

# UNLEAVENED BREAD;

OR,

*Food for the New Life.*



LONDON :

JAMES E. HAWKINS, 70, WELBECK STREET, W.;  
AND 12, PATERNOSTER SQUARE. E.C.

## CONTENTS.



THE SEVEN RESTS. BY T. SHULDHAM HENRY.

COMMUNION. BY G. F. TRENCH.

LEAVEN. BY J. R. CALDWELL.

COMMUNION AND APOSTACY; OR, THE MAN IN THE MOUNT  
WITH GOD. BY M. MCNEIL CAIRD.

THE CROSS OF CHRIST. BY J. R. S.

THE THREE LOOKS; OR, CHRIST OUR SALVATION, LIFE, AND  
HOPE. BY C. RUSSELL HURDITCH.

THE  
SEVEN RESTS.

BY  
T. SHULDHAM HENRY.

---

Reprinted from the "Latter Rain."

---

LONDON:  
J. F. SHAW & Co., 48, PATERNOSTER ROW.  
GLASGOW:  
GEORGE GALLIE & SON, BUCHANAN STREET.  
1871.

# THE SEVEN RESTS.

## NOTES OF AN ADDRESS.

---

I WISH, beloved friends, to trace out the different rests spoken of in the Word of God, praying that His own Spirit may teach us and lead us into the truth.

We have :—

### I.—CREATION REST.

In the 2nd chapter of Genesis we find God's rest from creation on the seventh day. This is the Sabbath in commemoration of creation. What we keep is the eighth, or resurrection day, called the Lord's day, and the first day of the week. It is our highest privilege to keep this day sacred and separate to the Lord, in commemoration of His triumphant resurrection from the dead. God worked six days, each with its morning and evening; but on the seventh we find God the Creator at rest, and no record of an evening. It was not that God was weary; but He wanted to shew His utmost satisfaction in the work of His hands, as being a perfect work. This day

was wholly His, and He sanctified and blessed it. We find that the evening and the morning made each day during six days. The seventh had no evening. Is not the omission deeply significant, as the seventh day typifies the millennial day, when "at eventide it shall be light," and the days "shall be as one day"? (Zech. xiv. 7.) During the six days of labour, we have the Creator revealing Himself as "*God*," in all the isolation of His own being, displaying His own eternal power and Godhead in creation. On the seventh day—the sabbath—His day of rest, where man comes on the scene, He is "*Lord God*." In "*God*" we have what He does. "*Elohim*" is one on whose power and oath we may rely. "*Lord*," or *Jehovah*, tells us what He is in all His perfections—the word meaning, The Self-existing, or "I am that I was, I am that I am, I am that I shall be." This sabbath of God, this Divine rest, was suddenly broken in upon. God was disturbed in His rest. Sin came in, and with it—not evening, but night, dark night. Now God begins to work again, and a mighty work He has before Him. From the fall till incarnation, God the Father worked; from incarnation till the cross, God the Son worked ("My Father worketh hitherto, and I work"); and from the cross, ever since God the Holy Spirit has been working. No rest for God yet. He could not rest in the midst of sin.

## II.—THE CANAAN REST.

The next rest spoken of is the "Canaan rest." Read Joshua i. 13; Heb. iv. 8, 9. Israel entered Canaan at rest as regards the judgment of Egypt and the wilderness. They entered into the land God promised them. Their hopes are realized, and they are at rest. As God's men of war they fight, not to obtain, but to maintain the position God brought them into. After seven years' war, they rested—"the land rested" (chap. xi.) So it is our portion now to enjoy present rest through Christ's victory over Satan, death, sin, which the entrance into Canaan showed out.

It is our happy and unspeakable privilege, dear children of God, by faith to realize our deliverance from the judgment of the world by the precious blood of Jesus, and to know that Christ having risen from the dead has broken the power of death and Satan. Again, it is ours to know that we are even now in the heavenly places in Christ, livingly united to Him within the veil (Eph. ii.)—that we are members of His body, of His flesh, and of His bones. (Eph. v.) To know this is rest, liberty, and joy; and in the power of this we are called on to fight against wicked spirits in heavenly places; to maintain the position God has brought us into, in association with the risen Christ. (Eph. vi.)

How few, comparatively few, of the Lord's children know anything of this blessed rest. Many have no higher idea of Christ than that He is a shelter to shield them from the wrath to come. They see not their place and portion; they see not themselves one with a risen Christ. They consider a Christian to be merely a son of Adam, saved by the blood of Jesus. I say not a word against this, beloved friends, as it is a blessed thing to know that one is saved by the precious blood. But how much more blessed to know that now, as a son of Adam, *I* have no existence in the mind of God, that the cross was an end of me *as such*, that I am now united to a risen Christ—the second Adam, and that God looks upon me in Him as He is. The passover, the Red Sea, and Jordan, were but different aspects of the cross. The passover shewed out that the judgment due to Israel's son fell on Israel's lamb. Judgment due to our sin fell on God's Lamb on the cross. "Christ our passover was sacrificed for us." (1 Cor. v.) The Red Sea showed the cross as that which separates us from Satan's bondage and power, and as that which stands between us and the world, introducing us into the wilderness. Jordan shewed out the cross as that which made an end of self, nature introducing us into the heavenly places. That is our place, whether we realize or enjoy it or not. There can be no real rest where this is not apprehended. What blessed, calm rest it gives dear

saints to see their standing—not here below as sons of Adam, or children of this world; but as crucified, buried, risen, seated with Him who now appears in the presence of God for us. The Lord help us, beloved, to live in the enjoyment of our place and portion in a risen Christ, and then we shall know something of this blessed rest, by resting on His bosom.

We have :—

### III.—THE SINNERS' REST IN THE FINISHED WORK OF CHRIST.

Turn now to Matt. xi. 28. “Come unto *Me*, all ye that labour and are heavy laden, and I *will* give you *rest*.” Here we have the sinner’s rest in Christ and His finished work. This is the rest of conscience. The Lord invites two classes to His rest—labourers and burden-bearers. These two classes embrace all who are seeking after the divine rest of Jesus. How many are labouring, and toiling, and working to get this rest. How zealously, how earnestly they are working *for* salvation; yea, far more earnestly than many who are working *from* salvation. They cannot believe that they have nothing to do, nothing to bring, nothing to pay; therefore they toil on with huge pains to do something to make them fit to come to God. They understand not that Jesus and Jesus only can meet every need, remove



every weight, fill up every void, satisfy every longing desire, hush every guilty fear, in a word, give rest; therefore they labour hard to obtain it. How sweet to the labouring man, after his hard day's work, is the rest and repose of the evening at home. He has ceased from work and entered into rest. So to the weary labourer for salvation, how blessed is the calm rest Jesus gives, when, having ceased from working and from self, he comes to Him for salvation and peace. Am I speaking to one who is trying to get rest to his weary soul by anything he can do? Beloved friend, Jesus whispers that sweet word into your ear, "Come unto Me, and I will give you rest." You will never find rest in anything outside Jesus. No amount of labour, toil, or work will ever give you rest. No amount of religiousness, no amount of ordinances, no amount of almsgiving, no amount of reformation, good intentions, vows or resolutions, can ever give the poor toiler rest. Give it up, my friend, as a hopeless task, and "come to Jesus." He will give you rest, and then you can work, labour, and toil for Him,

Another class invited by Jesus are the heavy laden. Some are heavy laden with the cares and anxieties of business or of the household; others with the deep sense of their sinfulness before God. Poor, burdened, heavy-laden one, come to Jesus; "there, there is rest, there is rest." Many a poor restless, Christless sinner

is trying to get rid of his burden by plunging into the vortex of sin, the scenes of revelry, or the pleasures of the world. No rest there, my friend. As well might a ship leave the peaceful harbour, and launch out into the stormy ocean in search of a quiet anchorage, as for you to find rest outside Christ. Like Noah's dove, you are wandering over a world which sin and sorrow have deluged, seeking rest and finding none; for the floods of iniquity have not left one green spot of gladness, one solitary shelter of consolation, one branch of hope on which to rest. All is covered over with sin. The raven could find rest and food in the world's corruption, as it floated on the surface of the flood; but the dove could not rest there. What an emblem is that poor, weary, restless, wandering dove of thy poor soul, thou heavy-laden sinner. But see! the dove has reached the ark; the window opens, and a hand is tenderly put forth to take her in. And now, how safe, how secure, how happy after all her wanderings, the weary bird now feels. No more restlessness; no more misgivings; no more wanderings; but safe in the ark, where all is peace, and rest, and happiness. And is there not an ark for thee, poor, restless, heavy-laden, weary one? Yes; blessed be God, there is. Though neither pleasure, nor sin, nor religion, nor forms or ceremonies can give you rest, yet there is an ark, a rest, where all is peace. That ark is Christ. Thousands have been sheltered

there ; yet there is room. See ! the door is wide open. Enter into rest. Listen to the voice of love, saying, "Come unto Me, I will give you rest." A hand is stretched forth to take you in. 'Tis blood-stained. The print of the nail is there. "All ye that labour and are heavy-laden," will you come to Jesus, and He will give you rest? A Roman Catholic girl, lately awakened, said to me, "Sir, I hear you speak a great deal about coming to Jesus, and I cannot make out what it means. He is not visible ; so that I cannot come to one I see not." I am afraid many like this dear girl know not what coming to Jesus means, and many preachers leave it unexplained. There are many expressions used with reference to salvation that mean the same thing as "coming ;" "looking," "receiving," mean believing on the Lord Jesus Christ."

