time the Holy Ghost baptized them all into one body, and builded them together to be His habitation on earth. Such is our origin, such is our position! To this family, and to this body, and to this house alone do we belong, and to this we are called to bear testimony, as well as to the One who is the God and Father of it. Oh, noble origin! oh, high descent! Brethren, forget it not; let no man take your crown!

The progress of the Church of God I trust you know well, I need not dwell on it. It spread wonderfully, but, alas! as it spread it declined. Zealous about putting away evil, alas! it left its first love, and the candlestick was threatened to be removed. The evil, stayed for awhile by persecution, broke out afresh in the Church getting joined to the world, by the hired leaders of Christendom. An evil system then sprang up in the very midst of the House of God, teaching idolatry -- Babylonish captivity spread over the Church. The truth of the real unity of the body of Christ, and the coming of the Lord, was lost, and all was

midnight darkness. The cry of the Reformation sounded and there was a partial coming out, but again lapsing into a name to live and moral death reigning over the profession. Then the Holy and True One's voice was heard, and a remnant of the sheep followed, and returned to Christ alone. But, brethren, remember, it was a remnant coming back, and not the whole. We are "brethren," a returned remnant come back to Christ, but not "the brethren," much less "Plymouth Brethren," as a new body. Such has been the sad history of "the brethren" and of the House of God. And remember that there is a sad future before the house of God. Laodicean lukewarmness is to follow, and to run on parallel with, Philadelphian trueheartedness to Christ, till He comes. What is the great distinguishing mark between the two circles? It is thus with Philadelphians; Christ is all, and His Word; with Laodiceans, "the brethren" are all, as they say,

I am rich and increased with goods, and have need of nothing {Rev. 3:17}.

There is such a thing as an ugly corporate I, which needs judging by 1 Cor. 1, as well as the individual I, the old man of Romans.

Oh, then, let your testimony be simply Christ and His Word, leaving nothing out, not neglecting Peter's testimony about the rejected Jesus, now exalted, and going to sit on David's throne, made Lord and Christ, in the meantime, giving salvation and remission of sins (see Acts 2:30-38; 4:10-12; 5:30-32); and thus establishing the kingdom of heaven in its present shape : holding fast Paul's testimony, as blessedly many of you do, proclaiming an opened heaven, the second man seated there, righteousness and the Spirit ministered from thence, and the Holy Ghost come down uniting believers to Christ in heaven, and to one another on earth, with the blessed hope of the return of the Son of God from heaven, the Bridegroom of His Church, to introduce her into the Father's house before the judgments, and then to return with Him to reign over the restored earth. Brethren, let its not talk of, *our* testimony, but proclaim it as the testimony of God, and we shall continue to have the Holy and the True One's smile. The love of the brethren, Philadelphia, will reign really in our midst, and towards all the scattered brethren; we shall continue to get the open door which no man can shut, and we shall be the only circle of people that, as a corporate thing, will escape the judgments. Philadelphia will cease to exist on the earth when the Lord Jesus Christ returns (see Rev. 3:10). Oh! hold fast the name of Christ; don't let a false, presumptuous name be put upon you. The beautiful name of Christ the Holy One and True is sufficient, who is not ashamed to call us "His brethren" -- but, remember! amongst many other scattered ones, as much "brethren" as ourselves, though not manifesting it together. Again I say, suffer the word of exhortation, and may the faithful God lift up the light of His countenance who hath called us unto the fellowship of His Son. Such is our origin, which, if we

are a true witness, we shall bear witness to; such has been the progress of the Church to which we belong, and such is its testimony. But *we* are only “brethren” (amongst many others who are scattered) who have returned to Christ, to bear testimony to the grace that has called us back, and bears with the whole, and that will bring every brother, scattered or gathered, “the brethren,” to glory.

*To the Children of God**Take Heed What Ye Hear**Mark 4:24*

Never were words more needed than the above -- at this present time. When on the one hand the claims of a clergy to be exclusively heard meet us, and on the other hand man's will runs rampant, and anybody and everybody claims to be heard; it is well to get away for a while from the Babel of tongues heard in Christendom, and take our seat at the feet of Jesus, and listen to what He would say to us as to the course we should take in the midst of it all, so as to be able to discern His voice and His messengers, from the voice of a stranger. At His feet once, His own dear disciples were warned,

Take heed and beware of the leaven of the Pharisees and of the Sadducees  
(Matt. 16:6).

In Mark, He adds,

The leaven of Herod (Mark. 8:15).

This leaven is explained to be the doctrine of the Pharisees and of the Sadducees. The Pharisees may be said to have been the exponents of correct Jewish Ritualism, which was in truth a religion composed of rites and ceremonies ordained of God, till the heavenly things themselves came in, of which the former were a type. The Pharisees, said the Lord, sit in Moses' seat (Matt. 23:2). They claimed to be the correct exponents of Moses' law, adding, however, to it a number of their own traditions, and so (as the Lord said) making the Word of God of none effect by their tradition. (See Mark 7:9-13.) The Sadducees, on the other hand, denied resurrection, angels, and spirits (Acts 23:8). The Herodians were the followers of a Gentile worldly king who reigned in the land. Here we have, I have no doubt, the three principles at work in the present day. On the one side, we have a clergy claiming direct descent from the apostles, and standing up for what they call the correct idea of the Church, possessing apostolic succession, clergy and sacraments; at the same time, adding a multitude of traditions and rules to be observed, which practically take the place of, and set aside God's Word. On the other, we are surrounded by a Rationalism which would take just as much of the Word of

God as it likes, and make it bow to human reason. And in the third place, we have worldliness running rampant, a letting Pharisees and Sadducees settle their own disputes, and men giving themselves up to worldly grandeur, ease and luxury. Alas, also, amongst the narrower circle of the real people of God, we are sensible too of men arising, speaking perverse things, to draw away disciples after them (Acts 20:30). In the midst of it all, we have the Lord also speaking, by His own messengers, sent by Himself. How blessed to learn at His feet whom and what we are to hear! From Him, and from Him alone, can we learn how to make our way amid this Babel of tongues.

If we turn to the Word of God, we find two kinds of ministry in the Church of God, namely, “Gift” and “Office.” I quote two scriptures to make this plain.

When He ascended up on high, He led captivity captive, and gave *gifts* unto men, . . . And He *gave* some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ (Eph. 4:8, 11).

Now, here we find that the gifts of ministry have their Source in an ascended Christ; who, after He was exalted on high, sent down the Holy Ghost, and believers were all baptized into one body. The *gifts* were for the edifying of that body till it grew up into a perfect man when Christ came again. Thus the *gifts* of ministry, composed of evangelists, pastors and teachers, (for the apostles and prophets were the foundations,) were to continue for the edifying of the Church till Christ came.

On the other hand, there were *the offices* of bishop and deacon, mentioned in Timothy and Titus.

This is a faithful saying, If a man desire *the office* of a bishop, he desireth a good work (1 Tim. 3:1).

For they that have used the office of a deacon well purchase to themselves a good degree (1 Tim. 3:13).

These were appointed by apostles (Acts 14:23), or by Titus and Timothy, who were sent out by the apostles to do this work. (See Titus 1:5, 7.) The bishops and elders were one and the same (Acts 20:17, 28).<sup>45</sup> Thus *the gifts* went out direct from Christ, the Head of His body, and were to continue to the end. The *official elders and deacons* were appointed by apostles or their delegates, ordinarily accompanied by the laying on of hands. The clergy claim their title to be exclusively heard from the latter position. They claim, (at least the

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45. The word “Overseer” in the original language is the same as “Bishop” (ver. 28).

Episcopalians,) to have a direct descent from the apostles; that the line descended from Paul or Peter through Timothy and Titus, who sent out others, and so on, the right of appointing elders and deacons being vested in the present bishop. Well, supposing we allow them their claim, let us now look into the Word of God, and see with which order of ministers the truth of God remains.

We turn to the epistle to the Galatians, and what do we find there? An apostle speaks, who claims to be an apostle not of men, neither by man, but by Jesus Christ (Gal. 1:1). He holds his commission as sent out from a glorified Christ, who had died out of the world, and had been raised from the dead by the glory of the Father. And this too in opposition to Judaizing teachers who were claiming connection with the twelve apostles at Jerusalem, and by it, pressing the law of Moses as binding on the Christians. On whose side was the truth? On the side of the minister who claimed to be not of men, neither by man, but by Jesus Christ, the glorified Man and Son of God: and what does he insist on? Why, that justification was by faith, without the deeds of the law; that Abraham's example proved it (Gal. 3:6, 7). That the law did not come in till 430 years after the promise of Christ made to Abraham, and that it could not annul this promise (ver. 17). It was not given for that purpose. It could give neither life nor righteousness, but only the knowledge of sin (ver. 21, 22). It was thus only a schoolmaster till Christ came, and then came the dispensation of faith setting it aside (ver. 23, 25). We are sons of God by faith in Christ, adopted out of the family of Adam, into the family of God; besides God had sent forth the Spirit of His Son into our hearts crying, Abba Father (Gal. 4:4-6). Thus, justification, life, sonship and the seal of the Spirit are all shown to be received by grace through faith. The Christians (Gal. 5) were exhorted to stand fast in the liberty wherewith Christ had made them free, walking by faith, and being led of the Spirit (Gal. 5:5, 6, 16). If they did so they were not under the law. Thus he insists on the blessed truths of justification by faith, life in Christ, adoption, and the seal of the Spirit, as well as a walk by faith, and in the Spirit (Gal. chapters 3, 4, 5), against the claims of these Judaizing teachers; and thus links all the blessed foundation truths we have in Christianity with a ministry that is not of man, neither by man, but by Jesus Christ.

We turn now to the Epistle to the Ephesians, and there we have all the counsels of God unveiled to us in regard to Christ, the Second Man, and our place in Him; 1st, as members of the family of God; 2ndly, as the body of Christ; and 3rdly, as the habitation of God through the Spirit (Eph. 1, 2). The Christians were to walk worthy of that vocation (Eph. 4:1), and were to be strengthened in their walk, by the supply of gifts from the Head, apostles, prophets, evangelists, pastors and teachers (4:11). Here again we have the

blessed fact of the highest truths ever unveiled to man, connected for their maintenance with a ministry not of man, neither by man, but by Jesus Christ, for the gifts came direct from Him. And let me ask any candid reader whether this is not a fact in the present day, that the highest truths of God revealed in His Word are kept and held dear amongst the people that own such a ministry, who receive all the gifts Christ the Head sends, and who refuse to bear the assumptions of a man-ordained clergy, who although they claim descent from the apostles, cannot find any scripture to establish their claim.

This at once clears the ground from numbers who would claim us to go and hear them. We have seen that all the most blessed truths of Christianity as to justification, life in Christ, the presence of the Holy Ghost, and our position as members of the body of Christ, with the walk resulting therefrom, are connected with *the gifts* of ministry and not with the offices. In the Epistles to Timothy and Titus, the great subject treated of is *the order and government* of the house of God. The offices of elders and deacons are connected with this; the position which the clergy claim. But the highest truths brought out in these Epistles, are those of salvation having its Source in a Saviour-God (1 Tim. 1:1), and acting through one Mediator between God and man, the Man Christ Jesus, who gave Himself a ransom for all (1 Tim. 2:3-6), and applied by the Holy Ghost (Titus 3:4-7). Thus the order and government of the Church are founded on grace and flow from God as its source. There was no house of God, no church but for this. Elders and deacons, were not channels for this grace to flow down, but for the maintenance of order in the Church in regard to its government. Thus the clergy, in taking the position of elders and deacons, are totally wrong in making themselves the channels of grace to the people, for these officials were not appointed for this at all, but for order and government in the Church, which indeed the clergy are always talking about, and which is necessary, but not in any way to be substituted for the foundation truths of Christianity.

We will turn back now for a moment to the Epistle to the Galatians (ch. 1:6, 7). There the Christians are warned against the teachers who would press upon them any other gospel than that which Paul preached. If a preacher were to press the law as binding on Christians, either for justification, deliverance from the power of sin, or walk, it is not the gospel of Paul, and the man who preached it was accursed. Let him come with what claims he likes, he is anathema. (Cp. ch. 1:8, 9, with 3:11, 21, 22; 5:5, 6, 16, 18.) Surely the Saviour's word,

Take heed what you hear {Mark 4:24},  
would come in here!

Again (Rom. 16:17), we are to beware of those that cause divisions and contentions contrary to the doctrine we have learnt, and avoid them. What was

the doctrine? Why, the good old doctrine that Jew and Gentile were all under sin, but that now the righteousness of God by faith of Jesus dead, risen and glorified was declared for their justification, and that apart from law (Rom. 3:9, 21, 22). That on their reception of Him by faith they were justified from all their sins (Rom. 4:19-25), reconciled to God (Rom. 5:11); delivered from the dominion of sin (Rom. 6), and their Adam condition, getting a new place in Him (Rom. 8:1) before God, who was their righteousness, peace (Rom. 5:1, 17, 18) and eternal life (Rom. 6:23); and the immediate seal of the Holy Ghost (Rom. 8:16), who bore witness with their spirit that they were sons of God; and on that ground they were to present their bodies a living sacrifice to God (Rom. 12:1). The law, on the other hand, could neither justify, nor deliver from sin's power: it could only prove guilty (Rom. 3), and give the knowledge of sin (Rom. 7). Now what do we find in Christendom generally? The utmost truth held is justification by faith, and that only from sins (Rom. 3, 4), and the law brought in afterwards, as binding, either to make perfect, or as a rule of life, instead of Christians seeing their place *in Christ*, (Rom. 8:1), they having died to sin, and having been made alive to God in Him (6:11). Thus by the word are we made to take heed again what we hear.

In Col. 2:8, the Christians were warned lest any man should spoil them through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. Gentile philosophy, with its claims to superior knowledge, and which expressed itself in a voluntary humility and worshiping of angels (Col. 2:18), and Jewish Ritualism, with its meats and drinks, and observances of days, were making inroads amongst them. But the Christians were shown their place as dead and risen with Christ, and as being complete in Him who was the Head of the assembly, as well as of all things; so that why was it, if they had died with Christ out of the world, that they were subject to these ordinances as though they were living in it? There were none of these strange doctrines and rites and ceremonies in heaven, and if they were risen with Christ, they were to seek those things which were above where Christ sat at the right hand of God (Col. 2:20; 3:1, 2). How blessedly simply it is, dear believers, to see that the death of Christ has delivered us from this Babel of strange tongues, and that by His resurrection, ascension, and the descent of the Holy Ghost, we are introduced into a scene where Christ reigns supreme, the Head and Center of a new creation, supplying us with the gifts of ministry He sends for our edification.

In 1 Tim. 6:3-5, we have a warning on the other hand when everybody claims to be a teacher:

If any man teach otherwise, and consent not to wholesome words, the words of our Lord Jesus Christ, and to the doctrine which is according, to godliness, he is proud, knowing nothing, but doting about questions and

strifes of words, whereof cometh evil, strife, railings, evil surmisings; perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.

This no doubt is in connection with the truth brought out in the Epistle. Timothy had been left at Ephesus to charge certain people to hold no other doctrine than that Paul had taught (1 Tim. 1:3). The end of the charge was, love out of a pure heart and a good conscience and faith unfeigned (ver. 5). Some were turning away from this to Judaism, desiring to be teachers of the law ( ver. 6, 7). The true use of the law is then given, as it may be used always, even now that Christianity has been introduced, showing it was not made for a righteous man, but for the ungodly, etc., and contrasting it with grace, of which the apostle was an example ( ver. 8-17). Timothy was to hold fast faith and a good conscience, and then the charge is developed. Intercessions were to be made for all men, for kings and those in authority, on the ground that God was the Saviour-God, willing that all should be saved and come to the knowledge of the truth (1 Tim. 2:1-7). God's dealings with the world were on the basis of pure grace, but this was also the foundation for the order of the house of God which is now taken up. The man and the woman were to keep their proper place (ver. 8-15). The qualifications for bishops and deacons are shown. Timothy was thus to know how to behave himself in the house of God, the pillar and ground of the truth. Christ was the Center of all this, and of the truth according to *godliness* (1 Tim. 3). There would be departure from this faith in the latter days (1 Tim. 4), fables and genealogies would come in, but Timothy was to hold fast this godliness, or piety, which was profitable for this life as well as for the next. If anybody speaks without regard to the doctrine which is according to godliness, as brought out in this Epistle, he is in danger of coming under the warning of ch. 6:3-5, by subverting the order of the house of God.

In regard to those causing sects and divisions, we have the rule in Titus 3:10: A man that is an heretic (or a man making sects, or a party in the Assembly), after the first and second admonition reject, knowing that he that is such is subverted and sinneth, being condemned of himself.

In 2 Pet. 2:1, we are warned likewise against false teachers who privily would bring in damnable sects, even denying the Lord that bought them. This is evidenced around us, in men pressing a certain amount of truth perhaps as to the Lord's coming, and then connecting their victims with the damnable doctrines of the denial of the everlasting punishment of the wicked, universal salvation, as well as the denial of the adorable Lord's Person, either as to His deity or manhood or work of atonement. Fire is not fire, such men say; everlasting does not mean everlasting! Thus the evil begins. But as to these we have the comfort of knowing that the Lord knoweth how to deliver the godly

out of temptation and to reserve the unjust unto the day of judgment to be punished (ver. 9). The two great marks of evil in connection with such teachers are, walking in uncleanness and despising government, rule, and authority (ver. 10).

The apostle John also warns the little children against the many antichrists who had already appeared; who either denied the Person of Christ according to the Jewish form of unbelief which denied that Jesus was the Christ, i.e. the Anointed (Prophet, Priest and King); or the Gentile form which denied the Father and the Son, who as God was the revealer of God in this character (1 John 2:22, 23), or else they denied Him in His manhood (1 John 4:3). A woman was forbidden to receive any one not bringing the doctrine of the Christ into her house. If she did she was partaker with him of his evil deeds (2 John 10-13). Gaius on the other hand is commended for receiving the brethren who preached the truth, and who went forth receiving nothing of the Gentiles, whilst the clerical claims of Diotrephes who would not receive them and would cast such out of the Assembly (3 John 5-10) are disallowed.

Lastly, the Christians are found fault with in Rev. 2:14, for allowing those who held the doctrine of Balaam to be amongst them, as well as that of the Nicolaitanes. Balaam was a prophet who was hired for pay by Balak, a worldly king, to curse the people of God, and failing in that (God turning the curse into a blessing), he taught the king how to mix up Israel and Midian together; which in principle is joining the world and the Assembly together. This is called spiritual fornication, by God; for she who was espoused as a chaste virgin to Christ has been taught by her teachers that it is no sin for the Assembly and the world to be joined together in its worship and ordinances. (Cp. Num. 22-25 and 31:1-8.) The doctrine of the Nicolaitanes was most likely the turning the grace of God into lasciviousness. If any one makes use of the grace of God to give him license to sin, he is denying the only Master and Saviour, the Lord Jesus Christ, as Jude says (ver. 4). So the Assembly in Thyatira (Rev. 2:18) are found fault with, for suffering that woman Jezebel who called herself a prophetess to teach and seduce God's servants to commit fornication and to eat things offered to idols. Jezebel was a foreign queen, daughter of the king of Sidon, whom Ahab, king of Israel, took to wife, and was led with the priests, by her influence, into the idolatrous worship of Baal. (See 1 Kings 16:30-33.) This is mostly exhibited in the Roman Catholic system.

Thus, beloved, we have been sitting at the feet of Jesus for a while, and do not let any one say it has been waste of time. Our path by it has doubtless been much narrowed, but if it be to draw us closer to our Head, and to make us satisfied with His care for His members, we shall not have got harm. I don't forget the danger of narrow sectarianism, which under plea of Christ's honour would drive us only to receive some of Christ's gifts, as was evidenced in the

Corinthian church, and against which Paul speaks in 1 Cor. 3. No, I have no fear of putting before the saints, with the Word of God in their hands,

all things are yours, whether Paul or Apollos or Cephas, etc., all things are yours, and ye are Christ's and Christ is God's (1 Cor. 3:21-23);

but on the other hand if those gifts would connect us with, or draw us into a position which is contrary to God's Word, and bring us under any such teaching of which we are to beware, we, for Christ's honour, are bound to beware; and to remember the simple rule given us in Jeremiah who walked in the midst of the ruin of Israel;

Let them return unto thee, but return not thou unto them (Jer. 15:19).

And now in conclusion let me remind the saints in a few words of the glorious truth which belongs to them. There are three chief points I would press: first, Christ's redemptive work, His death and resurrection. Secondly, His place at the right hand of God, and the descent of the Holy Ghost. Thirdly, His coming again. Beloved have you made good in your own souls, such a Christ? First, as called of God, do you know the value of Christ's death and resurrection for you? Are you justified? Have you peace with God? (Rom. 5:1, 2.) Have you at any time of your life seen yourself to be nothing but a guilty sinner? And then, having been brought face to face with God's justice, have you found that that righteousness was for you as displayed in the glorified Christ, justifying you freely by His grace through the redemption that is in Him (Rom. 3:19-24). Have you seen how you are justified on your side by simple faith in His Person and work, and consequently not by the works of the law (ver. 27, 28), so that now you are among the blessed ones whose iniquities are forgiven, whose sins are covered, and amongst those to whom the Lord will not impute sin (Rom. 4:6, 8). Yes, dear believers, Christ was delivered up to death for our offences and was raised for our justification. If the righteous Judge has cleared our Substitute from all charge, of course we are cleared through Him, and the result is peace, access into a new place in the risen Christ, and we boast in hope of the glory of God (Rom. 4:25; 5:1, 2).

Secondly, do you know the value of Christ's ascension as man to the right hand of God, given you from thence as God's gift of righteousness and eternal life, and of the descent of the Holy Ghost, which on the one hand gives you a positive righteousness before God, and on the other hand unites you in a new nature (given to you when first called to God,) to Him who is gone up there, so that you are in Christ, and Christ in you by the Holy Ghost? (Rom. 8:1, 2, 9; Eph. 2.) Three chief blessings result from this. First, Christ is in you, and you are not in the flesh (Rom. 8:9, 10). Secondly, the Holy Ghost gives you the knowledge of the Father and of the Son, and of your place in Him, He being the promise of the Father (cp. Acts 1:4; Rom. 8:16). Thirdly, He baptizes all believers into one body, so that they are members of

Christ and of nothing less (1 Cor. 12:12; compare with Acts 1:5; 2:1-3). Oh, believers, let me repeat the question, Do you know that God has given you another gift besides the gift of His Son, and *that* the gift of the Holy Ghost? The one, His Son, entirely outside you; the second inside you, and making good in your very soul all the blessings that you have by faith in the other gift. Yes, believer, if you have received Christ in glory, you are not only cleared from all guilt and have peace with God through His dying for your sins and rising for your justification, but you have a positive present heavenly place in Him, whom God has glorified as man; and the Holy Ghost having come down from heaven, you are united to Christ; you are not only in Christ, but Christ is in you; you are dead and risen with Him (for that ascended Christ brought into your soul by the Holy Ghost is the dead and risen One); you have the knowledge of all things freely given to you of God (1 Cor. 2:12); of sins having been put away forever (Heb. 10:15, 17); sonship, adoption (Rom. 8:15, 16), besides, He makes you a member of the body of Christ (1 Cor. 12:12). You walk by faith on the Son of God (Gal. 2:20); and by the Spirit you are led (Gal. 5:18), who gives you power also to mortify the deeds of the flesh, which still remains in you, though now you reckon it dead (Rom. 8:13, 14); besides, the same Spirit is the sure earnest to you that you will have a raised body like the Lord Jesus, for He dwelt in Him as man, and now dwells in you to raise you up should you die as He raised Christ up. (See Rom. 8:11.) Oh, may God give every dear believer to see his union with Christ by the Holy Ghost!

There is an additional point of truth which is important in connection with the Son of God's glorified place at the right hand of God; and that is our sanctification as seen in the Epistle to the Hebrews. He in that new place sets aside the claim of angels, who were the dispensers of the law, and of every other man; and communicating His resurrection Life, gives the believers the place of sanctified brethren, having delivered them by His death from the power of Satan, and made propitiation for their sins (Heb. 1, 2). He is then displayed as their Heavenly Captain leading them across this world to the heavenly rest of God; their High Priest acting for them by His Word, sympathy, and intercession (Heb. 3, 5); as High Priest after the order of Melchisedec <sup>46</sup> setting aside the Aaronic priesthood (Heb. 5-7); ministering in the heavenly sanctuary, and so setting aside the earthly one. From thence He displays the ministry and blessings of the new testament in spirit, on the ground of the blood of His one sacrifice which has once and for ever taken away our sins, perfected the conscience of all who believe, of which the Holy Ghost is the

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46. {Christ presently exercises a heavenly priesthood in connection with the present heavenly calling. In the millennium He will function in the Melchizedek priesthood.}

witness (Heb. 8–10). Thus Christians are sanctified priests, set apart from the earthly priesthood, earthly sanctuary, the law and its sacrifices, which could not take away sins nor perfect the conscience of believers. Our path as the result is to walk in practical sanctification as children of the Father, going to Christ outside the camp of Judaism, bearing His reproach (Heb. 12–13).

Thirdly, Christ is coming again.

There are three chief points I would press in regard to it. First, it is a personal coming. Jesus Himself the Son of God, as the Bright and Morning Star, is coming (Rev. 22:7, 12, 16; 1 Thess. 1:10). Secondly, the resurrection of the body of the saints then takes place (1 Thess. 4:16), but it is a resurrection *from amongst* the dead, as Christ's was; the rest of the dead (the wicked) are left behind in their tombs (1 Cor. 15:20, 23; Phil. 3:11<sup>47</sup>). Thirdly, it is a resurrection of life and not of judgment (John 5:24, 29), of salvation and not of damnation (1 Thess. 5:9), so that when we appear before the judgment seat of Christ, which will take place afterwards, to receive our rewards or to suffer loss (1 Cor. 3:15), we shall be as perfect as Christ is perfect (2 Cor. 5:1-10). Christian, this is your glorious hope! (Titus 2:13). Yes, Christ is coming again! Then the dead saints shall be raised, the living shall changed, and we shall be all caught up together to meet the Lord in the air, and so be for ever with the Lord (1 Thess. 4:14-18), to return with Him to judge the world. (Cp. 1 Thess. 5:1-9, with 1 Cor. 6:2, 3.) Oh, dear believers, think of it! Christ, a real Person, the same Jesus who lived down here and died, who rose and went up on high, is coming again. I verily believe many saints have no idea that Christ is a real Man at the right hand of God, and coming again! A Christian said to me the other day, that he only thought of the risen Christ as a spirit! Oh, the darkness that is abroad! May God wake the saints up and make them take heed what they hear! Yes, dear saints, Jesus is coming, and coming as the Saviour of the body for every saint. No judgment for us. That is all settled at the cross. Unto them that look for Him shall He appear the second time without sin unto *salvation*. I Jesus am the Bright and Morning star, and the Spirit and the bride say, Come (Rev. 22:16, 17). May the Lord lead His dear saints fully to accept such a Christ, and to test those they hear more by the doctrine they bring, and less by a position in the Church given them by man.

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47. This verse, literally translated, should be, "If by any means I might attain unto the resurrection from among the dead."

## *The Kingdom and the Church, Peter and Paul's Ministry*

A kingdom is a circle of country and people that own a king as their head of government, such as Great Britain, Italy, &c. The kingdom of Israel in David's day was the people of Israel, who submitted themselves to David's rule. He was their king. The kingdom of the heavens, then, signifies a circle of people on earth who own heaven's rule; the kingdom of God, God's rule. The former being more objective, the latter subjective; that is, the one rather connected with the King, who is in heaven, the latter with the presence of God on the earth. These are the two general titles given to the kingdom in the gospels.

When the throne of the Lord was moved away from Jerusalem, owing to the departure of Israel from Jehovah into idolatry, the government of the earth was handed over to Gentile rule, of which Nebuchadnezzar king of Babylon was the first and best type. To him the God of heaven gave power, and rule, and authority; but not His presence, like He did by the Shechinah {the glory-cloud} in Jerusalem. He calls Himself the God of heaven; not the God of the earth, like He did when Joshua's triumphant hosts were crossing the Jordan. But the Gentile rulers -- as is always the case with man -- perverted the authority God gave them; they have practically acted like wild beasts, as we see later on in Daniel they are likened to, and would act like that till Christ came again, then they would know that the heavens ruled.

Thus we have three forms the kingdom took in Old Testament Scripture, as seen in the books of Kings and Chronicles and Daniel. First, the kingdom of the Lord in the hands of David, Solomon, and their successors till the Babylonish captivity. Secondly, the kingdom, as handed over to Gentile rule, and carried on by four successive empires, the Babylonish, Medo-Persian, Grecian, and Roman empires. Thirdly, the God of heaven at the end setting up a kingdom that never should be destroyed; that is, the millennial kingdom, when Christ comes back again to reign.

But before the king could come to reign, He must come the first time, as Jehovah-Savior, to suffer, as Matthew's gospel clearly brings out. He came in due time, according to prophecy, the true Son of David, and Son of Abraham, the heir of the throne of Jerusalem, and of the promises made to Israel as a nation (see Matt. 1:1), but was rejected by Israel. The kingdom was therefore put off, and took a new shape consequent on His rejection by Israel; the keys

were committed to Peter as the great administrator of it; it took a mysterious form on account of the rejected king being in heaven and away from it, and was to go out to all nations. Jew, Samaritan, Gentile, who submitted to the claims of the King in baptism, became its subjects; it has grown up to what Christendom is now; but by-and-by, after the church is gathered out, which by the way is going on at this same time, there will be a purging process, all wickedness will be purged out, judgment will be poured out, Israel will be restored, the King will come again, and set up the kingdom in power, and reign with His church for a thousand years.

After this, when all power, and authority, and rule are put down that are contrary to Christ, the wicked dead will be raised and judged and put into the lake of fire; and the Son will then deliver up His kingdom to God and the Father, that God may be all in all. This is the eternal state. It will be still the kingdom of God, not the kingdom of heaven. This is a brief sketch of the whole, so that my reader may enter into the plan of my paper.

Dan. 2:44. The God of heaven, then, according to prophecy, was going to set up a kingdom in the time of the fourth empire's rule which should never be destroyed. This is no doubt the Messianic kingdom, which will succeed the Roman empire in its last form divided into ten kingdoms.

But, as I said, before the King could come to reign, He must come the first time as Jesus to suffer. A virgin must conceive and bear a son, and they should call His name Emmanuel, that is, God with us. This is the grand subject of the Gospel of Matthew, which its first chapter introduces to us. Man was also fully to be tested, so as to bring out all the more the necessity for the death and resurrection of Messiah to come in, as the basis on which the kingdom in power was to be set up.

Tried without law, under the light of creation and conscience, man had been found lawless (Rom. 1:18, and 2:1-16). Tried under law in the Jew, he had broken it (Rom. 2:16, to the end). Now that the King had come in grace and presented Himself as the Son of Abraham, the Son of David, to fulfil the promises made to Israel, would the nation accept or reject Him? He is born in Bethlehem, according to the prophecy in Isaiah. Gentiles come to His light, and kings to the brightness of His rising from the east; but alas! an apostate Edomite king reigns in the land, who seeks to kill the new-born King, and thus fulfils Jeremiah's prophecy (Matt. 2:17, 18). He flees into Egypt, begins anew the history of Israel, according to the prophecy in Hosea:

Out of Egypt have I called my Son {Matt. 2:15, see Hos. 11:1}.

The nation is not ready for Him either; John the Baptist is sent as His messenger to prepare His way; Repent, he says to the people, for the kingdom of the heavens is at hand. The result is that a number take the place of death

and judgment in Jordan, by the baptism of repentance, and thus wait for the King's approach. The Pharisees reject John's baptism. Suddenly the King appears, but as Jesus, that is, the God of Israel become a man to die for His people's sins, and fulfilling all righteousness, meets the repentant remnant in the place of death, comes out again, and heaven salutes Him as God's Beloved Son, whilst the Holy Ghost anoints Him for His office.

He is now led by the Spirit into the wilderness to be tempted by the devil; He refuses to satisfy His own hunger by a miracle, to prove Himself Messiah to the Jews in the same way, by casting Himself down from the pinnacle of the temple, and to take the kingdoms of the world from the devil's hands, before the time. Satan flees, and the Anointed One returns in the power of the Spirit into Galilee to call the people to repentance, and to preach His own kingdom. He announces its righteous principles in Matt. 5, 6, and 7; gives proofs of His being the Anointed in Matt. 8 and 9; sends out others to preach the same thing in Matt. 10; but is rejected, Matt. 11 and 12, and pronounces woes on the cities that rejected Him. The empty house out of which the unclean spirit had departed would not receive the King, a greater than Jonas and Solomon, consequently would have a greater judgment. All natural relationship is now disowned. The disciples only were His brothers, sisters, and mother.

We have a clear division here in our gospel. The King has offered Himself to His own nation and is practically rejected. Matt. 13 introduces a new phase of the kingdom.

A sower goes forth to sow. He sows in a field, which further down is interpreted as the world. A new thing is begun, and in a new sphere. Chapter 13 gives us what are called the mysteries of the kingdom of heaven. It is the form the kingdom takes consequent on the King being rejected by the Jewish nation. Under seven parables its progress and aspects during the present time are seen, beginning with the parable of the sower, as introductory. The kingdom of heaven, then, in its present form is produced by the sowing of the word in the hearts of men. In the parable of the wheat and tares is shown its establishment in the world, of which the field is the type, and the opposition of the enemy in sowing tares. This closes with judgment and purging at the end of the age. The evil example of the professed servant of Christ using the civil power to root the tares out of the world, that is, put the heretics to death, is here spoken against. This has nothing to do with putting evil persons out of the *church*. This is clearly the church's duty as shown in 1 Cor. 5. Here it is rooting heretics out of the *world*, that is, putting them to death, as the pope and others in power often have done against the Lord's word. Both are to remain together till the harvest, at the end of the age, when the angels will come forth and sever the wicked from amongst the just, the righteous, that is, the saved during the present dispensation, wilt then shine forth in the heavenly part of the

kingdom, that of their Father, and the Son of man would take the earthly part.

The third parable, or that of the mustard seed, shows the outward growth of the kingdom in the world from a very small beginning; and the fowls of the air, type of unclean things, lodging in its branches.

The parable of the leaven shows the hidden working of leaven, or evil mixed with the pure meal -- pure meal a type of the word of God. A mixture of false doctrine with the true, leavening the mass.

In the two following parables, spoken to the disciples alone in the house, we have an inner view of the kingdom as shown in the treasure and pearl. Christ, for the sake of the treasure, hid in the world, gives up all He had to buy that field -- seeking goodly pearls and finding one of great price, He sells all that He had to purchase it. Oh, what love this brings out in Christ to the church, hidden and beautiful in the midst of the world. May we realize at what a cost He has bought us!

Lastly, the kingdom net takes out of the sea, that is, the nations, a multitude of fish, bad and good. It is drawn to shore, the good are put into vessels, the bad are cast away. The explanation of the parable gives pretty much the same result as took place in that of the wheat and tares, the angels come and separate the bad from the good, and the latter are left for the millennial earth. We must always remember that these are similitudes of the kingdom and not of the church, which will be translated to heaven before. Thus Matt. 13 gives a general sketch of the kingdom of heaven since the Savior's day. It began with the sowing of the word, it was then established in the world; owing to unwatchfulness, it then partook of a mixed character, tares being sown in. Outwardly it became a great tree, but hidden corruption leavened the mass. There was, however, a hidden reality in its midst, as pictured by the treasure and pearl. Even outwardly it was but a gathering out of the nations, not universal, before Christ's second coming, and finally a separation between bad and good.

In Matt. 16 the Lord refuses to give the Pharisees any sign but that of Jonas the prophet, that is, himself thrown overboard by the world, but raised by the power of God. He then warns His own disciples against the evil doctrine of the Pharisees and Sadducees, which He likens to leaven, and draws attention to Himself, first, by asking His disciples men's opinion of Him; and then, secondly, by asking whom they said He was? Peter confesses Him as God's Anointed, the Son of the living God, upon which the Lord commends him, and gives for the first time the revelation of the church to be built on this confession of Peter, against which the gates of Hades should not prevail. He also hands over to Peter the keys, that is, the administration of the kingdom of heaven, in the new form it was to take consequent on Christ's rejection, as we have seen

pictured in Matt. 13, and commands the disciples not to give any further testimony to the Jews that He was the Anointed. He then goes on to speak of the cross, as necessary to come in, before the church and kingdom could be set up; the path to the kingdom in glory, which is introduced at the end of the chapter, must be by the practical denial of self, the taking up of the cross and following Him. Then the kingdom in power would be set up, as we see figured in the scene in the mount of transfiguration.

Thus the assembly of Christ, and the kingdom of heaven under Peter's administration, were to replace Israel on the earth; both founded on Christ crucified by the world, but raised by the power of God. The kingdom in power and glory would come in its time, but the present way to it was by identification with Christ in His rejection, taking up the cross and following Him.

The church, then, as Christ builds it, holds a secret and inner place in the kingdom of heaven. Christ builds it and keeps it in His own hands. The stones are attracted to Him as the foundation, and are built upon His dead, risen, and ascended Person, a spiritual house. Only real Christians belong to it in this aspect. (See 1 Pet. 2:4, 5.) Christ builds it and keeps it in His own hands. The power of the devil is exerted in vain to destroy it. The foundation was the rejected Messiah of Israel, raised to glory, and there revealed as the Son of the living God, communicating eternal life to all who believed, and bringing them into the family of God, as well as revealing the Father.

