

ONE HALFPENNY.

Notes on . . .

“Title to Glory.”

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NOTES ON

"TITLE TO GLORY."

TITLE depends upon counsel, but where there is feeble knowledge of God counsel is little entered into. When God is known in the activity of His love putting forth His power in redemption on behalf of the sons of glory, thus clearing His inheritance, there is a readiness to take in the thought of eternal counsel and all that is involved in it. The blood of Christ is the witness that all the liabilities resting on man have been fully met. Speaking figuratively, the encumbrances (that is, the penalty of death, and judgment to follow) resting on the title to the inheritance have been fully removed, resurrection being the proof. While Satan, the usurper, held the claim of

death on the inheritance (that is, man), the title, as it were, could not be made available; but he had no inherent right or title to man. God alone had the inherent right to man, and He exercised His rights of mercy, in the death of His Son, to pay in blood the full claim. The blood thus becomes the witness and vindication of God's love and righteousness, so that those who are constituted "sons" can be in the holiest in glory consistent with His nature.

Title, therefore, dating back to counsel, it could not be said that redemption laid the ground for a title. Redemption clears the way for the title to become effective. The counsel or will of God is inseparable from the blessing of eternal life for man, which it is the Christian's present portion to enjoy. The

knowledge of forgiveness of sins and justification enables the believer to enter into the fact that title is the outcome of the will of God as to eternal life, and he is in this way qualified to appreciate the condition and relationship which God had in His mind for man. Our title of approach to God really lies in the new man, “which after God is created in righteousness and true holiness,” “renewed after the image of him that created him,” and not in the blood, wherein is the judicial removal of the life to which sin in us attached. “It is the fellowship with this that gives character to our approach to God as simply enjoying it in the new nature; it is not forgiveness of what is past, sweet as that is in its place. I have, for faith—and shall have, in fact—entirely done with the

nature which sinned, and the whole state of existence in which flesh moved. I exist only in the new creation. Hence the apostle says he did not even know Christ after the flesh any more. It is the joy of the new man in the presence of the blessedness and glory of God." "The brazen altar is righteousness, and divine righteousness, but in its claims on man's nature, not in the relation of its own. Here the blood was sprinkled by which the sinner approaches God, and this will be the standing of Israel. How many of God's children remain here in fact! How little they have boldness to enter the holiest by the blood of Jesus!" (J. N. D.)

Many hymn-writers, who emerged from Romish darkness at the Reformation, while having the light of

justification by faith, attached "title to glory" and the holiest to Christ after the flesh, as though they had part in Christ after that order. They had not the light that that order of man passed away from under the eye of God in blood-shedding, and that in the judicial judgment of God in Christ. The light of new creation, man out of death, of a new and heavenly order and out of heaven, created in Christ in righteousness according to counsel, seemed not to have dawned upon their souls. Had it done so, they would not have sought to attach "title to glory" to the responsible man, however pious and godly.

The unveiled glory of God was in counsel reserved for the second Man out of heaven—the last Adam and His helpmeet—the Lamb's wife.

Stephen, when he looked up into heaven and saw Jesus in it the central Object of that glory, being of the same heavenly order, was attracted personally in spirit into it. "When Jesus was on earth He could not let out the fulness of it." "I have a baptism to be baptised with; and how am I straitened till it be accomplished!" "He could not go and present to God that which let open the floodgates that the love of God might flow out in all its fulness. The death of Christ did not procure it; but the death of Christ must be there as the only means by which it could flow out." Stephen saw "Jesus alive in glory at the right hand of God"—the glory that will "cover the earth as the waters cover the sea," in the light of which the nations will walk.

The blood will have its full application to the Jew in bringing him consciously into his full relationship to God and into the land of promise, but not being of a heavenly order he will have no title to the holiest. While every family of God will be rightly set in their true place of relationship to Himself, only the heavenly bride will have the place in the holiest, Israel's place coming next in order.

The whole subject may be illustrated by God's dealings with Israel. The land of Canaan lay in promise, and Israel were God's earthly people (His inheritance), and they had title to the land by promise to Abraham and his seed. After Israel got sold into Egypt, and were in bondage to Pharaoh, God comes in and exercises His rights of mercy in the power of redemption.