The word used here by the Lord is not the verb come ; but the adverb ΔΕΥΤΕ, which means "hither," "this way." How many anxious souls are occupied with "the coming" instead of with Christ. So the Lord takes the force off the word "come," and puts it on the "Me ;" as if He said, "Don't be thinking of your coming, whether it be the right way or the wrong way ; think of *Me*." As if He stood at where two roads met, and beckoned with His finger, saying, "This way to *Me*, all ye that labour and are heavy-laden." Believe on Him as the One who died in your room and stead, satisfying

the claims of a holy and just God against you, the guilty sinner, and that is coming to Christ, accepting His invitation. His promise is, if you come, if you believe on Him, *He will give you rest*—all you need.

*How* are you to come? Just as you are, not waiting a moment to get better, to turn over a new leaf, to amend, to get good or religious. This would be to come to some alteration or improvement in yourself, whereas Christ says distinctly, “Come to Me.” There is no warrant for you to believe that you will be a week, a month, a year hence, one whit better than you are now. Even were you better, you would not be a whit more welcome to Christ than now, just as you are :

“If you tarry till you’re better,  
You will never come at all.”

It is not improved religious self that Jesus will receive. It is sinful self. Do what you will, you cannot alter your condition or state. Your claim to His rest is, that you are a sinner, and that He died for sinners. Come then to Him just as you are, and His rest will be yours.

*When* are you to come? *Now*. To-day. There is no such thing as an offer of salvation *to-morrow*. The word is “*to-day*, if you will hear His voice, harden not your hearts.” Behold, *now* is the accepted time; behold, *now* is the day of salvation.” Beloved friend, delay not another moment. Come to Jesus at once. Heavenly

rest will take the place of the doubts, and fears, and uncertainties which now harass you. Remember, it is not what you can do, but what He has done, that will save. Nothing that you *can do* will ever take you to heaven. Nothing that you *have done* need keep you out of it. Your great burden, your sins, were borne by Jesus in His own body on the tree. Carry, then, your burden no longer. Cease your toiling *for* rest. Come as you are. Come now. Come to Jesus. He will give you rest.

“Jesus, I rest in Thee ;  
 In Thee myself I hide ;  
 Laden with guilt and misery,  
 Where can I rest beside ?  
 'Tis on Thy meek and lowly breast  
 My weary soul alone I rest.”

#### IV.—THE SAINTS' REST IN FELLOWSHIP WITH THE LORD JESUS.

In Matt. xi. 29, the Lord says, “Take My yoke upon you (to whom I have *given rest*), and learn of Me, for I am meek and lowly in heart, and ye shall *find rest* unto your souls.” He would not ask us to take His yoke till He had given us ability to bear it. Having received the calm peaceful rest of conscience, we are in a fit condition to take His yoke, sit down in His school, and learn the lessons of grace from Himself. How near it brings us to Him, who has already given us rest.

And what an honour He puts on us in allowing us to wear the same yoke with Himself. It is no grievous yoke to gall the neck, or heavy burden to press upon the shoulder. "His yoke is easy. His burden is light." He gives us part of His yoke, a share of His burden, and in this we find rest of heart—true heart's ease. He calls us unto fellowship with Himself, and in proportion as we enter into this fellowship, we find deeper, calmer, holier rest in His blessed ways, dealings, and purposes. To come to Christ is one thing; to walk *with* Him, and learn *of* Him, is quite another. Many have done the former, comparatively few know aught about the latter. Faith in the finished work of Christ gives solid rest to the conscience; fellowship with Jesus Christ our Lord gives solid rest to the heart, even in the midst of the most trying circumstances. Taking Christ's yoke is to take our place in this world in fellowship with the One who was despised, rejected, and crucified by it. It is not to follow Jesus afar off, like Peter; but it is to take our place alongside Him. His reproaches being ours; His insults, ours; His shame, ours; His rejection, ours. Brother, know you aught of this? if not, you know nothing of the rest found only in fellowship with Jesus. How little cross-bearing, how little self-denial, how little world-separation, and world-rejection there is now among the saints of God. Every one seeks his own ease, his own comfort, his own

smooth path, which entails no surrender of heart to God, choosing rather the self-imposed yoke of making the best of both worlds, than suffering reproach and shame in fellowship with a rejected Christ. May the Lord teach us what taking Christ's yoke means! Let us look at His ways in the world, and examine ourselves by this standard, and see how far we walk with Him.

“He was meek and lowly in heart.” He was always dependant on the Father; He had no will of His own; but came to do the Father's; He was holy, harmless, undefiled, and separate from sinners. He was perfect in all His ways. He was never ruffled by any circumstance. He calmly, meekly, and gently bore the contradiction of sinners against Himself. When He was reviled, He reviled not again. He was insulted, buffeted; spit upon, scourged, mocked, cast out and crucified; yet no harsh, no unkind word proceeded from Him. He prayed for His insulters—His murderers. This was what He endured. This was His path. Brother, sister, you and I are called to take our place with Him, to walk alongside Him, to bear the yoke in company with Him, and we shall find rest unto our souls. Fear not. “His yoke is easy, and His burden is light.” He does not ask you to walk alone; but with Him, in His company. He will be beside you, to bear you up, to cheer you, to strengthen you. But,

alas ! how little our hearts enter into this. We begin to count the costs and calculate the sacrifices, instead of joyfully taking our place outside the camp in company with the dear Lord, who gave up all for us. The real secret of fellowship with Jesus is to have the heart's affections centred in Him. The more I love Jesus the closer I shall walk with Him, and the closer I walk with Him, the more I shall esteem it a great privilege to bear His yoke, and suffer rejection with Him. Many profess to enjoy the blessings which His cross secures, while they refuse the rejection, the shame, and the scorn which that cross involves. This pathway is not strewn with flowers, or enlightened with the sunshine of the world's favour ; but the company of Jesus far more than compensates for all. Talk not of companionship with Jesus, while you are living for self or for the world, widening your borders, deepening your interests. Is there not an urgent need in these days of world-bordering and profession, that the Lord's dear ones should make a full and unreserved surrender of their hearts to Christ. He wants whole hearts, single eyes, subject minds, and broken wills. Where these exist there will be none of that restlessness so manifest in so many of God's children ; but a calm, unruffled peace will pervade the soul, and raise it unmoved above the turmoil and strifes of earth ; yea ! even above the crash of empires and the fall of thrones. And, what



lessons we learn in His company—lessons of humility, of forbearance, of self-negation. These are hard lessons for self-willed scholars. A broken will is what is needed in the school of God. *He* could say, “Even so, Father, for so it seemed good in Thy sight.”

We must get an end of self in this matter of *will*, as well as in the matter of salvation. It is only with a broken will we can sit down at the feet of Jesus and learn of Him. We don't like to give up our own way, to resign our own will. It needs many a heart-crushing sorrow, many a bitter thorn in the flesh, many a rod, many a furnace of affliction, to make us yield and say, “Not my will, but Thine, O ! God, be done.” It may not be till after years of disciplining, years of bitter trials, we are broken as to our will. These stubborn, rebellious hearts cannot brook subjection. They chafe and fret under the discipline of God. But our wills must be broken, our hearts must be subject, else we will not sit down quietly at the feet of Jesus, and learn of Him, and so find rest. To bring us there is the difficulty. God has often to tear away a loved and cherished one. He has to smite the idol to the ground. He has to cross our pathway, to frustrate our plans, to wither our gourds, to blast our hopes, in order to bring us with broken wills to the feet of Jesus. There He will teach us. “They sit down at Thy feet ; every one shall receive of Thy words.” (Deut. xxxiii.) And

oh! what blessed lessons we learn there. There we learn to know ourselves; there we learn to know Him, to know that all our chastisements, all our trials, all our sorrows were needed, and in love. There we learn His heart. Oh! what a study, the perfect human heart of the Man Christ Jesus—perfect in its love, perfect in its sympathy and tenderness in all His dealings towards us. There we learn to be occupied with Him who is the chiefest among ten thousand. There we get strength and wisdom. There we are self-emptied and filled with Christ, with love, with joy and rest. There, there is rest.