The scene of the mount of transfiguration gives us the third aspect of the kingdom in picture, namely, as set up in power and glory upon the return of the Messiah in glory and majesty.

Jesus takes up Peter, James, and John into a mountain apart, and is transfigured before them. His face shines as the sun, His raiment is white as the light. Moses, the representation of the law, and Elias of the prophets, shine as His attendants in the glory of the kingdom. The disciples stood with Jesus on the mount. So the Old Testament saints and the New, as raised from the dead, or translated to heaven without dying, will have their place in the heavenly part of the kingdom. Other saints will form the earthly part, with Jesus and His heavenly saints reigning over them. That this is no fancied picture may be known from 2 Pet. 1:16-18:

We have not followed cunningly devised fables,  
he says,

when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty, for he received from the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased, and this

voice which came from heaven we heard, when we were with him in the holy mount.

Thus Peter in this epistle confirms the Lord's word, that the mount of the transfiguration gives a picture of the kingdom set up in power, on the return of the Son of man from heaven. Psa. 8 had prophesied that into the hands of the Son of man would be committed universal dominion, and here is the picture of it.

To sum up, then, what has been brought forward, Matt. 1 to 12 gives us the kingdom of heaven offered to the Jewish nation and rejected. Matt. 13 gives a sketch of the form it has taken consequent on Messiah's rejection, showing that at the close the angels would come forth, and purge out of His kingdom all things that offend, and separate between the good and evil, removing the latter out of the scene by judgment. Matt. 16 shows that the church of Christ would be built and gathered out at the same time, which was an inner circle of reality, against which the gates of Hades should not prevail, at the same time to Peter is committed the keys or administration, of the kingdom of heaven. Matt. 17 shows us, by the scene on the mount of transfiguration the power and second coming of the Lord Jesus Christ, attended by His raised and translated saints, Himself reigning with them over His earthly ones. This last aspect will be introduced by the return of the Son of man. All this is the kingdom of heaven, first offered and rejected, then set up in mystery during the present time, whilst the King is in heaven; lastly set up in power over the earth upon His return.

Matt. 18, 19, and 20 give us present principles as to it, consequent on the rejection of the King, whose rejection is again mentioned in Matt. 17:22, 23. To enter into it there must be conversion, and becoming as a little child, to be greatest in it was to be most like a child. This spirit would be tested. The one that received a child in the name of Christ received Him, and the one that stumbled one of the youngest that believed in Jesus, it were better for him that a millstone were hung about his neck and he cast into the sea. The Son of man had come to save the lost, even children, thus they had a place in the kingdom of heaven, which is confirmed in Matt. 19:13, 14. In the middle of the chapter, the assembly is again referred to as the final place of reference in regard to the disputes between brethren in the kingdom; and to the assembly was committed the power of discipline, of binding and loosing. Where two or three were gathered together to the Lord Jesus Christ's name, there He was in the midst {Matt. 18:20}. The spirit of a little child, the spirit of grace and of forgiveness was to characterize the professed subjects of the kingdom now. Thus the assembly is again seen as an inner circle in the midst of the kingdom of heaven.

The original order of creation was also to be preserved in respect to marriage; the principle was, God had joined the man and woman together, and so the marriage tie was never to be dissolved except for fornication. As to

riches, the law permitted them, and they were a sign of blessing to a godly Jew; but now the King was rejected, riches were to be left and the King followed. This was the way into eternal life; the way into the kingdom set up in power at the end.

Matt. 21 to 23 give the final presentation of the King and His rejection. He is betrayed, crucified, buried, and on the third day raised front the dead. He appears amongst His poor remnant in Galilee, whom He is not now ashamed to call His brethren; and as the One to whom all power is committed in heaven and earth. He sends them forth from Galilee to disciple all nations, baptizing them in the name of the Father, Son, and Holy Ghost, which has been the grand formulary of baptism in connection with the kingdom of heaven ever since, and will continue till the King's return.

The Acts of the Apostles give us the establishment of the kingdom of heaven, and of the church amongst Jew and Gentile, consequent on rejection of the King by the Jews. The Lord in answer to the question put to Him by His disciples, as to whether this was the time when He would restore the kingdom of Israel, answered that it was not for them to know the times and the seasons, which the Father had put in His own power. But they should receive power after that the Holy Ghost should come upon them, and they should be witnesses unto Christ, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. He thus intimated that the presence of the Holy Ghost on earth was for an interval to replace Judaism, and that it would not be till after that interval that the kingdom would be restored to Israel, and set up in power.

The Lord then ascended to heaven, and upon the intimation by the angels that He would in like manner return, the disciples return to Jerusalem and await in prayer the promise of the Father. Acts 2 gives us the account of the descent of the Holy Ghost on the day of Pentecost, and the formation of the church of God. Peter, as the great administrator of the kingdom, is prominent in the testimony. He preaches a marvelous discourse on the three names, Jesus, Christ, the Lord, as setting forth the glories of the Person he was speaking of, and charging home on the Jews the sin of having rejected Jesus, he declares that God had made Him Lord according to Psalm 110, and Christ from Psa. 16. He was the same Person David thus spoke of, raised from the dead to sit on David's throne: and sitting at the right hand of God till His enemies were made His footstool. Pricked in their heart, numbers say, Men and brethren, what shall we do? Repent, says Peter, of your awful sin of having rejected God's Anointed, and be baptized unto the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost, for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. The result of this appeal was that three

thousand received the word and were baptized unto the name of God's rejected King, thus owning likewise His lordship. By His death and resurrection they were brought on new ground, having thus saved themselves from the Jewish nation as a whole. The kingdom of heaven was set up in a new form, and all who in baptism bowed to the claims of Him whom God had made Lord and Christ, became the professed subjects of the rejected King. The children of the believers had their part in it. The Holy Ghost came as a consequent thing on those who had repented and were baptized; introducing them into the church, the body of Christ. In chapter 3 Peter adds to the testimony, that if the Jewish nation repented, God would send Jesus again, and set up the kingdom in power over Israel, raising the dead bodies of His saints at the same time. This testimony was rejected, and ended with Stephen's martyrdom.

I would now press on my reader the importance of well distinguishing between the kingdom of heaven, set up and administered through Peter's ministry, and the church composed, as we saw in Matt. 16, only of those whom Christ built in, living stones, and composed of those baptized by the Holy Ghost. It is the confounding of the kingdom and the church, as Christ builds it, that has led to the enormities of Rome, which church, pressing Peter's administration of the kingdom and applying it exclusively to herself, at the same time says she is the body of Christ, and all outside her are damned. All these professed Christians, in order to reconcile matters, say that in baptism all are regenerated, that is, born again, and become members of Christ. Now going through the Acts we shall see that baptism is always connected with the administration of the kingdom, not with admission in the church. It is the baptism of the Holy Ghost that admits into the latter. (See 1 Cor. 12:13; Acts 2:4.) Ananias and Sapphira were at best doubtful members of Christ, but there is no doubt that by baptism they had been brought into the kingdom.

But Acts 8 brings out the matter still clearer. We read that after Stephen's death, all the assembly at Jerusalem were scattered except the apostles. Philip went down to Samaria, and preached the Anointed to them.<sup>48</sup> My reader may remember that the Lord had borne witness to the woman of Samaria, that He was the Anointed, in John 4, though chiefly in the character of Prophet and Priest, that is, the Prophet come down to reveal to her God's mind as to salvation, and God's Priest come to change the order of worship. But Philip's testimony, no doubt, was to Him as God's King rejected by the world, but exalted in heaven and coming again to reign. He preached the Christ unto them. The people gave heed, amongst them Simon Magus the sorcerer. And

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48. Whenever the article is prefixed to Christ, it especially denotes Christ's official character, that is, the Prophet, Priest, and King, to which Old Testament scripture points. The article should be prefixed, Acts 8:5.

when they believed Philip preaching the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. They were thus brought into the kingdom by faith and baptism. But in ver. 16 we read that the Holy Ghost had not as yet fallen on any of them, only they were baptized in the name of the Lord Jesus. They bowed to His name as Christ and Lord, in baptism, but had not yet received the Holy Ghost. Afterwards they received it through the laying on of the hands of the apostles, Peter and John. Simon Magus was brought into the kingdom but not into the church.

Thus here we have evidently an outer circle of privilege and responsibility, where Jesus was owned as the Anointed and Lord; but those in it needed another baptism, that is, that of the Holy Ghost, before they were brought into the church of God. And here I would add, that many Christians revolting from the high church claims of the Roman, Anglican, and Greek churches, have gone to the other extreme, they have accepted the truth of the church as the real body of Christ, but have denied the outer circle of the kingdom, and of the house of God. Baptism by water is connected by these Christians with the formation of the real body of Christ on earth; that is, they make them members of the church by baptism; or else the milder ones make it a profession of faith, only to be practiced by believers, and after they are saved. They seem to have a ground for this in Acts 10, where Peter, as the administrator of the kingdom, opens the door of the kingdom to Cornelius, the first Gentile. In this case, he and his family were baptized by the Holy Ghost, before they were baptized by water; hence they say this is the right order. But I would submit to my reader, whether this was not a special case and out of order, in order to break through Peter's prejudice of receiving Gentiles into the kingdom as well as Jews. He had to have a special vision to make him go down at all; perhaps if the Holy Ghost had not sealed Cornelius and his family on the reception of the word, he would have been still doubtful as to baptising them with water, but seeing what God had wrought, he said,

Can any man forbid water, that these should not be baptised *which have received the Holy Ghost* as well as we? {Acts 10:47}.

Then commanded he that they should be baptized in the name of the Lord.

In every other case, except that of Paul's, which is doubtful, baptism preceded the gift of the Holy Ghost; I do not say faith, with which in the case of adults, the new birth would go. We see after this the utter failure of the twelve apostles to carry out further the commission of the kingdom received in Matt. 28. Saul, who is Paul, was therefore raised up as God's special messenger, and he, not neglecting to preach the rejected King, as we see in his discourses at Thessalonica and Corinth, and seeing that the converts were brought into the kingdom by baptism, at the same time was made the great minister of the church in its double aspect of the house of God and the body of

Christ.

With him it was not only that the Gentiles were admitted by baptism into the kingdom of heaven on earth, but that they had common privileges and a common part with Jewish believers, as fellow-heirs, members of Christ's body, and partakers of His promise in Christ by the gospel. He was the great administrator of the church, the body of Christ. See Eph. 3. This is developed in the Epistle to the Ephesians. The saints are seen in three relationships there: 1st, to the God and Father of our Lord Jesus Christ, who makes known in the first chapter all His counsels and purposes in regard to His Son and the heavenly family (Eph. 1:1-15). 2nd, to Christ the Head of His body (Eph. 1:19-23). 3rd, to the Holy Ghost who builds and inhabits the house of God on earth (Eph. 2:19-22). Now these are counsels and purposes hidden in other ages from the sons of men, but now revealed unto His apostles and prophets by the Spirit (Eph. 3). That the Gentiles should have blessings in the kingdom was not a subject unknown to the prophets. It is again and again mentioned, even in reference to the present dispensation: <sup>49</sup> but here Israel was to be the great central nation in blessing, and the Gentiles second to them. But here is another thing unveiled to us: our God and Father is calling out a heavenly family, between the time of the Anointed's rejection and His return to reign. These He had chosen in Christ before the foundation of the world, to be holy and without blame before Him in love. These He had predestinated to the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will. These He had accepted in the Beloved, in whom they had redemption through His blood, the forgiveness of sins. He makes known to these His will and purpose, that in the dispensation of the fulness of times, that is, the age to come, He would gather round His Son all things in heaven and earth, even in Him, and in Him these had already found their inheritance, as the fruit of God's will and purpose, and fellow-heirs with Christ in all that glory. They had already been sealed by the Spirit, who was the blessed pledge in their hearts, of being brought into this glory, of whom God's Son was the center. At the end of the chapter, feeling how little the saints had entered into these glorious prospects, the apostle prays that they may understand all about this wonderful God of the Lord Jesus Christ, the Father of glory; what was the hope of His calling, the riches of the glory of His inheritance in the saints, and what was the exceeding greatness of His power to those who believed, to bring them into the inheritance, as witnessed by His raising His Christ, as man, and setting Him above the highest archangel in the heavenly places, and giving Him to be Head over all things to the church, which is His body, the fulness of Him

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49. {That is not correct. Quotations in the epistles from the OT are quoted for a principle, not for the fulfilment, which is millennial. }

that filleth all in all, and also quickening the saints {sinners} who were dead in trespasses and sins.

Now this is an additional glory, and mystery unveiled, and which only took place as an accomplished fact on the day of Pentecost. We find, indeed, the scattered children of God gathered into one, for whom Jesus died after His resurrection; He proclaimed peace to them on the ground of His blood, He showed them His hands and His side. He had breathed on them, saying,

Receive ye the Holy Ghost {John 20:22},

bringing them into His own blessed position and state. He had declared to them the Father's name (see John 14), but as we see in Acts 1, the Holy Ghost had not yet come, they were not yet baptized into one body. But Jesus having gone up on high, the Holy Ghost came down on the day of Pentecost, and afterwards on the Samaritans and Gentiles, and all those believers, were baptized by the Spirit into one body, builded together on earth to be God's habitation through the Spirit. The middle wall of partition was broken down by the cross, one new man was formed in union with Christ the Head, raised to God's right hand by the power of God, and Gentile and Jewish believers were put on an absolute basis of equality, as members of the body of Christ.

They were also made joint partakers of God's promise in Christ by the gospel. They had one nature, one life, one Spirit, and one blessed heavenly hope. Now of this Paul was the minister. He was the administrator of the mystery. This family and body was to be seen in the world; Christ as Head was to dwell in the saints' hearts by faith, and the angels of God were to be the wondering spectators of the wisdom of God as seen in it.

I may add that this assembly is also shown to be the bride of the heavenly Bridegroom (see Eph. 5), espoused now as a chaste virgin to Christ, being prepared by His word to be presented to Him in the heavenly glory as His bride, co-partner with Him in all His heavenly and earthly glories. Of this Adam and Eve are shown to be the type.

Now in this inner circle of blessing, baptism has no place. It is mentioned in the epistle to the Ephesians, but not in connection with the one body but in connection with the Lordship of Christ, as we have seen already in Acts 2. There are three circles in Ephesians 4: 1st, one body, one Spirit, one hope; 2nd, one Lord, one faith, one baptism, the outside circle of profession; 3rd, one God and Father of all, who is above all, and through all, and in all Christians. God is the Father, of whom every family in heaven and earth is named. (See ch. 3.) This is the widest circle.

As to baptism, Christ sent not Paul to baptize, but to preach the gospel. The 1st Corinthians brings out the church as administered by Paul in a double aspect, as the temple of God (ch. 3), and the body of Christ (ch. 12). The

epistle to the Ephesians shows the privileges of the church as the object of the counsels of God; 1 Corinthians, her responsibility.

In Solomon's day, in whom the wisdom of God was manifested in the earthly sphere of the kingdom of Israel, there were three circles -- the kingdom, the temple, and the bride, so I believe there are now. Peter having the administration of the kingdom, Paul that of the church. Peter and the twelve were sent to baptize, to disciple all nations; Paul was not sent to baptize, but to preach the gospel. He preached a Christ crucified, rejected by the world, and glorified by God; so far he agreed with Peter, but he went beyond him, for in contrast to the saints saying, I am of Paul, I of Apollos, I of Cephas, he said, Of God are ye in Christ Jesus. (See 1 Cor. 1.) Christ glorified was preached to the saints, and an introduction into the heavenly sphere of things. In the second chapter, the Holy Ghost is shewn as making known this Christ, and the heavenly secrets of which Old Testament prophets said,

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things that God hath prepared for them that love him {1 Cor. 2:9, see also Isa. 64:4}.

They were now revealed by the Spirit, and communicated in words, the inspired words of New Testament scripture, so that the saints had the mind of Christ (1 Cor. 2).

Now the church, as the temple of God, was built on this Christ, whom the Holy Ghost had made known:

other foundation could no man lay than was laid, that is Christ Jesus {see 1 Cor. 3:11}.

Paul was the master-builder laying the foundation, other Christian builders built up the walls, the Holy Ghost dwelt in the house (1 Cor. 3). The great thing here is the true foundation. Whatever does not confess a true Christ in profession, cannot be built on it. I am not now speaking of salvation, I am speaking of the outward profession of a true Christ, whether they are real Christians, or mere nominal professors, figured by gold, silver, or precious stones, or by wood, hay, stubble. Such form the temple of God in the world. There the Holy Ghost dwells. It is not confined to locality, though there is an exhibition of it in each locality, but growing up in the world till it gets figured by a great house in 2 Timothy 2, the foundation standing sure; but now the word is to the professing Christians,

let every one that nameth the name of Christ, depart from iniquity {2 Tim. 2:19}.

The great point for the saints here is to see its true nature, in contrast to sectarianism, which says I am of Baptists, Methodists, &c; it is the temple of God, and built upon the true foundation, Christ. To act up to its true nature, is

for saints then to depart from all that denies it, namely, sectarianism, world and church joined together, and false ideas of Christ, and to gather on the ground of Christ rejected by the world exalted to heaven, the true foundation and chief corner stone, and recognizing the presence of the Holy Ghost in the assembly, as He who dwells in it to regulate its affairs. Consequently in 1 Cor. 5, we find the local assembly at Corinth, which expressed it in the place, gathering on that ground unto the name of the Lord Jesus for discipline. They had the power of the Lord Jesus Christ in their midst to put evil away. They were to keep a feast, too. A table was set up in the midst of the house, where a memorial of redemption was kept up, and from which all evil, figured by leaven, was to be put away, just as much as Israel kept the feast of the Passover and unleavened bread, putting away leaven from their houses. The saints were to recognize that the assembly was the place where judgment was executed under the government of the Lord, and were to have confidence in their brethren, it might be in two or three wise ones, to settle their differences, and never carry their differences before the world's law courts (1 Cor. 6). All this has to do with the circle of profession, which is built on a true Christ, and has the presence of the Holy Ghost in its midst. The temple of God is His, the Holy Ghost is His representative in it, regulating its affairs, and the name of Christ the true foundation, the gathering point.

Various instructions as to this outward circle continue up to 1 Cor. 11; then we come to instructions as to the assembly as the body of Christ, composed only of those who are baptized by the Holy Ghost into it. The Lord's table is shown, however, in 1 Cor. 10, to be the place where the true communion of the saints with their altar, that is, the death of Christ and the unity of the body is expressed, and this in contrast with the circles of Judaism and heathendom. It was impossible then for the saints to have communion either with that system which crucified the Lord, or with that which worshiped devils. It was the Lord's table where Christ was present as Lord who invited them there, to remember His death, and have communion with it, which separated them from every other corporate system in existence, and to Himself. Thus, whilst baptism introduced into the kingdom, the outside circle of profession, at the Lord's table the saints expressed the unity of the body. 1 Cor. 11 commences Paul's instructions about the church as the body of Christ, and its workings. But before commencing, the true order of creation is taken up (Vers. 1-16). Christ has come into it, and the assembly was the place where its true order was to be recognized. Outside in houses, in the sphere of creation, the women might pray and prophesy, yet recognizing her place under the man, by having her head covered. Inside the assembly she was to be silent (see ch. 14), still recognizing her place under the man. The ordinance of the Lord's supper is regulated, which the saints had turned into a feast of drunkenness. They were to learn to judge themselves, so as to eat in a worthy

manner.

The positive instruction as to the assembly, as the body of Christ, is seen in 1 Cor. 12. Its true constitution is that it is formed like a body. As the body is one and hath many members, and all the members of that one body are one body, so also is the Christ, for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit (Ver. 12, 13). Thus the baptism of the Holy Ghost formed the body of Christ on the day of Pentecost (see Acts 1:5), and its unity was constituted. Christ was the Head, the Holy Ghost united believers on earth to Him and to one another wherever they are. Vers. 14-26 shew its workings in two great points. First, it is not one member, but many. The Holy Ghost as the Spirit of the Head works in many members, not in one. This is the correction to one man's, ministerial or priestly authority over the church. Then, secondly, the foot cannot say of the hand, because I am not the hand I am not of the body. This is the correction to independency. For instance, if saints have been gathered to the Lord's name in a place, on the ground of the unity of the body, and the Lord's table has been set up in a place as the exhibition of it, then if for some minor thing, some saints leave that table, and thus split the testimony, it is to create schism in the body. It is for the foot to say of the hand, I have no need of thee. Perhaps two leading brothers have quarreled, and the thing is taken up personally and saints take sides, so that they cannot break bread together; the table in one brother's house is left, and the saints set up a table elsewhere before the assembly has decided that the former is not the Lord's table, it is to act contrary to the spirit of this Scripture, and to create division. This is in principle what the sects have done. They have separated from one another on some minor questions, such as baptism, independent churches, Wesley's doctrine, and have made many bodies in the church. The true principle is many members, yet but one body. Thus both the evils of clerisy and independency in the church are corrected.

What, then, is the great corrective power to all evil in the church, to all independent or clerical workings there? Why, love, as shown in 1 Cor. 13. All eloquence, gifts, knowledge, faith, almsgiving and devotedness unto death were of no avail if this principle were lacking. It suffered long and was kind, it envied not, it vaunted not itself, was not puffed up, it behaved not itself unseemly, sought not her own, was not easily provoked, thought no evil, rejoiced not in iniquity, but rejoiced in the truth, bore all things, believed all things, hoped all things, and endured all things. This was the character of Christ and the Spirit, whose nature and spirit had been communicated to them, and without it all else was nothing. This was the way practically to maintain the unity of the Spirit.

I do not enter further into the subject. There is connected with it the

subject of ministry, which I do not enter into now, except to mention that it is divided into two parts, namely, the gifts of ministry, and the local offices; the latter mentioned in Timothy and Titus.

We have seen that the kingdom of heaven embraces, during its present aspect, all those who professedly subject themselves to Christ, the Anointed, during the time of His rejection. That Peter was the administrator of it, and together with the twelve were to disciple all nations, baptizing in the name of the Father, Son, and Holy Ghost. That he opened the door to the Jews who repented, and to Cornelius the Gentile afterwards, and they were admitted by baptism; Philip did the same thing to the Samaritan, and Paul recognized it at Thessalonica and Corinth and other places, though he was not the minister of it. Children and households of believers also were the subjects of it.

The church, as the sphere of Paul's ministry, was a circle inside the kingdom at present, but finally to be taken out of it, when the Lord comes again. Jew and Gentile believers were fellow-heirs, members of one body, partakers of God's promise in Christ by the gospel. In this sphere baptism had no place, Christ sent not Paul to baptize (He did Peter and the twelve); but to preach the gospel. There was also an outer sphere of the church founded by Paul, namely, the temple or house of God, composed of all who on the profession of a true Christ were built upon the foundation. This has now grown up to be like a great house, full of vessels, some to honour, some to dishonor. The word to every true Christian now is,

Let every one that nameth the name of Christ, depart from iniquity  
{2 Tim. 2:19}.

Whilst, therefore, evil in the kingdom is not now to be taken out, but to be left to the time when the Son of man is to gather out of His kingdom all things that offend; the saints are responsible to depart from iniquity, to gather on the true ground of the church, to the name of Christ alone, recognising the presence of the Holy Ghost in the assembly, to exercise discipline, to put away evil from their midst if it comes in, to express communion with their altar, with Christ and with one another, as members of His one body at the Lord's table, and to break bread in remembrance of Him.

The great world bodies of Christendom then are all wrong in confounding the kingdom and the church together, and making them one and the same, and Baptists on the other hand are all wrong in putting baptism out of its place, connecting it with the membership of the true church, and thus forming a wall of untempered mortar to divide Christians, and not recognizing, the kingdom of heaven and Peter's ministry in connection with it, water baptism bringing into its circle out of the circle of Jews and heathen.



# *The History of Satan,*

## *Or*

## *The Devil*

### *His Origin*

*As for the old dragon, that old serpent, called the Devil, and Satan (Rev. 12:9), there was a time when he was in the truth, but he abode not in the truth (John 8:44). He was then full of wisdom and perfect in beauty. He was in Eden, the garden of God. Every precious stone was his covering: the sardius, topaz, and the diamond; the beryl, the onyx, and the jasper; the sapphire, the emerald, and the carbuncle; and gold: the workmanship of his tabrets and of his pipes was prepared in him in the day that he was created. He was the anointed cherub that covered, and God had set him so. His place was upon the holy mountain of God, and he walked up and down in the midst of the stones of fire. He was perfect in his ways from the day that he was created till iniquity was found in him. His heart was lifted up because of his beauty, and he corrupted his wisdom on account of his brightness. He said in his heart, I will ascend into heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like unto the Most High. Therefore God purposed to cast him as profane out of the mountain of God, and to destroy this cherub from the midst of the stones of fire. All in that day shall speak and say, How art thou fallen*

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Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof,

and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where *art* thou? And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. And He said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel (Gen. 3).

*So that old serpent, the devil, was*

### *The Murderer of Man,*

*And the word of God began to be fulfilled which He had said to man, In the day that thou eatest thereof dying thou shalt die (Gen. 2:17).*

*So it happened, that by one man sin entered into the world, and death by sin; and death passed upon all men, for all have sinned. And all these henceforth were dead in trespasses and sins, and walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience (Rom. 5:12; Eph. 2:1-2).*

### *Cain the Child of Satan*

And Adam knew Eve his wife; and she conceived, and bare Cain. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground (Gen. 4:1, 2).

But Cain was of that wicked one, and slew his brother, because his own works were evil, and his brother's righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother (1 John 3:8, 10, 12).

*There are many of those who call themselves Chistians who have followed the way of Cain. Woe unto them (Jude 11).*

## *The Devil and Job*

There was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and drink with them. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that *there* is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: and the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, Thy Sons and thy daughters *were* eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshiped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the

LORD. In all this Job sinned not, nor charged God foolishly.

Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life.

So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips (Job 1, 2).

## *Satan and Moses*

*And when Moses died*, Michael the archangel disputed with the devil about his body, but he did not dare to bring against him a railing accusation, but said, The Lord rebuke thee (Jude 9). And the LORD buried *the body of Moses* (Deut. 34:6).

## *Satan and David*

And Satan stood up against Israel in the days of David, and provoked him to number Israel. And God was displeased with this thing; therefore he smote Israel. So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and he repented Him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshing floor of Ornan the Jebusite. And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders *of Israel, who were* clothed in sackcloth fell upon their faces. And David said unto God, *Is it not I that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be

on me, and on my father's house; but not on thy people, that they should be plagued.

Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite. And David went up at the saying of Gad, which he spake in the name of the LORD. And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground. Then David said to Ornan, Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it to me for the full price: that the plague stay be stayed from the people. And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all. And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that which is* thine for the LORD, nor offer burnt offerings without cost. So David gave to Ornan for the place six hundred shekels of gold by weight. And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and He answered him from heaven by fire upon the altar of burnt offering. And the LORD commanded the angel; and he put up his sword again into the sheath thereof (1 Chron. 21).

### *Satan and Joshua the High Priest*

*Now in the days of Joshua the high priest, after the return of the residue of Israel to Jerusalem from Babylon, the prophet Zechariah saw Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, the LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by (Zech.3:1-5).*

### *Satan and the Lord Jesus*

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And

there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron.

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him. When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *Him*, bring me word again, that I may come and worship Him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary His mother, and fell down and worshiped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him. When he arose, he took the young child and His mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men (Rev. 12:1-5; Matt. 2).

### *Jesus Binds the Devil*

And Jesus began to be about thirty years old, and when He had been baptized of *John*, the heaven was opened to Him; and the Holy Ghost descended in a

bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward an hungered. And when the tempter came to Him, he said, If thou be the Son of God, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast thyself down: for it is written, He shall give His angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. And when the devil had ended all the temptation, he departed from Him for a season (Matt. 4:1-11; Luke 3:21-23, 4:13).

### *Jesus Spoils His House*

*Thus Jesus commenced to bind the strong man; and then he proceeded to spoil his goods*, for there was brought unto Him one possessed with a devil, blind and dumb: and He healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the Son of David? But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. And when Jesus saw her, He called *her to Him*, and said unto her, Woman, thou art loosed from thine infirmity. And He laid *His* hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then

answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when He had said these things, all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him.

Thus God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him (Matt. 12:22-30; Luke 13:11-17; Acts 10:38).

### *Satan and the Jewish Nation*

*But the Jews* called the Master of the house Beelzebub; so *Jesus spake to them a parable to show them their state*, saying, When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth *it* swept and garnished. Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first. Even so shall it be with this wicked generation (Matt. 12:43-45; Luke 11:24-26).

### *Satan Acts in Peter*

From that time forth began Jesus to show unto His disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took Him, and began to rebuke Him, saying, Be it far from thee, Lord: this shall not be unto thee. But He turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men (Matt. 16:21-23).

### *Satan and Judas*

Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill Him; for they feared the people.

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray Him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray Him unto them in the absence of the multitude.

And the disciples did as Jesus had appointed them; and they made ready the

passover. Now when the even was come, He sat down with the twelve. And as they did eat, He said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I?

Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when He had dipped the sop, He gave *it* to Judas Iscariot, *the son of Simon*. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent He spake this unto him. For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night (Luke 22; John 13:26-30).

The Lord also said unto Peter, Simon, Simon, behold, Satan hath desired to *have* you, that he may sift *you* as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto Him, Lord, I am ready to go with thee, both into prison, and to death. And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me (Luke 22:31-34).

He said also to His disciples, Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you, before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you:

### *For the Prince of This World Cometh,*

And hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence (John 14:28-31).

And He came out, and went, as He was wont, to the mount of Olives; and His disciples also followed Him. And when He was at the place, He said unto them, Pray that ye enter not into temptation. And He was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony He prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

And while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? when they which were about Him saw what would follow, they said unto Him, Lord,

shall we smite with the sword?

And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And He touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to Him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me:

### *But This is Your Hour, and The Power of Darkness*

Then took they Him, and led *Him*, and brought Him into the high priest's house. And Peter followed afar off. *And he denied Jesus* (Luke 22:39-54, 57).

And they all condemned Him to be guilty of death. And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, Prophecy: and the servants did strike Him with the palms of their hands.

Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself (Matt. 27:3-5).

And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *Him* away, and delivered *Him* to Pilate.

And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire *him to do* as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? for he knew that the chief priests had delivered Him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do *unto Him* whom ye call the King of the Jews? And they cried out again, Crucify Him. Then Pilate said unto them, Why, what evil hath He done? And they cried out the more exceedingly, Crucify Him.

And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *Him*, to be crucified.

And when they were come unto a place called Golgotha, that is to say, a place of a skull, --

They gave Him vinegar to drink mingled with gall: and when He had tasted *thereof*, He would not drink. And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the

prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched Him there; and set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with Him, one on the right hand, and another on the left.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave Him to drink. The rest said, Let be, let us see whether Elias will come to save Him.

Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

And one of the soldiers pierced His side with a spear, and forthwith came there out blood and water (Matt. 27; John 19:34).

Behold now is the judgment of this world: now shall the prince of this world be cast out. But forasmuch as the children were partakers of flesh and blood, Jesus also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage (John 12:31, 32; Heb. 2:14, 15). *And He having been lifted up from the earth will draw all men unto Him. So was the Scripture fulfilled which said, It shall bruise thy head, and thou shalt bruise his heel* (Gen. 3:15). And Joseph of Arimathæa took the body of Jesus, and wrapt it in a clean cloth, and put it in his sepulchre. *And the enemies went, and made the sepulchre sure, sealing the stone, and setting a watch* (Matt. 27:59, 60, 66).

## *The Victory Gained*

Thus having spoiled principalities and powers, he made a shew of them openly, triumphing over them in *the cross* (Col. 2:15).

*For* in the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of

him the keepers did shake, and became as dead *men*. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him; lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word.

Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. And He said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these are the signs that shall accompany those who believe; They shall cast out devils in my name: they shall take up serpents, and if they have taken any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. *The Lord had also told them before His death*; I beheld Satan, as lightning fall from heaven. Behold I give unto you power to tread on serpents, and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. And after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And having ascended up on high, He led captivity captive (Matt. 28:1-6; Mark 16:14-19; Luke 10:18, 19; Eph. 4:8).

## *Satan and the Church*

*And it came to pass that after that the Holy Ghost came down from heaven, and formed the assembly of God on the day of Pentecost, He began to convince the world of sin, of righteousness, and of judgment. Of sin, because it had not believed in Jesus. Of righteousness, because He had gone unto the Father. Of judgment, because the prince of this world was judged. But Satan worked continually in the children of disobedience*; for a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried *him* out, and buried *him*. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said into her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry

thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. And great fear came upon all the church, and upon as many as heard these things (Acts 5:1-5).

*And it came to pass that the devil put some of the apostles into prison* (Apoc. 2:10; Acts 4, 5). For about that time Herod the king stretched forth *his* hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. But an angel of the Lord delivered him, and Herod was eaten of worms, and gave up the ghost (Acts 12).

## *The Devil and Paul*

*The devil also resisted Paul and Barnabas in Elymas the sorcerer, who sought to turn away the deputy Sergius Paulus, from the faith.*

Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. (Acts 13:5-12).

*After that, Paul having gone throughout Phrygia and the region of Galatia, after that he had passed by Mysia, he came down to Troas. From thence he crossed over to Macedonia, and arrived at Philippi, and they were in that city abiding certain days.*

And it came to pass, as *they* then went to prayer, a certain damsel possessed with a spirit of Python [Gr.] met *them*, which brought her masters much gain by soothsaying: the same followed Paul and *those with him*, and cried, saying, These men are the servants of the most high God, which shew unto us the way salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and

commanded to beat *them*. And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house (Acts 16).

*After this Paul and Silas having gone through Amphipolis and Apollonia came to Thessalonica. From thence they went to Berea, and Paul having left, some brethren conducted him to Athens. From thence he went to Corinth. Whilst there he wrote back to the Thessalonians that he would have come unto them once or twice, but Satan hindered him (1 Thess. 2:18). Paul had also several visions and revelations of the Lord; but he tells us, And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me (2 Cor. 12:1-6).*

*He tells us also in his epistles, as regards Satan, that he is the author of divisions amongst the children of God (Rom. 16:20); that as to the discipline of the church of God, a man under that discipline by the apostolic power is handed over to Satan, as in effect he had handed over Hymenæus and Alexander, in order that they might learn not to blaspheme (1 Cor. 5:5; 1 Tim. 1:20). He tells us that Satan himself is transformed into an angel of light, and that it is necessary to be armed with the whole armor of God in order to stand against the wiles of the devil. He warns us to beware of the snares of the devil (2 Cor. 11:14; Eph. 6:11; 1 Tim. 3:7; 2 Tim. 2:26).*

*The apostle Peter also warns us. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are*

accomplished in your brethren that are in the world. *The apostle James tells us also*, Resist the devil, and he shall flee from you. *John also warns us, in reference to the present time*: Ye are of God, little children, and have overcome them: because greater is he (the Holy Ghost) that is in you, than he (Satan) that is in the world. Now we know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. *And we know that we are of God, and the whole world lieth in the wicked one* (1 Peter 5:8, 9; James 4:7; 1 John 4:4, 5:18, 19).

### *The Devil and Christendom*

*Thus Jesus having sown the good seed in His field, the devil, whilst men slept, came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.*

The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*; the enemy that sowed them is the devil; the harvest is the end of the age [Gr.]; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this age [Gr.]. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father (Matt. 13).

### *For The Child Was Caught Up Unto God, And to His Throne*

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world (Rev. 12:7-9).

## *Satan Cast Out into the Earth*

He was cast out into the earth and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time (Rev. 12:9-12).

## *Satan and the Jewish Nation At the End of the Age*

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ (Rev. 12:13-17).

## *Satan and the Two Beasts*

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who *is* like unto the beast? who is able to make

war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and two* months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and six* (Rev. 13).

### *Satan and Christendom at the End of the Age*

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be

taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: *even him*, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness (2 Thess. 2).

### *The Trinity of Evil*

Then three unclean spirits like frogs came out of the mouth of *the dragon*, and out of the mouth of *the beast*, and out of the mouth of the *false prophet*. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world to gather them to the battle of that great day of God Almighty. And he gathered them together into a place called in the Hebrew tongue Armageddon (Rev. 16:13-16).

### *The Second Appearing of the Lord Jesus*

And I saw heaven opened, and behold a white horse; and He that sat upon him *was* called Faithful and True, and in righteousness He doth judge and make war. His eyes *were* as a flame of fire, and on His head *were* many crowns; and He had a name written, that no man knew, but He Himself. And He *was* clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies *which were* in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on *His* vesture and on His thigh a name written,

### *King of Kings, and Lord of Lords*

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great. And I saw the beast, and the kings of

the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which *sword* proceeded out of His mouth: and all the fowls were filled with their flesh (Rev. 19).

### ***Satan Bound, And Cast Into The Bottomless Pit for One Thousand Years***

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

### ***Christ Reigns with His Saints One Thousand Years***

And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished.

### ***This is The First Resurrection***

Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years (Rev. 20:1-6).