His rights lay in His title to Israel and not in His power. Then, on their side, they enter the land, to which they were entitled by promise, in the power of redemption. Redemption did not add to the title, but it cleared the title. When the blood was shed then the title was free, so that they could be delivered out of the hands of Pharaoh to whom they had been sold. It is clear that when Israel in the future have entered the land they are entitled to, which was vested in Abraham and his seed, they will enjoy eternal life, "even life for evermore." Whoever may now be in possession of that land God will see that the heirs of Abraham after the flesh will enter upon it, and enjoy the inheritance which is theirs by title.

In a similar way the Christian has

to go back to God's purpose for his title ; chosen in Christ before the foundation of the world (Eph. i.) he has title to be with Christ where Christ is, he is a man of a new order and brought nigh *in* Christ by the power of the blood. (Eph. ii.) He has been sold under sin to Satan, but God, in His rights of mercy, redeems him from under his power, in the power of the blood, and he is brought nigh, into the holiest *in* Christ, to find his joy in another Man. Power does not give title. A king's son may have been captured by brigands, but they have no title to him, although they may have fixed a ransom for him. The king pays the ransom, but the ransom-money gives no title to the son, the title to live in the king's palace existed before the ransom was

paid or claimed. Christ entered the holiest in the power, or by virtue, of the blood, as Man who had title there. The title existed, and the blood relieved the title of the judgment resting on man. So the title to enjoy life on the other side of death is in connection with another Man and not in the man removed in judgment. It was not until the judgment had been taken up by Christ and removed, that the marvellous counsel, "chosen in Christ before the foundation of the world," came to light, and with it also came the marvellous grace, through redemption's power, to give conscious boldness by the Spirit to enter the holiest with Christ as sons before the Father, of the same order and kindred as the One who had Himself entered in—the "new and living

way." Rebecca, being of the same kindred as Isaac, was a suitable wife for Isaac. The church being the gift of the Father to the Son, and being of His order and kindred, becomes a suitable bride for Christ, given to Him in His rejection by Israel.

Israel, in the future, will have no title to the holiest, though she will come into her blessings in the power of the blood, as we come into our blessings now in the Spirit. The holiest is reserved for the priestly family, the sons of God. In the typical priestly family the title to the sanctuary had to be traced up to Aaron. We have to trace our title up to our Aaron. When the remnant returned from Babylon the priests had to trace their genealogy up to Aaron. This alone was their title to the sanctuary. Four things

are necessary to enter the holiest—power, faith, condition, and title, and these, though inseparably connected, are quite distinct from each other. Every Christian has title as being of Christ's order—the second Man. Power to enter lies in the efficacy and value of the blood. Faith gives light as to the liberty of the soul to enter, while the Spirit alone gives the condition consciously in the appreciation of Christ. Title and power are on God's side, faith and condition on our side. Title is as much the gift of God as eternal life, both being in Christ, and the blood clears and gives value to the title.

According to the eternal counsel of God, Christ undertook to come into incarnation to effect God's counsels wherein His will lay, and when here He took up the work involved in it

and completed it ("I have glorified thee on the earth: I have finished [not will finish] the work which thou gavest me to do" John xvii. 4), in order to establish the will of God according to Hebrews x.

The sacrificial offering thus becomes the basis upon which the will of God will be established in the universe of bliss, and upon which God is "bringing many sons to glory." It is also that which will give competency to the One who by it glorified God to separate the good from the evil, appointing each to its own place. The whole question of good and evil was virtually solved at the cross, and Christ has now become the competent executor to carry out the establishment of God's will according to God's purpose.

Where there is feebleness in entering into counsel there is also feebleness in entering into the "moral power and meaning of the bloodshedding." There may be the purged conscience as to sins and guilt, but it is only in the holiest we learn something of "the absolute perfection of the divine nature in putting sin away"—"God in the spring of the activity and perfection of His own nature in love, and this at the cost of the perfect devotedness of Christ to it."

"God's righteousness with glory bright,
Which with its radiance fills that sphere,
E'en Christ, of God the power and light,
Our title is that light to share.

"O mind divine, so must it be
That glory all belongs to God ;
O love divine, that did decree
We should be part, through Jesu's blood."

W.