“Thou Holy One of God!  
 The Father rests in Thee,  
 And in the savour of that blood  
 Which speaks to Him for me:  
 The curse is gone, thro’ Thee I’m blest,  
 God rests in Thee, in Thee *I* rest.”

Then we have:—

#### V.—THE SAINTS’ REST IN SERVICE.

“And He said unto them, Come ye yourselves apart into a desert place, and *rest awhile*; for there were many coming and going, and they had no leisure so much as to eat.” (Mark vi. 31.)

In verse 7 we find the Lord choosing and sending

out His own instruments to do His own work. *He* chooses whom *He* will, sends whom He will, and uses whom He will, without the dictation or sanction of men. Man may fit and prepare his fellow man, and send him out with all the learning of the schools, and the credentials of the college, to do what they call the work of the Lord; but the Lord will choose, and send, and bless those whom He has called, fitted, and sent out. He chose illiterate fishermen in days gone by, like some of the apostles—He chose a man of letters, like Saul of Tarsus, and used them. He is still the same sovereign Lord, and will not yield His right to any. He can now choose a collier, a mountebank, or a nobleman, send them out, and use them for His glory in winning many souls for Christ. Man's "*sine qua non*" is knowledge and attainment; God's is, "Ye have not chosen Me; but I have chosen you." Don't misunderstand me, dear friends. I am not saying a word against knowledge and attainment, against education and training—they are valuable. God can and does use them. Look at the case of Moses. He was trained for forty years in Pharoah's court, and was skilled in all the learning and wisdom of the Egyptians; but these, by themselves, did not fit him to be God's instrument. It was, no doubt, most *valuable*; but God had to train him in His school at the back side of the desert for forty years more. There he learned the *indispensable* lessons need-

ful for one sent of God. He learned God, and he learned himself. Alone with God, in the hallowed retirement of His presence, is where His chosen one is schooled, and trained, and qualified for His service. He chose the disciples, sent them out to be a blessing, having endued them with power. He called, He sent, He gave power. *These are His credentials.* Without these, far better go to the bar, or the army, or some other occupation. Without these, no blessing, no fruit. There may be much labour and toil, and much to meet the approving smile of man in the self-chosen service ; but without these essentials it will be recorded, "They toiled all night, and caught nothing."

But how blessed is the result ! how blessed the labours of those chosen and sent by Himself. "They went out and preached that men should repent ; and they cast out many devils, and anointed with oil many that were sick, and healed them." Of course it must be so. Sent out by the Lord of lords, armed with His authority, endued with His power, who or what could stand before them ? What a dignity ! What a calling ! No uncertain sound in their testimony ; no apologising for their position, or hoping the people were not offended with them. Nothing of the sort. They went forth from the presence of their Master, with the calm consciousness of their power and authority, and they gave their message fearlessly and boldly. We want more of this now-

a-days. We want God's servants to preach the gospel, conscious of the dignity of their position, as sent of God, and endued with His authority and power. How different would be the testimony ! It would be emphatic, yea, dogmatic, instead of apologetic. It is real, earnest, dogmatic preaching of the cross, that is wanted ; instead of the sentimental sermon-making that goes by the name of the gospel. Well, these disciples toiled on, spending and being spent in the work. They were much used of the Lord. When one is in earnest in the work, it is hard work, though blessed work. One's whole soul gets absorbed, the mind engrossed, and the affections drawn out, which tell much on the physical strength, and one gets wearied *in* the service, not *of* it. Rest is needed. Service is oft times a snare too in coming between the soul and Jesus Christ. Rest is needed. Wretched self comes in when the eye is off the Master, and then it becomes "*our* work, *our* blessing; what *we* did; what *we* said." Rest is needed. We must take in. The Master knows this well, and draws us aside to Himself. The disciples, flushed with success, come back to Jesus, and tell Him what *they* had done, and what *they* had taught. *They were full of themselves.* How sad it is to see one whom the Lord has used filled with self; talking of what *he* did, of what *he* said, how much *he* was blessed, how many conversions *he* had. Success in the Lord's work is but to

humble. It is well to remember that the Lord can put us on one side, and do without us. The Apostle Paul was mightily used of the Lord, and when he gathered the church at Antioch he told all that *God* had done, (Acts xiv.) The Master knew what these disciples needed, and He said, "Come ye yourselves apart into a desert place, and *rest awhile*," as if He said, "I want you to come with Me for a while into a lonely place, that you may be restored, strengthened, and rested, ere you go out again." He does not say, "go," but "come." There would be no use in going into a desert place, if Jesus were not to go too. It would be to go to make much of myself, to wrap myself up in greater selfishness. There self would be the centre of my whole being, and with renewed complacency would I think of *my* success, *my* power—how well *I* did the work. In fact, self would be the idol. But, blessings for ever be to Him, it is not so! It is "Come, I will go with you, I will be your companion, your friend, your rest." The desert place would not constitute the rest. *It is Jesus Himself, and He alone in a desert place.* Nothing there to feed the flesh, or attract the eye. There nature is laid low, and self abased. None of the noise and din of the busy world intrudes there. Human applause does not elate, or human censure depress there. It is there that men, things, work, success, influence are stripped of their tinsel, and valued for what they are worth. All is reality

there. This is the true place of rest for God's servants. This was Paul's Arabia. There too we feed on Him. In much service we often have "no leisure so much as to eat." There the heart expands; there His light is enjoyed, His voice heard, His thoughts received. There, shut out from all else beside Himself, with undistracted heart, we can rest in Him—pillow our heads on His bosom, and gather up fresh energy and strength for future service. The mind is renewed, the soul is restored and fed, and the whole man braced up for the work. This is the rest—the needed rest. Would God that all who come forward to serve in public, knew more of what it is to breathe the bracing air of this desert place! Oh! what strength, what faithfulness, what boldness, what power would be ours! The result would be more blessing, more conversions, more of the spirit of the Master, more glory to Him.

This, *this* is rest, Lord Jesus,  
 Alone with Thee to be ;  
 The desert is a gladsome place,  
 With Thy blest company.  
 How sweet to hear Thy tender voice,  
 Bidding me "come apart ;"  
 Such rest for throbbing, aching mind—  
 Quiet for weary heart.  
 Such precious rest, Lord Jesus,  
 Alone with Thee to be ;  
 Thy secret words of love to hear,  
 Thy look of love to see.

To feel my hand tight clasped in Thine,  
 To know Thee always near,  
 A happy child *alone with Thee*,  
 My heart can nothing fear.

This, *this* is rest, Lord Jesus,  
*Alone* with Thee to be ;  
 The desert is a happy spot  
 With Thy blest company.

Amid the throng I might forget  
 That I am all Thine own ;  
 I bless Thee for the " desert place,"  
 With Thee, dear Lord, alone.

( *From the " Latter Rain."* )

#### VI.—THE MILLENNIUM REST.

During this dispensation God is working, Christ is working, the Holy Spirit is working. There is no rest now for God in this scene. Saints are working, sinners are working, Satan is working. Everything waits now. God is waiting to be gracious ; Christ is waiting until the last member of His Church is gathered in, to come and take it to Himself ; the saints sleeping and living are waiting for the Son from heaven ; creation waits the manifestation of the sons of God ; Satan waits to be cast into the bottomless pit. There is no rest. But how changed the scene when Christ shall set up His kingdom and reign. Time would not permit me to enter into this most interesting subject at length ;



but I shall briefly run through the chief prophetic events to be fulfilled, ere this rest is entered upon.