### ***Christ Judges The Living Nations At The Beginning of The Thousand Years***

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth *his* sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me:

I was in prison, and ye came unto me. Then shall the righteous answer Him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. Then shall He say also unto them on the left hand, Depart from me, Ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer Him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal (Matt. 25:31-46).

### *Satan At The End of The Thousand Years*

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

### *The Devil Cast Into The Lake of Fire*

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

### *The Judgment of The Dead At the End of the Thousand Years*

And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which *is the* book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

## *The End*

And death and hell were cast into the lake of fire. This is the second death.  
And whosoever was not found written in the book of life was cast into the lake of fire (Rev. 20:7-15).

Reader, is your name written in the book of life?

Do you belong to Satan or to God?

I leave you to the word of God. I pray you, judge whether there is not a real *Person*, a real evil spirit existing, who goes about as a roaring lion, seeking whom he may devour. Do not, I pray you, cast away this little book with the thought, Oh, these are only old wives' fables! nursery rhymes to frighten children with, &c.! Reader, they are not. These are *the true sayings of God* in reference to *your great adversary* and mine. Reader, if you are unconverted, you are at this moment under his power (Eph. 2:2). Oh, may you wake up, and believe it! To be asleep when robbers are in the house is a dangerous thing! See from the word of God that Satan is a *reality*, that judgment is a *reality*, that eternal hell is a *reality*. Reader, thank God there is a way of escape. But it is now. Now is the accepted time; behold, now is the day of salvation! The Son of God has met the devil on his own ground, and conquered him. He, who knew no sin, was made sin for us. He said, It is finished. He has abolished death, and brought life and immortality to light by the gospel. He is risen. Reader, accept the Son of God as your Savior, and you partake of His victory. Reject Him, and you are doubly guilty; you choose the devil after salvation has been offered, and hell therefore shall be your portion through your own choice. He that believeth is not condemned: but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil (John 3:18, 19).

## *A Holy Day to The Lord*

### *Nehemiah 8:8-12*

So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading. And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; MOURN NOT, NOR WEEP. For all the people wept when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way, to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

How sweetly, yet rebukingly, does this lesson come to us from the pages of the Old Testament. It is not the “gospel,” and yet how much gospel is there in it too, which it would be well if we of a brighter and happier day had fully learnt.

The “gospel” is “good news”: or, good news “of God” (Rom. 1:1); that which comes to us from the heart of the Good and Blessed God, at the witness of what He delights in. It is the preaching of gladness; and what is the reception of it unto the soul but the reception of gladness? News there is from Him, of such a nature and character that the mere believing listening to it is the one and effectual remedy for all the care and sorrow which oppress us naturally, and are our heritage indeed as children of men. Reader, have you apprehended that? And good news, let me add, which God publishes for his own joy and glory, so that we may know and understand *Him* in the message He has sent.

Well He knows, moreover, the people among whom He publishes this good news. It is just because they are what they are, His gospel becomes so sweet a declaration of what He is. And He bids it to be preached to every one of them in all the world, and makes it simple obedience, the *first point of duty* to Himself, to “*obey* the gospel” with the “obedience of *faith*.” In other words, to believe and to rejoice!

This is the blessedness of this scene in Israel in the time of Nehemiah. Good cause had they, if any ever had, to weep

when they heard the words of the law {Neh. 8:9}.

They might claim, if any, amid the ruins of their broken city, and listening to the thunders of that terrible law, which, through their breach of it, had brought in such desolation, that they did well to weep. Would it have been anything but hardness of heart on their part to have refused their tears to the misery of their condition, and the sin against their God which had introduced the misery?

Yet one voice had title to be heard surely even there. If He, against whom they had sinned, spoke, surely they were to listen. If He, even now, could preach gladness to them, surely they were to be glad! and glad the more in Him who could make their sin and misery the suited time to display His goodness and His grace. It was not “joy” simply they were called to: it was “the joy *of the Lord*.” If it were hardness in the first instance then, not to feel their sin and misery, would it not be greater hardness not to feel His grace now and to rejoice in Him?

And this is what God is calling men to universally, beloved reader, by that gospel which he has sent out every where, to be preached to “every creature under heaven.” He is bearing witness to Himself. Has He not title to be heard and to be believed? If He call to “obedience of *faith*” in this good news, is it humble or good to go on mourning as if He had not spoken? Is it good or wise *not* to be confident in the love He has in His heart toward us?

And what a precious thought is this of a holy day kept to the Lord, excluding sorrow, of necessity, as profanation of its holiness! Is it not the very echo of that thought of the apostle:

And the very God of *peace* sanctify you wholly {1 Thess. 5:23}?

or, of that word which assures us that among the foremost “fruits of the Spirit” are “joy” and “peace”?

Dear fellow-believer in the Lord Jesus, will you let me say to you, in the presence of these blessed scriptures, that *unhappiness* is *unholiness*? that “the joy of the Lord” is alone your “strength,” whether for walk or service?

You may ask me, “Do you know who I am? Do you know my failures, my sins, my backslidings, the dishonour I have done to the name of Jesus?” I reply, I am sure you will do nothing but still dishonour it, if you refuse God’s way of help against such dishonour. “God is for us,” beloved. Is that because we are for Him, or because of what Jesus is in His presence for us? Could we be nearer to Him by any effort or right-living of our own, than we are at this moment as “accepted in the Beloved”? This acceptance, this favor, this delight of God in His own Son, rests upon us spite of all we are. To know it, believe it, enter into it, live in it, is restoration, blessing, power for the soul.

You say, “My feet are defiled; how can I walk with God?” I ask again, know you not who it is, who, having come from God, and, going back to God, stooped in the full consciousness of that, to wash the feet of His own, that they

might have “part with Him”? Was that cleansing *their* work then, or His? Was He at a distance from them when He did it, or near at hand? Did the uncleanness of their feet do aught but make Him serve them in more lowly fashion? If you would be clean now, you must sit still now and let Him serve you.

“Washing of water” is “by the word.” You must sit, and listen, and believe. And as he puts before you all the greatness and fulness of His love, and all that love has done for security of blessing to you, you will hear him say,

Now ye are clean through the word which I have spoken unto you  
{John 15:3}.

That which no law, no ordinance, no striving will effect for you, a few moments in His presence will accomplish. You will learn that

there is *mercy* with Him, that He may be feared {see Psa. 130:4};  
and that

in returning and rest shall ye be saved; in quietness and in confidence shall  
be your strength {Isa. 30:15}.

Yea,

the very God of peace

shall

sanctify you wholly {1 Thess. 5:23}.

And, reader, you who have never yet tasted of this love of His, let me assure you “to you” also “is the word of this salvation sent.” There is “gospel” for you: the superscription of my message is, “to every creature.” To you, surrounded with as sad evidences of your guilt as ever had Israel, the word of God’s grace is still, “believe the *gospel*,” “obey the *gospel*.” It is the “God of peace” sanctifies. It is

the grace of God which bringeth salvation unto all men {see Titus 2:11},  
which teaches us and alone

teaches us, denying ungodliness and worldly lusts, to live soberly,  
righteously and godly in this present world {see Titus 2:12}.

Therefore, to you, as you are, is “the gospel of salvation” preached. You can be nothing, do nothing, save as *it* teaches you, even the “grace that bringeth salvation.” Will you listen to it? Will you believe it? For, as surely as Christ “died for *sinners*,” that death of His is God’s great treasury of blessing for all such. Every cheque upon this must be signed with that name, that one name of “SINNER,” which proves your title to the wealth laid up there.

To you, then, a holy day to the Lord is proclaimed: “an accepted time, a day of salvation.” God, against whom your sins have been, who alone has title

to come in with a message of joy into the midst of the ruin and misery of the fall, has come in with the “good news” of “peace” made by the blood of the cross of Jesus, and preached to every creature for the obedience of faith. To believe and obey *that* gospel is to listen to and rejoice in what He is declaring to us.

Reader, will you be as those of whom it is written here: “And all the people went their way, to eat, and to drink, and to send portions, and to make great mirth, *because* they had UNDERSTOOD the words that were declared unto them.”

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From *Helps by the Way*, 1:281-285, 1873.

## *Marriage*

Marriage is founded on the fact that God created man, male and female (Matt. 19:4; Mark 10:6). It was not founded merely on the requirements of man's nature, but on the will of God, in regard to the creation of man, and His will in regard to man's replenishing the earth with his race (Gen. 1:27-28). There was also another thing in regard to it, where we enter into the purposes of God, before the foundation of the world, that His Son should have a Bride; and the actual creation of the man and wife was the glorious figure and type of this marvelous event that was coming, that God's Son, who was the Heir, and to be the real Lord of the creation was to have a partner with Himself in His glorious dominion, and that His Bride, the Church (see Eph. 5: 31-32). We see this beautifully figured in Gen. 2:18-24: ver. 18, God's thought and purpose; ver. 19, 20, creation and Christ's manhood coming in meanwhile; ver. 21, Christ's death and hiding away in the glory, during which time the Bride is being formed and gathered out; ver. 23, 24, The final marriage taking place after this present dispensation.

But to return. God saw that it was not good that man should be alone, He therefore made him a helpmeet. The woman was formed out of Adam, bone of his bone, and flesh of his flesh, therefore was she called Woman! Her original place was that of an helpmeet, a companion with Adam in his dominion over the lower creation. He held the first place, the man was not of the woman, but the woman of the man (1 Cor. 11:8), neither was he created for the woman, but the woman for the man (ver. 9). But it was not till after the fall that she fell into the place of utter subjection, and that her husband ruled over her (Gen. 3:16).

Marriage is the highest natural relationship there is. The original institution of God was, that He made Adam and Eve male and female; therefore shall a man leave father and mother and cleave unto his wife, and they two shall be one flesh. Thus before there were fathers and mothers and children, here were the man and his wife joined together.

Adam's word (Gen. 2:23, 24) gives the human sanction to God's institution, and he speaks God's word, Therefore (because man was created male and female, and God hath joined them together) shall a man leave father and mother, and shall cleave to his wife, and they shall be one flesh. Thus God's original institution was monogamy, or for a man to have one wife; God Himself joined them together, and Adam owned God's government by his words.

After the fall the governmental punishment fell upon the woman to have painful travail in childbirth, and to be in subjection to her husband, yet with the joyful promise given in the future, that the Messiah, who was to be born of the woman, should bruise the serpent's head (Gen. 3:15, 16).

In Gen. 4, we have the first departure from God's original institution. Cain, the murderer of Abel, having gone forth from the presence of the Lord, with his wife, bears a son who builds a city; one of his descendants, Lamech, marries two wives. Polygamy thus begins. But in connection with it, increased lawlessness and murders. In Gen. 6 there is still further degeneracy; the sons of God of Seth's line (who had kept distinct from Cain's descendants up to this time), married the daughters of men, most likely of Cain's line, taking to them wives *whom they chose*. It was not only the evil intermingling of the family of God with that of men, but man's choice of his wife taking the place of God's will in the matter. They took unto them wives *whom they chose*.<sup>50</sup>

The result of this brought on a crisis in God's dealings with men. Increased violence and corruption succeeded, and the judgment of the deluge followed. Alas, what are we then to expect, in some countries of to-day, where God is more than ever disowned, and marriage laws are on the loosest basis, men marrying whom they like, and dissolving the marriage tie almost when they like! Is not this one of the sad signs of the times, and of the sure speedy approach of Christ in judgment?

Noah and his sons seem to have set a good example, in having each but one wife (Gen. 7:7-13), but wickedness spread rapidly after the flood, and polygamy seems to have been common in Abraham's day, when we find that he -- God's man of the day -- had more than one wife; Jacob also. Marriage at that time was sanctioned with near relatives, which was forbidden afterwards by the law. On account of the religious necessity of the seed of God being kept separate from the heathen nations, God allowed this (see Gen. 24:3, 4; 28:1, 2; 26:34, 35); and it was not till the time of Moses that there were prohibitions made to being married to near relations. Amram's marriage with Jochebed, his aunt, might seem to go contrary to this thought, but the thing had not yet been forbidden as evil, and so God was forbearing with the thing till the law was given. Fornication and adultery even at this early day were considered sins, as we see in the case of Dinah, Reuben and Joseph (Gen. 34:7; 35:22; 39:9), as a breach against God's original institution.

After the law was instituted, special laws were instituted as to marriage; adultery and fornication were distinctly forbidden. Polygamy was still allowed as we see from Deut. 21:15-17. Marriage with those near of kin was also forbidden, and a list in Lev. 18:6-20, and 20:11-21, is given of the relationships

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50. NOTE. -- From Job 38:7, and Jude 6, 7, many have thought that this pictures the departure of a certain class of angels from their first estate, and that they were the ones who married the daughters of men; but how this could be according to nature, I do not see, unless they possessed men to do it. This might have happened, I do not deny. But it seems to me, from Gen. 6:2, 3, that the point is the departure of men from God. Man's choice had taken the place of God's will, in regard to marriage.

forbidden in marriage {"prohibited degrees"}.

I give the scriptural list: --

A father with a daughter;

A son with a mother;

A step-son with a step-mother;

A brother with a sister -- whether on the father's side or mother's side; whether born at home or abroad.

A grand-father with a grand-daughter;

A son with a step-sister;

A nephew with an aunt on the father's side (a father's sister);

A nephew with an aunt on the mother's side (a mother's sister);

A nephew with a father's brother's wife;

An uncle with his niece;

A father-in-law with his daughter-in-law;

A brother-in-law with his sister-in-law;

A husband with his wife's mother (mother-in-law), Deut. 27:23;

A husband with his wife's daughter (step-daughter);

A husband with his wife's grand-daughter (step-grand-daughter);

Finally, between a brother and his wife's sister during her life-time.

Jacob and Rachel and Leah serve us as an example of a marriage of this kind.

The general prohibition is against marriages betwixt those near of kin, literally "flesh of his flesh." There is no prohibition, for instance, of marriages between a grandson and grandmother, etc., but godly souls would judge that the spirit of the word of God was against any marriages betwixt those near of kin, though the letter of the Word might not forbid them.

Marriage with a brother's wife was forbidden, except in the case of the husband dying childless; then there was a special law for the brother to marry his deceased brother's wife, to raise up seed unto his brother. We see a case of this kind first in Gen. 38:8, where Judah bid his son Onan marry his deceased brother's wife, to raise up seed to his brother, which was hindered, by his son committing the awful sin of self-abuse, and in consequence being slain by the Lord. False modesty might say, keep this back, but experience has taught me such a thing needs exposing, as a thing, I believe, most common amongst boys in schools, it having confronted me in the first school I was at. The Levitical law confirmed this exceptional allowance of marriages with a brother's wife to preserve the Israelite's name from being put out of Israel (see Deut. 25:5-10) {Levirate marriage}. It is on this general ground, that though there is no

prohibition against marriage with a deceased wife's sister, I should say that the general spirit of the Word was against it, and when the laws of a country are against such marriages, and where the persons about to be married have to swear, or say that there is no lawful impediment against such marriages, they commit a distinct sin in doing so, which would bring them under the governmental judgment of the Lord, unless confessed and owned.

Marriages with Canaanites were absolutely forbidden an Israelite (Ex. 34:16; Deut. 7:3-11). Marriages with Ammonites and Moabites had the ban put upon them, of not being allowed to enter the congregation of Jehovah till the tenth generation. In the case of an Edomite or Egyptian, the children could enter the congregation of Jehovah in the third generation. In the case of Mahlon marrying Ruth the Moabitess, she got into the line of blessing through her marriage with Boaz, who became the kinsman to raise up seed to his deceased kinsman's house (see Ruth). The general prohibition to marry with the heathen around them was evidently to keep them a holy people unto Jehovah, and to keep them from the sin of idolatry. This was pressed on them again in the days of Ezra and Nehemiah (see Ezra 9; Neh. 13:1-3).

In the case of marriage betwixt two of different races amongst the Gentiles, there is no prohibition in scripture. Moses married an Ethiopian, and God sanctioned it as a thing of the past, done before he took his stand as a leader of God's people, and stood for him against his objectors; but wisdom, remembering God's governmental dealing in dividing men into nations, after the tower of Babel, might advise not; but there is no prohibition. In the case where the laws of a country forbid it, such as a marriage between a white and a black, a Christian would submit to the powers that be, for the Lord's sake, though as a Christian he has perfect liberty; or else leave the country for another where the laws give such liberty.

Polygamy was allowed under the Jewish law, as we see in Deut. 21:15-17. Divorce was also allowed for minor things than that of fornication (cp. Deut. 24:1-4 with Matt. 19:7-8). The husband could give the wife a bill of divorcement and send her away; she might in such a case, after being sent out of the house, marry again; but if her latter husband hated her, and gave her a bill of divorcement, and sent her away, or if he died, she might not be married again to her former husband.

In contrast with this are the principles of the kingdom of heaven, which the Lord introduced, during His life on the earth. In answer to the Pharisees who asked Him, Is it lawful for a man to put away his wife for every cause? He answered, Have ye not read that He that made them from the beginning made them male and female, and said, For this cause shall a man leave father and mother, and cleave to his wife; and they two shall be one flesh. The Lord goes back to the terms of God's original institution: He says, Therefore they are no longer two but one flesh; and concludes with the injunction; What God therefore

hath joined together, let no man put asunder. The Pharisees then brought up Moses' law, and asked why He allowed wives to be put away, after giving them a writing of divorcement. He said to them, Moses, because of the hardness of your hearts, gave you this precept, but at the beginning it was not so. Whosoever, therefore, shall put away his wife, except it be for fornication, and marrieth another, committeth adultery: and whosoever marrieth her which is put away, committeth adultery. Only, therefore, for one cause was divorce sanctioned, and that for the sin of fornication. Marriage was also forbidden with a divorced woman (Matt. 5:32; 19:3-9), and polygamy set aside.

Now this gives great light as to how far we ought to follow human laws on the subject of marriage. If they sanction sin, and divorce for anything less than fornication, the Christian and the Assembly are not to own such acts, as of God, though the divorce is legal. It was legal for a Jew to put away his wife for less causes than fornication, but the Lord's authority comes in, and pronounces such acts to be sin, and as causing the woman to commit fornication. However, a Christian is bound to submit himself to the powers that be, and whenever the laws of the land are not subversive of the authority of the Lord, they are to be obeyed. The magistrates are God's ministers to dispense justice (Rom. 13:1, etc.).

As Adam's word gave the civil sanction to the original institution of marriage, so it is now. God owns the civil sanction of the laws of the land to His institution, though not to subvert it. The Assembly stands, I believe, as God's witness in the matter on His behalf, and represents Him as the One who really joins the man and woman together! Whatsoever therefore, as ruled by the Word of God, it binds on earth shall be bound in heaven, and whatsoever it shall loose on earth shall be loosed in heaven. Rome has perverted this power to exalt herself, and to act contrary to the Word of God, but the truth of God remains, and the Word of God must ever have a higher authority than the laws of men.

Now if this was all it would be an absolute sin to despise God's ordinances, and not to marry; and, indeed, wherever human regulations have come in, they have always been subversive of moral order, witness the disgraceful state of the convents and nunneries in the middle ages (which were often mere brothels for the priests who had taken the vows of celibacy). We cannot, my reader, despise God's institution of marriage without suffering or running into sin!

Notwithstanding this, however, Christianity has introduced a heavenly life, which, when communicated to the believer, lifts him above the actual necessity of marrying; only even here there needs a special gift of faith to lay hold of the power. It is the life of the heavenly Christ introduced into the believer by the Spirit of God. The believer, therefore, is not only a forgiven and justified man, through believing on Christ who died for his sins and rose for his justification, but, being accounted righteous, and having the life of the risen ascended Christ breathed into him, he has died to sin, and is alive to God in a new condition; he

is not in the flesh, but in the Spirit, if so be the Spirit of God dwells in him. He is therefore privileged to go forth in the power of this new life, to manifest nothing but Christ, holding the flesh that remains in him as dead by the power of Christ's death.

Now Christ went through this scene unmarried: He now is clearly above this scene of nature. So we, having Himself as our life, and that life communicated by the Holy Ghost, have power given us to walk like Him. Nevertheless, all have not this particular gift (1 Cor. 7:7).

This is why the apostle says, in 1 Cor. 7:1-10, that it is good for a man not to touch a woman, nevertheless to avoid fornication, if a man cannot contain, let every man have his own wife! He says again, I would that all were even as myself; but every one hath his proper gift of God. The apostle's advice, then, to the unmarried, and to the widows, was, it is good for them if they abide unmarried, but if they cannot contain, it is better to marry than to burn with lust.

In regard to the married, the wife was not to depart from her husband; if she did, she was to remain unmarried, or be reconciled to her husband. In the case of marriage with heathens, before conversion, if the unbelieving wife was pleased to dwell with her husband, he was not to put her away; and if a woman had a husband who did not believe, and he was pleased to dwell with her, she was not to leave him. The unbelieving husband was sanctified by the wife, and the unbelieving wife by the husband, else were the children unclean, but now are they holy. They are set apart for the privileges of Christianity, just like Hebrew children circumcised had the privileges of Judaism. But if the unbelieving husband or wife departed, let them depart. In such a case there was no bondage. Besides, there was the question of the salvation of the unbelieving husband or wife, which was to be considered (1 Cor. 7:10-17).

Those that were married, likewise, would have trouble in the flesh, particularly in times of necessity or persecution. There was a danger, too, of being occupied with worldly things, and of pleasing the wife rather than the Lord (1 Cor. 7:26-28). The apostle gives full liberty; if the young unmarried woman remained unmarried, it was good, she did not sin. Later on in the Epistles (1 Tim. 5:14) he advises young widows to marry. In either case, man or woman, if they judged it a reproach to their virginity to remain unmarried, it was no sin, let them marry. But if a man stands steadfast in his heart, not having necessity, and has power over his own will, to keep his state of virginity, he does better. He therefore that marries does well. He that does not marry does better.

A wife was bound by the law to her husband as long as he lived. If her husband died, she was free to marry again, only in the Lord. Unequal yokes of all sorts, whether in marriage, business partnerships, or, above all, in matters of worship and God's house, were strictly forbidden (see 2 Cor. 6:14-16). The general thought then is, that the original order of creation is owned, as to

marriage, now that Christianity is introduced; only put on the ground of redemption. Still, beyond and above this, a heavenly life has been brought into the world, and has risen out of death, and above all this scene of nature. This blessed heavenly life -- the life of God in Christ -- is communicated to the believer by the Holy Ghost, who is its power and energy. This is able to lift the believing man above the requirements of nature. The teaching of the apostle Paul (in 1 Cor. 7) is founded on this. Marriage is honorable to all, and the bed undefiled (Heb. 13:4). It is in no way to be despised; nevertheless, it is good if a man has power to live above the necessity.

In the case of marriage, the will of God is the supreme matter. Is the wife or husband given me by the Lord's will, or is it my own choice? In the case of the person sought being unconverted, the path is plain: marriage is only sanctioned *in the Lord*. But the will of the Lord goes beyond this: is the Christian I marry the partner God would have me take, or is he or she the object of my own will or choice? The future path in happiness or misery of the married must greatly depend on this. May the Lord increasingly be glorified in his saints by His will being sought in these matters!

As to the actual character suitable to the married ones, submission is the great mark for the wife, love for the husband (see Eph. 5:22-25; Col. 3:18, 19). No doubt wives are reciprocally to love their husbands, as we see in the injunction of Titus 2:4; but who loved first, Christ or the Church?

The honorable place that marriage has in the thoughts of God, is that in Eph. 5:22, 23, it is put as an illustration of the union existing between Christ the Head of the Church and His Bride. Christ holds a double relationship towards His Church: 1st, He is the Head; 2nd, He is the Savior of the body. As the Church, then, is subject to Christ, so should wives be to their own husbands.

The pattern for husbands, as to love, is the Christ's love to the Assembly. He loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. Blessed example for husbands! There is first the giving up Himself in love for His Bride, then the daily care of her, setting her apart and cleansing her by the Word, then the final object of doing so. If such a pattern as this was followed, what blessed households should we have! The Word of God would characterize such households. We should not come into houses and find everything turned upside down, no family prayers, wives perhaps ruling the house, the children unsubject, the husband distracted. Thank God for what He has wrought in many families; but is there not room for a vast improvement in the households of many Christians? Is not Abraham's example to be studied, as the first example we have of family religion in olden days; wherever he went, his household altar of worship was set up, and the Almighty God, his God, was called on.

But not only is the love of husbands towards their wives measured by the standard of the Christ's love to the Church, but by that of man's love to themselves. We love and cherish our own bodies; no man hated his own flesh, so likewise as the man and wife are one flesh, so a man should love his own wife. But even this is connected with the thought of Christ's love to the Church; the Church is His body, we are members of His body, of His flesh, of His bones. For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery, but Paul spake concerning Christ and the Church. Oh, how marriage is sanctified by being brought into connection with such a mystery!

And, beloved reader, where this truth is owned and acted on (viz., Christ owned as Head of His body, and His Church one with Him by the Holy Ghost), is not this the place where Christ manifests His presence in the midst of the Assembly? The Assembly is Christ's body. Redemption having been accomplished, and the Christ having taken His seat at the right hand of God, the Holy Ghost has been sent down, baptizing all believers into one body, and building them together to be God's habitation. Ought not Christians, then, to be gathered on this simple ground, bearing witness to the Christ, who is thus forming and gathering out the Church to be His bride, when He takes the kingdom on His return. When thus gathered they have the power and presence of the Lord in the midst, to bind and loose {Matt. 18:15-20}. Ought not such a position to be owned by Christians seeking the marriage relationship? Ought they not to seek the Assembly's prayers on their future married life?

I would just add a word, that obedience is the part of the child, just as submission to the husband is the part of the wife, and love that of the husband. But it is obedience in the Lord, thus showing that all these relationships are put on redemption ground. It is not merely because the fifth commandment said so, though that has its governmental blessing. Obedience flows out from the new place into which Christian children are put, as well as their parents. By baptism into Christ they are put externally on Christian ground; this of course applies to all children of professing Christian parents, whether converted or not.

There is a governmental blessing attached to married couples, continuing in faith, and holiness and sobriety as to the woman in child-birth (1 Tim. 2:15). Supposing a wife had an unbelieving husband, who would not obey the Word (1 Pet. 3:1-6), the Word shows a way how he might be won without the Word, by the general deportment of the wife, whilst the husband beheld her chaste conversation coupled with fear. Dress, or plaiting of the hair, was not the way to win them; the hidden man of the heart, in that which was not corruptible; the ornament of a meek and quiet spirit, which was in the sight of God of so great a price; this was what would leave its mark. The example of Sarah with Abraham is brought forward in connection with this, who called him lord. Peter likewise exhorts the husbands to dwell with their wives, according to knowledge, giving

them honor, as unto the weaker vessels, and as being heirs together of the grace of life, that their prayers be not hindered. Thus prayer and the Word are evidently to mark the relationship going on between husband and wife.

The examples of Noah and his family saved, figuratively, through the baptism of the deluge (Gen. 7:1 -- cp. with 1 Pet. 3:20), and that of the Israelitish households, each being sheltered by the blood of the lamb, and thus set apart from the Egyptian households, have a voice to us to-day as to the position of privilege and blessing Christian parents have, in connection with their children, in separation from the world (Ex. 12). Moses insisted on the wives and children of the Israelites taking the three days' journey into the wilderness, through the Red Sea, as well as the men, when Pharaoh wanted to keep the former behind (Ex. 10:8-10; 15). Abraham and Joshua are likewise fine examples of parents taking their proper places in regard to their children, and bringing them up for the Lord; as Joshua said, As for me and my house we will serve the Lord (Gen. 18:17-19; Josh. 24:15). Abraham had his family altar of worship in Canaan wherever he went!

In the case of Isaac and Rebekah we have an example of the wisdom of getting, first, the consent of the parents in regard to a marriage. In their after life we see the evil of partiality towards children, Isaac loving Esau, and Rebekah Jacob (Gen. 24, 25:28). In the case of the mothers of the kings of Judah being mentioned, we have an example of the importance of a mother's godliness, and the influence they have in the bringing up of their children (see 2 Kings 14:2; 15:2, 33; 18:2).

On the other hand, we have sad examples of the evils of polygamy, as seen in Jacob's family, and David's, and Solomon's. Sad examples of the evil of unequal yokes, in Judah's family (Gen. 37), and later on in Jehoshaphat's family (2 Chron. 18:1; 19:1-3; 21:1-6); also in the cases of Mahlon and Chilion, the sons of Naomi (see Ruth 1).

May the Lord use this little paper to give a ray of light on this important subject of marriage. More important as the spirit of lawlessness increases, especially so in lands where the law allows divorce for the slightest occasions. The consequence is that all true scriptural government, whether in the nation or family, is turned upside down.

I send this paper out, not as exhausting this subject, but as believing in its importance specially for my younger brethren and fellow-labourers, and not being without encouragement in the sense that the Lord led me to write it, and of having His approval. In days of increasing corruption it is important to have God's principles of truth before us, so that we who are His may be kept from the downward stream of lawlessness and corruption that are setting in on every side.

## *The Advocate*

The Advocate does two things: He pleads with the Father for us; He applies the word to us. The one maintains our cause if we sin, before the Father, against the accuser; the other brings up our practical state to our standing, which is always maintained without sin by the righteous Advocate, who has made propitiation. The failure in our practical state, is from the fact of our having two natures in one person.

With the mind I myself serve the law of God, with the flesh the law of sin (Rom. 7:25).

And though by faith, and in spirit, we are no longer in the flesh, yet actually it is in us (though by faith we reckon it dead), hence the failure. There is no excuse, but the fact is, we fail. Our standing as children ever remains the same, even though we sin, owing to the righteous Advocate who has made propitiation.

If any man sin, we have an advocate {1 John 2:1}.

But we have failed in our practical state -- we are defiled. Our bodies are washed with pure water, that is true (Heb. 10:22); we have had once the washing of regeneration (Titus 3:5); we are born again (John 3:3); we need not then be put into the bath over again.<sup>51</sup>

But we have sinned, we have got our feet defiled, as it were, in passing through this sin-defiling world. This will not do for the Father's presence. What does the Advocate do? He applies the word to us, washes our feet, and leads us to confession and self judgment. The remembrance of our Advocate, who made propitiation, leads us back on our knees to our Father, who forgives us, and cleanses us from all our unrighteousness. We are cleansed according to what He is as the righteous One in the Father's presence. This is cleansing by the water of the word, not by blood, which is never repeated. It is the application of the death of Christ, through the word, to moral defilement, from the root of sin. Thus the blessed work of the Advocate is, on the one hand, to plead for the children before the Father if they sin; on the other hand, to wash their feet with the word, to bring their practical walk and state up to their standing before Him.

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51. John 13:10. Literally, "He that is put into the bath needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all."

How happy for us to be associated with the blessed Advocate! On the one hand pleading for our brethren if they sin; on the other hand carrying the word to them and washing their feet. May the Lord grant increased *this grace*, so that the saints may see their blessed privilege of love to cover sins (Prov. 10:12), plead for their brethren if they sin, and act in faithfulness to them, in carrying the word to them, washing their feet, so that they may be cleansed from the defilement; these last, overcoming the accuser by the blood of the Lamb, on the one hand, if they sin, and on the other hand, openly resisting him by the word of their testimony, like the blessed Lord Jesus Himself. He answered the devil when tempting Him to sin, by, "t is written." So should we. If we sin, thank God we can always answer Him by the blood of the Lamb, which is the balm for every wound.

The blood of the Lamb and the word, the sword of the Spirit, are our instruments against the devil down here, whilst the Advocate maintains our cause before the Father up in heaven. Thus in every case we are maintained, and are overcomers,

more than conquerors through him that loved us {Rom. 8:37}.

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*Words of Faith*, 1882, p. 41-42.

## *The Advocate Or The Accuser:*

### *Whose Side Do You Take*

This is a practical question for Christians in these days. It is not a question of whether we are Christians or not, though it may often test the fact. Happily, simple faith in the Person of the Son of God and His work settles that question.

Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16:31).

He that believeth on the Son hath everlasting life (John 3:86).

We are justified by his blood (see Rom. 5:9),

as well as numberless other passages. But the question is, as professedly saved ones, Do we take sides with the Advocate, or with the accuser of the brethren?

The advocacy of Christ is founded on His righteous person, and His perfect work. (See 1 John 2:1, 2.) His blessed work clears us from all the guilt of our sins, and in His blessed person we have entire deliverance from our Adam state, He Himself -- the dead, risen, and ascended One -- being our righteousness before God. It is on this ground that He intercedes, and does the work of an Advocate. If we sin (after our relationship with the Father, as children to Himself according to the good pleasure of His will, has been settled), then the advocacy of Christ applies.

My little children, these things write I unto you, that ye sin not. And if any man sin, we [children] have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins (1 John 2:1, 2).

The office of the Advocate, then, is not to get righteousness for us, nor to put away our sins, nor to make us God's children. This is all settled, in virtue of Christ's death and resurrection, by faith in Him.

But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool; for by one offering he hath perfected for ever them that are sanctified (Heb. 10:12-14).

He is Advocate to maintain us as children before the Father without sin, in face of the accuser of the brethren. (See Rev. 12:10.) When a child of God sins, communion is interrupted; the relationship remains, but the Father has no fellowship with the sin of His child. The Advocate pleads against Satan who accuses. The Father hears the pleadings of the Advocate, who thereon applies the word to our walk (John 13:4, 5), brings us to the confession of the sin, upon which the Father is faithful to the righteous Advocate, and just to the Advocate who made propitiation, to forgive us our sins, and to cleanse us from all unrighteousness

(1 John 1:9). Thus communion<sup>52</sup> is restored, and the child of God walks in the joy and light of his Father's countenance. Thus the Advocate is literally the Manager of our affairs in our Father's court, and has reference to His government of His children in this world. It reconciles the fact of a naughty child and of a holy Father.

The Advocate does two things. He pleads with the Father for us; He applies the word to us. The one maintains our cause, if we sin before the Father, against the accuser; the other brings up our practical state to our standing, which is always maintained without sin by the righteous Advocate who has made propitiation. The failure in our practical state is from the fact of our having the flesh still in us. Our actual state is that of having two natures in one person.

With the mind I myself serve the law of God, with the flesh the law of sin (Rom. 7:25).

By faith, and in Spirit, we are no longer in the flesh, yet actually flesh is in us (though by faith we reckon ourselves dead); hence failure when we are careless, and let flesh act. There is no excuse, but the fact is that we do fail through unwatchfulness. Our standing as children ever remains the same (even though we may have sinned), owing to the righteous Advocate who has made propitiation.

If any man sin, we have an Advocate {1 John 2:1}.

But we have failed in our practical state, we are defiled. That our bodies are washed with pure water remains true (Heb. 10:22); we have had once the washing of regeneration (Titus 3:5), we are born again (John 3:3), we need not then to be put into the bath over again.<sup>53</sup> But we have sinned, we have got our feet defiled in passing through this sin-defiling world. This will not do for the Father's presence. What does the Advocate then? He applies the word to us, washing our feet; the word judges us, leading us to confession and self-judgment. The remembrance of our Advocate who made propitiation brings us back on our knees to our Father who forgives us, and cleanses us from all unrighteousness. Thus the blessed work of the Advocate is, on the one hand, to plead for the children before the Father, if they sin; on the other hand, to wash their feet with the word, bringing their practical walk and state up to their standing before Him.

Satan, on the other hand, is the accuser of the brethren. He accuses them before God day and night (Rev. 12:10). He is the author of divisions between the children of God, by accusing them one to the other (Rom. 16:17-20). He would hire Balaam to curse the people of God, and, failing in that, he would use the same prophet to teach Balak to mix them up with the nations around, and partake of

52. Fellowship, or communion, means the association of two or more together, having common thoughts and feelings together.

53. (John 13:10.) Literally, "He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all."

their sinful practices. He would excite Jehovah to try Job, speaking bad things of him before Jehovah's face (Job 1, 2). He would tempt David to sin in numbering the people of Israel (1 Chron. 21:1), and move Jehovah against Israel to destroy them (2 Sam. 24:1). He would resist Joshua the high priest, and seek to prevent his filthy rugs being taken from him, and his being clothed in new raiment (Zech. 3:1). This is the accuser's wretched work. Those that follow him are called false accusers, slanderers [literally devils, because doing the devil's work]. He whispers in the ear of a minister's wife (1 Tim. 3:11) a false story about some brother or sister in Christ. She spreads it about, and so the evil spreads, which perhaps may end in an assembly being broken up. Some aged sister sits leisurely at home (Titus 2:3), and, not having much to do, is ready to hear stories perhaps from some worldly person about some child of God. She spreads them about to others who come to see her. It is a slander, a lie, and so the devil does his work; and perhaps some child of God gets a wound, or is hindered in the work of the Lord for years.

I would solemnly ask every child of God who reads this paper, On whose side are you working? When some slander is uttered about a child of God, do you plead for him, go home and pray for him? If you know he has failed, do you go in love and humility, and take the word to him, and wash his feet? (John 13:14.) This is the blessed work of the Advocate. Or do you listen to the story, go and spread it lightly to some one else, without knowing whether it is a fact or not? And if you are hurt by some brother, do you go in a pet to God, or pray in anger at him at prayer-meetings (1 Tim. 2:8), and so accuse him. This is to do the devil's work.