During this dispensation there is no intention on God's part—as many wrongly think—to convert the world. He is *gathering out* a people for Himself. (Acts xv. 14.) Jew and Gentile are being baptised by the Holy Spirit into the body of Christ, which is His church. (Eph. iii. and 1 Cor. xii.) As soon as the last member is incorporated, the last stone put upon this temple of God, the Lord Jesus Christ will come to the air, raise the sleeping saints, and change the living ones. Caught up to meet Him, we shall be like Him, and we shall be with Him for ever, received into glory. We shall be associated with Him in His judgment of the wicked. There are three distinct spheres on which this judgment will fall when He comes to take vengeance—Israel, the Gentiles, and Christendom. This *strange work* of Christ—judgment—is often spoken of in the Word. Warning after warning is given of coming judgments. The church removed, the Holy Spirit gone, that which called itself by the name of Christ will be cut off. (Rom. xi. 22.) The Jews will be permitted to return to their own land; but it will be in unbelief. The Jews had been given up to the Roman sword, for their sin in rejecting Christ. The cup of trembling was put into their hands; but the dregs of that cup they have yet to wring out. The ten tribes, called Israel, or

Ephraim, having no part in the crowning sin of the Jews, will not partake of the inflictions of God's righteous displeasure ; but will be restored in another way. The man of sin—the Antichrist—will appear on the scene, make a covenant with the Jews for a week, (the last, the seventieth week of Daniel). Their worship will be restored. Their sacrifices and oblations will again smoke on their altars. But in the midst of the week, Antichrist will throw off the mask, break the covenant, cause the sacrifice and oblation to cease, and set up his own image in the temple of Jerusalem to be worshipped. This is the abomination of desolation referred to in Matt. xxiv. He will persecute and slay the saints of the Most High—those saved after the taking up of the church. He will cause the kings of the earth to rise up against them, to destroy them. Round about Jerusalem will their armies be gathered to war. The city will be besieged, part of it will be actually taken, and in the hand of the enemy, when suddenly the Lord will appear on the scene, deliver His people, destroy His enemies, and cast the beast and the false prophet into the lake of fire—its first tenants—and Satan into the bottomless pit, there to be chained during the thousand years. Christ, King and Priest, having purged out of His kingdom all things that offend, will reign, and we with Him. The ten tribes will be brought back. Universal blessing will flow out from

Jerusalem—the centre—the metropolis of the world. The knowledge of the Lord will cover the earth ; then there will be rest. Christ's rest shall be glorious (glory, margin—Is. xi. 10.) We shall enjoy His rest, His glory. Israel shall have rest, blessed rest. (Is. xiv. 3.) The whole earth shall have rest. (v. 7.)

#### VII.—THE ETERNAL REST.

An eternal, unbroken rest—God's perfect rest, and our perfect rest in God. We know not what this will be—"What thou knowest not now, thou shalt know hereafter." Christ will have delivered up the kingdom to the Father, that God might be all in all. Then the new heavens and new earth. Then the long long rest that remaineth for the people of God. (Heb. iv.) Then shall we know the joy, the peace, the rest of drinking into the fulness of His love, and to be for ever satisfied with, and at rest in, Himself.

"There shall we bathe our weary soul,  
In seas of heavenly rest ;  
And not a wave of trouble roll  
Across our peaceful breast."

May the Lord help us to realize the blessed future before us, and enable us to live here below as those who have such a glorious destiny before us. (Rev. xxi. 3, 4.)

# COMMUNION.

BY

G. F. TRENCH.

---

SECOND EDITION.

---

LONDON :

J. F. SHAW & Co., 48, PATERNOSTER ROW, E.C.

1873.

## COMMUNION.

**P**RAYER is the expression of the soul's need ; praise, of the soul's fulness ; but communion is greater than either. Communion with Himself is the highest privilege the Creator can bestow upon the creature. An angel may worship and praise ; but he knows not communion. Communion is higher than earth—higher than salvation—higher than heaven ; it brings me up to God Himself, and it brings me to Him, not to serve, nor to worship at a distance ; but as a *son* it brings me to a *Father's* bosom, to hear a Father's voice, to see a Father's smile, to have a Father's hand placed upon my head, and such a blessed intercourse established as only a *Father's* heart could bestow, as only sons are able to enter into. And this is mine for ever. Communion is with the Father and the Son in the Spirit. It is our eternal portion. Prayer may end—communion never shall.

Communion is the having of something in common with another ; it is partnership—mutual participation ; not one giving, and another receiving ; but both giving, and both receiving ; not one speaking, and the other listening ; but both speaking, and both listening. In the fact of communion amongst men one is not above another ; but both are on a level in the matter, they have something in common. This is the very essence of true and happy fellowship, its indispensable condition, its *sine qua non* ; that, howsoever those who seek it may differ as to rank, here they should stand together on the same platform, the greater descending to the lesser, the lesser rising to the greater, till they be hand in hand, face to face, heart to heart.

And, oh ! wonder of wonders, to such a position are we called with respect to our Lord Jesus Christ. "God is faithful, by whom ye were called to the FELLOWSHIP of His Son Jesus Christ our Lord." (1 Cor. i. 9.)

But how is this ? Can it be true ? Is it possible that I can have fellowship with Him ? The worm of the dust with the King of kings ! The chief of sinners with the Lord of glory ! The child of Adam with the Son of God ! It is even so. But let us examine ; and as our wondering eyes survey the

great things that God has provided for them that love Him, may the Comforter, who is in us, whom we have of God, cause them so to enter into our souls, that they may bring forth in us the joyous fruit of greater nearness to Christ, deeper intimacy with Him in all our thoughts, and the more constant and abiding enjoyment of His love.

Now what and who is He, unto the fellowship of whom I, till now a poor lost one, have been called? Truly His glories are unnumbered and very high; but let us ponder some of them, and magnify the grace that makes us partners with Him in them all.

Is He Son of the Most High God? So am I. (1 John iii. 2.)

Is He Heir of the possessor of heaven and earth? So am I (Rom. viii. 17) joint-heir with Him.

Is He a Priest unto God? So am I. (Rev. i. 6.)

A Royal Priest? So am I. (1 Pet. ii. 9.)

A King? So am I. (Rev. i. 6.)

A Conqueror? I am *more* than conquerer through Him that loved me. (Rom. viii. 37.)

Is He as man raised and glorified? And is He beloved of God? Yes, and "the glory which Thou gavest Me," He says, "I have given them; and Thou hast loved them as Thou hast loved Me." (John xvii. 22, 23.)

Does He sit at God's right hand in heaven ? God hath raised us up together, and made us sit together in heavenly places in Him. (Eph. ii. 6.)

Are we chosen before the ~~foundation~~ of the world? (Eph. i. 4) — It is in Him, "the chosen of God." (Luke xxiii. 35.)

Is He our fulness? Oh, marvellous revelation, *we also are His fulness.* (Eph. i. 23.)

Has God set Him at His own right hand, 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 ; and hath God put ALL things under His feet, and given Him to be Head over all things? Yes. And here, if ever, it might seem certain that He and I must part company. Yet is He all this "*to the Church.*" He will not have it without *us* ; for God hath called us to be partners with His Son Jesus Christ our Lord, heirs of God, joint-heirs with Christ, His *members*, His *fellows*, and His *friends*. (Eph. i. 20—22.)

The glory to which we thus are raised, will be heightened when we think of what *He is in Himself* who treats us so—what His essential, incommunicable attributes are. Himself the Mighty God, the Everlasting Father, the Prince of Peace, the brightness of God's glory, and the express image of His person.



That He who in Himself was such as this, should stoop so low for such as we are. That when we poor worms were partakers of flesh and blood, He Himself likewise, rather than miss us, should take part of the same. (Heb. ii. 14.) That when death hung over us, the just reward of our accursed sins, such as He should humble Himself and become obedient unto death, even to the death of the cross. (Phil. ii. 8.) That when we were sunk in ruin, sin, and misery, a spectacle to angels and to devils, by reason of our degradation, that then, He who lay in the bosom of the Father, the glory of the heavens, should empty Himself, and become obedient unto death, that He might make us partners on His throne, and partakers of His glory, citizens of His city, and brothers and sisters in His Father's house. Oh! here is a theme for our highest song, and heaven's longest, loudest, loftiest anthems to the praise of the glory of His grace!

But is it in His glory only that we are called by God to the fellowship of His Son? Not so. We are His partners in His sorrow, as well as in His joy; in His trouble, as well as in His triumph; in His labour, as well as in His rest; in His humiliation and rejection, as well as in His glory; His partners upon the earth, as well as above the heavens. This

communion is divine. It is the way amongst *men*, in merely *human* friendships, to be closely knit in prosperity, but when trouble comes, to part company, as the disciples forsook our Lord, when they found He was betrayed; or to be warmly attached when both are sufferers alike, but ~~when the suffering has passed for one, then, to know the companion of his trial no more,~~ as the chief butler forgot Joseph in prison, when restored to his butlership again. (Gen xl. 23.) It is not so much with our blessed Lord. He loved us up in glory before the foundation of the world, and when sin came in and ruined us, did He alter His purpose and forsake us? Nay, but took His place among us in our ruin, and redeemed us. And now that He sits again at the Father's right hand, clad with glory, does He scorn His former friends? No; "*He is faithful, changing never,*" "*the same yesterday,*" before the world was; "*to-day,*" in the time of trouble and sorrow; "*and for ever,*" throughout eternity, where there shall be no more crying, and where tears shall be wiped from every eye. "There is a friend that sticketh closer than a brother," and that friend is the Lord Jesus Christ.

Trace now this other side of the truth in Scripture:—

Is Christ rejected by the world? So also are the friends of Christ. (John xv. 20.)

Is He hated by the world? So also are we. (John xv. 19.)

Was He not of this world? Neither are we. (John xvii. 16.)

Did the Father send Him into the world? So also has the Lord Jesus sent us into the world. (John xvii. 18.)

Was He the light of the world? So are we. (Matt. v. 14.)

Was He the bearer of messages of love to guilty, fallen man? So are we. Did He take up His cross and bear it? So must we. (Matt. x. 38.) Was it by a path of suffering He entered into His glory? (Luke xxiv. 26.) So must it be with us. (Rom. viii. 17.) Saith the apostle, "As He is, so are we in this world," and "as He is in glory we shall see Him," and "we shall be like Him." (1 John iv. 17 and iii. 2.)

It behoved Him to be made like unto His brethren in all things, that He might make His brethren like Himself in all things. "A witness," says Peter, "of the sufferings of Christ, and also a partaker of the glory that shall be revealed."

But now for the wonderful reason of all this. Why was it? Why did the Lord of glory make Himself so low; and why has He raised us up so high;

and why has He made it known to us that He has so done? I do not hesitate to say, that it was that He might have fellowship with us, and we with Him. Says John, "These things declare we unto you, that ye may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ our Lord." (1 John i.) In eternity it will be so, the Lord Jesus ever finding pleasure in us His dearly purchased friends, and we ever rejoicing in Him who loved us and washed us from our sins in His own blood. And this mutual joy begins even while we are, in body, absent one from the other. It will be perfect in heaven; but it is in part on earth, and it is because I believe it to be the all-important thing in this present evil world, that without which everything else in us is worse than valueless, that I press it now.

Here I must pause to say, that all these glorious and lofty truths which we have surveyed, exquisite as they are in themselves, strengthening, refreshing and humbling when enjoyed in communion with Him who spoke them, if they be learned or dwelt upon *apart* from God, they will serve but to puff us up on account of our knowledge: as it is written, "Knowledge puffeth up; but love buildeth up."

It is the gracious office of the Holy Ghost to guide

our souls, as it is said, "into all truth." But what beside? Is this *all*? No; there is more. The Lord saith, "He shall testify of Me;" "He shall glorify *Me*," that is, His testimony will be of Me as a Person. And let us be sure, that if the truth we learn brings us not nearer to the Son and to the Father, if God send out His light and His truth, and they lead us not to His holy hill, they will not profit us.

To see Jesus by the eye of faith, through the truth we learn about Him, as is it this that saves us at the first, so is it this that shall sustain us all along our path till we see Him eye to eye in His beauty.

Believe me there is no fruit-bearing without it, no joy in the Lord without it, no love without it, no true peace without it, no holiness without it; it is that one thing which David desired of the Lord, and that he was determined to seek after. It was that of which our Lord spoke when He said, "Out of Me ye can do nothing;" and it was that He called the "good part," which should never be taken away from her who sat at His feet and heard His word. It is *communion*. It is *His* abiding in us, and our abiding in Him; His enjoying *our* love, and our enjoying *His* love; His hearing *our* words, and our hearing *His* words; His sympathy in *our* troubles,

and ours in *His* ; *His* joy in *our* joy, and *our* joy in *His* joy ; *His* waiting for *our* coming, and *our* waiting for *His* coming ; *His* constant, abiding thoughtfulness for *us*, and *our* constant, abiding thoughtfulness for *Him*.

---

### PRAYER.

“ But,” someone will say, “ is communion with the Lord Jesus all this ? I have always, since I knew Him, made it a matter of duty regularly to pray to Him, and very often I found relief in so doing ; but I never felt what *you* describe. I thought communion was prayer, and in making known my requests to God, I thought I was in the enjoyment of the highest privilege allowed me ; but you speak of something that seems to me a higher blessing.” Yes, dear brother, as much higher as heaven is higher than earth—as God is higher than man. *You* went to God, and spent a certain time in addressing *Him*, and full liberty you have to do so ; but there it ended, and if God had an answer to your prayer to give you, (as surely He always has), you went your way and heeded it not. But what says the Lord ? “ If ye abide in

Me, and *My words* abide in you, ye shall ask what ye will, and it shall be done unto you." *If you hearken when I speak, then will I hearken when you speak.*

Suppose a case between friends on earth ; we are an hour together ; my friend spends the whole hour recounting some trouble or pleasure he has had, and we part. Now *I* have derived pleasure from that interview, on account of my friend's kindness and openness in telling me his little trouble or pleasure, because he treated me as a friend ; and he goes away. Perhaps he is relieved by having shared his burden with another. But there was no *communion*. Had he waited, and let me tell him that I too had had a like sorrow, and that so the trouble had passed or continued, and that I could and would speedily relieve him, then how warmly should we have grasped hands at parting, and how lovingly looked upon each other.

Now, so it is we deal with our dear Father and our Lord too often. We go and tell out some of our troubles (too seldom our joys), and then, without ever opening our Bible to read the sympathising, loving, tender answer, and promise of support and comfort, away we go, not quite sure whether our Father has taken any interest in the matter. Because *His words* do not abide in us, we are sometimes prone to say, "My prayer was unheard, unanswered ;" but

the answer was in our bibles, if we had but opened them and read it.

This is very grievous to our loving Father's heart. May not this selfishness (for such it is), this heedlessness of the words of God, be a very chief reason for that deadness in prayer that we have often to complain of? Unless some matter presses us with a sense of need, were it not better to sit down silently before the Lord, and wait for Him to speak, than to kneel before Him in the attitude of prayer, spending too many of our moments there in the vain effort to recall our thoughts from their wanderings to and fro?

Prayer is a reality. God does not value the most scrupulously accurate prayer, if it be not, at the moment it is uttered, the expression of a sense of want within. If it require an effort on our part to produce a prayer, if it come not spontaneously, if it does not burst forth of its own native urgency, then be sure it is not prayer acceptable to God, "who searcheth the hearts."

"But am I not then to pray?" say you; "for this is often my case."

"Pray without ceasing," is the word of the Lord; and dead and cold indeed must be the heart in which no longing desire for something better, nobler, higher burns.



But if it be so, then, I say, go to the Father, confess the whole matter, lay open the barrenness of the land, show Him the nakedness of your heart, and pray Him to speak such words to you as shall by their tenderness and warmth kindle again the drooping affections and languishing desires. Say, like Samuel, "Speak, Lord, for Thy servant heareth ;" and then let but a word or two of His be brought with living personal power to your soul by the Holy Ghost, and believe me, a song of heartfelt praise will leap from your breast with mighty irresistible energy, that will make the courts of heaven ring again.

But if the sun pour not forth its warm rays upon the earth, how shall the flowers bloom ? If the rain come not upon the the soil, how shall it bring forth fruit meet for them by whom it is dressed ? And if my efforts be never so unwearied, or so well directed, how shall I bring forth joyous, free, or happy fruit unto God, unless I abide in Jesus, and *His words* abide in me ?

This is the difference between prayer or praise, and communion ; and it is *not seeing* the difference, and not acting upon it, that makes our hearts so heavy and our fruit so paltry. I do not hesitate to say that prayer is the *lesser* part of communion, and the words

of God the chief or greater part. "God is in heaven, and we are upon the earth; therefore let *our* words be few."

---

### LOVE.

But it is not only in *prayer* that this distinction is to be kept in mind. I would fain write something concerning the fellowship of *love*; and yet so infinite is the expanse before us here, and so holy the ground, one fears to tread it even softly, lest some beauties be overlooked or trampled on, while others occupy our eyes; yet let us dare to look, earnestly beseeching the light and guidance of the Holy Ghost, whose kind and willing office it is to take of the things of Christ, and show them unto us.