But how happy is it for us to be associated with the blessed Advocate; on the one hand pleading for our brethren if they sin, and on the other, carrying the word to them, and washing their feet! May the Lord grant His people increasingly this grace, so that the saints may see their blessed privilege of love to cover sins (Prov. 10:12), plead for their brethren if they sin, and act in faithfulness to them, in carrying the word to them, washing their feet, so that they might be cleansed from the defilement; these last, overcoming the accuser by the blood of the Lamb, on the one hand, if they sin, and, on the other hand, openly resisting him by the word of their testimony, like the blessed Lord Jesus Himself! He answered the devil, when tempting Him to sin, by "It is written"; and so should we. If we sin, thank God we can always answer Him by the blood of the Lamb, which is the balm for every wound. Thus the blood of the Lamb and the word, the sword of the Spirit, are our instruments against the devil down here; whilst the Advocate maintains our cause before the Father up in heaven. Here in every case we are maintained, and are overcomers, nay,

more than conquerors through him that loved us {Rom. 8:37}.

## *Living Water*

Why not of that living fountain, *John* 7:37  
Flowing from the heart of God,  
Should the thirsty sinner tasting  
Drink, and leave sin's heavy load? *Isaiah* 53:6

Rise, poor heart! the fountain's open, *Rev.* 21:6  
Christ hath died upon the tree,  
All the powers of hell are shaken,  
Grace flows down from God to thee.

God Himself the Source, the Fountain, *John* 4:10  
Christ the Way the waters flow,  
By the Spirit down from heaven,  
To the thirsty heart below. *John* 4:14

Now's the time, the time accepted, *2 Cor.* 6:2  
Now to thee God's light hath shone, *2 Cor.* 4:4-6  
Christ God's love hath manifested, *2 Cor.* 5:18-21  
He the finished work hath done.

By one righteousness completed, *Rom.* 5:18  
Adam's life receives its doom; *Rom.* 6:6.  
Jesus Christ, in glory seated, *Rom.* 5:17, 18  
Everlasting life hath won. *Rom.* 5:21

Rise, poor heart! the river's flowing, *Rev.* 21:6  
Haste! delay not! yet there's room; *Luke* 14:22-23  
Hear the Word of God beseeching,  
"Whosoever thirsts may come." *Rev.* 22:17

From *Helps by the Way*, 1:280, 1873.

## *“I,” Sins, Sin*

There seems to me great confusion in many between our ever unchanging personality, and consequent responsibility, and the sin that dwells in us, as well as the sins we commit. Man is spirit, soul, and body (Gen. 2:7), a responsible being. Sin was introduced into him at the fall, as a distinct thing, an evil principle (Gen. 3; Rom. 5:12). Sins were the evil fruits as the result. Coming under the power of sin, the fleshly tendency became predominant, and so the term flesh was stamped on his moral condition (Gen. 6:3), and as to God he became dead in trespasses and sins (Eph. 2:1). Now the Epistle to the Romans brings out the threefold thought distinctly. There is the responsible man, the sins he commits, the sin that entered into him at the fall.

In Rom. 1:18-22; 2:1-16 we have the responsibility of the heathen set before us, consequent on the light of creation shining upon them, and their conscience giving the knowledge of good and evil (ch. 2:14, 15); the judgment of God is against the heathen for not walking according to that knowledge. But God is wroth with the responsible man for his sins (sin is not responsible), and He will judge the responsible man for his sins and rejecting His forbearance and goodness (ch. 2:2-6).

Rom. 2:17-29; 3:1-20 take up the responsibilities of the Jew, as also his privileges, bringing out the law as the measure of those responsibilities, and he, the responsible Jew would be judged by the law, which, besides proving guilty of sins, gives the knowledge of sin (ch. 3:19, 20). Man's universal moral character is described from head to foot (ch. 5:10-18), then the law applied, proving guilty of sins, and giving the knowledge of sin. Thus the three things are clearly brought out in the history of man's responsibility. There is himself -- the responsible "I" -- guilty of sins, and, if he will learn, the law will give him the knowledge of sin (ch. 5:19, 20).

Rom. 3:21; and 8 to end, give the doctrine of man's salvation from this lost condition. He is saved from his sins, and from the power of sin, God is revealed in three characters, answering to the three conditions man is seen under. He is Justifier for guilty man (chaps. 3, 4). He is Reconciler for man, his enemy (ch. 5:1-12). He is Deliverer for man born in sin (ch. 5:12; 8 to end).

Sins are the subject up to Rom. 5:12; sin from Rom. 5:12; 8 to end. The blood of Christ is presented to God, since all have sinned; and God on that basis displays His justice, in justifying everyone that believes in Jesus. The sins, figured by debts in scripture, are remitted or forgiven, the man is justified, or cleared from guilt (Rom. 3:23-26). The sinner believing is forgiven, his sins are covered, sin is not reckoned (Rom. 4:7, 8). All his sins have been borne by Jesus on the

cross, and therefore can never be reckoned to him. He is cleared from all charge, and accounted righteous (Rom. 4:23-28; 5:11).

From Rom. 5:12; 8 to end, man is looked at as connected with Adam, born in sin, and God as his Deliverer -- first, from the present power of sin, as to his soul; secondly, as to his body when the Lord comes. But here we shall see clearly the distinction between the responsible "I" (man, composed of spirit, soul, and body), and the sin that dwells in him, whether in his unconverted or saved state.

As by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned (Rom. 5:12).

Clearly this brings out, first, men; secondly, sin entering; thirdly, all have sinned.

The figure always used is that of sin, a master or king ruling over man, and man is looked at as its slave. In chapter 5:12 sin entered the world; Rom. 5:21, sin reigned unto death; Rom. 6:23, it pays wages to its servants, men -- namely, death.

Now, this is all in reference to the unquickened, to man born in sin. Man, therefore, is sin's slave till delivered. Rom. 5:18, 19 gives the ground of deliverance; Rom. 6 gives the deliverance applied; in Christ's death he has died to sin, and is alive to God in a new condition. Sin therefore now has no more dominion over him, he is no longer under the law, but under grace. He was the servant of sin, but having obeyed the form of doctrine that was committed to him, he has been set free. Sin is actually in him still, but he is not to let it reign. Having now become a servant to God, he has his fruit unto holiness, and the end everlasting life, as to his body (Rom. 6:14-23).

Rom. 7 shows how the law, applied to the condition of man born in sin, could no more deliver him than it could justify him. Useful as a schoolmaster, it could give the knowledge of sin as a distinct evil principle in the man, if its lessons were learnt, but, instead of delivering, could only condemn. It is figured by a husband, from which, as well as from sin, the master, the believing sinner is delivered by the death of Christ.

The law is not sin, it is holy, just, and good; and that for two reasons -- it gives the knowledge of sin, and condemns the man to death who gives way to its first motions, and commits sins. Man in the flesh is the evil tree, bringing forth fruit unto death, and sin is the poisonous sap in the tree. But, except in ver. 5, the figure used is always that of a master and slave, and I do not know anywhere in scripture where sin is figured by a tree. Man is, but not sin. So (ver. 8), sin works in the man all manner of lust; ver. 11, sin deceived, slew me; ver. 13, sin by the commandment became exceeding sinful.

But in all these verses sin is seen distinct from the man who is responsible.

From Rom. 7:14-25 we have a quickened soul, coming to the knowledge of deliverance. First, in comparing himself with the spiritual claims of the law, he finds himself carnal, sold under sin, a slave. But then, finding he wills to do right,

he finds a distinction between himself quickened and sin dwelling in him, but it is a matter of knowledge and experience. Then (ver. 18) he finds he has no power over the evil, though quickened; in the flesh dwells no good thing. The struggle goes on till he finds himself a wretched man altogether, even though quickened; and who shall deliver him? He looks away to God, and finds God a deliverer, giving him Christ as his life, who has opened the way clean through death for him, and finds he is in Christ, and no longer in Adam. For the Spirit of life of the risen and glorified Christ communicated to him sets him free as a present thing from the law of sin and death. Sin in the flesh is condemned on the cross, but there is no condemnation to the man that is in Christ Jesus. Now in all these scriptures we find man in his distinct personality, whether unconverted, quickened, or fully delivered, but it is the man; and sin is a distinct principle inside him. It is a question between sin, when he comes to the knowledge of it, or God as a Deliverer through Christ, for the law, as we have seen, cannot deliver.

Man, then, ever remains in his distinct personality -- first, seen in Rom. 1, 2, 3:20, as an object of judgment, and directly responsible to God; secondly, Rom. 3:12-8, finding justification from his sins, reconciliation from his enmity, deliverance from the power of sin in God through Christ, finally to be delivered, as to his body, from the presence of sin when the Lord comes. But it is the same person justified, reconciled, delivered, and redeemed, though entirely newly created, and made like the Lord Jesus at the end, when He comes. His sins, looked at as debts, are forgiven the moment he trusts in the blood of Christ, not because he has died with Christ, but because Christ died for him. His sin he is delivered from through his having died with Christ, and Christ risen and glorified being God's gift of eternal life to him. The word of God, through the death of Christ, purifies his soul from sin, he has died to it; besides it produces a distinct new nature in him, so that "I" is now distinct from the flesh; he has two natures. Besides, by the communication of Christ glorified to him he is set free in spirit now; the full deliverance will be applied to his body (Rom. 8:11, 23-25) when the Lord Jesus comes. He will then be delivered from the presence of sin. Then, thank God, there will be the full shout, O, death, where is thy sting? O, grave, where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be unto God that giveth us the victory through our Lord Jesus Christ.

Dear reader, I hope you are among this happy people, and I trust some dear children of God will be cleared up in their souls, and the sense of their responsibility too will be quickened by seeing from scripture the distinction between "I," sin, and sins.

## *Sanctification: What is It?*

Sanctification signifies literally a setting apart to God -- like a vessel for the use of God in his temple. (See 2 Tim. 2:21.)

The ground of it is the blood of Christ (Heb. 10:29).

The measure of it is the person of Christ (1 Cor. 1:30).

The power of it is the Holy Ghost (1 Peter 1:1, 2).

The application of it is by the word of God (John 17:17-19).

Sanctification is both positional and practical.

As to position, all believers are sanctified through the offering of the body of Jesus once (Heb. 10:10).

To all believers, Christ is made unto them sanctification (1 Cor. 1:30).

All believers have sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ (1 Peter 1:2).

All believers are sanctified through the truth (John 17:19).

All believers are sanctified through faith (Acts 26:18).

As to practice, the apostle desires that the God of peace may sanctify believers wholly (oloteleis); i.e., entirely to the end (1 Thess. 5:23).

The will of God was their sanctification, which is divided into four parts:

1st. Abstaining from fornication and uncleanness.

2nd. Positive practical holiness, which is the same word as sanctification in the original language.

3rd. Love to one another.

4th. Orderly walk, and working with their own hands (1 Thess. 4:3-12).

The Lord also prays for the believers as to practical sanctification. "Sanctify them through thy truth: thy word is truth" (John 17:17).

The epistle to the Hebrews is the great epistle on sanctification.

The object of the apostle in writing the epistle was to separate or sanctify the Hebrew Christians from everything to Christ. They were still clinging to Judaism, the Jewish religion, which had just crucified the Lord.

Chapters 1, 2, 3:1, 2, shows them to be sanctified brethren in association

with the Son of God.

Chapters 8, 9, 10, shows them to be sanctified worshippers in association with Christ the glorified High Priest, the center of worship.

Chapter 12, they are disciplined to become partakers of the Father's holiness, because they were settling down in the world, and clinging to the earthly religion.

Exhortation, chapter 13:13.

Let us go to Him outside the camp, bearing His reproach.

If a man purge himself from these (i.e. vessels of dishonour), he shall be a vessel unto honour, sanctified and meet for the Master's use (2 Tim. 2:21).

My reader, the first Adam and his descendants have set themselves apart to evil and the rejection of Christ. Christ, the last Adam, set Himself apart from all evil to God, and by His death and resurrection is now fully separated to God. Do you belong to Adam, or to Christ?

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## *A Word on Sanctification*

Sanctification is by God the Father as to its source. He who in Himself is set apart and separate from evil, is the source of our being set apart from evil to Himself. Thus it is by His blessed will that we are sanctified (Jude 1; Heb 10:10.) His will is the very spring of our new being. Christ's work is the ground of our sanctification; it is through His one offering, that we are set apart to be God's priests, worshipers of Himself (Heb. 10:10). Christ's Person is the measure of our sanctification; for He is made unto us sanctification (1 Cor. 1:30). He is the Holy Vessel in God's presence set apart from the world to Himself, and we are sanctified in Him. The Holy Ghost is the power of our sanctification in its application to the man here, so that the whole man (spirit, soul, and body) is practically set apart to God. Peter expresses it,

Elect according to the foreknowledge of God, the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ (1 Pet. 1: 2).

Paul says to the Thessalonians,

The very God of peace sanctify you wholly (or entirely to the end), and I pray God that your whole spirit, soul, and body be preserved blameless, unto the coming of our Lord Jesus Christ (1 Thess. 5:23).

Lastly, the word is the instrument of our sanctification in this latter aspect, according to our Lord's own words,

Sanctify them through thy truth. Thy word is truth (John 17)!

This last likewise has a purifying effect on the man; leading him to self-judgment by the light, which the death, resurrection, and glory of Christ bring into him. The heart is purified by faith, the soul likewise, through obedience to the truth; the man is morally changed; besides a new life is imparted, a distinct life from and in connection with Christ in glory, who is God's gift of eternal life to the believer. He is born of water and of the Spirit; not of water only, nor of the Spirit only, but by water and the Spirit, so that the same person, morally purified, and having new life imparted, lives to God.

This however does not mean that sin is eradicated or purified out of the man. No, my reader, it remains there in all its deformity, as every real Christian having the truth in him will own; but the man, spirit, soul, and body, is morally purified from it, and set apart to God, through the death of Christ morally applied, henceforth to live for His glory. I fear that many of us in combating with error, and finding how little the new man in Christ Jesus is known, have gone to the other extreme, and practically deny (not in word, perhaps), the being born of water, that is the moral purifying of the heart and soul from sin. Sin is

confounded with the man, or made the root of his being, instead of realizing that man is God's creature, and sin is a distinct thing introduced at the fall, and defiling and corrupting all his component parts, spirit, soul, and body, but from which it is God's will he should be purified and set apart to Himself.

I unhesitatingly deny that sin is the source of man's being. God is. *He* formed the spirit of man that is in him. Sin is transmitted from *Adam* to his descendants, has its seat in the heart, defiling the very spring of man's being, so that evil thoughts, &c., come forth from thence. He is thus a ruined creature, spirit, soul, and body defiled, guilty for his sins, an enemy of God, and born in sin; but justified, reconciled, and delivered the moment he believes in the Lord Jesus Christ for salvation. He is also without strength to deliver himself, even when purification and sanctification have begun in his soul, as the end of Rom. 7 shows us. He would do good, but evil is present with him, he delights in the law of God after the inward man; with the mind, he serves the law of God. Thus the will, mind, and inner man are on the right side, but sin and the flesh on the other side are too strong. This brings out the cry, Who shall deliver me from the body of this death? and he finds the answer in God, through Christ outside of himself.

Thus sanctification by the Spirit is the moral setting apart of the man to God from sin and the flesh, which still remains in him. Sin cannot be eradicated or purified, nor the flesh, but the man morally is purified as to his heart, mind, will, soul, and inner man, and set apart to God. The body, even though in its present condition unfit for heaven, is God's set apart vessel, as indwelt by His Spirit to be used in His service.

In this sense sanctification, and with it washing by the word, as to regeneration, come before justification and sprinkling by blood. (See 1 Cor. 6:11; 1 Pet. 1:2.) The latter are only received on the reception of the gospel. The ancient priests, under the law, as to the type, were first washed with water, then sprinkled with blood, and anointed with oil. So in Cornelius's case, the first Gentile convert to Christianity, we have all the fruits of the new birth manifested at the beginning of chapter 10, but it was not till Peter had preached the gospel to him, and it was received by faith, that he got the remission of sins, and in consequence got the Holy Ghost. (See same chapter to the end).

May the Lord bless these few thoughts to my reader, and use them to minister increased clearness in our way of putting forth the truth.

I would note that sin is always looked at as a distinct thing from the man, in Rom. 5, 6, 7 whether in his unconverted or new born state. The washing of the word of life flows to us out of Christ's death on the cross, as the blood also.

## *Christian Walk*

My Dear Brother in The Lord,

It might be well in these sad days, when so much positive evil is being everywhere manifested, to write a few short remarks on the principles of Christian walk; rather with the view of leading the saints who read your periodical to search the Scriptures on that subject, than anything else. I have jotted down a few thoughts, which I now convey to you, trusting they may be of use to those who read your periodical.

The Christian's walk through this world is founded on his position in Christ. Christian responsibility never begins till the saint is established in his position. As a child of Adam he was responsible, and the law was the perfect measure of his responsibility. He was to love God with all his heart, etc., and his neighbor as himself; but in that condition he was utterly lost. Now through redemption he is forgiven and justified as a sinner, but not only that -- he is entirely delivered from his state and condition as a child of Adam, and brought into the family of God; the Father's name is revealed to him, he is sealed by the Spirit and cries, "Abba Father." In that new position he is responsible, no longer as a child of Adam, but as a child of God. As a child he is responsible to obey his Father; as a member of Christ he has a common responsibility with the other members of Christ to hold the Head. To illustrate my meaning more clearly -- all responsibility in this life is founded on a relationship already formed; such as a wife's to her husband, a child's to a father, a servant's to a master. The responsibility must be formed before the responsibility commences. It would be preposterous to tell a strange boy in the street to walk as my child, he would not understand his responsibility to do so; but let him be adopted into my family, and then teach him his responsibility, he will understand the meaning of it.

It is on account of not seeing this principle clearly, that much of the doubt and darkness which pervades Christendom is caused, as well as the failure in the walk of Christians.

Now there are three great parts of the individual Christian's position, from which his responsibility flows: 1st. He is born of God. 2nd. Christ in glory is the object of his faith. 3rd. The Holy Ghost dwells in his body, as a temple.

I begin with the first as that most commonly known amongst Christians, though it comes last in order in the Epistles, that is, that the Christian is born

of God. This is a state which he has in common with all Old Testament saints, and connects itself with the government of God, a principle which is especially taught in Old Testament Scripture, Israel being the center of God's government on the earth. Christians are under the government of the Father as children born in a family, and are responsible to obey Him. Obedience is founded on life. Commandments are addressed to that life as its rule. The law was the rule to the flesh or old man, the Father's commandments and the law of liberty to the new man. See 1 John 1, 2; James 1:17-25; 1 Pet. 2:3-17. The Christian, born of God, and thus addressed, does righteousness and loves the brethren (1 John 3), but the general principles of government are the same at all times, modified by the revelation of the Father's name, and refer only to this life and the new-born soul's walk through this world. James and Peter, in this view, give a very wholesome connection with Old Testament Scripture, teaching that the man born of God needs a rule, which he finds in the Word of God, which is profitable for reproof, correction and instruction in righteousness, so that the man of God might be thoroughly furnished to every good work (2 Tim. 3:16). Here Paul was alluding specially to Old Testament Scripture, in the knowledge of which Timothy had been brought up as a child.

We now come to the other two parts of the Christian's position, which may be said to be those properly Christian, that is, not belonging to the saint in Old Testament times. 1st. That a glorified Christ is set before him as the object of faith, the righteousness of God by faith is revealed to him. Founded on this,

the just shall live by faith (Rom. 1:17).

2ndly. The Holy Ghost dwells in his body as a temple, and he is called to walk in the Spirit.

As to the first, the righteousness of God as now manifested in Christ in glory, is seen to be in the believer's favor consequent on redemption having been accomplished (Rom. 3:21, 22). The Christian believes; his sins are forgiven through Christ's blood, and Christ is made unto him righteousness. He is justified, reckoned righteous by faith in Him, a Person outside Himself, who has wrought out his redemption; and given him deliverance from sin's power. Founded on this position the walk comes in; the just shall live by faith; as dead and risen he is to yield himself to God (Rom. 6:13); having put off the old man, and put on the new, he is to put off the fruits daily of the former, and to put on the fruits of the latter (Eph. 4:20-29; Col. 3:8-14). He waits by faith for the hope of righteousness, that faith working by love (Gal. 5:5, 6).

But the second great work of Christianity is that the Holy Ghost has come down from heaven, consequent on the exaltation of Christ as man, and has sealed the believer, giving him the knowledge of his sonship, and of all the

things freely given to him of God, so that his body is the temple of the Holy Ghost (John 14:20; Rom. 8:15, 16; 1 Cor. 2:12, 6:19). God dwells in him. Now he has positive power; it is no longer a simple yielding himself up to God (Rom. 6:13), but by the Spirit he mortifies or puts to death the deeds of the flesh (Rom. 8:13, 14; Col. 3:4). Walking in the Spirit, he does not fulfil the lusts of the flesh (Gal. 5:16). He is called to be an imitator of God as a dear child (Eph. 5:1), forgiving as God forgives, showing his character as light and love. It is no longer simple dependence on an object outside you, and set before you at as an object of faith, but power come inside you, upon which indeed there is also need of dependence, but it is power acting on the flesh from within, as also manifesting the life of God in the soul. God works in the Christian both to will and to do of His good pleasure. This principle also is in direct contrast to legal obedience. Led of the Spirit the Christian is not under the law (Gal. 5); and yet as not under it and dead to it, and walking after the Spirit, he fulfils its righteousness (Rom. 7:4, 8:4). I think if the saint kept these three different parts of the Christian position apart in his mind, and connected them with three different parts of the Christian walk, much difficulty would vanish. It is true the parts blend together in the Christian, but they are distinct in themselves, and need to be seen distinct in the mind so as to understand our proper position and walk.

Your affectionate brother in Christ,

A. P. C.

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## God

Sinner, do you know God? This ought to be the question of questions to you, for this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent (John 17:3). The gospel is the gospel of God (Rom. 1:1). It is the glad tidings of the revelation of what God is! God was never revealed in what He is, His nature and character, till Jesus came. The only-begotten Son which is in the bosom of the Father, He hath declared Him!

He was revealed as the good, beneficent Creator, with all power in creation. (See Gen 1:31; Rom. 1:14.) Even since the fall man was not left without witness as to His goodness, in giving him food and fruitful seasons, &c. (Acts 17). But all was dark as to the future.

He revealed Himself as the Governor of Israel, and His will (as far as to shew what man ought to be for Him), in the law. That so far showed Him to be a righteous God, requiring man to love Him with all his heart, and his neighbour as himself. But it did not tell what *God was* in love, and it also left man greatly in the dark as to the future existence, though there was enough to shew it, as the Lord told the Sadducees, who denied the resurrection, Ye do err, not knowing the scriptures, nor the power of God! But in Christ He is revealed in His fulness. His full nature is shewn, and that in grace. God is light! God is love!

Who is God then? He is Spirit (John 4:24); light (1 John 1:5); love (1 John 4:8).

First, God is Spirit, the very source of thine immortal nature, sinner! Man is said to be God's offspring (Acts 17:29), and to have been created in the image of God! (Gen. 1:27). Sinner, you have a spirit within you, then, with as endless a life as God has! God, who is Spirit, not only created the heavens and the earth, but formed the spirit of man which is in him (Zech. 14:1; Isa. 42:5). God is the God of the spirits of all flesh (Num. 16:22). He is the source of their immortality, having breathed into man's nostrils the breath of life, and man became a living soul (Gen. 2:7). Who are you, then, responsible to but to God, who formed you, and who will be your Judge, either to place you in eternal bliss for ever, or in everlasting woe, in the lake of fire? Oh, sinner, think of this! Your spirit must soon return to God who gave it! Are you ready for this change? God is a Spirit, and they that worship Him must worship Him in spirit and in truth (John 4:24).

But, secondly, God is light (1 John 1:5). Light searches, light manifests. Bring a light into a dark room; it manifests all that is in the room, its state of order or disorder. Sinner, have you ever been made sensible that God is light? What does the light reveal? A heart deceitful above all things, and desperately wicked (Jer. 17:9). Oh, can you bear to think about it?

It reveals that all have sinned, and come short of the glory of God (Rom. 3:23). It reveals that in you, that is in your flesh, dwells no good thing. It reveals that man is the enemy of God -- yea, worse, that he is dead in trespasses and sins (Rom. 5:10, 7:18; Eph. 2:1-3).

But, blessed be God, it also reveals Christ on the cross, meeting all those conditions. Christ died for our sins according to the scriptures (1 Cor. 15:3). When we were enemies, we were reconciled to God by the death of His Son (Rom. 5:10). By one righteousness the free gift went out to all men unto justification of life (Rom. 5:18).

Sinner, hear the glad tidings of the glory of Christ. Christ has been raised up from the dead by the glory of the Father. He sits on the throne of God in glory. Gaze by faith at the Man there. A Man in whom the whole glory of God shines is there. God is light, and that Light shines in the face of the Man Christ Jesus. He is the Man *justified*. He is the Man at *peace*. He is the Man in whom *eternal life* is. He is the second Man, substituted for the first. Oh, sinner, do not you see Him with the eye of faith? Alas, if you do not, it is because you are lost! The god of this world hath blinded the minds of those that believe not, lest the light of the gospel of the glory of Christ, who is the image of God, should shine unto them (2 Cor. 4:3, 4).

Thirdly, God is love. It is His nature to love sinners. When a test of four thousand years had brought out the fact as to what man was, as a lawless being and a law-breaker, and that he could give to God no righteousness; then God became a Man in the Person of His Son, took the name of Jesus (meaning Jehovah-Saviour), and became a man, to die to save His people from their sins. (Matt. 1:21). God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them (2 Cor. 5:19). The light had revealed man as a guilty criminal, under sentence of death, an enemy of God by wicked works, and a slave of sin. The love gave His dear Son to die, to meet that threefold condition. And Jesus did meet it to the full; He died for the sins of the guilty criminal, and rose for his justification. (Rom. 4:25). He made peace for His enemy, and has brought him nigh to God in Himself (Eph. 2:13; Col. 1:20). He has so entirely condemned the sin in the flesh that held the poor slave under its dominion, and paid its wages (Rom. 6:23, 8:3), that the believer is completely delivered by His death and resurrection being applied to him. The believer has died to sin, and is alive to God in Christ Jesus. Oh,

blessed good news about God! for God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life! (John 3:16).

And still this is not all. God in love gives us Christ, *where He is* in glory. He is our new standing in righteousness, peace, and eternal life. We are quickened together with Him, raised up together, and made to sit together in heavenly places in Christ (Eph. 2:5, 6). When He comes again He will descend into the air; the dead in Christ will be raised, the living be changed, and all believers caught up to meet the Lord in the air, and so shall we be forever with the Lord (1 Thess. 4:16, 17).

And is this *God*? somebody says. Yes, my friend. He that hath wrought us for the selfsame thing is God, who hath given us in the meantime the earnest of the Spirit (2 Cor. 5:5).

“Then, surely, if this be so, I may know I am saved,” says the now believing man. Yes, assuredly, my friend; and that is just the effect of knowing God, as Eliphaz said to Job, Acquaint now thyself with God, and be at peace (Job 22:21).

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*Whosoever Believeth  
That Jesus is the Christ,  
Is Born of God*

Professing Christian, have you believed that Jesus is the Christ? Do not tell me you have been baptised, and confirmed, and have gone to the sacrament, and have been doing your best, and no one can accuse you of an immoral life! I dare say all that is true; but all this is not believing that Jesus is the Christ! You may be a good Churchman, a high ritualist, and yet be as ignorant of the reality of Jesus being the Christ as an infidel; and I hope, if you will bear with me, and have patience to read this, that I shall be able to prove it to you.

Messiah is the Hebrew word for the Christ, which is the Greek word for the Anointed. It is not always marked in our English Bibles, but whenever, or generally when the definite article is prefixed to the word Christ, it does not merely mean a name, but is the official title of the Lord, just as we say the official title of the eldest son of Her Majesty is the Prince of Wales. It means, then, in simple words, *the Anointed*. A Jew would have told you at once, who lived in those days, that the Christ signified the Anointed Prophet, Priest, and King who was coming, of whom the Jewish prophets, priests, and kings were types. Elisha was anointed as prophet. Aaron was anointed as priest. David was anointed as king. Oil was poured on their heads, and they were set apart for their office in that way. So Jesus, after His baptism by John, was anointed and sealed by the Holy Ghost, set apart in that way for His threefold office as Prophet, Priest, and King. The Jew also ought to have known, from Isa. 6:1, 5, and Psalms 2, that the Messiah was Jehovah, and Son of God, as also from Jer. 23:6. Now, reader, perhaps you will be interested to read a little longer, and to see whether you really do believe in Him -- for remember, if you do not, it is fatal!

First, He is the Anointed Prophet, who came down to give a new testimony from God, which had never been given before -- that is, of grace -- God no longer requiring men to fulfil certain commandments or laws, but God giving His Son! He said to the Samaritan woman -- who presently confessed Him a Prophet --

If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water (John 4:10)!

Reader, God hath in these last days spoken unto us by His Son, the Anointed Prophet. He has been down to the earth to tell us God's mind, that we, who are already proved guilty sinners, under sentence of death by the law, may now, by hearing His voice, receive grace and pardon for all our sins -- yea, eternal life -- through simply believing in His name. Therefore it is as clear as noon-day, that if you are trusting in the law, or in your good works, for salvation, you are not believing the Anointed Prophet's voice, and God says,

How shall we escape if we neglect so great salvation? (Heb. 1:2; 2:3).

But, secondly, He is the Anointed Priest! Every priest, we are told, is appointed to offer gifts and sacrifices. Therefore a priest and a sacrifice go together. Aaron and his sons offered the daily sacrifices on the brazen altar before the tabernacle; Christ, through the eternal Spirit, offered Himself without spot to God. (See Heb. 5:1; 9:14.) He is therefore both Priest, Altar, and Sacrifice. Why did He offer Himself? Because the law sacrifices were insufficient to take away the sins, and God wanted sin to be put away, and for sanctified worshipers, saved out of the world, to be in His presence (see Heb. 10:1-10). We read that in the tabernacle service the priests always stood, and offered continual sacrifices that could never take away sins; but that this Man, when He had offered one sacrifice for sins, for ever sat down on the right hand of God! (Vers. 11, 12). If a man stands, it is generally to do some kind of work; the priests under law always stood, because the work was never done, the sacrifices were being continually offered, and they never put away sins; but if a man sits down after having done his work, it is a clear case that the work he was about is done -- he has sat down. So it was with the Anointed Priest. When He had done the work of putting away our sins, He for ever sat down at the right hand of God, for by one offering He hath perfected for ever them that are sanctified! What is the use, then, of ritualist priests offering fresh sacrifices on new altars put up? Why, it is as clear as noon-day that they do not believe in the Anointed Priest, and in the eternal efficacy of His one sacrifice. My reader, beware of following such priests. There is one Priest at the right hand of God, who has sat down after having completely put away every believer's sins, and that is the Christ. Do you believe in Him? The only other priesthood now is that of all believers (1 Pet. 2:5; Rev. 1:6).

Thirdly, He is the Anointed King. He was the Heir to Jerusalem's throne, the true Son of David; but the Jewish nation rejected and crucified Him. He now, therefore, sits as the rejected King on the Father's throne in heaven, and is coming presently to sit on His own throne, when He comes again to restore Israel, and to judge this world in righteousness. (See Acts 2:30-36; Rev. 3:21.) My reader, we are living in the interval between His rejection and His return to reign. He claims now the subjection of our hearts to His sceptre.

Have you submitted to the authority of the King during the time of His rejection? Woe betide you if you have not! Substitute law for grace, for salvation; it shows you do not believe in Him as God's own Anointed Prophet. Substitute eucharistic altars and sacrifices, and man-appointed priests, for God's one Priest, one altar, and one sacrifice, and it shows you do not believe in Him as God's Anointed Priest; and if you have any other authority to rule your life, be it church authority or human authority of any kind, except the word of God, it shows that you have not believed in Him as God's Anointed King; and

he that believeth not *shall be damned* (Mark 16:16)!

One word more.

Whosoever abideth not in the doctrine of the Christ, hath not God, we are told in 2 John 9. Christian, test those who teach by this doctrine. If they bring it not, receive not such in your house, nor bid them God speed (2 John 10, 11). The Anointed Prophet now speaks from heaven the word of grace, in contrast to the one who spoke on earth, from Mount Sinai, the law! Hear Him, I beseech you! (Heb. 12:25, 26). The Anointed Priest has sat down as the great Center of Christian worship, having opened the way of access to God by His one sacrifice! Get absolution, I beseech you, from no other priest, nor have any other center of worship. The Anointed King is about to come to reign! Are you ready for Him? Have you bowed to His word?

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*Things New and Old*, vol. –, pp. 217-221.

## *God's Two Gifts*

The glory of this dispensation is that God is revealed to us as a giver. The New Testament fully makes this known to us, and this is the glory of the Christian life, that having received eternal life from God, we should go forth and show His grace and His free gifts to others. We should be imitators of God as dear children (Eph. 5:1-2), walking in love as Christ has loved us and has given Himself for us, an offering and sacrifice to God as a sweet-smelling savor.

In John 3:16 and 4:10 we have God revealed to us in this blessed way. He is the giver of two gifts: first, the giver of His Son; second, the giver of the Holy Spirit. The first gift is a gift to the whole world of sinners, God's only begotten Son! He who was ever in this relationship with the Father became a man, lived among them, died for them, rose again and now sits on high as the object of faith for any poor sinner who will accept Him. The second gift is only given to those who have accepted the first gift; it is God's gift to His own who have believed on His Son.

The Lord Jesus had to ascend on high and receive from the Father the promise of the Holy Spirit, before He could be sent down on the hundred and twenty disciples who had already believed in Christ. These had already been born again, by hearing the Son's word, and had already become possessors of eternal life in Him by the reception of the first gift. But now they were united to Him by the gift of the Holy Spirit sent down from heaven, made members of His body, of His flesh and of His bones. (See Acts 2; compare with Acts 1:4-5; 1 Cor. 12:13; Eph. 5:30.) Still this second gift is not too high a thing for a sinner to desire it and, when quickened, to ask for it, as we see in the striking instance in John 4. The great mark of it is that it is a gift, and God is therein revealed as a giver, which is the great revelation of the gospel.

Let us consider God as the giver of His Son. If the Jew had received the law as God intended him to receive it, the law would have taught him the lesson that he was nothing but a sinner. And instead of thinking of being justified by it, he would have fallen down on his face and cried like the poor leper who was put outside the camp of Israel,

Unclean, unclean (Lev. 13:45)!

For the law not only forbade the bad things he had done, so that he was proved to be a transgressor and guilty in this way, but it was given to unveil the very root of sin. It was to give the knowledge that deep down in the heart there was an evil spring which was continually vomiting forth filth and pollution, and which displayed itself outwardly in the various acts of sin that men commit

(Rom. 3:19-20; 8:7). Thus, if the Jew had learned the real lessons taught him by this wonderful schoolmaster, he would have been thoroughly humbled and broken, confessing himself to be nothing but a lost sinner.

But whether the Jew learned this lesson or not, this was what was proved by God during more than a thousand years of test and trial. When this had been fully made known and man was proved to be guilty as well as a poor creature under the power and dominion of sin which ruled over him like a tyrant, then God began to work from Himself. If the very spring of man's heart was evil, God must begin from Himself, outside of man in order to save him. And this is the blessedness of the gospel and the blessedness of John 3:16. We begin with God -- God so loved the world!

God was revealed in His only begotten Son. He had been walking about Jerusalem and had been in the temple, and many, we are told,

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*If the very spring of man's heart was evil, God must begin from Himself outside of man in order to save him.*

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believed in Him when they saw the miracles that He did.

But Jesus did not commit Himself unto them, because He knew all men (John 2:24).

In the presence of God's Son on earth, man was tested afresh, and, as before, he failed under it. Man will believe on Jesus for the miracles. Anything for excitement! If any make a profession, he will follow the leader, but God looks not on the outward appearance; He looks on the heart.

There was no proper response in the hearts of this multitude to Him. The faith produced by the miracles as well as the works of man are utterly worthless. He is lost! He must be born again! There may be some, like educated and refined Nicodemus, who believe in a religious way on Jesus, because of the outward signs of power around, and who thus judge and rightly too that Jesus must have been the Christ. But still the verdict goes forth to all,

Except a man be born again, he cannot see the kingdom of God {John 3:3}.

Not only the fruit is bad, but the tree is bad. Man, as man, is utterly lost.

If, then, man is to be saved, of necessity God must be a giver. That God working in man by the Spirit was not sufficient to save was shown by all the history of the Old Testament saints up to that time. We see this specially in the instance of Job who, though conscious of inward uprightness, and that, too, testified of by God's own word, found it insufficient for righteousness when brought into the presence of God at the end of his trial. Yet it is necessary to be

born again to enter the kingdom of the Messiah, the highest blessing for which a Jew was looking. God must therefore give His Son! The Son of Man must be lifted up that whosoever believeth in Him might have eternal life (John 3:14-15). There must be a Person given from outside of man, who, in a holy nature, might take upon Himself the penalty due to sin. This Person must be One who would fully glorify God in every quality of His nature as righteousness, love and light.

God hath given to us eternal life, and this life is in His Son (1 John 5:11).

God so loved the world, that He gave His only begotten Son {John 3:16}.