The love of Christ is infinite, it passeth knowledge. His is love such as the world has never known. Greater love hath no man. It has no measure and no end. It is unlike human love, whose chief characteristic is, that the object must be loveable. The love of Jesus is to the unloveable and the unloving. He first loved us when we were

abominable and disobedient. He loved us in spite of what we were; and now, because His love is like our love in this, that though the source of principal joy when reciprocated and returned, unreciprocated it brings nought but grief; therefore He has *told* us that He loves us, and more than that, He has proved that He loves us—He loved us, and gave *Himself* for us. Believing what He says, and knowing ourselves beloved, “we love Him because He first loved us.”

Now perhaps the highest joy in heaven or earth is this, the joy of loving. He who *loves* most, rejoices most. This is the joy of Christ, and this is our joy; says He, “These things have I spoken unto you, that *My* joy might remain in *you*, and that your joy might be full.” What things has He spoken? Incomprehensible words of deepest love: “As the Father hath loved me, so have I loved you; continue ye in my love.” (John xv. 9.) Now we are prone to stand aloof from this; not calmly and unhesitatingly to receive it and make it ours; and then we frustrate the purpose of Him who said it. It *seems* like presumption for worms of the earth like us to take such words and calmly write “Amen” beneath them; but is it so? Nay, for it is not

anything in us that makes Him love us thus ; it is all in *Himself* and for *His own sake* ; and gratitude, humility, and love, should combine to lead our hearts to say, as said the bride, " Let Him kiss me with the kisses of His mouth." He longs, He yearns to tell us of all His grace, to impress upon our hearts the proofs and tokens of His love ; and shall we draw back ; nay, let us " continue in His love," according to His word. The word " continue " (or better, " abide ") conveys much in this place. It does not mean a fitful or spasmodic experience ; but a steady resting, a growing in love as in good soil, a *sitting* continually under its shadow with great delight ; the love of Christ is the air we breathe, the food our souls are nourished with and established by. John, in his epistle, speaks often of it. He says, " He that *dwelleth* in love, *dwelleth* in God, and God in him ;" and Paul, " That Christ may  *dwell* in your hearts." It is not an attitude like Martha's ; but like Mary's ; not like Peter's, but like John's. It is the constant dwelling upon those words of His that express His loving care and sympathy with us. These we find multiplied in number throughout the bible, especially in the Song of Songs and in the Gospel of John. God grant we

may receive them in the power of the Holy Ghost. But what erring, changing hearts we have! One fault we make is too much occupation with *our* love to Christ, a surveying of it, a continual groaning over its littleness and worthlessness; as an invalid, whose windows tightly shut, forbid the pure air of heaven an entrance, and cause him to breathe and breathe again his own corrupted breath, till weakness and disease increase.

Nothing but the love of Christ and the love of God in Christ, believed, received, and dwelt upon, can avail to make our poor cold hearts revive; and Satan's cleverest device to hinder the outflow of our affections is to keep our eyes downward and inwards, instead of outwards and heavenward; and we have need to watch him closely and refuse his counsel.

But another and an opposite fault that we sometimes stumble into is to underrate our love, as though it were not of any value, and our loving Lord cared not for it. Strange it is, but true, that every living spark of affection, and gratitude, and love, that springs from our hearts, is deeply, eternally prized by Him. Witness in proof of this the language of the Song of Solomon. How full it is of the

deepest appreciation of our love for Him. "How *much* better is *thy* love than wine," he says. And again, "*Thou art all fair, my love, there is no spot in thee!*" Can we fail to reply to Him, "*Thy mouth is most sweet, yea, Thou art altogether lovely.*" Here is something of the communion of love expressed in that little verse,

"Lord, from Thy love I cannot part,  
Nor canst Thou part with mine."

The Lord Jesus and the well-beloved saint vieing with each other in the expression of their attachment.

Say we, "He is the chiefest among ten thousand."  
(Cant. v. 10.)

Saith He, "My undefiled is but one." (Cant. vi. 9.)

Say we, "Unto us who believe He is precious."

Saith He, "As the Father hath loved Me, *so* have I loved you." That wondrous *so*! What eye is so bold as to seek to pierce the depths of the Father's love to *Him*! And yet He says of that love, "*So* have I loved you." But it is a boundless sea; we must not venture our little bark far out upon it here; only let me say, if we wish our love to grow, it is by dwelling upon such thoughts as these that we shall have our desire. No efforts, however zealously performed, will help us. It is of no use trying to love.

“If a man would give all the substance of his house for love, it would be utterly contemned.” (Cant. viii. 7.) Love must be begotten by love, and to dwell upon the love of Jesus in all its characteristics, its personality, its jealousy, its strength, its durability, its immutability, this cannot fail to kindle the most waning affection and warm the coldest heart that once has tasted that He is gracious. So Paul prays “that Christ may dwell in your hearts : that ye being rooted and grounded in love, may . . . know the love of *Christ* that PASSETH KNOWLEDGE.”

---

### SORROW AND JOY.

In the various exhortations to Christians, in the epistles and in the gospels, we have an exhibition of what that intimacy of communion is which the Lord would have amongst the members of His body. Perhaps one of the most beautiful of these is in Rom. xii. : “Rejoice with them that do rejoice, and weep with them that weep.” If this should be the sympathy of the members one towards another, in how much higher a sense should it exist between the members and the Head.

How great is the sympathy of Christ with His

dear people in all their joys and sorrows, none can doubt; would God we enjoyed it more; but then, on the other hand, the heart that is enjoying the communion of the Holy Ghost will have continual opportunity for sympathy with the Father and the Son in *Their* joys and sorrows. How little we think of this! Yet surely to this are we called, when "friend" is the endearing title given us by Him who said, "These things I have spoken unto you, that My joy might remain in you, and that your joy might be full."

Let us read the 15th of Luke, that we may understand what is the deep meaning of those wonderful words I have just quoted. "Rejoice with Me," says the Shepherd; and so He says now; but is often unheard or unheeded. Whenever a wanderer is brought in, a mourner cheered, a needy one supplied, a weak one strengthened, a cold one warmed, a weary one at rest, a distant one brought nigh, a fearful one emboldened, a shrinking one encouraged, a weeper gladdened, or a struggler made to triumph through Him who loves him, think you the Lord Jesus rejoices not, or heeds it not? Out upon the thought! He, the Watcher of every sheep, *tells* us He is glad when we are prosperous, (Ps. xxxv. 27.) Let us



yield to His loving invitation, draw near and rejoice with Him, and our souls will not lose by it. "It is good for me to draw near," says David; and this, believe me, not only in troubles, or when we ourselves are concerned, (that is selfishness, not friendliness), but at all times; and if the things we see around us, or hear of in the work of the Lord, concern ourselves not very intimately, yet let us remember it is not so with the Lord Jesus. Not a hair of one of our heads falls to the ground unnoticed by Him. Let us then, for His sake, because those things make *Him* happy—ah! beloved, *do* let *us* join Him in His joy, and rejoice with Him. Let us be likeminded, having the same love and the same joy, being of one accord, of one mind.

Now this is not praise; but something higher. The shepherd in the story does not summon his friends and neighbours, that they may praise him for the diligence of his search; but that they may rejoice with him in his happiness, because of the safety of his lost one, that they may have fellowship with him. And is not this a higher thing than praise? And the same is the instruction conveyed in the next and last parables of the chapter.

In what follows the parable of the prodigal son,

we are shewn the father eagerly seeking the sympathy of his elder son in his new joy, and when the son was angry, and would not go in, then comes his father out and *entreats* him to come in. Could anything teach us more aptly or more forcibly that, wonderful and mysterious as it is, God values and desires, nay, is not happy without our entering into and enjoying the things that please Him. But why was that son so slow to enter? Why did he feel no joy in that which made his father glad? Was it not because he was not in the full sympathies of the home he lived in; “the elder son was *in the field*?” And deeply as his father had mourned and yearned over the younger son, the elder had no sympathy with him; he scorned the poor wanderer in his heart, and left his father to bear his sorrows alone, and wished for means to make merry with his friends. Should it be so with us? Nay, beloved, but *is* it so? Too often—yes. And were it not so, were we fully sensible of the place we *have* in the Father’s heart, all that pleases Him would make us happy; and were the society of our fellow Christians never so alluring, except we enjoyed it *in* the house and *with* the Father, it would be unsatisfying, hollow, and distasteful.

This is to me one of the most wonderful and gracious exhibitions that His Word contains of what our God is to us ; and were it not that His Word does contain it, the thought were altogether beyond our conception. The natural heart can understand our worship and adoration of one so infinitely above us ; but *fellowship* such as this, it needs the Holy Ghost to reveal, as one of those things which eye hath not seen, nor ear heard, nor the heart of man hath conceived, which God has prepared for those who love Him.

It may be well for the establishing of our hearts in this great grace, that we refer to some of those verses which most strikingly attest its truth. See, for instance, our Father's own words as to the joy He finds in His redeemed. (Zeph. iii. 17.) "The Lord thy God in the midst of thee is mighty ; He will save, He will rejoice over thee with joy ; He will rest in His love, He will joy over thee with singing." Let us pause, and worship, and wonder at the grace that can see anything in *us* to cause the utterance of such a word ! True of God, as it is true of men, must be the saying in Prov. xxiii. 24, "The father of the righteous shall greatly rejoice, and he that begetteth a wise child shall have joy of him." And

this powerful motive to faithfulness, that God finds pleasure in the prosperity of His children, is of frequent utterance in both the old and the New Testaments. "The Lord hath pleasure in the prosperity of His servant," says Psalm xxxv. ; again, "The Lord taketh pleasure in them that fear Him," and, "The Lord taketh pleasure in His people." Again, "We ought to walk," it is said, "and to *please* God." Is this, think you, only that we ought not to *displease* Him. I cannot think so? The expression is similar to many in the Song of Songs, where the Bridegroom rejoices in His bride, and delights in the fruits she bears: "Thy plants are an orchard of pomegranates with pleasant fruits." "Sweet is thy voice, and thy countenance is comely." "How fair and how pleasant art thou, O love, for delights." Wondrous, matchless, unutterable marvel of grace! How can such words be spoken of us, poor, wandering, unfruitful, unloving sinners as we are? "Not unto us, O Lord, not unto us, but unto Thy dear name, be the praise."

But if it be true that the Lord can find pleasure in us, oh, let it be our glory and delight to rejoice and be glad in *Him*. "It is meet for us," says our Father, "to make merry and be glad." "The King

hath brought me into His chambers ; we will rejoice and be glad in Thee ; ” “ I will rejoice and be glad in Thee, O Thou Most High ; ” “ I will go unto God, my exceeding joy ; ” “ Rejoice in the Lord always, and again I say, Rejoice.” Humbly do we adore the name of Him who is not ashamed to call us His friends and His brothers, and to manifest the love that such titles imply.

---

## SIN.

When my reader sees this heading, he will possibly be surprised at the thought, that as to sin there can be any communion between God our Father and us. But let me assure him, that unless we be in communion with God about sin, we can have no communion about anything, nor have any power to resist and overcome sin.

By the words, communion about sin, I mean having the same opinion of it—having thoughts in common about it.

What the mind of God is about it we may learn from a number of passages. In Gen. vi. : “ When

God saw that the wickedness of man was great in the earth, . . . it grieved Him at His heart." In Ex. xxxii. 10: when Israel sinned, He cried: "Let Me alone, that My wrath may wax hot against them." It offends Him; it grieves Him. In Psalm v.: "Thou art not a God that hath pleasure in wickedness." He has *no* pleasure in it. "Thou art of purer eyes than to behold evil, and canst not look upon iniquity." (Hab. i. 13.) It is intolerable to Him.

From all this, though we can never know *fully* the horror and grief that sin is to the holy God, we may in some measure judge of it, and in fellowship with Him about it, whether in ourselves it appear, or in others, mourn deeply over it with Him. Indeed, I am confident of this, that in the outbreak of sin in ourselves, our only refuge and security from being drawn away by it, and losing the joy of our intercourse with the Father, is going simply, and as a child would, telling the Father how much we realize the grief our conduct must have been to Him, acknowledging all, and seeking His blessing, and the promise fulfilled, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

For a sinner to be in steady unhindered fellowship with the sinless One, first of all he needs to have communion with Him about sin itself.

When our thoughts of sin and God's thoughts correspond, when we judge it as He judges it, we are one, and fellowship is unbroken.

This is all important to understand clearly. To one who has been born of God and made a child, who is no more an enemy, but a son and heir, brought out of darkness to dwell in the marvellous light, now sin appears in a new light altogether.

Before I knew God, in the days of my flesh, by sin I understood any breach of God's law; now, standing in grace, not under law, sin is seen to be the proper designation of *any inconsistency with the position in which I stand*—any thought or action that causes my Father grief, must be the subject of confession, though there should be no law concerning it. For example, being a child of God, the exhortation is not merely that I should become a follower of God; but a follower of God as a child beloved. Ye are no more servants, who do as they are bid; but sons, to whom comparatively few directions are given; but from whom far, far more is expected, even a walk consistent with the nearness of your place to the Father.

Here let me say, it is important not to fall into the error that is too common with some, namely, minutely surveying their sins, and failures, and wanderings, as they are in themselves, and not rather from the first considering them in their relation to the heart and glory of the Father and His Son Jesus Christ our Lord, with whom our fellowship is. Sin will never seem so hateful and so loathsome as when looked at thus; because thus the affections are touched, and it is seen as that horrid emissary of Satan, sent from hell to establish a breach of the happy intercourse with my Father that I have enjoyed, and to cause Him grief whom my soul loveth.

Thus, whenever the world, the flesh, or Satan, cause us to stumble and fall, let the condemning Word of God, and the thoughts of an accusing conscience, at once be summed up in this, "I have caused my Father sorrow." How tender of offending this will make us! How watchful of every step! How eager to avoid the unholy word or act, and the unfilial thought! God and I are at one. He and I are now in fellowship one with the other, and I have acted in a way inconsistent with this relationship, and done what I know is a grief to Him. What is



confession, then ? Not an effort to speak hard and bitter words against myself that I do not feel, not a putting of myself outside the presence-chamber to implore for mercy ; not a doubting of my acceptance in the Beloved ; but a deliberate taking up my place as a child, a saved, accepted child ; acknowledging my whole fault, tracing it to its source in the old man, whom I have put off as “ corrupt according to the deceitful lusts,” judging it root and branch as God does, viewing it as it is seen under the blaze of marvellous light, *taking my stand by the side of my Father, in Christ, and then summoning up my sin, to stand before us and receive our united and merciless judgment.*

And this for a very plain reason. *I can never see sin in its full abomination, because of my continual dwelling in the midst of it, and in connection with it in myself ; therefore, to hold my fellowship with the Father undisturbed, I must resign my judgment of sin, and view it in all the blackness in which it is seen by Him. Sin is to us henceforth that which grieves the Father, grieves the Son, and grieves the Spirit. So far as to sin in myself, and communion with my Father and the Son, in the grief it causes them. But all this applies still further to sin in*

God's church, and in the world, of which much that is profitable might be written. Here, however, I leave this blessed subject, commending to the Lord's people the foregoing thoughts. I pray God we may more fully realize that, not in talking about it, not in writing about it, but in the constant experience of this fellowship with God, lies the whole secret of living holily, justly, and unblameably in this present evil world. Without this abiding in Christ and walking with God, there may be all gifts, all knowledge, and all utterance, indeed ; but the fruit of the Spirit in a joyous, hopeful, consistent walk, will be wanting ; *with* it, though there should be little of what men esteem, there will be joy in the heart, a peaceful contented spirit, successful service, unlimited spiritual strength, and, better than all, he that hath so lived here, shall have, at the end, this testimony, the inestimable reward of Enoch, " that he pleased God."

# LEAVEN.

BY

JOHN R. CALDWELL.

# LEAVEN.

## PART I. INTRODUCTORY.

**T**HAT much of the teaching of God in His Word is typical, or by means of shadows, none will deny. But that it contains very much more of this kind of instruction than is generally admitted, will be evident from a consideration of such passages as the following—

Col. ii. 16, 17. Here, “meat,” “drink,” “holy-days” (or feasts,) “new moons,” “sabbaths,” are all regarded as shadows, the substance or “body” they represent being CHRIST. “The testimony of Jesus is the spirit of prophecy.” (Rev. xix. 10.) “As the body without the spirit is dead,” so is “the letter” of the Old Testament, until He who is the spirit of it is discerned in every line.

Gal. iv. 24—26. A network of typical allusions; who has unravelled it fully?

Hcb. viii. 5; ix. 1—5, 23, 24; x. 1. All shewing that every part of the Mosaic law of the furniture, vessels, and fabric of the tabernacle, shewed forth some

spiritual truth, which it is our privilege and blessing to search out.

“The works of the Lord are great, sought out of all them that have pleasure therein.” (Psalm cxi. 2.)

Many other passages equally suggestive might be cited; but these are enough.