There was the secret of Jesus walking about this world and showing nothing but love to all around. His birth in the manger, His life of patient toil, even before the crowning act of His death, proclaimed that

God is love {1 John 4:8, 16}.

His righteousness demanded death as a ransom, therefore the Son of Man had to die. Thus God was fully glorified in His righteousness and in His love. Christ risen from the dead is God's gift of eternal life offered to the whole world.

### *God's Second Gift*

Now consider God's second gift: the gift of the Holy Spirit. There are two necessary things to have in order to get it (see John 4:10). First is to have the knowledge of God as a giver:

If thou knewest the gift of God.

Second is to know the person of God's Son; in other words, to believe on Him. The Lord said,

If thou knewest . . . who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water (John 4:10).

(Also see John 7:38, 39.) As the blessed Lord talked to this poor, fallen woman about the living water, her heart was opened to desire it and she said in John 4:15,

Sir, give me this water.

Not that she understood, but it was the first desire that came from her heart! The Lord, in answer, revealed Himself to her as the anointed One, and indeed He was the first gift, so that when the time came for the second gift to be given, she was ready to receive it, having believed in Jesus!

We read in John 7:39 that this second gift could not be given till Jesus was glorified. He must die and rise again and go up on high before the Holy Spirit could come down and take up His abode in any believer.

It is simple to see in the four gospels the history of the gift of God's Son.

The anointed One of God was offered to man and rejected by the world. But He was received by His own, and whosoever believeth in Him should not perish but have eternal life. This life was given in the power of resurrection after He rose from the dead.

Then in the Acts we read of His exaltation to the right hand of God and of the descent of the Holy Spirit, the second gift of God by which those who had received the gift of God's Son were united to Christ and to one another. Thus they had the knowledge given them that He was in the Father, and they in Him, and He in them, and that they had been made members of His body. See John 14:20 and 1 Cor. 12:12-13.

### *Receiving the Holy Spirit*

Now I would ask in all love, every soul who professes to have believed in Christ, but who is still trembling and fearing, not knowing whether he is certainly saved or not, Have you received the Holy Spirit since you believed? We have seen that He is certainly a distinct person from the Son and a distinct gift. The Son came into this world at the incarnation; the Holy Spirit came on the day of Pentecost! Both, of course, are divine persons existing from eternity!

Perhaps you answer me, I always thought that both gifts were received at once. Well, let us look at one or two scriptures in the Acts and see. In Acts 2:37, we do not see the Holy Spirit given when they first believed that Jesus was the Christ. But they were convicted divinely and said,

Men and brethren, what shall we do?

The Holy Spirit was given after repentance, and after they were baptized unto His name and received remission of sins.

In Acts 8, Philip preached in Samaria that Jesus was the Christ, and they believed and were baptized. Yet we read in ver. 16 that as yet the Holy Spirit was fallen on none of them, only they were baptized in the name of the Lord Jesus! The Holy Spirit was given when the apostles laid their hands on them.

Acts 9 gives us a remarkable account of Paul's conversion. He was converted to God through the revelation to him from the glory of His Son, Jesus. From that time he owned Him as his Lord, and yet for three days was without sight and could neither eat nor drink. It was not till

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*Can you have God dwelling in you and you not know it?  
Impossible!*

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Ananias, a simple Jewish Christian, came and brought back to his mind the name of the person who had spoken to him and had put his hands on him that he received his sight and was filled with the Holy Spirit.

In Acts 10 we have the remarkable account of Cornelius's conversion, the first Gentile. Here was a man evidently

born of God {John 1:13; 1 John 3:9, 4:7, 5:1, 4, 18},

a devout man, one that feared God with all his house, and yet Peter had to go and tell him words whereby he and all his house should be saved (Acts 11:14). Peter went and preached the gospel of the remission of sins through the Christ crucified by men, but raised from the dead by God. Also He was coming to be the judge of the living and the dead, and Peter testified that

to Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.

This testimony of the gospel he received and was sealed with the Holy Spirit (Acts 36-44).

Then in Acts 19:1-6 the Apostle actually finds some believers at Ephesus who had received John the Baptist's ministry through Apollos, testifying of a coming kingdom and a coming Messiah. They had no idea that He had already come! So Paul asked them the very question I am asking you,

Have you received the Holy Ghost since ye believed?

They had not even heard of Him. He then put before them the fact that the Christ had already come and died and was risen again and glorified. Then they were baptized unto His name and received the Holy Spirit.

Now we find some believers today in a state somewhat similar to some of these cases. They have never heard a full gospel! Many look upon salvation as a promise in the future, and have had no idea of a present Christ as a gift to be received and possessed consciously as their own. So we have to say to them, "Have you received the Holy Spirit since you believed?"

"How am I to know?" they say. My friend, if I came into your house, how would you know I was there? Would it not be by my actual presence? And how are you to know that God dwells in you? My answer would be that it is by His actual presence there! Can you have God dwelling in you and you not know it? Impossible!

But you say, "What am I to believe to receive it?" What did they believe on the day of Pentecost? What did Paul believe? What did Cornelius believe? They believed in the testimony of the remission of sins preached to them in the name of a dead, risen and glorified Christ whose name was Jesus, or Jehovah Savior! They believed not merely in His person as the Christ or even as the Son of God, but in the efficacy of His finished work and in God's acceptance of it and His glory. Immediately when they believed the gospel, they were sealed with the

Holy Spirit!

Thus the Holy Spirit is carefully shown in the Acts to be a distinct person, and a gift distinct from that of the Son, generally, if not always, given at a distinct time. That is, first the sinner believed that Jesus was the Anointed, through hearing the word in his soul. Afterwards, on the reception of the gospel, the Holy Spirit sealed him. This we have in Eph. 1:13,

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.

So God is in every way a giver, no longer a requirer as under the law. He gave His Son and He gave the Holy Spirit. What has any poor, needy creature to do but to receive what God has given, to appropriate all to himself and to thank God for it all? Having the Son, we have eternal life and glory, and it is ours by simple faith. Having the Holy Spirit, we are actually, in spirit, heavenly men. Receiving the gospel, we are in Christ. Receiving the Holy Spirit, Christ is in us.

Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you {Rom. 8:9}.

And if Christ be in us, all that is of Adam in us we may treat as dead, having received the Christ that died. All we wait for is for our bodies to be raised up or changed when the Lord returns. See Rom. 8:1, 9-11.

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*God is in every way a giver.*

*What has any poor, needy creature to do*

*but to receive what God has given,*

*to appropriate all to himself and to thank God or it all?*

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Thus we are not only forgiven and justified from our sins, but we are in Christ and Christ is in us. Having died with Him and risen again with the Holy Spirit dwelling in us, we know our place as sons while we wait for the redemption of our bodies. Glorious news, glorious portion!

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ (1 Cor. 15:55-57).

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*Christian Treasury, August 1995, pp.202-211.*

*The Difference Between the  
Washing of Regeneration  
and the Renewing of the  
Holy Ghost  
(Titus 3:5)*

The Savior God saves us by the washing of regeneration. Water came out of the dead side of Christ, figure of the Word of life. The word cleanses, but it is by death. The sentence of death is written upon the flesh, morally purifying the man from sin, and cleansing his faculties; and hearing the voice of the Son of God the man lives of a new life. Not life that was in Adam, but life that is in the Son of God. This is the washing of regeneration. It is the word of the Son that came out of His dead side for every creature under heaven, that makes itself heard in the soul, and produces life there; but a life that purifies the man and his faculties, through the death of Christ, from the sin that is in him, and thus acts in leading him to repentance, for he is sanctified through the offering of the body of Jesus Christ made once (Heb. 10:10).

But this alone does not save the Christian, or make him a Christian as distinct from a believer of the Old Testament, or from a millennial saint. There is the renewing of the Holy Ghost, which God hath shed on us abundantly through Jesus Christ our Savior. This takes out of the sphere of earth altogether, and makes the Christian a heavenly man. An Old Testament saint was born again, but remained (as to his standing) in the flesh, and an earthly man, as waiting for the Messiah. Consequently, Moses, Joshua, David, etc., though born again, remained Jews. New birth did not take them out of Judaism. Their ordinary title was that of "just men." A millennial saint besides having new birth, will stand as sanctified through the offering of Jesus Christ, but still in an earthly state, and for an earthly position, having the benefits of Christ's sacrifice applied to him, but for earthly blessing. But a Christian besides having this PALINGENESIAN (regeneration, cp. Matt. 19:28) applied to him, possesses the

ANAKAINOSIN i.e. RENEWAL OF THE HOLY GHOST:

compare John 20:22.

This is a renewal that takes him out of the earthly sphere of things altogether, and makes him one with Christ and the Son in heaven. It is an ANAKAINOSIS;

not only a new nature, but a taking the man out from the earthly order of things altogether, that is in Spirit. He is no longer in the flesh, but in the Spirit, if so be the Spirit of God dwell in him. As to the fullness of the life, he is quickened together with Christ, (though I have no doubt this takes in also the PALINGENESIAN (regeneration,) he is raised up together, and made to sit together in heavenly places in Christ. He is created anew in Christ Jesus (not merely born) unto good works which God hath before ordained that he should walk in them. The Holy Ghost, besides this, dwells in the believer as a distinct Person; gives him the knowledge of his place of oneness and position with the Son; bears witness with his spirit that he is a child of God (Rom. 8); gives him the knowledge of the things freely given to him of God (1 Cor. 2:12); and his body becomes the temple of the Holy Ghost (1 Cor. 6:19). There is liberty now, no longer bondage; the knowledge of salvation, not hoping to get it (Rom. 8:16, 2 Cor. 3:17). But this gift comes through its proper channel, that is through Jesus Christ our Savior, God's glorified Man at the right hand of God. He had shed His blood, which the believer accepts and rests upon, and which as a result purges his conscience, so that he has boldness and access for and into the holiest.

He is justified by God's grace; the death, resurrection and glorification of Christ is applied to him in all its value in the reckoning of God. He is cleared from his sins, dead to sin and alive unto God in Jesus Christ the Lord; made the righteousness of God in Him; in the full position too of a son, an heir of God and a joint heir with Christ according to the hope of eternal life, which will be applied to his body at the period of the first resurrection when Christ comes again.

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## *Part 4:*

### *Papers Regarding*

### *F. W. Grant's Doctrine*

#### *New Birth, Salvation, Sealing*

[The editor {of *Helps by the Way*, i.e., F. W. Grant} prints the following paper, (upon the same subject as a previous one) not as implying agreement on this point with the beloved brother who writes it, but as feeling that the temperate expression of individual belief, upon points where fundamental truth is not in question, will only aid those desirous of knowing for themselves what is truth. A spirit of controversy is to be dreaded; but a comparison of what those taught in the Word have gathered (as they believe) from it, is never unprofitable to one for whom there is no *authority* but the word itself. The editor would take this opportunity of stating that, for the same reason, the writers whose initials are attached to different articles are alone to be considered responsible for all the *details* of them, he himself only fully for those *without* signature, and for the *general* purport of the rest, where his dissent is not expressly intimated. The subject of this paper he hopes to take up to express his own view at another time.]

MR. EDITOR. -- I believe Scripture plainly teaches not only a distinction between new birth and sealing with the Spirit, but also an interval of time between the two things. It may be long or short; but the interval of time is there, in the same way as when a man first builds his house, and afterwards dwells in it.

Before a man is born again he is looked at by God as dead in trespasses and sins. He has no more movement towards Him than a corpse has. You may speak to him about God; but he neither hears, responds nor sees. He has neither faith nor repentance, nor anything else, till by the Spirit's action he is quickened or born again. That he is a responsible creature I have no doubt,

and that the Spirit strives with man also I have no doubt; and that man has the power of resisting these strivings, also is true. If he goes to hell he will go there by his own will, not by the will of God. But the quickening action of the Spirit is another thing, and produced through the Word of God. A man is born of water. Cp. John 15:3; Eph. 5:26; 1 Pet. 1:23; James 1:18; and of the Spirit, John 3:5. The Word acts on the faculties of the man, i.e., his mind, conscience and heart, like water; they are cleansed morally; besides new life from the Son of God is communicated, so that there is a new beginning in the man, just as really as when a new babe is born. There was never before in the world such a being. His natural life counts for nothing up to that time, it is all moral death before God.

I believe a heathen man who had never heard of Christ might be quickened, by the light of creation,<sup>54</sup> the Spirit of God using the light of it to convince him of the reality of God as Creator, so that, forsaking idolatry and working righteousness up to the light of his conscience, he would be accepted, though only saved by the work of Christ, as a child is saved. A Jew was quickened by the reality of Jehovah being brought before him, and the promises of Messiah, etc. A professing Christian, by the Person of the Son being brought before him by the Word, as we see in John 1:1-13. John 5:25 says: 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! So also Eph. 1:13:

In whom, ye [Gentiles] also trusted, after that ye heard the word of truth, the gospel of your salvation.

Mark, there is neither prayer, faith, repentance, or any other fruit of the Spirit's work mentioned. The man is morally dead, at one moment. The Son of God through the medium of the Word, speaks to him; *he hears*, he lives. Faith comes by *hearing*, and hearing by the Word of God. Rom. 10:17.

The first fruit is a truth, a hope, as we see in Eph. 1:13; but at the same time repentance. The mind is now turned to God. In the light of God's presence the man sees himself, and the sins he has committed. His conscience is aroused, and by the light of the law, and much more by the cross, and glory of Christ it may be, he finds himself a condemned criminal under sentence of death. Perhaps, if the full light of a glorified Christ has been brought to bear upon him, he sees himself an enemy of God, and born in sin. The struggle of Rom. 7 begins. This may go on more or less after he is saved, where the full truth has not been set forth, but at all events it begins when he is born again; he finds himself carnal, a slave of sin when measuring himself by the law; for

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54. {This is quite objectionable, in view of Rom. 10:17 quoted below.}

the good he would he does not, but the evil he would not that he does. Then he argues that, the will being right, it is no more he that does it, but sin that dwells in him. He sees sin as a distinct evil principle in him, but he born of God distinct from it. Then a third discovery comes out, that he has no power over sin, though longing to do right, for the good he would he does not, but the evil he would not that he does. The struggle goes on, till he gives up his state as thoroughly wretched! Oh wretched man that I am, who shall deliver me from the body of this death?

But what press upon him most perhaps are his sins, and his rejection of Christ. He is a criminal under sentence of death for the one, an enemy of God for the other. I am supposing all this time that the truth of what he is has been pressed upon him in the light of the full truth of Christ.

Now, I come to the second stage of my subject. The gospel is now preached so that the soul receives it. Eph. 1:13, says,

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also *after that ye believed*, ye were sealed with that Holy Spirit of promise.

The soul though conscious of a change wrought in it, is sensible that this will not meet the question of sin. The righteousness of God requires death from the sinner, and new birth is not death but life! How sweetly then the Gospel comes in: Christ died for our sins according to the Scriptures, and was buried, and rose again the third day according to the Scriptures (1 Cor. 15:1-4). This good news meets, on the one side, God's righteous claims, and on the other side the sinner's need. The original question of sin is once and forever settled. Besides the Man who stood as my substitute and representative is buried; I see my sepulcher; Christ rises the third day cleared from all my guilt, a risen accepted man, raised again for my justification. This is the Gospel of my salvation; salvation is brought to me in the good news of the Son of God. I receive it, have peace, am reconciled, and delivered.

The blood of Christ is now applied to the conscience. The heart is sprinkled from an evil conscience, besides the body washed with pure water, and immediately God puts his seal on the reception of the Gospel with the Spirit. The love of God is shed abroad in the heart by the Holy Ghost, Rom. 5:5. The law of the Spirit of life in Christ Jesus sets the soul free from the law of sin and death, Rom. 8:2. In the present ruined condition of things, the knowledge of deliverance maybe delayed for some time in souls, but the actual thing is there in every soul that is sealed by the Holy Ghost. The Gospel of my salvation has brought salvation and the knowledge of it at the same time.

This to me, seems the only clear explanation of the doctrine of new birth,

salvation, and sealing, as the Word of God teaches it; and answering to the true experiences of a soul coming to the Lord Jesus Christ for the first time.

We have seen that before the new birth takes place the man is morally dead. The voice of the Son of God speaks, as to dead Lazarus; the soul hears and lives; faith is now produced in the form of trust and hope, without certainty. The mind is turned to God; there is a repentance, issuing in judging self, realizing its criminal state and lost condition; there is also prayer for salvation and the Spirit, which is not yet received. The Gospel is preached to such a soul, it believes unto salvation; the finished work of Christ is now rested on, and Christ risen again for our justification, and in glory. The blood of Christ is applied to the conscience, and the immediate sealing of the Spirit follows!

I now give instances from Scripture. First, in the type of the consecration of the priests, Aaron and his sons are first washed with water, Lev. 8:6, answering to the water of the word of regeneration. Then Aaron is robed and anointed alone, before he is sprinkled with blood, as the Lord was anointed with the Holy Ghost before he died. His sons are anointed not till after the sacrifice has been killed and the blood has been sprinkled upon them. But the sprinkling of blood and the anointing with oil go together with the sons of Aaron. Thus the application of the blood and consequent sealing of the Spirit come consequent on the Gospel being preached and the finished work of Christ rested on. John 1 agrees with this. New birth, 1:13, is connected with the Person of the Son, specially his divinity, the baptism of the Holy Ghost, 1:33, with his work, 1:9.

In John 3, new birth was a thing a Jew ought to have known about. Ezek. 36:24-26, prophesied of Jehovah causing Israel in the latter day to be born of water and of the Spirit in order to enter the kingdom of God. The Lord said to Nicodemus, Art thou a master in Israel and knowest not these things? . . . But what follows, John 3:12, is the introduction of the heavenly revelation of Christianity in contrast to this, and the Gospel is introduced. The Son of man must be lifted up, that whosoever believeth in him should not perish, but have everlasting life! This is salvation! and connected with it is the knowledge of it brought to the soul, in John 3:18, He that believeth on Him is not condemned.

In John 4, The gift of the Holy Ghost follows in beautiful order. He is the living water, the power of communion and worship, who comes consequent on the soul knowing God in the character of Giver, and Jesus in the character of the Son of God His gift. John 4:10, He gives the Holy Ghost, consequent on redemption and His glorification. But I must hasten on.

Acts 2 gives us the wonderful work that took place consequent on the

descent of the Holy Ghost on the day of Pentecost. Peter preached that God had made Jesus, whom the Jews had crucified, Lord and Christ. He was God's Anointed owned by heaven, raised up to sit on David's throne, but in the meantime as Lord sitting at the right hand of God till His enemies are made His footstool. Convicted that Jesus was the Anointed, they were born of God. Cp. 1 John 5:1. Immediately they said, Men and brethren, what shall we do? Peter said, *Repent*, and be baptized, every one of you, unto *the remission of sins*, and ye shall receive the gift of the Holy Ghost. Thus, here again, comes the new birth first through hearing, then repentance and remission of sins, and the immediate consequent sealing of the Holy Ghost. It was a short interval between their new birth and sealing, but still an interval, in the middle of which they repented and were baptized.

In Acts 8, we have in the account of the conversion of the Samaritans, a decided interval between their new-birth and sealing. Philip went down to the city of Samaria, and preached the Anointed unto them. They believed, and were baptized, yet 8:16 tells us that the Holy Ghost had as yet fallen on none of them. No doubt there was a longer interval, on account of there being a need that manifested unity should be maintained through the apostles Peter and John coming down from Jerusalem to lay their hands on them, so that Jerusalem should own the work of God at Samaria. Still the fact remains that first they were born again through believing that Jesus was the Anointed, and after an interval were sealed.

Acts 10 gives the account of the conversion of the first Gentile; vv. 2, 3 give clearly the godly character of the man; there was every mark of his being born of God, yet Peter had to tell him words whereby he and all his house should be saved, ch. 11:14. Accordingly he went down, preached the gospel to him, which he received, and was immediately sealed with the Holy Ghost.

In Paul's own case there seems to have been three days interval between his being born again through meeting the Lord on his way to Damascus, and his sealing by the Spirit. Could it be said that he was saved and sealed, when he was three days without sight and neither ate nor drank? Born again he was, and Ananias was given a sign whereby he should know it.

Behold he prayeth (Acts 9:11, 17, 18).

In Lydia's case, Acts 16, she was evidently a godly proselyte before Paul met her. Her heart the Lord opened that she attended to the things spoken by Paul, and she consequently embraced Christianity.

The Philippian jailor's case was more sudden. But even here the earthquake first sent the terrors of God through his soul, before the peace, giving message came:

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house  
{Acts 16:31}.

In the Epistle to the Romans, conviction as to the guilt of sin is argued out in chapters 1-3:20, and there repentance and circumcision of heart are alluded to. In Romans 7, conviction as to the flesh being all bad is argued out, and there the new mind and will is clearly formed. Rom. 3:20, to ch. 4, end, shows God as Justifier meeting the state of guilt, and Romans 8, God the Deliverer meeting the state of man as a slave of sin and born in it. They are two parts of the same salvation, the first part of which is generally apprehended in the soul first, in the present ruined condition of things, but where the truth is fully preached the latter would be learned at the same time, with deeper conviction preceding it. The explanation of so many souls who have been apparently sealed by the Spirit, and yet remain in or get back to the experience of the 7th of Romans, is in the many law teachers of the day bringing the people of God into bondage like the case of the Galatians, the type of which we have in the children of Israel in the wilderness, accepting the law to walk by, instead of abiding in the faith of the God of Abraham.

The teaching of no interval between new birth and sealing, would seem to me to lead to very fatal doctrine. Repentance and prayer, etc., must either then come in before a man is born again and sealed by the Spirit, which would be the denial that man is dead in trespasses and sins, or else they must come in after the sealing of the Spirit, which would be a denial of sinner-repentance, which no one who knows Scripture could hold for one moment in the case of a sinner coming to Christ. Besides it is contrary to the experience of all true hearted Christians. I would appeal to every one of my readers, whether the truth of the reality of God and of the Person of His Son did not come to their souls, first; then repentance and prayer for salvation as a consequence, then the reception of the gospel and immediate sealing of the Spirit; yet it was not repentance or prayer that saved them, but faith in the gospel.

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From *Helps By The Way* – New Series 1880, pp. 175-182.

*Is JESUS the ANOINTED, and the  
LORD, or not?*

*Is the Assembly and its discipline One?  
Is its Rule the Word or Christian Opinion?  
And are Assemblies to walk by the Word,  
or is every man  
to do that which is right in his own eyes?*

Such are the questions that come before the godly mind, as it has paper after paper brought before it, without a single reference, to that which is the foundation of all Assembly order, and discipline; in which papers the prominence of men are painfully prevalent, showing where those are, who issue such papers, leaving one the painful impression that if perchance at the beginning of their souls history they have bowed to the fact, that God hath made that same Jesus, Lord and Christ, they have sadly fallen from what is involved in that truth, to the level of the Corinthians, occupied with human leaders, "I am of Paul," "I of Apollos," etc., and therefore have the stamp of carnality branded upon them, as being "carnal," and walking as men.

But before proceeding further, I would draw attention to Matt. 18:18-20, where we have the principles of true gathering set before us, and the power of binding and loosing brought in, in connection with it; and I would ask, Who is the one in the midst, by whom alone the Assembly has power to bind and loose? The answer is, as given us in the preceding chapters of our Gospel. It is He, who came on earth, the true Son of Abraham, the Son of David, Matt. 1:1, the fulfiller of the promises, the royal heir to the throne of Jerusalem, who was born by the miraculous conception of the Holy-Ghost, in Bethlehem's manger, who was called Jesus, signifying Jehovah Savior, but He Emmanuel "God with us." It is He who was baptized of John in Jordan, and who was Anointed and sealed with the Holy Ghost, Matt. 3. It is He who offered Himself as the Anointed One to His own nation, preaching the Gospel of the Kingdom, but who was rejected, Matt. 4-12, and crucified, Matt. 27. Therefore His character, as the sower sowing the seed of the kingdom, had its results as we see in Matt. 13, in the kingdom being set up now in a mysterious form, the Anointed One having been rejected by the Jews: and this present form of the kingdom is set forth in the seven parables in that chapter, whilst the rejected King is in heaven. In Matt. 16 we see the Assembly and the kingdom in its present form, (the administration of the latter of which was

handed over to Peter,) replacing Judaism.

But who is the one whom Peter confesses as the foundation of the Assembly? He is the Christ, rejected and crucified by Israel, but declared Son of the living God in victory over death. On this rock, Christ says, I will build my Assembly. Here we get the Assembly of living stones built on the foundation of a rejected Christ, but Son of the living God, in resurrection from the dead. In Matt. 18 we get the gathering of two or three to His name, on that ground, with the promise of His presence in the midst. Now, dear reader, have you Him before you? *"The Anointed,"* the *"Son of the living God,"* whose name is JESUS! It is He alone that gives authority to bind and loose! Woe to that man, or to that Assembly that sets itself against such a Person!

In John 20 as declaring His Father's name in the midst of His assembled brethren, and imparting to them His resurrection life, He gives the administrative power, of forgiving and retaining sins, to those whom He had thus fitted for the ministry, and put into the full place of sonship before the Father, as members of the one family of God! <sup>55</sup>

And now, dear reader, let us go on for a moment to Acts 2, when the Kingdom and the Assembly were set up. What was the great truth bowed to on that day? Why, that God had made that same Jesus, whom the Jews had crucified, LORD and CHRIST! ver. 36.

The whole system was set up under the revelation of Jesus in glory made LORD and CHRIST. Those who bowed were baptized to that name; they continued steadfastly in the Apostles' doctrine, and in the fellowship and breaking of bread, and in prayers, showing thereby their allegiance to and acknowledgment of the Lordship of Jesus, and that He was the King, the Anointed One. I want my reader to mark that the whole new order of things was set up, under the acknowledgment of those who composed it, that Jesus who was crucified, was in glory, made Lord and Christ. It was He that was owned as such in that circle! It was the same thing with the first Gentile assembly planted at Antioch, Acts 11. The men of Cyprus and Cyrene who heralded the message, preached to the Grecians the LORD Jesus. The result was that many turned to the LORD. Barnabas heard of the work, and sent forth from the Assembly at Jerusalem, he found them turned to the Lord, and rejoiced, and exhorted them with full purpose of heart to cleave to the LORD,

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55. I would have my reader mark this, that the power of the Assembly to administer forgiveness to, or to bind sin on the person, is founded on the Son of the living God imparting resurrection life to those already born of God. So that any Assembly that accepts F.W.G. and his doctrine, which deny any further impartation of life but new birth, See pages (13, 72 "Life in Christ and Sealing with the Spirit.") have gone off the ground on which discipline is exercised. It is resurrection life that puts believers on the foundation and makes them living stones. New birth alone did not do this. The disciples were already born of God when Christ said: "on this rock, I will build my Church."

(ver. 20-24).

ONE LORD! what a truth! Before even the unity of the body of Christ was known as a truth in the Assembly, the Lordship of Christ was bowed to, thus owning God's act of power in exalting Him as such, and *also as the foundation of all order and discipline*, both in the Kingdom and the Assembly. Ah, dear brethren, is not the secret of the self-will and independence we have seen manifested in so many professed brethren and saints so lately, explained by the fact, that many have never bowed individually in their souls to the Lordship of Christ. They have received the truths of salvation, but it is to be feared, they never have had their independent wills broken, by the acknowledgment of the truth that ought to precede salvation, viz., Jesus made Lord and Christ! The fatal absence of this truth is seen in all their papers! the very foundation on which all the order and discipline of the Assembly of God hangs; and indeed of the individual soul's new birth and blessing!

But one word more as to this truth, which is so pressed in the 1st Epistle to the Corinthians. Here we have an Epistle bringing in the corrective power to disorder in the Assembly of God! What is the corrective power to party spirit, in the Assembly of God, and following party leaders? The name of our *Lord Jesus Christ*! 1 Cor. 1:10. What is the power of discipline for the Assembly gathered to the name of the Lord! The power of our *Lord Jesus Christ*, 1 Cor. 5:4. What is the table round which the saints are gathered to express the one body, the Assembly, in communion with their one altar, and to remember the Lord? The *Lord's Table*; 1 Cor. 10:21. The *Lord's Supper*; 1 Cor. 11:20. What are the commandments that regulate the saints there gathered. The commandments of the *Lord*! 1 Cor. 14:37.

Seeing these things are so, it is no light matter to reject an Assembly decision, and doubly so when it seeks through grace to walk with the Lord, and act by His Word. Mr. Grant's formation of a party, which is heresy, by his doctrines, was not a matter that came out before one Assembly merely. God allowed it to come out, and be manifested in, I think I may say, the three largest Assemblies in Canada, at one time. The evil was judged at Montreal true, because everything came out there; but at Montreal, at Ottawa, and Toronto, amongst hundreds of saints, and independently of one another, Mr. Grant's course came up; and of these Assemblies, each Assembly (except the schismatics gone out) bears an undoubted witness, Mr Grant's views formed a party here, and therefore beyond all gainsaying he is a heretic.<sup>56</sup> Philadelphia bore the same witness, only happily

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56. At Ottawa [see *Narrative of Facts*, page 13] Mr. Grant and Mr. Lyman went there; on Lord's day towards the close of the meeting (at the breaking of bread) a local brother proposed, strongly supported by Mr. L., that Mr. G. should be permitted to make his defence, he having been charged with heresy, and that the Assembly should come together in the afternoon, as Mr. G.'s visit was but brief. This proposition was instantly rejected, as the enquiry was still going

(continued...)

without division. Then I ask, if he is a heretic, by such an undoubted witness; is it the Word or not, Titus 3:10 that the heretic should be rejected? (Was the delegate put over the Assemblies to reject him, and the Assemblies to receive him?) Then if, as the Word says, he is to be rejected, Montreal was right, and acted rightly, and if so every Assembly is bound by the word of God and His principles as to the “One Body and One Spirit,” to bow to the judgment, as that of the Lord!

Have these brethren that have separated ever considered what a heretic is in the sight of God. Supposing a man had a servant in his house, and that servant one day came and ran a knife into his master’s body, I don’t think he would have him long in his house. And yet a man by spreading his opinions, can form a schism or rent in the body of Christ, (1 Cor. 12:25), and if an Assembly puts him out, they find fault with what the Assembly has done, and brethren take sides with the man who has committed one of the seven abominations the Lord hates, i.e., sowing discord amongst his brethren! (Prov. 6:19.)

These brethren have altogether gone off the ground of the Word of God. One paper says, (headed “power of an Assembly,” (Extract from a letter) which is beneath notice, only it is taken up, and adopted as truth, by a brother B.C.G. {B. C. Greenman}, of whom I had hoped better things,)

It is the power of an Assembly to act in discipline, on what, *by general consent*, among orthodox Christians, or say, amongst those gathered to the name of the Lord Jesus, is held to be false or deadly doctrine.

56. (...continued)

on at Montreal; the introduction too of the subjects there, so abruptly, and uncalled for, was strongly condemned. This failing, a brother announced a meeting in his house in the afternoon at which Mr. G. would be present, and any who wished to see him. Another meeting was held at that brother’s in the evening, during the preaching of the Gospel in fellowship with the Assembly a few doors higher up. The result of this has been the separation of some 16 from the Assembly and a setting up of a schismatic table. Ottawa then hears an independent witness that Mr. G. is a heretic. [See also Ottawa circular.]

At Toronto Mr. Grant’s views on local unity [see paper on Park St. Judgment] had formed a party, independently of anything that happened at Montreal.

At the prayer meeting at Yorkville, on Friday, Dec. 12th, the friends of G., young men especially, carried that a meeting should at once be called, to take up the question of a, “Gathering acting for itself locally in the city,” or to this effect, which they got from G.’s tract.

Two Brethren opposed any such meeting being called, but they carried it. . . . On Sunday 14th, they had dreadful work at the Yorkville meeting; when the notice was read, an esteemed brother and others opposed any such thing; for to sanction a meeting with such an object, would be to set aside the principles of the truth of God. . . . On the following Sunday there was another scene, but all this shows that a party had been formed, and on a different point of doctrine to that which was taken up at Montreal.

Thus Toronto also stands as an independent witness as to Mr. Grant’s doctrines; forming a party, in the Assembly of God.

Here the Word of God is utterly set aside. The rule of orthodox Christians, or the opinion of those gathered to the name of the Lord Jesus is the rule of discipline!

A large number of brethren see with him.

What has that got to do with it? The paper is a total subversion of the order and discipline of the Word of God. An Assembly cannot bow to what God says as to what evil or true doctrine is, and has no power to put it out!! unless as above! Let that brother solemnly listen to the word of the Apostle as to the teaching of evil doctrine.

I would they were even cut off which trouble you {Gal. 5:12}!

Addressing the Assembly, he says,

Know ye not that a little leaven leaveneth the whole lump (Gal. 5:9, 10).

Again, the Lord Himself, addressing the angel of the Assembly in Pergamos,

Thou hast there them that hold the doctrine of Balaam (Rev. 2).

Why are these Assemblies fault with, if they were not to judge what false doctrine was, and put out those that were spreading it?

In another paper, dated Milford, Delaware, the two things pressed are the unity of the body and unanimity. In a late edition just received, he states the normal condition of the Assembly is as having the mind of Christ, and says without this there can be no discipline! In other words unless the Assembly is in its normal condition, it has no power of discipline!! Poor, unhappy assemblies of F.W.G. then that have got away from the normal condition!! Now it is a remarkable thing, that in all the places where discipline is mentioned, (I mean in the books that refer to it) it comes before the unity of the body is taught or brought out. And as for unanimity, however desirable, it cannot be proved anywhere in the Word. The word in the Greek (2 Cor. 2) signifies the mass, the many, not all. The Jerusalem conference is referred to by B.C.G. to show that Plainfield was the place where F.W.G.'s matter ought to have been settled, but that was Apostolic and unique <sup>57</sup> There is no such metropolitan Assembly now. No Apostles. But if they will have it, as to unanimity, it was the Apostles and elder brethren looked into the matter, not the Assembly, though the Assembly agreed to the decision, and that principle is just what those brethren refuse. It is the unanimity of the Assembly, that is the point with them. Besides how small the question of unanimity is, or any other question such as haste in action, or other things insinuated when the simple question is proposed, "Where is the Lord in the

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57. Does he mean Plainfield {NJ, USA} was Jerusalem? Unfortunately the heretic was the leading man there; and now an increasing number there rejects the teacher in question, and the Lord has His table amongst these!! If the fornicator of Corinth had come up to Ephesus, and committed fornication there, during his stay, would Ephesus have dealt with him or not? Is not all this talk, what the Word calls gainsaying?

matter,” and “what does His word say?” In all these papers, as I said, there is a fatal absence of the one foundation of all order and discipline, “the Lordship of Christ!” I may add, the authority of the Word as the rule for the Assembly to walk by,<sup>58</sup> and the using the theory of the unity of the body for independence and self-will, instead of endeavoring to keep the “unity of the Spirit in the bond of peace. Blessed it is to unite the blessed truth of the unity of the body with that of the Lordship of Christ; and those Assemblies who are bowing to the decision of the Montreal Assembly, are, I believe, acting in that blessedness, and inheriting the blessing of the Lord, and of His presence with them.

But if so, those gone outside are a sect proclaiming if not in word, I am of Grant! and are to be looked at, as any other sect, the making of which is the wisdom of the world, touching every fundamental truth of Christianity, and destroying the idea of the one Assembly, see 1 Cor. 1–3, and so if the wisdom of the world to begin with, it must end up in becoming part of the world, and be judged with the world, 1 Cor. 1; Rev. 3:1-6.

But with that there is still the more fatal step of the setting aside of the Lordship of Christ; and so off the track which the Lord Jesus leads in, what can there be but the dark downward course of Jude’s Epistle, as the result of denying the only Master and Lord Jesus Christ, ver. 4. Not the Savior, but the ignoring of Him as Lord!

I know that none of the true sheep of Christ will perish! He is the blessed present Servant of their necessities. In His very place of Master and Lord, behold Him, laying aside His garments and girding Himself for present service to the saints: What an example for us, dear brethren, in the present necessitous condition to His loved Saints. May we seek to follow Him!

And let every true hearted saint turn their eyes away from all human leaders, and get up in spirit into that mount, where the Father’s voice was heard saying,

This is my beloved Son, hear Him (Matt. 17).

Moses had had his day’s testimony, likewise Elias, *now* was the day of the Son’s testimony, resulting in the disciples getting their place “in Him.” Brethren, we are separated to the Son, and His Word! Who will dare after that to mingle the day of the Son’s testimony with the day of Moses and Elias! Yet that is the error we have got to meet to-day!

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58. In R.T.G.’s {R. T. Grant, brother of F. W. Grant} paper (*A Word of Protest*, page 8) he asks: “what assurance can the party at Montreal headed by A.P.C. give me that they will not lead me astray.” You say, the “Assembly has power to bind and loose.” I ask again: “How do I know that their claim to be the Assembly is not pretentious?” The simple answer is this: “You are to know, it by the Word!” You are to judge of the claims of the Montreal Assembly by the fact that it acted by the Word. Titus 3:10. I have no hesitation in saying that this paper sets forth the principles of rebellion against all government, civil or ecclesiastical.

*Remarks  
On a  
Paper Called  
“Life and the Spirit,” &c.*

The question is raised, whether the Christian blessings, such as forgiveness, as we know it, justification, acceptance, death to sin, and life in Christ, as also life in the Son, go with quickening, or with the sealing of the Spirit; or as I would rather put it, with quickening or with receiving the gospel of our salvation, followed by the immediate sealing of the Spirit. Together with this comes the question as to the difference between God giving the blessings, at quickening, as the writer, F. W. G. believes, and their being afterwards administered to the soul, which brings the apprehension of having the blessings. There is another thing which is the result of this first, which is also raised by the writer on “Life and the Spirit,” whether the man in the 7th of Romans is a quickened man seeking peace and getting into his standing in Christ, or that of a sealed man, “not in the flesh but in the Spirit,” learning how to abide in Christ for fruitfulness.

Well, my reader, Scripture must settle the controversy, and in lowliness of mind, yet with firmness, as feeling the importance of it, I would appeal to the Scriptures for the settlement of the difference.

The writer quotes such passages as John 3:36; 5:24, etc., to show that eternal life goes with faith and therefore with quickening. He quotes Col. 2:13, to show that quickening and forgiveness go together, and Romans 5:18-19 to show that justification and life go together, and then reaches the conclusion, that all that are quickened, are justified, forgiven and have eternal life.

Now as to eternal life in one sense, they do have it, for no doubt quickening is from the Son, who was the eternal life with the Father from all eternity. The Son quickens whom He will! (John 5:21). But this is not eternal life in the full Christian sense of it. No doubt the moment a soul wakes up to the reality of things, through the call of the Son of God, he gets life, and so far as to the character of it, eternal life. But eternal life is far more than a communication, or a nature; it is the Life of a Person, a Divine Person, and that Person the Son of God! (See 1 John 1:2; 5:20.) He that hath the Son hath *the life*: and He that hath not the Son hath not *the life*; Gk.! (See new translation.) (1 John 5:12.) It is the heavenly thing spoken of in John 3:12 in contrast with the earthly things pictured by new birth into the kingdom which was the highest blessing of Judaism! (5:3-10), and of which Nicodemus, a master in Israel, ought to have known about.

But this, i.e. eternal life, was nothing less than in a Person come down from

heaven, who was therefore God, yet man too, the Son of man which is in heaven, who was lifted up on the cross, that whosoever believeth might in Him have eternal life! (5:12-16), and this replacing as a present thing the highest blessing promised to Judaism. This was given in connection with the full revelation of God in grace, as righteous, love and light; and in connection with the revelation of the Father, who had given all things into the Son's hands (John 3:35-36). All through John's Gospel eternal life is put in contrast to Judaism, and as that life that takes its place.

The Gospel of John judges the world and Judaism from the beginning; only those received the Son who were born of God by His sovereign will (John 1:10-13). Consequently, the revelation of eternal life in John 3 is in connection with accomplished redemption, and the Father revealed in the Son, which the disciples though born of God never received by faith till after the cross, as we see from John 14:9; 16:27-31.

So John 5:24, 25. The dead sinner hears the word of the Son, and lives; he gets quickened, but there is something else he has to do before getting eternal life, he has to believe *the Father that sent the Son*. (Cp. 1 John 4:14, 15.) This is the full revelation of Christianity again that the disciples never believed till after redemption was accomplished!

This too, is put in contrast to Judaism, as pictured by the pool of Bethesda, which could not give healing to a man without strength. The Lord, in ver. 25 attaches new birth to this dispensation, as in chapter 3 it belongs to the past, as also to the future.

I wake up perhaps by the call of the Son of God, to the fact that He is a reality, God and man in one Person (John 1:1-14). But that is not all the revelation of Jesus as Son of God. *He* brought grace and truth to man, in contrast to Moses who brought the law, and the truth was of God fully revealed in grace without a veil, and the Father, (5:17, 18), and *that* we have seen the disciples never received till after He had become the Lamb of God, as accomplishing redemption 5:29-33. He baptized with the Holy Ghost consequent upon this. Vers. 33, 34.

It was only when He as the risen, victorious Son of God, the last Adam, had revealed His God and Father to the disciples, and had breathed peace on them, giving them the knowledge of redemption that they received this more abundant life! Eternal life in its fullness! (See John 20:19-22.) And here my reader the writer confounds between the Son of God quickening, as He ever did, from the beginning, as a Divine Person, and Himself as Son of man, the last Adam, the quickening Spirit, giving life more abundantly. In John 5, where the work of the cross is not mentioned though supposed, He is the divine Son quickening. But in John 6 He is not only that, but the Son of man, the true bread from heaven, the true Passover lamb, going back to where He was before; completely judging the flesh, which profits nothing, by the cross, and communicating life more abundantly as the last Adam, the quickening spirit! In this He was fulfilling and replacing the

types of the Manna and Passover Lamb! See 5:32, 33, 52-63.

In Col. 2:13, the writer argues that forgiveness and quickening go together. If he had learnt to distinguish between the Son quickening as a divine Person, (John v), and quickening as the raised Son of man (John 6), he would not have made this mistake!

The Son as God quickening is one thing! The last Adam quickening is another. This is life more abundantly! (John 20:22.) And this is insisted on as a state which had never been yet in John 7:39, but was to come in, consequent on the glorification of the Son of God and the gift of the Holy Ghost. The two things which historically followed on one another are brought together in Rom. 8, viz. the state of more abundant life, characterized by the Holy Ghost, and the Person as God indwelling the believer. Our brother denies that John 20:22 is any communication of life; how he can do so, I don't know when the Son says,

Receive ye [the] Holy Spirit! {JND New Trans.}

The writer takes away from us *the Life* which characterizes Christianity! and makes quickening the only life that is communicated! True it is in Christ now as having *accomplished* redemption; but not as communicated as *the Life* distinct from mere quickening! And here also the writer would seem to connect our justification with Christ's resurrection from the dead, and not with faith at all by his sentence in page 6 and line 6, 7, of his paper on "Life and the Spirit." And I would add he would appear to make our quickening our justification, by his words in the words following. But as this is not followed up I do not dwell further upon it!

What follows in his remarks on Rom. 5:18, as to justification of life, has been already answered. If he had seen the distinction between the Son quickening, and the last Adam giving more abundant life, or as Eph. 2 and Col. 2 puts it, God quickening us together with Christ, where life is seen according to its fulness in the counsels of God, he would have seen that whilst justification and forgiveness do go with life, it is with the full communication of it, of life more abundantly, and not with mere quickening.

It is *whom He called*, *them* He also justified, Rom. 8:30, not dead sinners, though as to their former condition they were dead. That calling and life go together it is evident from John 5:25, Rom 10:17, John 11:43, (in type;) and other places.

So Abel heard the call, as shown by his bringing the slain lamb, as a sacrifice to God; and thereby obtained witness he was righteous. (Gen 4. Cp. with Heb. 11:4.)

So Noah, (who had already found grace in the eyes of the Lord,) built an ark to the saving of his house, and thereby became heir of the righteousness which was by faith. Gen 6:8-22, cp. with Heb. 11:7.

So Abraham heard the call, (Gen 12), but was not justified till Gen. 15.

So Israel in type first heard the call, (Exodus 4:29-31), but were not typically justified or saved till ch. 12 and 15.

So the priests were first washed with water, typically the new birth, then sprinkled with blood, and anointed with oil; typifying forgiveness and the Holy Ghost received. So Gideon, a godly man; but without peace, which he got on the presentation of the sacrifice. All justified souls have peace. (Cp. Judg. 6:11-24; Rom 5:1.)

As to what the brother says as to being in the Son having to do with life and nature may be a great deal of it quite true, but all the difficulty is answered by what has been said previously, viz., distinguishing between mere life, and life more abundantly. Are we "in the Son" when we get life, or when we get it more abundantly? Still if "in the Son" means identification in life and nature, it involves position too and I would ask the writer, if all Old Testament saints had life in the Son, how is it that the term is not once mentioned till John 6:56, nor afterwards till John 14, 15, where it is teaching all founded on an accomplished redemption, and the Son of man having been glorified on the cross (John 13:31, 32).

We get that place, consequent on the Son of God becoming a man, accomplishing redemption, and taking his place in glory as the last Adam, yet still Son of God, by birth, as man, and also by position, by resurrection from the dead; and this involves not mere nature but position as also more abundant life communicated! See Heb. 1:5, Rom. 1:4. He as man, yet as declared Son of God entered into a new state described as,

according to [the] Spirit of holiness, by the resurrection from the dead  
{Rom. 1:4}.

And this communicated to us gives us the full place of sons, no longer *nepioi* Gk., i.e., children under age, but *uioi*. Gk., in the full place and relationship of sons. See Gal. 4:1-6. But to return to the two passages where the expression "in the Son" is first mentioned. It is

he that eateth my flesh and drinketh my blood, dwelleth in me, and I in him  
{John 6:56}!

Could an Old Testament saint do this? A Jew was forbidden to eat blood! Can I be "in the Son and He in me," if I do not know him? But this was the condition of the disciples in John 14:8, 9.

All then that the writer says in the middle of his paper falls to the ground! "Life from God" Old Testament saints had. The Son quickened when on earth, but, "life in the Son" could not be for any till redemption was accomplished, and He was glorified as man; and was communicated to those who received the blessed revelation of the Son revealing the Father and of an accomplished redemption.

I turn now to Rom. 7. Is it the experience of a quickened man seeking peace and justification, or of a Christian (i.e.,) a man sealed by the Spirit, seeking how to abide in Christ to bear fruit unto God? I say unhesitatingly it is the former. The

writer denies it!

True, if a man is delivered from the power of sin, which is here joined with his getting justification of life, he gets into a new standing and state, where he does bear fruit unto God. But it is a new standing and state, not abiding in Christ. There is not a word as to this last.

Now what is the doctrine we have learnt in the Epistle to the Romans, whereby we are to test those who cause divisions and contentions contrary to that doctrine, (Rom. 16:17). It is a sad mark of want of establishment in those who have raised this question, that they lead us back to it, for the Epistle to the Romans was written to the end that the saints might be established! (See Rom. 1:11.) Paul is an apostle *called* of God. He writes concerning Him who is the subject of the gospel, God's Son, Jesus Christ our Lord, made of the seed of David according to flesh, but declared Son of God with power according to spirit of holiness by the resurrection from the dead (Rom. 1:2-4). Made of the seed of David according to flesh, by resurrection from the dead, He entered into a new state as man according to spirit of holiness, declared Son of God in this new place and state, to communicate life in accordance with that new place and state as the last Adam. Such was the subject of the gospel!

Paul's thesis then is the gospel, and is addressed to all that be in Rome, saints themselves *called* of God. If they were dead in trespasses and sins, he could not call them saints, but he speaks of justification to those already *called* of God!

It is the great subject of the book. The apostle is not ashamed of the gospel, it is the power of God unto salvation to every one that believeth, for therein is righteousness *of God* revealed from faith to faith, as it is written, the just shall live by faith. This justification, then, is connected with salvation in these verses, and not with quickening (Rom. 1:16, 17).

Rom. 1:18-3:21, takes up the state of the world to bring out the necessity of the gospel, and shows the need of another kind of righteousness than that of law, by which the sinner can be justified. Up to the end of ch. 1 the state of the heathens is taken up, Rom. 2:1-16 the state of philosophers, and the principles of God in judgment. Then Rom. 2:16-3:21 the Jews under law, circumcision and the promises, ending up with Scriptures proving the whole world guilty, and under sentence before God! The law could not justify, it could only give the knowledge of sin!

Where is then righteousness? There is none in man for God. But there is in God for man. Rom. 3:21-31 lays the ground, showing it is in God through Jesus and His blood. Rom. 4 shows that it is on the principle of faith, giving Abraham and David as the two great Old Testament examples. God in David's case imputes righteousness by forgiving and not imputing sin. (See Psa. 32.) In Abraham's case, God gives justification in connection with the promise of the heir, Isaac, to be raised up out of Sarah's dead womb! which two cases bring out the double aspect of justification, in the book. 1st. Forgiveness, and non-imputation of sins, and the

result of being reconciled to God up to ch. 5:11: 2nd. justification of life from sin, Rom. 5:12, 8:4. We not only have peace with God, through our Lord Jesus Christ, as to all our sins having been cleared away by the work of Christ, but we have access by faith *into this grace* wherein we stand (5:2), and boast in hope of the glory. This latter aspect of justification, as I have said, is argued out from ch. 5:12 and onwards.

But first of all God's love has gone out universally to all, for all connected with Adam were born in sin -- consequently all is headed up in two men, Adam and Christ, sin came in before law.

Through Adam's transgression all connected with him were born in sin under death's reign, and liable to condemnation. Through Christ's obedience unto death, all connected with Him, get grace, righteousness, the final result being, of reigning in life by One. He takes His place as Head of a new race, after his obedience unto death, as Adam became head of a sinful race after his disobedience. Sin, death and condemnation went out to all on the one hand, grace, righteousness and eternal life, present and final, went out to all on the other hand; Rom. 5:18 gives the universal tendency of the consequences of Adam's transgression or Christ's work; Rom. 5:19 the application to them who belong to each race. When we get Christ we get delivered from Adam, and his race, and get justification of life in Christ dead, risen and glorified! the final result being the redemption of the body! The law coming in by-the-bye that the offence might abound, and to give the knowledge of sin (Rom. 5:20; 7).

But how get delivered from this Adam condition? ch. 6 explains it; externally by baptism, really by faith, to which is attached justification all through, (Rom. 6:3, 4, and 6-11, 5:1, &c.). But it is justification from *sin*, (ver. 7), but by death, through, the application of Christ's act of righteousness in death to ourselves as in the Adam state, our old man having been crucified with Him as well as our sins borne on the cross. But this is deliverance as well as justification, not from sins but from the power of sin, and that as no longer under the law but under grace. (See ch. 6:14.) If a man, is under the law he is therefore under the dominion of sin, and Rom. 7 shows it, but then he is not under grace, he is a slave of sin, not redeemed, not justified! It is in vain that our brother tries to divorce justification from this part of Romans, to maintain a doctrine of deliverance for sealed believers. Rom. 6:7, 8:1-3 clearly show that justification of life from sin goes alongside deliverance from the power of sin. It is through obeying the form of doctrine delivered him, (that is grace manifested in the death and resurrection of Christ,) that he is delivered and justified, and that is by giving up the law altogether as the way of deliverance and justification, which the man has not given up in Rom. 7. Till he does, there is no fruit for God; even though quickened, he is in captivity, under the power of sin! When he does, being now set free from sin, which is nothing but the power of redemption applied to him, and become a servant to God, he has his fruit unto holiness, and the end everlasting life,

(Rom. 6:22, 23). This is in a way the end of the subject, the reigning in life by one Jesus Christ, as we saw at the end of ch. 5.

Rom. 7 {i.e., Rom. 7:7 - end}, is a parenthetic chapter showing the bearing of the law on the subject. It is brought in by-the-bye, the apostle speaks, at the end of Rom. 5, but not only that the offence might abound, but to give the knowledge of sin, and as the schoolmaster to instruct that it has no power to deliver, to free from condemnation as to sin, or to produce practical righteousness; in other words to produce that which would justify positively by the law, and so bring life. (See Rom. 8:1-3.)

But first of all the deliverance is stated, (Rom. 7:1-6): then the apostle goes back to the time when we were in the flesh; and shows the action of the law, as to exciting the motions of sins owing to sin being there; forbidding lust, which we never knew as sin until the law forbade it; and thus tracing back lust to its source, thus giving the knowledge of sin.

There was a time when the apostle was alive without the law once, without conscience as to its real claims; but when quickened, when called of God, then the commandment came, sin revived, and he died. Sentence of death was written on his conscience. Now, if as it is being taught, justification, death to sin and life to God come with quickening, how is it that the apostle after quickening was only brought to own the sentence of death in himself, so that by obeying the doctrine delivered, he should be set free by the death and resurrection of Christ. But here is a man, according to our brother, already dead to sin and alive to God and justified, and yet the sentence of death written on his conscience as a quickened man. The truth is, quickening does not meet the need of the conscience, as it does not meet the requirements of God, *but the death of Christ does*, first, for forgiveness and justification from sins, second, for justification of life from sin, deliverance from its power.

If a man has not been brought to the knowledge of sin, that in him, that is in his flesh, dwells no good thing, he is unrepentant as to the full doctrine of it, he has never fully judged himself as a man, and therefore is not fully saved.

Both forgiveness of sins and deliverance and a new standing in Christ come after repentance, and therefore after quickening, otherwise a dead sinner can repent. But Rom. 7:13-25 is only the illustration of sin working death in the apostle by the law, i.e., by that which is good. He is learning its horrible nature, but under law, evidently quickened, but not delivered, not in his new standing. First, measuring himself by the law, he is fleshly, a slave of sin! (Rom. 7:14.) Is this a sealed man? I pity him. Second, he finds his will right, and so concludes he has got a new I, distinct from sin, (Rom. 7:17). But third, he finds though he has got the new nature, he has no power, for the good he would, (that is to keep the law; always the measure of good in this chapter,) he does not, (Rom. 7:18, 19). Consequently sin has dominion over him, he is under the law and not under grace; 4th, the struggle goes on till he gives up the man here as a wretched man, gives

up the law as the way of deliverance, and cries Oh, wretched man that I am, who shall deliver from this body of death! (Rom. 7:24.) He thanks God as His deliverer through Christ. God has not only given Christ for him to die, (Rom. 5:9,) but to him in the glory for present justification of life, freedom from condemnation, joined to the communication of the Spirit of life from the last Adam, setting him free from the law of sin and death (Rom. 8:1, 2).

Sin, law, death, captivity, inability to do good mark the man in Rom. 7. Freedom from condemnation, the Spirit of life and liberty, peace, sin condemned, not in the flesh but in the Spirit, the Holy Ghost, sonship, mark the 8th.

Looking at all this the doctrine of our brother is most serious, it brings Christianity down to the former level. It tacks all the blessings of Christianity on to a quickened man under the law, instead of seeing that that man's state won't do for God, setting it aside, and replacing it by Christ in glory, and our standing in Him, and the seal of the Spirit that goes with it, which takes us out of the flesh, and puts us in the Spirit. It is the old story of trying to patch up the old garment with the new, putting the new wine into old bottles, the old bottles of man in the flesh, or Judaism if you like, instead of setting that man aside, not attaching the blessings of Christianity at all to what is Jewish, (but that is Rom. 7, a man in the flesh under law,) but setting it all aside, and attaching all to Christ, the Head of a new race in whom is justification, eternal life, and all the Christian blessings. If any man be in Christ it is a new creation; old things are passed away, behold all things are become new. Quickening, if not more, is Judaism in its best phase, but to be in Christ is to be of a new race; and redemption, justification and all Christian blessings are attached to Him.

Thus whilst Rom 7 cannot be the experience of a man dead in trespasses and sins, for he wishes to do good, he learns to discern sin, and that in him dwells no good thing, he delights in the law of God after the inward man; on the other hand, it is not the experience of a sealed man, for with the Spirit comes the knowledge of all things freely given to us of God, 1 Cor. 2:12; where the Spirit of the Lord is, there is liberty; the soul also cries Abba, Father, (ch. 8:15), and in Rom. 7 there is neither the one nor the other. The Spirit sets free from the law, but here is a man under law, not seeing his way out, not seeing his way into the glory, whereas the Christian boasts in hope of the glory of God (Rom. 5:2).

Therefore it is the experience of a quickened man still under law on the way to getting the best robe put upon him, but not yet having it on, (see Luke 15), and struggling till he takes the man in glory and a standing in Him instead of himself, and a standing in Adam and in the flesh. This connects itself with the gift of the Holy Ghost, bringing into a new state, and giving the knowledge of sonship. (Cp. John 14:20.)

But our brother will retort, you are confounding the blessings given on God's side at quickening with the administration of them given in the gospel, which brings the apprehension of them in the soul. Now what does our brother mean?

Does he mean that justification can be administered like forgiveness at baptism, and be lost again if I do not walk with God? Would it be morally right for God to forgive or justify me if unrepentant of my sins or sin? Yet I believe our brother would own that repentance must come after quickening.

God's purpose to forgive and justify, which He manifests in quickening, is very different to the actual thing done upon repentance and faith. It is in vain to say the prodigal had on the best robe before he came to his father, or the kiss, type of justification and reconciliation; he had not, and to say so would be to deny Scripture; and this agrees with the Scripture, Rom. 8.

Why then, it will be asked; is it that Christians sealed by the Spirit are found in the experience of Rom. 7. I answer simply that they are put under law by Judaizing teachers, and taught that the 7th of Romans is the Christian's experience, just what our brother is doing, at all events in regard to unestablished Christians. And one has in consequence to teach them over again the doctrine of justification by faith, and this to those who hold high pretensions of superior light and knowledge (Gal. 3). May the Lord deliver and give light and establishment to see where all this is leading to.

Just one word more as to what a person has to believe to get the sealing of the Spirit. Our brother seems to assert, that it is faith in the Person apart from the work that brings the sealing. He seems to teach that a man can be sealed by the Spirit through faith in the Person without knowing the efficacy of Christ's work, page 14, 8 lines from bottom. Let us again appeal to Scripture to decide the difference.

What did the disciples already born of God believe, to get peace, and the consequent impartation of the Spirit of life in Christ Jesus that set them free from the law of sin and death, in John 20:19-22. They believed in the risen Person of the Son of God, who showed them His hands and His feet, a proof of His work accomplished, as a consequence of the proclamation of His word, peace unto you. They received His word, and got peace; with that proclaimed the 2nd time, founded on the revelation of Himself as the sent one of the Father, came the impartation of His Spirit of life, eternal life in its fullness, which in Romans 8 is joined with the gift of the Holy Ghost.

So on the day of Pentecost, the people were first awakened through the preaching of Peter to the fact that Jesus was the Christ, i.e., the Anointed. They heard the word, and so were born of God. (Cp. 1 John 5:1.) But till Peter preached repentance and remission of sins in the name of *Jesus* Christ, they were not sealed with the Holy Ghost! (Acts 2:36-38). But remission of sins is joined with the work in a special way. In Him we have redemption *through His blood*, the forgiveness of sins (Eph. 1:7; Col. 1:14). JESUS is always the name connected with salvation, and how are we saved from our sins except through His work. (See also Acts 2:23.) In Acts 8:32-35, this is especially seen in the case of the Ethiopian eunuch, who was reading Isa. 53, about Jesus as a lamb led to the slaughter, when

Philip met him, and to whom, when he asked what it meant, Philip preached JESUS as the explanation.

So in Acts 10, it is through His Name whosoever believeth in Him shall receive remission of sins, JESUS is the *Name* of God's Anointed one! Perhaps this name has escaped the view of our brother in this matter. So the apostle Paul was not sealed till he arose and was baptized and washed away his sins, calling on *the Name* of the Lord. Again the Name of JESUS, but in connection with the washing away of His sins. Our brother will say, this is governmental! True, but still it is in connection with the washing away of his sins.

So in Acts 19 the whole force of the passage is that before Paul met with the men, they had only received John's baptism, that is believing in a Christ that was coming. But when they believed Paul, they were baptized in the Name of the Lord Jesus, that is of Jesus made Lord, who had already died! Jesus signifying Jah, Savior! Jehovah become a man to save His people from their sins, by dying for their sins and being raised for their justification! (Rom. 4:25).

In Rom. 5 we have the Holy Ghost given consequent on the one who was delivered for our offences, [again the work] and raised again for our justification.

In Rom. 8 consequent on Christ accomplishing His act of righteousness on the cross, on His being raised from the dead by the glory of the Father, and there in that new place given as God's gift of eternal life, Himself the Son revealing the Father! (See Rom. 5:18; 6:4, 23; 8:3, 9-18.)

In Gal. 3:13, 14, we have the Holy Ghost given consequent on His work on the cross, and justification by faith through it, and in Gal. 4:4-6 consequent on redemption, and our getting our full place as sons by faith through it.

In Eph. 1:13, the Jews who believed had first trusted in the Christ through *hearing* the word of truth, the gospel of their salvation. They heard, they lived! (Cp. John 5:25; 1 John 5:1.) But "trusting" is a very different word from "believing," which follows: we read afterwards,

in whom having believed they were sealed {see Eph. 1:13}!

But who was the One in whom they *believed*? Why the One who was the subject of the gospel of their salvation, who died for our sins according to the Scriptures, and was buried, and was raised again according to the Scriptures! See 1 Cor. 15:2-3. May our brother be greatly stirred up to preach the One who is the subject of the gospel, and preach in connection with Him *the gospel* with increased earnestness, and he will find that souls in receiving the gospel, will be sealed with the Holy Ghost!

Quickening then comes when first called of God, then repentance, then remission of sins. (Cp. Psalms 32:1-4; Acts 2:37, 38.) Together with that comes the full revelation of God in grace, and the Father, in the gospel, (putting the quickened man into a new standing and state, as justified and having eternal life), and the seal of the Spirit, giving both the knowledge of remission, justification,

deliverance and sonship. The sealed man cries “Abba, Father”; and this in direct contrast to having the spirit of bondage again to fear, which is Romans 7.

I would add a word as to Life, as marking the epistle to the Colossians distinctively from the Spirit as we have it in Ephesians; as has been remarked before by our beloved departed brother, J. N. D. But what sort of life is it? I answer unhesitatingly, it is “the life that constitutes Christianity!” The measure of good to walk by of a man merely quickened is the law! But the measure of the Christian walk is the will of God as displayed in the Lord Himself as the heavenly man on earth. See Col. 1:9, 10. The meetness for the inheritance of the saints in light is alone in a righteousness and life suitable for the heavenly inheritance: Col 1:12, of which the Son was the beginning as the risen and ascended man, Head of a new creation, (vers. 18, 19). In Him dwelt all the fullness of the Godhead bodily; and He was Head of His body the Church, the mystery hid from ages and generations, but now revealed, and in the Colossian aspect, “Christ in you” the hope of glory, (ver. 27). Will our brother say that this was no further communication of life than quickening? If he does he is blind to what really constitutes it! Is Christ as the Life of His body, the Church, merely a new birth, a new nature! If so then all Old Testament saints necessarily belong to the Church, and what is distinctive in Christianity is all gone

As ye have therefore received Christ Jesus the Lord, so walk ye in Him (Col. 2:6).

Is this mere quickening? Then how is it that when the Son came into the world only those received Him who were already born of God? John 1:10-13. All the rest of the world knew Him not, or rejected Him. Again, our brother argues, that quickening together with Christ (meaning quickening), and forgiveness go together. Yet, he says, we must have life in Christ, (meaning quickening) in order to be dead with Christ. How is it then that circumcision, or death with Christ and burial with Christ come in Col. 2:11, 12, before our being quickened together with Him in ver. 13. But if quickened together with Him takes in Life in its fullness, in the Christian sense of it, then all is plain.

Quickening could go on under the law, and with its many shadows, its meats, drinks, holidays, Sabbaths. Not so the Christian life which is in a dead, buried and risen Christ, and communicated to us in resurrection power, so that we seek the things above where *the Christ our Life* sits at the right hand of God. When He our Life shall appear then shall we also appear with Him in glory (Col. 3:1-4). No doubt Old Testament saints will appear with us, yet as a distinct class; not as belonging to the Church of the firstborn written in heaven (Heb. 12:23)!

Finally Old Testament saints could have life without putting off the old man at all, but we who have life more abundantly have put off the old man with his deeds, and have put on the new man, etc., where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all. And will our brother say that Christ in us for Life is no more than

quickenings? (Col. 3:9-11).

Born of God or quickening, truly is life, but it is a nature. I am born of God! But here it is Christ in all, for life! That is not mere nature otherwise it is a fresh incarnation of Christ! Yet blessed be God it links itself with the nature and is characterized elsewhere by the Holy Ghost! Christ in all is the Christian life!

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*A Sequel*  
*In Answer To The*  
*Tract on “Life in Christ and*  
*Sealing with the Spirit”*  
*by F. W. G.*

Painful it is to have to sit down again, and answer one, who as to his light and knowledge on the Scriptures one had hoped better things of. But it is on that very account that his doctrines are so dangerous to the saints; Satan delighting to use those who have influence to mar the work, and testimony, that God and His instruments have raised up in these last days.

Thus it was in the days following the apostle Paul's departure, grievous wolves entered in, not sparing the flock, also amongst the saints men arose speaking perverse things to draw away disciples after them (Acts 20:29, 30). Such arose even amongst the elders!

I have no hesitation in saying that the book is a bad book. Not only are there contradictory statements, far more so, than any he seeks to prove against his brethren, but I must say, a bold reasoning away plain Scriptures to mean exactly the opposite of what they say. If I did not know the writer, and so hope better things of him, it would really make me doubt if there was a true state at bottom. And all this is done not without warning and beseeching, by the writer of these pages, and other brethren in letters, which makes it all the more sad, looking like a determined will to make a breach of fellowship with his brethren whatever happens. In the book itself there is practically no word of retractation, beyond a formal word at the beginning, as to the paper originally edited, under the title of “Life and the Spirit,” but really a development of the statements therein put forward. It is reiterated that Old Testament saints had life in the Son, without a Scripture to support the theory; that there is no further communication of life than quickening, to the saints of the present dispensation, and that all the Christian blessings go with this quickening -- which is immediately followed by the sealing of the Holy Ghost -- consequently, to be consistent, there is no interval of time betwixt new birth and sealing, no middle class, as the writer himself says, pages 25 and 83, and uses Rom. 8:9 to prove it. Yet he says at the beginning of his paper, page 6, “that it is not in contention that quickening and sealing are distinct things, not even whether they are distinct in time, *they surely are*. Moreover the

interval may be, as we see in the Acts it has been, one of some duration!" And this is largely proved afterwards from page 35 to 52.

Now here are two distinctly contrary statements, which the writer has got to explain and reconcile. But evidently this is the result of judging his brethren; God has allowed him manifestly to fall into contradictory statements himself.

But this is not the worst feature of the book. The direct statements of the Word of God are reasoned away. Ch. 3, page 53-64 give us a painstaking effort to show that we can have all the blessings of Christianity and not know it, we can be forgiven and not know it, we can have justification and not know it, we can have peace and not know it, we can have the Spirit and yet be in bondage. I put some of F.W.G.'s statements and those of the Word of God side by side, in order to show his direct contradictory statements.

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#### WORD OF GOD

Acts 13:38, 39 – "Through this man is preached unto you the forgiveness of sins, and by Him all that believe ARE justified from all things."

Rom. 5:1 – "Being justified by faith, *we have peace with God through our Lord Jesus Christ.*"

Gal. 4 – "Because ye are sons, God hath sent forth the Spirit of His Son into our hearts crying Abba, Father."

2nd Cor. 3:17 – "*Where the spirit of the Lord is, there is liberty.*"

John 14 – "At that day ye shall know that I am in my Father, and ye in me, and I in you."

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#### F.W.G.

Page 56, line 29 – "But suppose with forgiveness of sins known in this way, liberty is there at once for the forgiven soul, *it is still another thing to say that every forgiven soul has it.* We at least, thank God, may say that *liberty is for the forgiven soul.*"

Page 60 – "Of course if conscious having is meant, there can be no dispute, but is it not possible to possess what we are not conscious of possessing?"

Page 61, line 18 – Alluding to J.N.D.'s plain comments on these passages, he says, "There is no contention except as to the word *invariably*, and, as we have seen, this is, in fact, by those who contended for it, given up. That 'where the Spirit of the Lord is there is liberty,' is fully owned as characteristically true, and nothing more can be maintained by those who can accept as consistent with it, that those who are sealed *may remain in the spirit of bondage*, after

Rom. 5:5 – “The love of God is shed abroad in our hearts by the Spirit, which is given to us.”

2 Cor. 3:17 – “Where the Spirit of the Lord is, there is liberty.”

John 14:20 – “At that day ye shall know that I am in my Father, and ye in me, and I in you.”

Rom. 8:18 – “The Spirit Himself beareth witness with our spirit, that we are the children of God.”

John 4:14 – “Whosoever drinketh of the water that I shall give him shall never thirst.”

John 10:4, 5 – “My sheep hear my voice, and a stranger will they not follow, but will flee from him, for they know not the voice of strangers.”

1 John 2:9 – “He that saith he is in the light, and hateth his brother, is in darkness even until now.”

1 John 3:6 – “Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him.”

all, etc. *This admits all that is contended for.*”

Page 62 – After quoting another passage from brethren, he says, as himself going with it, “Thus though where the Spirit of the Lord is there is liberty, *sealed ones may be in bondage*. Though in that day ye shall know that . . . ye are in Me and I in you, *they may not be consciously in Christ and Christ in them*. Though the Spirit Himself beareth witness with our spirit that we are the children of God, *they may not have conscious sonship*.”

Page 63 – “Who would argue from this passage *that if a man never thirsted he had never received the Holy Ghost!*

*“Look around, then, and ask, in such a day as the present, How many are Christ’s sheep?”*

“But why quote further passages? Is it not plain, *that they are all characteristic, not absolute*, and that the question is not here raised of how far Christians may fall short of the Christian character.”

These are just samples of the way our brother reasons away the Word of God, though I know he hides himself behind some apparent contradictory statements of his brethren, but as going along with these statements, and whatever he may say,

I for one firmly believe what the Shepherd of the sheep says, in an absolute manner, My sheep hear My voice, and a stranger will they not follow. I do not believe the true sheep of Christ will follow this new voice.<sup>59</sup> They may be misled for a while, but the Shepherd's voice is true, and those that do follow strangers, will eventually be found to be not of His sheep.

Page 65 to the end, is simply a development of F. W. G.'s views in his former paper, as to Rom. 7, and is fully met by my paper called "Remarks on Life and the Spirit," See p. 8-18. If justification is not treated of as complete till Rom. 8:1-3, and goes along with deliverance from the power of sin, as shown in that paper, then his whole argument falls to the ground. Justification and life in Christ are part of the gospel, not an after experience for fruitfulness and holiness.

That paper, which while affecting to despise, he cannot answer, also meets the subjects raised, whether eternal life, justification, peace, and acceptance with Christ, etc., go with quickening or with the reception of the gospel, and the immediate consequent sealing of the Spirit, which take up largely the book, from pages 15 to 28. ("Remarks," pages 2-8.) So I do not take it up over again, and send this out as a sequel to "Remarks on a Paper called Life and the Spirit."

If there is, besides quickening, "eternal life in the Son," and the consequent communication of that life, as more abundant life, on the reception of the gospel, then it meets all the questions, as to the Old Testament saints not having it, in common with us; it also meets the difficulties of justification and life going together, as the portion of those linked with the last Adam, and of quickening together with Christ being no more than quickening, and of forgiveness going along with it, as in Col. 2.

Born again Old Testament saints were, and millennial saints will be, John 3:3, 5. Christians are now, John 5:25; and that too in a new way by the Son's quickening, who was the eternal life now manifested, but if we have not this life communicated in more abundant life besides, we are brought down as to the communication of life to a common level with them. If eternal life is the same as new birth, then Old Testament saints knew God in grace revealed in light as we do, they knew the Father also, for all through John the communication of eternal life is connected with that revelation, and is defined in John 17:3, as

that they might know thee, (i.e., the Father,) the only true God, and Jesus Christ whom thou hast sent.

We read of the Assembly of the Firstborn written in heaven, as a distinct company, and marked with life distinct from the spirits of just men made perfect

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59. {This seems to be a mis-application of the verse.}

in Heb. 12:23, an epistle that does not speak of union with Christ by the Spirit, but rather of life in the real ones, as constituting them sanctified brethren, and priests unto God.

So as my former paper practically meets what is said in the pages before mentioned, I have only to add a word as to “life in the Son,” and “life in Christ.” Had Old Testament, saints “life in the Son,” putting them on common ground with us as to this life therefore, or they had not? But first of all, what is it to be “in the Son?”<sup>60</sup> Is there such a thing hinted at in Old Testament scripture? Not in one passage. F.W.G. cannot produce one and does not. He reasons round that it means life and nature, not position, then says that life was in the Son in the beginning, and that He was the Eternal Life ever with the Father, and then concludes that if they had life, it was life in the Son, meaning connection with Him, as I understand him, by life and nature, and that this was eternal life.

I ask then, why is Old Testament Scripture absolutely silent on the whole thing? How can F.W.G. dare to tread where Scripture is absolutely silent?

I have looked through the passages where “in the Lord” or “in Him” are mentioned in the Old Testament, and in every case, where “in the Lord,” or “in Him,” could be referred to our question in point, the Scriptures refer to Israel’s connection with Jehovah in the millennium. See Isa. 45:19, 24, 25; Jer. 3:23; Psa. 72:17, etc. Twice it is mentioned in Josh. 22:25, 27, as to having part in the Lord, as belonging to His one nation, whose land the land of Canaan was. But, as to being “in Jehovah,” as a present thing, much less being “in the Son,” Scripture is absolutely silent. Saints could trust in the Lord, could delight themselves in the Lord, etc., as it is expressed often in the Psalms, but as to themselves being “in the Lord,” nothing is said. Neither is eternal life mentioned but twice, Psa. 133:3; Dan. 12:3, both passages referring to the millennium, and future blessing of Israel.

Why then does our brother dare to tread upon ground as to which Scripture is absolutely silent. Abraham was called of the God of glory, Acts 7:1; so Samuel, 1 Sam. 4, consequently they were born of God, as has been shown. Abel received testimony he was righteous. Noah and Abraham were justified by faith. See Heb. 11:4, 7; Gen. 15. Enoch walked with God, which was impossible to do unless he had a nature by which he could do it. But as to anything further than such like examples, Scripture is absolutely silent, and we shall find it our wisdom to be silent too.

But what then is it to be “in the Son?” And what to “abide in Him?” These are questions raised by our brother, which many had supposed to be settled. The *first* mention of either expression, (beyond the expression of John 1:4, “in Him

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60. F. W. G. asserts that “life in the Son,” means to be “in the Son,” Page 14, line 28.

was life,” which refers only to the Son Himself,) is in John 6:56,

He that eateth my flesh, and drinketh my blood, abideth in me, and I in him, a fact too that has not yet been answered by our brother, who says that Old Testament saints had life in the Son! But here it is in connection with feeding upon the flesh and blood of the Son of man given up to death, the antitype of the Passover Lamb. Consequently those, who should be participants in feeding on the Lamb given up to death, were the ones who abode in Him and He in them. That no one did till after His redemption work was accomplished.

“Abiding in Me and I in Him” refers to the *Son of man* ascending up to where He was before, after having fulfilled the antitype of the Passover Lamb. Like Israel fed on the roasted lamb, inside the blood-sprinkled house, abiding in the house when they did it, so Christians in their place in Christ feed upon the Lamb slain on Calvary’s cross. Here clearly it is not mere nature and life, but place too. Our place is in the Son of man, who at the same time makes us alive with Himself as the life-giving Spirit. See vers. 62, 63.

In John 10:30 the Son’s oneness with the Father is testified of, and in ver. 38 is defined in another way as:

that ye may know and believe that the Father is in me, and I in Him.

The Father is thus one with the Son, and the Son one with the Father, in equality of persons, in common life, nature, and place. The Son

in the bosom of the Father (John 1:18)!

is not this a place, as well as community of life and nature?

Believe me that I am in the Father, and the Father in me (John 14:11)!

This is clearly in connection with the Son on earth revealing the Father as absolutely and divinely one with Him, and yet as become man. He was going into the new place, (John 14:1), they were to believe in Him as the Son revealing the Father in that new place, as gone into it as man. But down here on earth, He was in the Father and the Father in Him, one with Him as we have seen in John 10, and the Father one with Him on earth.

The Father that dwelleth in me doeth the works (John 14:10).

Is not this “place,” as well as life and nature? Was He not going into a new place, to reveal the Father in that new place? Is not the Father’s house a place? Had he not a standing as a man on earth, the Son of man which is in heaven, and as one with the Father there? John 3:13. Why He says so! Consequently here we have evidence it is not mere life and nature, it is oneness, and takes in too the thought of place.

John 14:20. But going into that new place, He was to send down the Comforter to abide with the family, and in each of them. Is this “place” or not? Surely this in the case of the Comforter is distinctly “place,” He was going to

abide *with them* on earth and *in each* of them. What would be the consequence? At that day ye shall know that I am in my Father, in *oneness*, common life, nature and place, and ye in me, and I in you, in *oneness*,<sup>61</sup> life and place with the Son in His new place as the glorified man, and He in them on earth, *one* with them.

John 15. Now when we come to the vine, it is clearly profession! An unfruitful branch of the vine can be taken away; if a man abide not in the Son, he is cast forth as an unfruitful or dead branch, and it is worth nothing but to be cast into the fire, and be burned. But the thought again is profession of oneness, common life, nature and place with the vine. This is tested as to reality by the test of the branch remaining in its connection with the vine, (i.e. the Son,) or not. A branch of a vine is one with the vine, and has in appearance a common life, nature and place in it till found unfruitful and cast forth.

John 17:20; 21. The thought of *oneness* comes out still clearer from these verses; the Lord said,

Neither pray I for these alone, but for all that shall believe on me through their word, that they all *may be one*, as thou Father art in me, and I in thee, that they maybe *one* in us!

Now here the unity {oneness} of the family of God was to be after the manner of the unity existing between the Father and the Son, two distinct Persons, yet One in life, nature and place. If He has His place now as man even in the bosom of His Father, ver. 5, and we have our place in Him consequent on redemption, we clearly can be said in Him, the Mediator, to have our place of oneness in the Father and the Son, as well as being joint participants in the new life, which ought to give a visible oneness here on earth. But it is wholly in the Son become a man, who has gone into death, having finished the work the Father gave Him to do, and is glorified *as man* with the same glory He had as Son with the Father before the world was. We are made one with Him in all the blessing he has entered into as man, consequent on redemption. He ever having the pre-eminence. He is not ashamed to call us brethren; our Father calls, us His children, His sons.

But if this is true, how could Old Testament saints be said to have "life in the Son?" He had not become a man. He was in His own incommunicable Deity. If to be in the Son is oneness and place, besides life and nature, then Old Testament saints were one with God, and so in the deity, for He was only God then, one with the Father !!

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61. There are three illustrations of this oneness as to us in John; 1st, the corn of wheat, (John 12:24); 2nd, the family (John 14); 3rd, externally, the vine, (John 15) The oneness of John 10, of the Father and the Son, one God, is communicable to no one.

Besides it could not be according to John 12:24,

Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit!

Thus no one could be one with the Son, except as consequent on accomplished redemption.

I trust our brother will recoil from such a dreadful result of his teaching.

But blessed be God we are one with the Son as become man, accomplishing redemption and entered into His glorified place, glorified as man with the glory, He had with the Father before the world was; and we by His infinite grace, and by the love of the Father are given that place of oneness and life, with all the blessings he has in fact entered into as man. His Godhead place is communicable to no one.

I in them, and thou in me (John 17:23).

gives equally the thought of oneness, and dwelling-place, besides life and nature.

The same may be pressed as to 1 John 2:6, 8, 24. Made possessors of eternal life, we abide in Him, keeping His word, the love of God is perfected in us, which is surely "place," it is perfected in us, not outside of us! This possession of life "is true in Him, and in us," and if "the Word we have heard from the beginning abide in us, (what is this but place and dwelling?) we shall abide in the Son, and the Father!" Eternal life, as we have seen, is the life that constitutes the Christian state, which no Old Testament saint had. But this received in its fullness, puts us *in the Son*.

Whosoever abideth in Him sinneth not, whosoever sinneth hath not seen Him nor known Him (1 John 3:6).

This is absolute, and any other interpretation of John's epistle only shows that it is not understood. "He *cannot* sin because he is born of God" cannot be taken characteristically, it is an absolute statement of the man identified with the new nature.

A Christian is not only justified from all things, and in Christ before God, but he is absolutely, as John teaches, confirmed by Paul in Rom. 7:17, identified with the new nature he possesses as born of God. Spirit, soul and body is set apart to God, identified before God and for faith with that new life! Though the flesh and sin still remain in him.

1 John 3:23, 24; 4:12, 15; 5:20 all give clearly the thought of "place," which the very word "*meno*" gives strength to, as well as of life and nature.

I would also add that "*en*" is often used in Greek to signify "in the power of." (See Col. 1:16, 17.) Sometimes also it signifies simply "in connection with," as in instances in Romans 16 and elsewhere.

The term "in Christ," I need not dwell on, as our brother shows it involves

place as well as life and nature. The great difference, as it seems to me, between the terms “in the Son,” and “in Christ,” is the difference between relationship and place. “In the Son” has the additional blessed thought of relationship and knowledge of the Father. Christ is more the man in His now standing before God.

Old Testament saints are doubtless now, by redemption and Christ’s glorification, brought into the new heavenly place that is the result of those two things, but as our brother says, there is absolute silence as to there being any fresh communication of life; *as to them*; [I say, yes,] but not as to us; we have communicated *Christ* Himself as *our life*! besides the Holy Ghost dwelling in us as a distinct Person, as God! F.W.G. is surprised at the thought of a two-fold quickening or making alive; on this ground, the Son of God once born, could never have been quickened again after death, and there could be no resurrection from the dead, which is expressed in Rom. 8 as the quickening of our mortal bodies by His Spirit that dwelleth in us!! Let him affect to despise this, but it is most sober truth!

In my own case of salvation, God certainly applied Psalms 71:20, not when I was born again, but when after repentance I was led to rest on the finished work of Christ, which the Holy Ghost made me see from that verse. It was after the great troubles, that Christ was quickened again, in resurrection power. It was after God made me understand these troubles, He quickened me again, and I was sealed with the Holy Ghost.

We are born children of God on being called of God! But death and resurrection needs to be applied in the power of redemption, and it is as quickened together with Him out of death,<sup>62</sup> (see 2 Cor. 5:14-17), we are brought into an entirely new creation, not by the Son quickening, when first called of God, but by God giving us the man quickened out of death, who is the last Adam the quickening Spirit; so that having Him we are immediately

quickened together with Him, raised up together and made to sit together in heavenly places in Christ {see Eph. 2:5, 6},

and this is said in Eph. 2 *to be saved* by His grace, which even our brother allows is more than quickening, and in Col. 2 forgiveness of sins goes with it!

And here I must be allowed to say a word in respect to what I must call the apparent dishonest way of quoting from our beloved brother, J.N.D., in support of his false doctrine. (See page 18, line 12, F.W.G.) The *Synopsis*, Volume IV., page 412, line 1, reads thus: -- “He has quickened us, and not only that, He has quickened us together with Christ. He has not said in a direct way that Christ had been quickened, although it may be said, when the power of the Spirit in

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62. The world was never judicially in the place of death and judgment till the cross. John 12:31.

Himself is spoken of; He was however raised from the dead, and when we are in question, we are told that all the energy, by which he came forth from the dead, is employed also for our quickening," etc.

F.W.G. to support his view, quotes J.N.D., beginning at the point, "He was raised from the dead," five lines below where I have begun, to try and show that J.N.D. is on his side, as to there being no more communication of life than mere quickening.

It is the same in regard to his tract commenting on "Sealing by the Spirit." (See pages 53, 54, F.W.G.) He tries to set page 37, line 14, (Canadian edition) and page 29, last three lines, against page 45, line 5 &c., to try and show they are contrary one to the other. But I answer they are quite consistent. In the one case J.N.D. is describing the normal condition, of a soul sealed by the Spirit; in the other, the state of sealed souls in Christendom, "thrown back" by Judaizing teachers into bondage. Pages 38, 39, clearly explain his meaning.

Pages 29-33 need a short review. The subject is sealing by the Spirit. How was Christ sealed? Our brother says, (page 29), "Christ was sealed (with the Spirit), by the Father! the Father's voice affirming Him to be His beloved Son."

"With us the Spirit is the witness of sonship, the Spirit of adoption, sent forth into our hearts because we are sons to affirm it. . . . But then it follows that the Spirit is not the seal of any special faith apart from that which constitutes us sons. Because ye are sons, God hath sent forth the Spirit of His Son into our hearts, crying Abba, Father. Gal. 4." (F.W.G.)

Now here is the plain doctrine stated, we become sons by faith in Christ at the moment of quickening, and are immediately sealed by the Holy Ghost, because we are sons: Consequently there is no middle class, no interval, as at the beginning of his tract he argues there is, between new birth and sealing!! (See page 6.) "It is not in contention that quickening and sealing are entirely distinct things, not even if they are distinct in time, *they surely are*. Moreover the interval might be as we, see in Acts it has been, one of some duration!" These cases he takes up between pages 32 and 52.

I have now only to put the contradictory statements side by side.

F. W. G.	CONTRADICTORY STATEMENTS	WORD OF GOD
<p>Page 6 – "It is not in contention that quickening and sealing are distinct things, nor even that they are <i>distinct</i> in time. <i>They surely are</i>.</p>	<p>Page 25 – Rom. 8:9. "If we are to take 'he is none of His,' in the simple straightforward way, in which all would naturally understand it, then it is here declared, that all</p>	<p>Romans 7:21-8:2 – "<i>I delight in the law of God</i> after the inward man, but I see another law in my members, warring against the law of my mind, and bringing me <i>into captivity</i></p>
<p>"Moreover the interval</p>		

might be, as we see in Acts it has been, *one of some duration*, although the cases in the Acts have really no representative in the present day."

Page 35, line 12 – "I do not doubt then the correctness of quoting the history of the Acts as evidence with regard to sealing!"

Acts 2:38. Page 47, line 18 – "They were to be *baptized* for the remission of sins. Submitting to the authority of Christ, they received the assurance of the remission of sins, the effect of His work. . . . In that same baptism which expressed this, he was assured, *that if this were truth of heart with him*, his sins were washed away. . . . Here the apostle's words are plain that repenting and being baptized for the remission of sins, they should receive the gift of the Holy Ghost. . . . *Believers* repenting and being baptized for the remission of sins, received the Holy Ghost."

Page 48 – "Acts 8. Here we find no change of

Christ's people are recipients of the Spirit, and there is *practically no middle class that have not yet received it*. That some brief interval may exist between new birth and sealing, would not, I think, be denied by it." (See also page 83, 16 from bottom.)

Page 6.-"The cases of the Acts have really no representative in the present day."

Pages 6, 7 – "Our place in Christ is the inseparable accompaniment of eternal life in the believer, and his therefore from the first moment of quickening.

"If life for us is in Christ from the first moment of it, forgiveness of sins and justification, attach necessarily to this also. . . . As having life in Christ, we are dead with Christ, dead to sin, dead to the law and not in the flesh."

"As to sealing with the Spirit, it is connected with the faith and confession of Christ risen and glorified, rather than with appropriating faith in His blessed work."

Page 29 – "With us the Spirit is the witness of sonship, the Spirit of

*to the law of sin* which is in my members. *Oh, wretched man that I am*, who shall deliver me from the body of this death. *I thank God through Jesus Christ our Lord. . . .* There is therefore now no condemnation to them which are *in Christ Jesus*. For the law of the Spirit of life in Christ Jesus *hath made me free* from the law of sin and death."

Rom. 8:30 – "Whom He *called* them He also *justified*."

Gal. 1:15 – "When it pleased God, *who called* me by His grace to *reveal His Son* in me."

1 Cor. 1:23 – "But we preach Christ crucified, . . . to them that are *called* both Jews and Greeks, Christ the power of God and the wisdom of God."

It was said of already quickened souls,

Acts 1:4 – "To wait for the promise of the Father."

Acts 1:5 – "Ye shall be baptized with the Holy Ghost not many days hence."

Acts 2:38 – "Repent and be baptized every one of you in the name of Jesus Christ, unto the remission of sins, and ye shall receive the gift of the Holy Ghost."

Acts 8:16 – "As yet He was fallen on none of them, only they were

order, but a *delay* in receiving the Holy Ghost. Apostles' hands are here used to convey it."

Pages 48, 49 – "The next case is that of Saul of Tarsus, and here again there is *delay*. Three days and three nights he is without sight, . . . then receives his sight and washes away his sins in baptism. . . . He himself apparently receives the Holy Ghost after baptism . . . Whatever he may have known the Holy Ghost is given to him after baptism, in which authoritatively his sins are washed away."

"Acts 10 – Cornelius *was already converted!* and already knew of Jesus. Peter announces Him as Lord of all, . . . to Him give all the prophets witness, that through His Name whosoever believed in Him, should receive remission of sins. Here God comes in, at once giving the Holy Ghost apart from baptism and the laying on of hands."

adoption, sent forth into our hearts, because we are sons to affirm it."

Page 31, line 16 – "Eph. 1:18. The gospel of their salvation is that upon the hearing of which they, learned to believe in Christ, and believing in Him were sealed."

Page 46 – "God's seal, the seal of the Holy Ghost, is the witness of the perfection which alone God can approve. . . . 'For Him hath God the Father sealed.' . . . The indwelling of the Holy Spirit can only be the witness to the perfection of the one in whom He can thus dwell, Christ's personal perfection; ours in Him."

"The Spirit of God is the seal of the believer, as the one who is in the value of Christ's work before God, not in the value of the apprehension of that work." [Thus according to this teaching, the moment a man believes in Christ be is born a son, and immediately sealed by the Holy Ghost. But according to the statements in the 1st column, there is an interval. – A.P.C.]

baptized in the name of the Lord Jesus."

Acts 22:16 – (Ananias being sent to Saul, already converted, said to him), "and now why tarriest thou, Arise and be baptized and wash away thy sins calling upon the name of the Lord."

Acts 9:17 – "Brother Saul, the Lord even Jesus *that appeared unto thee* in the way that thou camest, hath sent me that *thou mightest receive thy sight, and be filled with the Holy Ghost.*"

Acts 10:1, 2 -- Cornelius, a devout man and one that feared God, saw an angel who said unto him, Acts 11:13, "Send men to Joppa, and call for Simon Peter, who shall tell thee words whereby thou shalt be saved."

Acts 10:43 – (Peter preached to Cornelius already born again), "To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins. While Peter yet spake these words the Holy Ghost fell on all them which heard the word."

There is another point which has not been answered fully, and that is the

statement our brother makes at the beginning of chapter 3, page 53, “as to the difference between the possession of such things as peace with God, forgiveness, justification, liberty, and the place in Christ, and the apprehension of what we possess.”

The view he maintains is “that while every believer has these things in Christ from the moment of his being such, he has nevertheless to receive them, for the most part as administered by the Word, and in such a way as that he shall enjoy them holily, or not enjoy them. Moreover that whilst the Holy Ghost is the witness to us of all our blessings and the power of the Christian life, it is by the Word that all is made known to us: error in doctrine, and unholiness, may to almost any extent hinder His witness and our realization.” I suppose this is our brother’s explanation, (and I think it is about the only one,) of his bold statement at the beginning of his book, which as written there is pure Judaizing teaching; pages 7, 8, viz., “while it is surely true that the Spirit is the witness to us of sonship, and the place in Christ, as He is of all our blessing and the power of the whole Christian life, yet it is as the Spirit of truth He acts, and only in the reception of the truth are these made good to us, while even after attainment *they are still capable of being lost, if the walk is not with God*, though the Spirit still, however grieved, abides.”

Now I am not going through Old Testament types and shadows to explain new testament doctrines, which I believe is largely the ground our brother is on, and consequently goes astray, but I will go at once to the clear waters of the new testament, to let this light shine in upon the types and shadows of the old.

Now first as to the question of possession and apprehension, let us see what is of necessity to be believed first, for a soul to be born of God?

The Gospel of Matthew at once sets before the soul, Jesus as “the Anointed King,” the true Son of Abraham, the Son of David. Receiving the seed of the Word of the kingdom into an honest and good heart, and understanding it, be lives! (Matt. 13:23.)

The Gospel of Mark sets before the soul, as the beginning of the gospel, that Jesus is “the Anointed Prophet”; it is through hearing his word and receiving it, (Mark 4:20,) I am born of God.

The Gospel of Luke sets before the soul, Jesus as “the Son of Man,” anointed with the Holy Ghost, offering Himself to man. He who hears the word and keeps it, lives! (Luke 8:15.)

The Gospel of John sets before the soul Jesus as “the Son of God.” Hearing His voice, waking up to the fact that He is a Divine Person, and has spoken to me, my soul lives. (John 5:25.)

Now these are the fundamental truths that the disciples accepted when Jesus

was on earth. They were born of God, not yet saved,<sup>63</sup> without remission of sins, without the possession of redemption or the knowledge of it. It was not accomplished. But they believed that Jesus was the Anointed King and Prophet, and believed in Him as the Son of God, as a Divine Person come from God, God and man in one Person. They were born of God. (1 John 5:1; John 5:25.)

The fact of the Christ, the Son of God's death did not change at once the place of the disciples, except as to God's purpose and counsel, though in fact the blood of Christ had glorified every attribute of God's nature, and satisfied the demands of His justice in regard to our sins. The veil of the temple was rent, and access into the holiest opened up to man. Still none of these things were yet applied to the disciples. They were as yet only born of God.

But the scene in John 20, Luke 24, etc., changed everything. The Son of God victorious over death reveals Himself to Mary Magdalene, and sends her with the glad tidings to the disciples,

Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God, and your God {John 20:17}.

That same evening He Himself comes into their midst, speaks peace to them; 1st, showing them His hands and feet, as a proof that all their sins were gone, and that justice was satisfied; 2nd, revealing the Father, and breathing into them His own life of resurrection, thus putting them into the full place of sons before the Father. Or as Luke puts it, giving proofs of his real manhood, for righteousness, life, and peace, so that they were assured of remission of sins, of righteousness, eternal life, peace and sonship, in Himself who had died for them and risen again. See John 20:16-23; Luke 24:5-8, 36-48.

Now, my reader, this is salvation! What I believe answers in antitype to the Red Sea. Till then they were not saved, but when saved did they not know it? When forgiven did they not know it, when at peace, did they not know it? when put into the place of sons did they not know it? Why it is all as plain as noon-day they did.

They knew Jesus as the Anointed King who had dispensed to them royal pardon; they knew Him as the Anointed Prophet, as the One who had heralded to them peace; they knew Him as the Anointed Priest who had now offered the sacrifice and had settled the whole question of their sins; they knew Him also as the Son of God, not merely as a Divine Person, but as the Son revealing the Father, putting them into the full place of sons, so that they knew the Father. They now worshiped God in the Spirit! they boasted in Christ Jesus, they had no confidence in the flesh (Phil. 3:3).

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63. Salvation takes in deliverance from the imputation of sins and of the Adam state, by redemption!

Now, so far as we have gone, we have seen that as long as the disciples were merely “born of God,” knowing simply “Jesus as the Christ,” they neither possessed nor had the knowledge of the possession of the blessings of Christianity, and *that* even after they had to accept the mere fact of His death. But that, when the glad tidings of peace were preached to them by the risen Son of God, they came into possession of all the blessings, (except as yet Assembly standing and blessing,) and at the same time came into the knowledge of their possession.

Now, I say in this we have the normal view of what our brother calls, “the possession, and apprehension of the possession.” I leave my reader to judge which is true, the Bible view of the matter or his views. But our brother will say, it was not so in the history of the Acts. There was a time when only the forgiveness of sins and salvation were known as governmental blessings. Well, first of all, I totally deny that the blessings were merely administrative in a governmental way. The apostles were not only beginning to carry out Matthew’s commission, which by the way referred primarily to the heathen nations, but especially Luke’s commission, where the Lord said,

Thus it is written and thus it behoved Christ to suffer, and to be raised from the dead, and that repentance and remission of sins should be preached in His Name amongst all nations, *beginning at Jerusalem* (Luke 24:46-48).

Now this last is not a commission of governmental remission of sins. There is no mention of baptism in it. But this was what was carried out by Peter and John amongst the Jews, and afterwards more fully by Paul amongst the Gentiles.

Our brother in his paper confounds the two commissions of Matthew and Luke together, and is consequently on the high road to Romish confusion, where the forgiveness of baptism is confounded with eternal forgiveness for another world.

Now because God dealt in patience with the Jewish nation, and only unfolded to them that “Jesus was the Anointed,” and Peter and John did not go farther than preach remission of sins, and salvation to these Jews, God allowing his people at the same time to continue linked up with Judaism for a while, till the time of his patience with that nation was over, is this to be an example to us for this present day? Are we only to preach a gospel of salvation and remission of sins, and continue to be mixed up with a Judaized Christianity? Is this God’s will for us? I say, unhesitatingly, No!

If that was the case, we should have no glad tidings of heaven opened, and the Son of man in full acceptance there, as Stephen saw in Acts 7 end; no Jesus as Paul saw, as Son of God, outside Judaism altogether, and the beginner of a new creation, as well as, Head of His body, the church, which last I fully own is a matter of after apprehension to being saved.

But the gospel of Paul telling of a heavens opened, of Christ accepted and

we in Him, of righteousness and the Spirit, ministered from that glorified One, is not apprehension, it is the gospel of the glory of the Christ to be received. It is the power of God unto salvation to every one that believeth.

God's way all through has been to act, in accordance with the revelation He gave at the time. He revealed Himself to Abraham as God Almighty, and he was responsible to walk up to the light God revealed Himself by then. He revealed Himself to Moses and Israel under the covenant name of Jehovah, and the real ones were quickened and blessed in accordance with that revelation. On earth, when Jesus came as a man, the disciples believed in Him as the Christ, the Son of God, a divine Person come out from God. They were born again, as receiving that revelation, the Son of God now quickening. -- John 5:25. After redemption for a moment the full revelation was received of the Son entered into the resurrection place, revealing now God in grace, without a veil, and the Father, and the disciples were not only now born again, but put into the place of sons, as now knowing God and the Father, and having life more abundantly. For a short interval, Acts 2 to 8, the fullness of the revelation of the Gospel was kept back through God bearing with Judaism, and owing to the failure of the twelve, but with Paul the fullness of the Gospel of the glory of the Christ was preached, with a result in accordance with the fullness of the revelation, and men henceforth were responsible to receive the revelation, or else come short of God's salvation.

Paul's doctrine is that when you have forgiveness, you know it; when you have justification, you know it, when you have peace, you know it; when you are a son, God sends forth the Spirit of His Son into your heart, and you cry Abba, Father.

Details of doctrine there are, the doctrine orderly developed, as in Rom. 1-8, to the end that the saints may be established, but the possession of the blessings themselves, and the knowledge of them, according to Paul go together.

I believe our brother confounds with many others, "enjoyment," and "knowledge," or "258." Let me say that the thought is totally different. I may know I have a thing and not enjoy it a bit. So there is not only possession, and apprehension or knowledge of what we possess, but enjoyment too. This last I fully own a saint may lose, but he cannot lose either possession, nor the knowledge of possession, unless as to the last in special cases through false teaching by Judaizing teachers or heretics, such as we see in the Epistle to the Galatians and the 1st Epistle of John. The one he has by the reception of the gospel, the second by the Holy Ghost who ever abides in Him, the third depends on his walk.

Let me direct the attention of our brother to the Epistle to the Philippians, where we have Paul pressing on to apprehend that for which he was already apprehended of Christ Jesus; but where is his start? What were the marks of the

true circumcision to begin with? Otherwise they were not that at all! Phil. 3:3,

We are the circumcision who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh!

I would ask my brother with all soberness, how is it then that his new Christian sealed by the Spirit, has still confidence in the flesh as in Rom. 7?

I have only to add a few more comparative statements of F.W.G. and the Word of God, taken from page 65-the end, as to the doctrine of Rom. 7.

<u>F. W. G.</u>	<u>WORD OF GOD</u>	<u>REMARKS</u>
Page 65 – “The first and second part of Romans are thus plainly continuous, and it is not contrary to this, that in ch. 7, neither Christ nor the Spirit is men-tioned till the question of deliverance comes in.”	Rom. 5:16 – “The judgment was of one offence unto condemnation. The free gift of many offences unto <i>justification</i> .”	F. W. G. divorces righteousness and justification from Rom. 5:12 to ch. 8.
Page 88 – “The question in chapter 3–5:11 is clearly justification and peace with God, a question which in the 7th chapter the apostle does not again take up, but that of power to live for God.”	v. 17 – “They which receive abundance of grace, and of the <i>gift of righteousness</i> , shall reign in life, by one Jesus Christ.”	The texts in the 2nd column show how false this view is.
Page 67 – “Whilst it is true that Rom. 7 takes one back under law, it is now no longer to show that we are not justified by it, but that it is the practical strength of sin. . . . It is quite a different thing to realize what the flesh is in us as sinners seeking peace, and what it is in us as saints, and children of God, realizing themselves as such; quite a different thing to learn impotency to work out righteousness, and to learn our impotence even as Christians in the	v. 18 – “By one righteousness unto all men, unto <i>justification of life</i> .”	And here is a man according to this continuous doctrine, first forgiven and justified (Rom. 3:1 to 5:11). Then afterwards gets eternal life in Christ (Rom. 6:23) to set him free, then has to go under the law, and is brought into bondage to get a fresh apprehension of deliverance afterwards. And yet we are told all these blessings are given to the man when first quickened.
	v. 19 – “As by one man’s disobedience, the many were made sinners, and by the obedience of one shall the many be <i>made righteous</i> .”	
	v. 21 – “So might grace <i>re i g n t h r o u g h</i> righteousness unto eternal life through Jesus Christ our Lord.”	
	Rom. 6:7 – “He that is dead is <i>justified</i> from sin.”	
	Rom. 7:7 – “The law said, thou shalt not lust.”	
	v. 12 – “The law is <i>just</i> .”	
	v. 19 – “The <i>good</i> that I <i>would</i> ,” viz: the positive	

working out of holiness. It should be clear that the first of these belongs to the first part of the Romans, and is decided then, and that the second belongs to the second part, and is quite distinct. To confound these is to confound the Passover and the Red Sea."

righteousness of the law, "I do not."

v. 4 - "Ye are become dead to the law by the body of Christ."

Rom. 8:1 - "There is therefore now no condemnation to them who are in Christ Jesus."

I trust my reader will through these few remarks have his eyes opened to the utter confusion of the book, and of the doctrine of our brother.

Again I say how blessedly simply the doctrine of the word of God. First called by the sovereign grace of God, I find myself to be a guilty criminal under sentence of death, an enemy of God, a captive of sin; am brought to repentance and confession of sins, and of my Adam state, the law proving me guilty and giving me the knowledge of sin; I turn away from myself to God and find in Him, through Jesus and His blood, remission of sins, and justification of life, so that on the one hand all my sins are put away by his death, my old man crucified with Him, and on the other hand a positive righteousness in Him, who has died out from under our sins and sin, and risen into a new place before God, having left everything behind that could be brought up against the sinner for judgment. Believing in His Name for the remission of sins, and receiving in Him my new place before God as an accepted man and a son, I am sealed with the Holy Ghost and cry Abba, Father, waiting in that place for the redemption of my body when Christ comes again.

No doubt Rom. 1-8 was written to the end that the saints might be established. We need to be built up and established in an orderly system of doctrine set forward of the different parts of it. But the chapters develop the gospel, which received, is the power of God unto salvation to every one that believeth.

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*Eternal Life*  
-And-  
*The Holy Ghost*

I see more and more the importance in these days not only of preaching the gospel to sinners, but of preaching it correctly. There is much of the former, thank God! increasingly so, and very often with much heart, and God blesses it abundantly. Still, the after-fruits sadly show very often that there has been a sad lack of correctness in presenting it, as well as a great want of presenting it in its fulness. Souls lack the enjoyment of solid peace. You find numbers resting on a supposed change that has taken place inside them; others judging whether they are saved by the fruits of faith, resting rather on the Spirit's work inside, than on Christ's work and Person outside them. There is need, then, of pressing the truth in its right place, as well as its being pressed home to the heart by the power of the Holy Ghost. Alas! often when the truth is preached correctly and fully there is great want of heart, and there is not near so much blessing in consequence; so Christians should look to the Lord that there should be improvement in this respect, so that a full and correct Gospel presented may be combined with a heart filled with the Holy Ghost, so that

out of the belly may flow rivers of living water {see John 7:38}.

May God help me in this as I write this paper, that poor souls may get a taste of God's living water, that thirsty souls may come to Christ, and live.

It is clear to me that eternal life, as a life in itself, is outside of us. It is the Son of God on high (1 John 5:11). *He* was the eternal life whilst on the earth, which the apostles had seen with their eyes, handled, looked upon. This life had been with the Father from all eternity, but was manifested in "the Son" on the earth (1 John 1:1, 2) to the apostles. This life -- the Son now risen from the dead and glorified -- the apostles declared to others, that they, receiving the knowledge of it, might be brought into fellowship (i.e., association in having an object in common) with the Father and with His Son Jesus Christ (1 John 1:3), as having in common this eternal life. Again, we know Him that is true, and we are in Him that is true -- even His Son Jesus Christ our Lord. This is the true God and eternal life (1 John 5). These passages shew clearly that *eternal life is identified with the Person of the Son of God*, who was God's gift to a ruined

world,

for God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have eternal life (John 3:16).

This wondrous Person, then, was born into the world, lived, died, and rose again, and is presented to the sinner as an object of faith, that he by simply believing might himself become a possessor of God's gift of eternal life.

Now this Person of God's Son, as the Eternal Life presents Himself to the soul in a double way. 1st, He makes Himself heard by the soul which up to that moment of time lay in a state of moral death without repentance or faith or anything else.

The soul that hears shall live (John 5:25).

Faith cometh by hearing, and hearing by the word of God (Rom. 10:17).

Thus the man is born again, not of blood, that is naturally, nor of the will of the flesh, nor of the will of man, but of God (John 1:13).

Then, 2nd, He breathes into every believing soul His own resurrection life, on the reception of the gospel, as the Victorious Son of God over death, as exhibited in the words,

Receive ye the Holy Spirit (John 20:23).

It is not till then that the believer may be said to have received eternal life in its fulness. This second manifestation connects itself, as I have said, with the reception of the gospel, and with the seal of the Holy Ghost. <sup>64</sup>

The great struggle of Rom. 7 scripturally goes on, I believe, between these two manifestations -- though it often is prolonged after the soul is saved, through the false teaching of the day. The moment the soul is born again it desires to fulfil the law of God, but alas! it discovers itself fleshly, sold under sin (Rom. 7:14). The good it would it does not, the evil it would not that it does (Rom. 7:15). But then if the will is on the right side then there is a new I, which is not sin, or the flesh. The man is born of God (Rom. 7:16, 17). In the flesh dwells no good thing, the will is on the right side, but how to perform that which is good, alas! there is no power (Rom. 7:18). There is delight in the law of God after the inward man, but there is another law in the members warring against the law of the mind, and bringing him into captivity, till he cries out, Oh, wretched man that I am, who shall deliver me! (Rom. 7:22-24) and he looks away to Christ in glory who communicates to him His own victorious life of resurrection, setting the believing man free from the law of sin and death (Rom. 7:25; 8:2). Thus we must not confound between the new birth, which is

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64. NOTE. -- Eternal life as to the body is future (see Rom. 6:23).

the operation of the Holy Ghost inside the man, and eternal life which is in the person of God's Son, God's gift, outside the man! (Rom. 6:23).

John 3 brings out very clearly the difference between being born again, and having eternal life. Being born again was necessary for a Jew to enter the kingdom of God, as Nicodemus ought to have known; he needed to have clean water sprinkled upon him, to be morally cleansed by the Word from all his idols, and filthiness, and for a new heart to be given him (see Ezek. 36:25-28), to be fit for the regeneration age of the thousand years of Christ's reign on His return. But the Lord after reproving Nicodemus for not understanding this, begins to talk about the new heavenly things that He was going to introduce. No one could explain this but the One who had come down from heaven, the Son of man who was in heaven (John 3:12,13). And what, dear reader, was this heavenly thing but the gift of eternal life in the Son to be received by faith -- a life that had come down from heaven, but was in heaven all the time, and was going back to heaven. This is expressed in those blessed words,

God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life (John 3:16).

And therefore, my dear reader, you have not got to look inside yourself, for God's gift of eternal life, but to look outside yourself to God's Son, who is now gone back to the glory, so that believing in Him you "may not perish, but have eternal life."

My reader, are you born again? This change is necessary, both for heavenly and earthly blessing, even for the most educated and learned, as Nicodemus. Educated life will not do for God; nor will moral life do for Him. It is but the cultivation of the crab-apple tree, which will only produce more crabs. Adam nature is a ruined thing. It has been weighed in the balances, and has been found wanting. It may clothe itself in an archbishop's dress or a lord's mantle, but the gorgeous apparel only hides an hideous mass of corruption that comes out of a heart deceitful above all things, and desperately wicked {Jer. 17:9}.

It lives sumptuously every day and has a gorgeous funeral, and lots of people to applaud it in its career here, but the curtain falls, and then!!! In hell, the man who has been led by it lifts up his eyes in torments. Oh, sinner, awake, awake! Adam life will not do for God, it must be set aside; it is a condemned thing. In Adam you inherit nothing but a sinful nature, and the consequence is death; it produces the dreadful fruits of sins without number, and the rejection of Christ. Own yourself lost, and accept God's gift of eternal life, His Son Jesus Christ, and you shall rise out of your death, and find a new spring of life outside of yourself, in Christ. You shall inherit a righteous nature, and the end everlasting life. Nay, you need not wait till the end to have Christ, for He said,

He that believeth on Me *hath* everlasting life (John 3:16).

Have you heard the Son's voice speaking to your inmost soul! Then you are most assuredly "born again," and need not trouble about that. What you want now as an awakened, repentant soul is to believe the glad tidings of God's love in the gift of His Son, and then you will not only rejoice in an inward change but in the fulness of eternal life in God's dead and risen and glorified Son as imparted to you, and you will rejoice in the known possession of eternal life!

But some one says, I have believed on Christ, and yet I don't know I have eternal life. Supposing some friend of yours had died at M—, and left a sum of money in the Bank, how would you know you had it, unless one of the trustees, or the banker, wrote to tell you of it? Would you not know it by the letter? And does not John write to believers in his epistle, that God had given to them eternal life, and this life is in His Son, and that He had written these things to them, that they might know that they had eternal life? How blessed this is! and is not God's word sufficient for any reader of these lines, to make him know, as a believer, that he has eternal life! (1 John 5:11-13). Receiving this witness, my reader, you also receive from an ascended Christ God's second gift, the Holy Ghost, who bears witness with the believer's spirit that he is a child of God.

I would dwell a little more on this second gift of God, for the establishment of any child of God who reads these lines. He does two great things which I shall at present dwell on. First, He associates the believer in life with the risen and ascended Christ, bringing Christ as life into the soul. Secondly, He indwells the believer as God. In this way only is eternal life inside us. Christ on the cross not only satisfied the demands of justice, and put away our sins, but He glorified God. That is to say, He not only paid what was due, but did so much on the other side, that God owed to Him a positive debt for what He did. He therefore put Him in the glory. This is what the Saviour alluded to in John 17:4, 5, when he said,

I have glorified thee on the earth, I have finished the work which thou gavest me to do, and now, Father, glorify thou me with Thine own self, with the glory I had with Thee before the world was.

The ascension of Christ was the answer to this. But consequent upon this the Holy Ghost came down, bringing the heavenly Christ into believers' souls, and dwelling in them as God.

As to the first, Rom. 8:9-11 tells us,

Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

We are no longer associated with Adam, we have passed into a new state, of which the Spirit of Christ is the source and character. It is the Spirit of the risen and ascended Christ, and

if any man have not the Spirit of Christ he is none of His {Rom. 8:9}.

But if Christ is in us, that is our new state. He is a Christ that died, the body is then dead, because of sin, but the Spirit is life because of righteousness (Rom. 8:10). He is likewise the Spirit of Him who raised up Christ from the dead, and if He dwells in you, He will raise up your mortal bodies when Christ comes (Rom. 8:11).

Thus the presence of the Spirit of God in us dissociates us from the Adam state, brings the risen Christ into us, and is the earnest of the future resurrection of the body. Now, numbers of dear saints do not see this blessed truth. Through not seeing their association with the second Man by the Holy Ghost, they look on the flesh, the life of Adam, as part of themselves. They still think of themselves as connected with Adam, and consequently with sin (I am not speaking of sins now). But Rom. 7 teaches us that sin is a distinct thing from the new "I," and Rom. 8 teaches us that the new "I" is one with Christ by the Holy Ghost, that the believer is in Christ, and Christ in Him, consequently no longer in Adam. The spirit of life in Jesus Christ has set him free from the law of sin and death, and sin itself is condemned in the flesh by the cross (Rom. 8:2, 3). Oh, the blessedness of this! I see my Adam state, as born in sin, for faith passed away in the death of Christ. I see my new Life -- Christ -- in the glory, and the Holy Ghost come down brings that Christ into my soul, so that nothing but Christ shines around me. If I look above, I see Christ my righteousness and eternal life! If I look within, there is Christ by the Holy Ghost. If I look forward, there is Christ coming to fetch me to glory. If I look back, I see the cross the end of my history as a child of Adam; all my sins atoned for and put away.

Oh, happy saint of God! why are you ever unhappy? Do you say, Circumstances are all against me? Well, have you not Christ? Are friends taken away? Does not Christ remain? But I have sinned so often, and the Father's hand is laid on me in chastisement! Does that touch Christ, and God's sovereign grace? I am crippled for this life; I cannot work for Christ, or talk for Christ, or serve Christ. But have you not Christ, and the glory with Him in the front? Oh then, cheer up, poor sufferer; lift up your head. Sovereign grace has given you Christ and the glory with Him, and though your body be covered with boils from head to foot like Job, eternal life remains, glory be to God! and the glory with Christ.

But besides the Holy Ghost bringing the heavenly Christ as Life into the soul, *He dwells there as God*. He is a distinct Person from yourself. He bears witness with your spirit that you are a child of God (Rom. 8:16). Believer, know you not that your body is the temple of the Holy Ghost which is in you, and you are not your own? (1 Cor. 6:19.) You are bought with a price, even the precious blood of Christ. Christ has gone up on high to prepare a place for you, and is coming again to receive you to Himself (John 14:2, 3); but in the meantime He has sent down the Holy Ghost to take possession of you till that day. You therefore belong to God, -- therefore "glorify God in your body, which is His."



## *An Answer to Why Messrs. R. & H. Left N. H. H.*

In our day of ruin the devil seems bent on attacking the two great truths of Christianity, 1st, the Person of God's Son; 2nd, the unity of the brethren, or of Christ's "one body." In the history of "brethren," this was first marked in the division of 1848 {Bethesda}, when there was a refusal of those who made division to judge evil doctrine that affected the Person of our Lord Jesus Christ. In the divisions that have taken place in the last 8 or 9 years, the object of the devil has been to destroy the effort of brethren to endeavor

to keep the unity of the Spirit in the bond of peace {Eph. 4:3};  
notably so in the last attack on the truth by Mr. F. W. G.

I now turn to the subject of the paper before me, where this will be seen. God has allowed it to happen, that those who have been encouraged to write this late paper against "brethren," are the wrong men to lead their forlorn hope! in their attack against God's citadel and truth.

There is a well-known proverb, which says, "They who live in glass houses should not throw stones." But our friends we fear have not this wisdom, and they must expect, if they throw stones at their fellows, that they will get a few back, which in their glass dwellings they will now feel a bit the discomfort of.

It may do them good to tell them that the real reason why they left Natural History Hall was not what they say, but there was a moral reason in the history of both their souls that was at the bottom of their departure, and which if they had judged in God's presence, they never would have left. This is well known in the case of at least one, i.e. Mr. H., by many of the brethren at Montreal, who know that at the end of a dishonest course, when too, most scandalous things had been going on in his own family and at his own home, as regards him and his wife and son and he had lost the confidence of his brethren, and had found that his ministry was not received in the Assembly, he then sought a reason and excuse for leaving the Assembly, when he had no longer freedom to carry on his ministry publicly there. The other who had been cashier to a firm which had defrauded the Government out of thousands of dollars, still goes on with the firm, though the partner is now dead who did it. An association which lays the suspicion on him of dishonesty! (See Psa. 50:16, 18, first part.) Having said so much as to what is known amongst brethren in Montreal concerning the leaders in this last defection I proceed to their paper.

In page 2 they say, "The teaching of Lord A. P. Cecil, supported as it was by Mr. Mace, of first life by new birth, and afterwards the gift of eternal life for the believer, got possession of our minds, and reconciled us to the excision of the brother who was directly opposed to this, (as we then thought) fundamental truth."

Now they know, or ought to know, that this is putting our teaching under false colors. I have never to my knowledge separated eternal life and new birth. If they had taken the trouble to look at the tract, "Eternal Life and the Holy Ghost," they would have read this, (page 2, line 11 from bottom), <sup>65</sup> "Now the Person of God's Son, as the Eternal Life, presents Himself to the soul in a double way. 1st. He makes Himself heard by the soul, which up to that moment of time lay in a state of moral death, without repentance or faith or anything else. 'The soul that hears shall live.' John 5:25. 'Faith cometh by hearing, and hearing by the Word of God.' Rom. 10:17. Thus the man is born again, 'not of blood, nor of the will of the flesh, nor of the will of man, but of God.' John 1:13.

"2nd. He breathes into every believing soul His own resurrection life, on the reception of the gospel, as the victorious Son of God over death, as exhibited in the words, 'Receive ye the Holy Ghost.' John 20:23. It is not till then that the believer may be said to have received eternal life in its fulness."

Again, if these men would only have taken the trouble to look into the paper called "Remarks on a Tract called 'Life and the Spirit,' with a Sequel," they would have read these words, "now as to eternal life, in one sense they do have it, (that is from the first moment of quickening), [see the sentence preceding:] for no doubt quickening is from the Son, who was the eternal life with the Father from all eternity! 'The Son quickens whom He will!' John 5:21. But this is not eternal life in the full Christian sense of it," etc., page 2.

Now I leave this to brethren to judge whether eternal life is separated from new birth. All that is said is that the fulness of it is not received till the reception of the gospel, and till the Spirit of life of the risen Christ breathed into them sets them free from the law of sin and death. Will these brethren deny this? I answer if they do they have denied the Christian state. And this is what their leader calls a doctrine of double quickening.

"Brethren" can well understand that a man can form a pool of water from the waters of a river close by, and then afterwards let in further and ever-inflowing supply that brings a fountain there, that shall ever keep the waters of that pond fresh. Will such call these two supplies, two ponds of water, or two kinds of water, as Mr. G. tries to fasten on the writer of the "Sequel," two new

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65. {Page 342 in the present book.}

births, or two lives, etc. He knows that what he said is false, and knows that the accusation is down-right wickedness. New birth and the further inflow of the living water by and in the Holy Ghost afterwards, are not two different lives, or two new births, but life and life in abundance, as Scripture says.

Let me tell this leader, that if he does not know what he is about, Satan knows well what he is about, and under cover of a charge of a doctrine of double quickening, he is trying to rob the brethren of what constitutes the true Christian state. He denies there is any communication of either life or the Holy Ghost in John 20:22. (See page 72 1st paragraph, "Life in Christ and Sealing with the Spirit.")

Now after these plain statements what were these men doing just previous to leaving the assembly? Why, just trying to make out that what had been taught by A.P.C. and A.M. {Alfred Mace} was that new birth was in no sense eternal life, and that eternal life was a thing received afterwards. Now I call this positive wickedness. They say we thought you held that. I say, you have no right to think, you have the plain statements given in the tracts, and then you put a color on the teaching of the brother which altogether changes his meaning, and it is to catch the brethren in the same net you have been caught in yourselves.

But in vain the net is laid in the sight of any bird. And perhaps now, in the light of this paper, it may begin to dawn upon some that Mr. Pollock does not teach such different doctrine as to life to what A.P.C. does, as these men try to make out. Mr. Pollock holds that at new birth the believer has eternal life, as far as it is in the Son Himself, outside him, and as begun in the soul of the believer. Life through the Son! But Mr. Pollock also holds, as far as I know, with the writer that the possession of "eternal life in the Son," as received in the gospel, and brought into the soul by the Holy Ghost, is something far more than new birth. We are now not only new-born, but "in the Son," and "the Son in us." And I would ask the writers of this paper how do they think that A.P.C. could go on in fellowship with Mr. Pollock, and that the year after the conference at Montreal took place, where the difference in sentiment is said to have taken place, in six or seven conferences all around the United States and Canada, if there had been the difference they try to make out between him and A.P.C. So I throw this charge back into their face, and I have no doubt that Mr. Pollock when he reads their paper will be as astonished as I am at their foul effort to make division between brethren. Perhaps they have forgotten that this is one of the seven abominable things the Lord hates.

I insert here an extract from a letter received by our brother, F. Hart, sr., from Mr. Pollock, dated Nov. 9th, 1887, after he had just received intelligence of the withdrawal of F.R. and Mr. Harper from Natural History Hall, as to some remarks Mr. H. has made about Mr. Pollock agreeing with their notions as to eternal life; "His charge against Guignard, Lowe and myself of holding the

same doctrines that he does is absurd, and we may well pass it over. I should have thought that my tract was enough to have stopped his charge against me, and certainly Lowe's book ought to have been enough to have cleared him."

As to what Mr. Lowe said I have no knowledge. All I can say is that though there were small points of difference in doctrine, we were fundamentally on the same ground, and to the last we had fellowship together in the things of the Lord.

Who said, "a soul could be born again apart from the person and work of Christ?" I know not! They say, page 3, line 7 from bottom, "This, with what previously had been learned through Mr. Pollock, delivered him from Lord Cecil's teaching; but it also led him to see that the excision of Mr. Grant was unrighteous."

Oh, indeed! And so a supposed notion that error was held, or a little difference as to "eternal life" between two brethren, which has by no means separated these two brethren one from the other, led Mr. R. from Lord C.'s teaching, and made him see that Mr. Grant's excision was unrighteous!

And let me seriously ask Mr. R., And do you believe that Natural History Hall put Mr. G. out for a little difference as to "eternal life," such as he speaks about? Has he so forgotten the issue, or did the truth never get hold of him?

Let me tell him that it was not a difference about eternal life that was the great ground of separation from Mr. G. as to doctrine, but it was the practical denial of what "unity" is. Let me turn him, as he seems to forget, to the first head as to Mr. G.'s doctrine, put forward in the protest of 38 brethren against it.

"1st. That Old Testament saints were 'in the Son,' by virtue of being quickened with the life that is in Him, (pages 13, 14,) there being no proof that eternal life in the Son (John 17:3) was given at all in the Old Testament, He being then in the Elohim, not yet manifested, though in Himself, He was ever the Eternal Life with the Father, as all receive. Moreover 'in the Son' is shown from John 10:31-38 to signify oneness, it being there oneness between the Father and the Son, and in John 12:24; 14:20; 17:20, 21, as regards us, to mean oneness with Him in spirit, life and nature, and involving union, which could not be till redemption was accomplished, figured by the corn of wheat, one with it, the children of one family, one with the Son, He being their one life before God and the Father, and He one life in them, making them one family before the world."

Now where does Mr. R. find here that a difference about eternal life was the great question? The point was what was unity, and what was not. Did he never remark, moreover, that when "eternal life" was mentioned in the protest words "in the Son" were carefully added. What was insisted on was that "in the

Son” signified to be one. Mr. Grant stood up and said, “Oneness is not a scriptural term! ‘In the Son’ and ‘one with the Son’ are not the same thing; ‘In the Father’ and one with the Father’ are not the same thing. (See statement signed by John James, Lyman and others, page 8, line 12.)

Again, He said, “Scripture teaches that new birth is ‘life in the Son.’ If Old Testament saints were born again, then they had ‘life in the Son.’” (Page 9.) Again, “‘In the Son’ means ‘life in the Son.’” (Page 14, “Life in Christ, &c.”)

So here was the plain issue. Mr. G. denied that the expression which means the unity of the brethren, “in the Son,” before the Father, meant to be one, and he said that that expression signified “new birth,” and that Old Testament saints were therefore “in the Son.”

Now I say that this is a distinct denial of what constitutes the unity of the brethren before the Father, and I would say more, it denies that which expresses the unity between the Son and the Father! The Lord prayed in John 17:20, 21,

That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us.

The unity was to be after the manner of the Son’s unity with the Father, and the Father’s unity with the Son, and the Lord prayed that they might be one (how? *In us!* And yet Mr. G. teaches that this was true in the Old Testament when Old Testament believers could not possibly be one, but when they were born of God. The Lord prays for it as a future thing that was never true till then. I say this is a distinct denial of the very ground brethren stand upon, as to unity, as far as the truth of “the brethren” goes, and beyond that it attacks the truth of the unity between the Father and the Son, which the terms “in the Son” and “in the Father” mean. Fancy the Father being in the Son by virtue of birth, or the Son in the Father in like manner! The absurdity of what this doctrine leads to shows its falsity.

So “unity” in the Son of God does involve “union,” though not the same thing; it was never true till Christ breathed into His disciples, and the Holy Ghost came down from heaven on the day of Pentecost. And it is not to be “in Deity,” as Mr. Grant teaches, but it is alone in the glorified Man who accomplished redemption.

It was Mr. Grant taught that to be “in the Son” signified to be “in Deity,” as Mr. Radford and H. well know. In controversies that went on, he said, “The Gospel of John is the Gospel of His Deity, ‘the only-begotten,’ not the First-begotten.’ The former is exclusive, and this is the force of the term ‘Son of God’ all through John’s Gospel. When He says ‘in us’ (alluding to John 17:21,) that is ‘Deity!’” (See Statement signed by J. James, Lyman, etc., page 8.)

Now, that the chief point in John’s Gospel is concerning the Son of God as “the only-Begotten,” which is the term signifying His eternal relationship with

the Father, no one denied! But that the term "Son of God" excluded reference to His manhood, was denied, and it was insisted, as Messrs. R. and H. very well know, that no saint could be "in the Son" till after He had become a man, had died, risen, and was glorified, and that unity in the Son of God was alone true as to us in this manner, yet they dare to charge us in the paper with holding union with "Deity." They know it is a false accusation, put into their hearts by "the accuser of the brethren." (Page 5, line 8-bottom of page.)

In their quotation from the protest, they quote the sentence, to suit their accusation, "'In the Son' is oneness with Him in spirit, life and nature, involving union," and carefully leave out what follows, which explains all, "which could not be for any till redemption was accomplished, figured by the corn of wheat, one with it," etc.,<sup>66</sup> the figure of Jesus as Son of Man going into death!

How any honest brethren can go on too, with a leader that makes the astounding statement, (in his tract on "Relation of Assemblies," by F.W.G., there giving as the alone ground for the separation at Montreal, that "Some of us have separated from the doctrine that Old Testament saints had life in the Son," I cannot understand. There is a public falsehood that he knows is a lie, put forth before the whole brethren. And as leader, so are the led. They shirk the main question, and try and make it out to be a difference about "eternal life," and supposing things of their brethren that they never held! No doubt this subject was touched on, and forcible reasons given against pressing what they taught that Old Testament saints had eternal life. But that was not the main question. It was what was "unity," and what was not. And I boldly say that Mr. G. denies it by his doctrine.

"Community of life and nature," (he says) "realized in dependence, and manifested in community of word and work, this is what the terms we have been looking at imply. They are the Lord's own words, moreover, as we have seen, which affirm their similar meaning when applied to Himself and the Father or to His people in the Son and in the Father, 'as thou Father art in me, and I in thee, that they may be one in us.'"

"This cannot be standing," etc. ("Life in Christ and Sealing with the Spirit," page 11, 7th line from bottom.)

So it is not unity, but community of life and nature, moreover it is realized in dependence, where is unity then? and manifested in community of word and work? It shows the writer has no notion of what constitutes either the unity

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66. In case of any cavil as to the term "one with the Son," I now explain that what is meant, is figured by the fruit of the corn of wheat, one in and with the corn of wheat, and this is the great figure of the "unity" in John. Will any one deny this? This could not be till after the death and resurrection of Christ. It is not the figure of the "unity of the body," but of the "unity of life," as we have it in John.

between the Son and Father, nor the unity of the brethren in the Son before the Father, and he also denies the position this gives. It is a common nature got by new birth, that is all. The unity and position the unity gives is entirely taken away from us.

What wonder is it that these brethren, not seeing what “unity” is, have gone off the ground, and made division, and whoever they add, they only increase the sin of it.

I have nothing to say as to the way some of the brethren have misunderstood what I have endeavored to teach. I have only to repeat that I have never disowned the link between new birth and eternal life, only I have ever said that eternal life is more than new birth, hence the gift of God, which is eternal life in the Son, is only received in the gospel after new birth, though it may have quickened before that reception, and this gives deliverance. Christ breathing into the disciples His own Spirit of life at the same time. Eternal life in the Son is something outside of man altogether, in the Son in heaven.

As to Rom. 5:12-21, which Mr. H. in a most unseasonable time spoke on at the Lord’s Table, I have only to repeat what a brother wrote to Mr. Radford, “Explain, ‘Did grace reign from Adam to Moses?’” What answer could he give to that? Did grace reign under law? Is it not since our Lord came in the flesh that grace reigns? I would add. When did it reign through righteousness? the only answer could be, at the cross! Well then, lastly, when did “unto eternal life” come in? The only answer could be, in the resurrection of Christ, and the glory afterwards! The whole doctrine of the passage is going forward, and not going back. Adam brought in sin, death and condemnation on all his descendants; Christ, become Head, after death and resurrection, brought in grace, righteousness and eternal life to all those connected with Him. Do we deny that Old Testament saints are now or will be in glory partakers of these blessings? Nay. (We have doubtless more.) But we deny they stood in them then, that is all! And is this all you have, Mr. H. for going out? <sup>67</sup>

Page 15. -- And so after all their show of liberality and saying they could break bread with us, but we could not with them, they at last apply Rom. 16:17 to Lord C. I suppose this is because he applied it pretty often to them, but in soberness.

I take up the doctrine we have learnt from Rom. 7. Here is a party supporting a man who says that a man who cries out, “I am fleshly, sold under

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67. Note -- It was diligently circulated amongst those they were seeking to influence at the time of their defection, that we denied that the Old Testament saints had any blessings in common with Christians. This is only another sample of their wickedness. For again and again it has been shown that Old Testament believers were born again, and justified by faith in the promises! (See “Remarks,” pages 6 and 7, and “Sequel,” page 8.)

(or a slave to) sin,” who habitually breaks (nay always) “every commandment of the law,” and who cries out, “Oh, wretched man that I am, who shall deliver me!” is a man who is justified and has got the Holy Ghost! (See Rom. 7:14, 19, 24. Compare with Craig st. Circular, Dec. 19th, 1884, page 3.)

“I maintain it fully, as others also have, that the man in the experience of Rom. 7 is a sealed man!” “I believe,” he says again, “that the experience of Rom. 7 is the break-down, not of a sinner seeking peace and acceptance with God, but of a saint seeking holiness, etc.” (“Life in Christ,” &c., page 8; see also pages 66 and 67.)

He teaches also (“Life in Christ and Sealing with the Spirit,” page 27, line 5), “Thus the one born of God can never be in the flesh.”

Now the Word of God teaches that “where the Spirit of the Lord is there is liberty,” not when born of God. “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” “Sin shall not have dominion over you, for ye are not under the law but under grace.” (2 Cor. 3:17; Rom. 8:2; 6:14.)

Rom. 7 is a man under bondage, under the law, “sin has dominion over him,” he is not free. Moreover, the 1 Tim. 1 teaches that to apply the law to a righteous man is misapplying it, for it was not made for a righteous man, but for the lawless, etc. The Epistle to the Galatians teaches that applying the law to Christians, or to those sealed with the Spirit, was another gospel, which made the teachers of it accursed, and he would they would cut themselves off that troubled them. Gal. 1, 5. And this proves that Rom. 7 cannot be the experience of a righteous man, or one sealed, as the passages in the preceding paragraph also show.

But he answers, I don’t teach that he is under law, it is only as to his own conscience, he thinks he is. Fancy a wife divorced from an old husband and married to another, being under conscience to the old all the time!

I answer this doctrine teaches moral adultery from Rom. 7:1-4, for the husband is alive, and the woman alive to him as to conscience, and yet she belongs to Christ at the same time, according to Mr. G.’s doctrine; it is as if a woman could be to two husbands at one time, instead of being dead and risen with Christ, and separated in conscience, heart, and everything from the old one. Who is teaching contrary to the doctrine we have learnt from the Epistle to the Romans? I answer unhesitatingly this teacher is doing so, and his party is supporting him. So I send back their charges on themselves, and let God defend the right.

And is this a small difference of doctrine, such as whether Old Testament saints have “life in the Son”? As to Mr. R. applying Eph. 4:3 to the writer for teaching contrary to the doctrine we have learned, I append an extract from the

*Synopsis*, from Titus 3:10: --

When a man tried to set up his own opinions, and by that means to form parties in the Assembly, after having admonished him once and a second time, he was to be rejected; his faith was subverted. He sins, he is judged of himself. *He is not satisfied with the assembly of God, with the truth of God: he wants to make a truth of his own.* Why is he a Christian, if Christianity, as God has given it, does not suffice him? By making a party for his own opinions he condemns himself.

And when added to this, there is Mr. G.'s teaching on "Propitiation and Substitution," and the denial of "local unity" in an assembly in a city -- And further misty teaching in his book on the "Numerical Structure of Scripture," in which if I followed him, I should be "constrained" by his division of the Old Testament Scripture into 36 books, which he divides into the numbers 3 x 12, (page 55) to be led into the belief that the Trinity was revealed in the Old Testament, 3 being according to his own interpretation "the fulness of Godhead in manifestation" -- Also that "the unity of the Godhead and God as Creator" is revealed in the New -- (See page 64 and 110, from his division of the Bible into 5 Pentateuchs, 4 in the Old and 1 in the New.) -- For "one," according to his own interpretation, signifies "God in unity," or as "Creator" -- I say, thank you, Mr. G., I had rather abide in the old paths, I don't know where you are leading me to, and when I am caught in the maze, or the far galleries of the supposed metal mine discovered, (page 1), how am I to get out, when my lantern-bearer falls, and his lantern goes out. Truly he is leading his followers not into the heavenly places in Christ, but into the bowels of the earth, how far no one knows!

And am I, after all these years, to learn that the Bible is come from the mould of the Pentateuch. (Paul's Epistles too, moreover,) and that these Epistles are divided into 2 Pentateuchs, 5 individual Epistles and 5 collective, (see pages 62 & 123) and that two of the individual ones (i.e. giving the saints their individual position before God) are Ephesians and Colossians? (Page 124) Oh, I say, have pity, this is poor cold teaching. I have learnt better from my God and Father and from the teachers he has sent, and can thank Him that he gave the Natural History Hall Assembly power to manifest Mr. G. as a heretic and that he was righteously put away as a wicked person. And as for his poor followers, (haughty indeed in Montreal, when, in rebellion against the Lord who put one away, they go out, and three days after set up a new table,) I unfeignedly pray often that God would give them repentance to the acknowledgment of the truth, who are led captive by the devil at his will, lest they should have to face the Lord at His judgment seat in their sin!

Plainfield, in accepting the Craig st. table and receiving Mr. Grant after he had been put away for heresy, and deciding against Montreal under his influence, plainly acted in independence of the Lord's authority, and is a

schismatic table.

Lastly, page 21, in answer to their considerations as to the righteousness of putting away Mr. Grant: --

1st. Was Mr. Grant a heretic? He was. He formed a party by his evil doctrines of denying "unity," mixing up law and grace, Judaism and Christianity together!

2nd. We have no delegate from an apostle now appointed over the Assemblies, or apostles; but we have the writings of the apostle to the delegate, telling him to have done with, or reject a heretic. If a master in a house has done with a servant, does the servant continue inside or outside the house? If he is put out, is it right for the household to go out with him? or to obey the Master, or the steward that carries out Master's wishes?

3rd. A gathering is bound to obey apostolic authority given through a delegate.

4th. The word "reject" is as strong a word as "put away." It is the same word as is used for refusing to hear the Lord who speaks to us from heaven! (Heb. 12:25), and for refusing widows from the number to be supported, (1 Tim. 4).

Therefore, (page 22),

1st, to remain with Natural History Hall is not what the Lord calls as unrighteousness.

2nd. The teaching, whether Old Testament saints had eternal life or not, was not the ground of putting away Mr. G.

3rd. I have shown that their interpretation of what A.P.C. and A.M. teach of life and afterwards eternal life being given is a false interpretation.

4th. There is no subjection of conscience demanded to English brethren, but the exhortation "to keep the unity of the Spirit" with all brethren!

Now, Messrs. R. and H. what have you to say as to leaving Natural History Hall, unless a moral reason as shown at the beginning?

I thank God that opportunity is given now for correcting false statements and notions, that have been circulated far and wide amongst brethren, putting the question on a false basis before them. I repeat that it is not merely a question as to the true nature of eternal life, which I believe most important, and hold most firmly that God in His nature and as Father was never known in the Old Testament, nor the Son who was the eternal life for (?) <sup>68</sup> He was never manifested till the incarnation; (?) God was until (?) Christ came, hid behind

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68. {The copy is difficult to read here.}

a vail. Where was “the life of God” seen in the Old Testament saint? It was never a question as to whether Old Testament saints had or had not eternal life. But Mr. Grant’s doctrine that Old Testament saints were “in the Son,” involved the denial of “unity” which he publicly did in the teaching, (?) As has been shown. It is shown now, besides, that it touches the truth of the “unity” between the Father and the Son. Moreover, his practical denial of any interval of time between the receiving of “new birth” and the “Holy Ghost,” left no room for repentance. There was the mixture of law and grace in his teaching on Rom. 7; and lastly, a man had all the blessings of Christianity at new birth without knowing them, the gospel being merely the means of his apprehending what he possessed before at new birth!

By this system of evil doctrine he made a party, proved publicly and independently in three of the largest Assemblies in Canada, as also in Philadelphia, one of the largest Assemblies in the States; and as making a party by his evil doctrine, he came under the title of a heretic, and on this account he was righteously put away.

I add a little extract from the judgment, as it has been spread far and wide that the action against Mr. Grant was simply for making a party, and that the doctrine by which he made the party was a thing of little or no moment.

“ASSEMBLY MEETING, Dec. 10th, 1884

It being now manifest that the Protest of Brethren of the 29th November, against the doctrines of Mr. F. W. Grant, as brought out in his late publication, “Life in Christ and Sealing with the Spirit,” has failed to produce, any retraction, but that, on the contrary, Mr. Grant is maintaining the attitude he assumed, when the Protest was read, i.e., that he would hold to every word he had therein written; and as this admonition has failed to check the determined course of schism he is still adopting, the Assembly gathered to the Name of the Lord, in Montreal, believe the time has come, when the only course left is to obey the command of the Apostle, given in Titus 3:10: “A man that is a heretic, after the first and second admonition, reject!

By this it will be seen clearly that the ground for declaring him a heretic was the system of evil doctrine he held. He caused divisions by bringing in doctrines contrary to the doctrine we had learnt. He made the heresy by his evil doctrines!

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## *Letter*

MONTREAL, February 29th, 1888.

Dear Brethren,

Some of you will have received a “re-translation” of a letter translated into French, written in 1881, by J. N. D., on “Eternal Life.” Not having the original copy, it was re-translated from a French translation of the original written in English. In comparing it with the original there were found a good many changes, in some of which the meaning was somewhat changed. It was carelessly headed by myself “Copy of Letter of J. N. D. on Eternal Life,” whereas it was really a “translation” of another translation in the French. Lest the enemy should take advantage, I send out this explanation. The letter was felt to be so good that the writer translated it from a French translation put into my hands, and we sent it out for the benefit of the saints, not knowing that the original letter was printed. Trusting that the Lord will overrule all mistakes to His glory.

I am,

Yours in Him,

A. P. CECIL.

*Appendix:*

*Record of the Closing Days  
of our Brother  
Lord Adelbert P. Cecil*

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There are many who desire to know a true account of matters in connection with the departure of our beloved brother Lord Adelbert P. Cecil. I therefore purpose giving it here, as enabled to do so from those who were in immediate association with him at the time.

About the 4th of May, dear Lord Adelbert wrote to Mr. Alex. Smith, of Napanee, whose house he often visited, saying he was wearied in body and required rest, and that he would come to them if they could without inconvenience receive him. They were only too glad to have him, and on the 11th he went. He was indeed weak in body, and was much troubled with his throat disorder, but particularly bright and happy. He said on more than one occasion that he required a home or permanent resting-place, on account of the weakness he felt. He was constantly engaged in writing, except when he dropped asleep. This he did sometimes, which was remarked as being something uncommon for him. His habit was to sit all day in an easy chair with a table so arranged (Mrs. Smith's work table) that he could write and have all his books and papers around him.

There he met all calling for information, or to be taught by him. If the weather and his strength permitted, he went visiting in the afternoon, and in the evening when he could not go to the meeting-room, a meeting was arranged for at the house, or some of the gathering came in. Sometimes he and Mr. Smith went out to visit those living near. After he had been a little more than three weeks with Mr. and Mrs. Smith he became restless, and frequently said he must be more actively engaged. His strength had not returned and both Mr. and Mrs. Smith pressed him to delay his purpose of camping from place to place. Before leaving Napanee he lectured on the coming of the Lord, his remarks being based on the 12th of Rev. The last hymn he gave out there was the 19th in the Appendix of the "Little Flock Hymn Book," beginning; "In heavenly love abiding, no change my heart shall fear." The third verse runs -- "Green pastures are before me, where the dark clouds have been." The last verse but one reads --

"Ere yet another morning my spirit may be free, as absent from the body, at home, O Lord with Thee."

Blessed reality! so soon to be realized by the wearied and devoted servant of the Lord, who had indeed "counted all things down here *loss* for the excellency of the knowledge of Christ Jesus our Lord."

On the 8th of June he left for Brockville, where he broke bread last on the following day (Sunday), and in the evening took part in the meeting, giving out at the close hymn 55, -- "Through waves, through clouds and storms, God gently clears the way; we wait His time; so shall the night soon end in blissful day."

On Monday, the 10th, he wrote to Mr. Smith, asking him to have his camping things at the R.R. station next morning. Mr. Smith went to the station to meet him that he might see how he really was, and found him bright and apparently no worse, but on enquiry he admitted that he was unfit for camping. Mr. Smith pressed him again to remain, but he could only get the promise that if he found camping too much he would return to their house at Napanee the following week. He then went on to Belleville, where he procured a sail-boat, but of poor construction and with one sail. This he loaded with necessary camping provisions, intending to camp first at Adolphustown and hold meetings in the town hall. He was unable to hire the boat he wished to get, which was a better one in every way. That afternoon he sailed from Belleville with a brother in the Lord named Churchill, whom he took with him as an attendant. The latter is crippled in both feet, and has no knowledge whatever of the management of a boat. Tuesday night they spent near Deseronto at the house of an Indian brother named Isaac Powliss on an Indian Reserve.

Next morning before leaving Lord Adelbert read Psalm 121, said a few words on it, and had prayer. They sailed at 9 a.m., and about 4:30 p.m. they were opposite Pool's house, near Adolphustown, and within sight of their destination. The wind was blowing half a gale, and Lord Adelbert went forward to adjust the sail which had become disorganized. This done, he was about to return to his seat, when his foot slipped and he fell into the water. Churchill heard the plunge and saw him in the water, but the boat sped forward to some distance, and he, being unskilled in its management, could neither turn it or in any way assist Lord Adelbert. The latter, evidently fearful for Churchill's safety, struck out to swim for the boat, though had he aimed for the shore he could easily have reached it in safety, as he swam more than the required distance when seeking to reach the boat. Finally Churchill succeeded in turning the boat; which when Lord Adelbert observed, he turned and made for the shore. A Mrs. Cole saw this transpire, and gave the alarm. Mr. Pool was also quickly on the shore, but as Lord Adelbert appeared quite able to reach it, he did not put out the boat at hand. They saw him tread the wild water while he divested himself

of coat and vest, first swimming upon his face, and at times turning upon his back to rest. He was encumbered by a heavy pair of laced shoes, which he could not get off, and the wind and waves were against him, added to his physical weakness. Mr. Pool called encouragingly to him about his making the shore all right, to which Churchill heard the response, "No," uttered feebly as he went down. He was doubtless overtaken with cramp, the result of cold and severe exertion in his weakened physical condition. And thus he was taken into the rest he longed for! Not the imperfect rest of an earthly home, which would fain have opened to receive the beloved servant, but into that *perfect* home where his rest is as deep as is his joy in the presence of Him whom he loved and served here.

"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."

Mr. Smith received a telegram at 9 a.m. on the 13th and at once went over to Adolphustown, 18 miles distant from Napanee, where he found many willing hands assisting in dragging the Bay. This went on with no prospect of success until the afternoon. Finally a long piece of barbed wire was secured, and a number of hooks placed on it, which was made to circle the spot where he went down, drawing toward the shore. While this was being put down, the brethren present looked to the Lord in earnest prayer that he would give them the body, and at the first attempt He did so, causing a thankful acknowledgement from all who had waited upon Him for this. It came up head foremost with a smile upon the face, and a look of such profound peace and rest as can never pass out of the minds of those who gazed upon it. He looked most lifelike, but as though asleep, with no marks of discoloration whatever. This was at 4.30 p.m. on June 13th.

The Coroner, not thinking an inquest necessary, delivered the remains to Mr. Smith, who brought them that night to Napanee, arriving about 12:30, where the body was at once embalmed. It was placed in a strong oaken casket, and conveyed to Mr. Smith's house. A cablegram was sent to Lord Adelbert's friends in England, and the reply came asking that an authentic certificate of the death be made out. This request was complied with at once, and a good photograph was taken. The boat and other effects went delivered to the care of Mr. Parker Allan, a brother living at Adolphustown.

The burial took place on Saturday morning, June 15th, from Mr. Smith's house, where a great many gathered to look upon the remains of the one they loved so well, and who had laboured among them for so long, untiringly seeking their best interests. Mr. Hayhoe gave an address on 2 Cor. 5, which was felt to come with power by those present. Mr. Smith also gave a word of much earnestness, with impressive remarks upon the hymn, "In heavenly love abiding," &c.

Just before the body was deposited in the vault a second cablegram was received from England, requesting that the body be interred, so it was taken from the vault in the afternoon and buried in Mr. Smith's plot in the Napanee cemetery, among the trees, on a slope overlooking the Napanee River. "Precious in the sight of the Lord is the death of His saints," their bodies awaiting that assembling shout when "the Lord Himself shall descend from heaven," and when "death shall be swallowed up in victory."

Meanwhile, as we wait here, "to depart and to be with Christ is far better." Inexpressible gain indeed to our beloved brother, though such a deep loss to the many who knew him, and to the Church of God at large.

His sister, Lady Victoria, wrote to a brother in England, respecting the burial -- "we all think Adelbert would have preferred this, as he has so many friends out there who love him so well. It matters not where his body rests in the world, as the Lord will watch over it there in Canada, and will raise it up at His coming, as surely there as here. . . . Meanwhile we give most hearty thanks for dear Adelbert's life; there is so much to praise in his death, too, for he was spared a long illness, and it was just a translation, a sudden absence from the body to be present with, the Lord -- caught up while in the act of going to speak for his Lord."

We may be sure God means us to feel it, and, as another has said, to humble ourselves that He should thus take away such a faithful and devoted one from amongst us as he was; devoted to the Lord's interests and to souls in whole-hearted godliness and separation from the world, and things of it. Yet God would have us rest quietly in His *will* concerning it. It was all arranged by Him whose "wisdom ever waketh, whose sight is never dim; who knows the way He taketh, with those who walk with Him!" No one on earth, however willing to help the dear departed one, could hinder His purpose in this. Our brother's work was done, his ministry told out and stood for in the fore-front of the battle, and our ever-gracious God has called him into His eternal rest.

May it be ours while left down here a little longer "to cleave unto the Lord with purpose of heart"; to run "not as *uncertainly*," but as those who "press toward the mark for the prize of the high calling of God in Christ Jesus"; glad to serve and suffer for Him till He comes.

E. F. P.

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