There is a danger, however, connected with these enquiries, against which we do well to be on our guard. For as the fowls were ever ready to descend and defile even that which was “most holy” (see Gen. xv. 11;) so are there “*imaginations*” and “*holy things*,” that “exalt themselves against the knowledge of God,” (2 Cor. x. 5,) ever ready to pollute our most devoted searchings after the mind of God.

That which has its origin in our imagination can only be evil, for “every imagination of the thoughts of the heart of man *is only evil continually*” (Gen. vi. 5; viii. 21.) “Behold, *I thought*,” said Naaman (2 Kings v. 11.) “Because I thought,” said Abraham (Gen. xxii. 11.) “Thou thoughtest that I was altogether such an one as thyself,” says the Lord. (Psalm l. 21.) “The Lord knoweth the thoughts of man, that they are *vanity*,” (Psalm xciv. 11.) “I hate vain thoughts,” said David, the man after God’s own heart. (Psalm cxix. 113.) “How precious are Thy thoughts unto me, O Lord.”

Therefore “let the unrighteous man forsake *his*

thoughts, for as the heavens are higher than the earth, so are my thoughts higher than your thoughts." (Isaiah lv. 7, 9.)

If such be the character of man's thoughts, and such the exceeding excellence of God's, how needful is submission, in child-like simplicity, to the Word of God, which "is a discerner of the thoughts and intents of the heart," (Heb. iv. 12.) "And is mighty though God to the casting down of imaginations" (2 Cor. ix. 4, 5, "reasonings," see margin,) and to the "bringing of *every thought* into captivity to the obedience of Christ."

The danger of interpreting the types of Scripture by any other criterion than Scripture itself, cannot easily be estimated. All manner of false doctrine may be based on misinterpreted figures.

There is an aptitude in our understanding naturally, (which is quickened when the understanding is opened by the Spirit to perceive divine things,) to grasp the illustrative. To this capacity, He who created the mind has marvellously suited His Word. But the danger is here. Reason, blinded by a deceitful heart, is no match for a pleased imagination. If reason lead, both will fall into the ditch; many a mighty reason, and many a lofty imagination, have been lost and ruined amid the labyrinths of divine knowledge.

Therefore must the whole mind be held in thorough subjection to the Word. Imagination, however pleased with resemblances, must not say, "This is truth," unless *the Word* declares it; and reason must suspend its judgment until assured it is on the side of the Word that endureth for ever. Both must be contented to be led from scripture to scripture, patiently "*guided*" as *blind* ones, by the Spirit, according to the gracious promise of the "Word made flesh:" "He will guide you into all truth." (John xvi. 13.)

And as he whom Abraham sent to fetch the bride for his beloved son, unfolded to her whom he met by the well, the riches of Isaac; even so will He whom the Father hath sent in the name of Jesus, (John xiv. 26,) unveil to all who come to draw at the well of living water, so much of the riches and love of God's beloved Son, that their hearts shall glow with desire "to be with Jesus."

## PART II. THE SCRIPTURAL MEANING OF THE TYPE.

"To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them." (~~Isaiah viii. 20.~~)

In 1 Cor. v. 8, the Word declares "leaven" to mean

“malice and wickedness.” Again, in Luke xii. 1, the Lord himself declares the “leaven of the Pharisee” to be “*hypocrisy*.”

Again, in Matt. xvi. 6, He warns against “the leaven of the Pharisees and of the Sadducees,” and ver. 12 declares that the “leaven” means the “*doctrine*” of these false teachers of the people.

There is also in the Lord’s own teaching a warning against the “*leaven of Herod*,” (Matt. viii. 16.) Thus He enumerates three different kinds of *doctrine*, all evil, and warns against them, perceiving with divine foresight how each in time would be introduced by the enemy, and so the food of His people be corrupted.

To shew the particular form of doctrine specified by each of these three leavens, the leaven of the Pharisee, of the Sadducee, and of Herod, we have in Matt. xxii. 15—46, an example of each of the three sects, bringing to the Lord their most cunningly devised questions.

The question of the Herodians concerns the relationship of God’s people to the governments of this world.

Next come the Sadducees; their question being in reference to the great truth of resurrection, which they denied as a sect.

“But when the Pharisees heard that He had put the Sadducees to silence, *they* were gathered together;” their boast ever was, “We are Moses’ disciples” (John ix. 28.)



Hence their question respects the law of Moses, or legal righteousness. The Lord's instruction and warning is therefore directed against everything that would savour of the teaching of these three ancient sects.

And blessedly He Himself repelled the subtle temptation of each. His words were "always with grace, seasoned with salt." Salt kills the action of leaven ; so does *the Truth* meet and arrest the action of false doctrine, of whatever kind. Honey, on the other hand, is the very essence of leaven, quickening its action, energizing the power of corruption.

Hence "honey," as well as "leaven," was excluded from the offerings of the Lord made by fire ; but "*salt*" was on no account to be lacking. See Lev. ii. 11, 13.

The expression, "*old leaven*," in 1 Cor. v. 7, has been adduced as proof that leaven of *some* sort might be allowable ; therefore that it does not universally represent an evil thing, as if the purging out of the "*old leaven*" were to be followed by the introduction of a "*new leaven* ;" but this has no sanction in the Word, the purpose of the "purging out" being "that ye may be a new lump, as ye are UNLEAVENED." "Let us therefore keep the feast with the unleavened bread of sincerity and truth."

### PART III. THE USE OF THE TYPE IN THE OLD TESTAMENT.

But if the type be patiently traced from its earliest mention in the Old Testament, it will become abundantly evident that the Divine interpretation above given, serves as a key that fits the wards of an intricate lock, opening the spiritual treasures of every passage.

The first allusion to leaven is in Gen. xix. 3, where, from the fact of Lot having to bake *unleavened* bread for his angel visitors, it is evident that leaven bread was the habitual food of Sodom, and that Lot had so far learnt their ways. Contrast Gen. xviii. 6, the angels' visit to Abram, where no mention is made of leaven, as though it were unknown in his tent; but Sarai is called to bake a cake of three measures of fine meal upon the hearth.

There is also something significant in the fact that Lot, without being told, considered leavened bread, though palatable to him, unsuitable for his holy guests.

The next allusion to leaven is in Exodus xii. 8, from which it would appear that leavened bread was the common food of Egypt, and that the children of Israel had thus far adopted the ways of the Egyptians.

But this Egyptian ingredient, which is in fact a process of partial decomposition or corruption, required to

render bread palatable to a corrupt nature, was an abomination in the sight of the Lord, and therefore His chosen people were commanded to put away leaven out of their houses, from the same hour that the blood of the passover lamb was shed, and to feast on the lamb with "unleavened bread." Ex. xii.

The soul that would eat leavened bread during the seven days of the feast was to be cut off from Israel. (~~Ex. xii. 15.~~) It was impossible to partake of Egypt's bread and *God's lamb* at once, as impossible as it is now to serve God and mammon, (Matt. vi. 2, 4,) to drink the cup of the Lord and the cup of devils, to be partakers of the Lord's table and the table of devil's (1 Cor. x. 21.)

Of similar import is the instruction in 1 Pet. ii. 1—3.

Ere the new born babe can have communion with God in the Word, and drink in, to its nourishment and growth in grace, the sincere milk; the leaven of malice and guile, and hypocrisy, and envy, and evil speaking, must be laid aside. The Spirit of God cannot minister the riches of Christ to the soul that cherishes such tempers as these. Practically such a soul is cut off from communion.

From ~~1 Cor. v. 8~~, it may be supposed that the Lord's supper answers to the passover. The fact of our Lord ordaining it on the same night, may also favour this con-

clusion—doubtless it is “for a remembrance” (1 Cor. xi. 24, see margin) of the same great event which the passover foreshadowed.

“The feast of unleavened bread,” closely in connection with the passover, extended to seven days; till the dawn of the eighth day leaven was prohibited. And is it not interesting, in connection with this, that it is not said, on the first day of the month, or once in three months; but “*on the first day of the week*, the disciples came together to break bread?” (Acts xx. 7.) Our memorial feast continues, so to speak, till renewed again on the morning of the eighth day. Thus sheltered by the blood of sprinkling, ours is a continual feast. Our privilege of nearness to God knows no interlude. By Him therefore let us offer the sacrifice of praise to God continually. (Heb. xiii. 15.)

But if the believer’s privilege be thus perpetuated; so also is the annexed responsibility to banish from his person and association for ever that which leaven typifies. “Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”

The necessity of “purging out” the leaven is urged by the consideration, “A little leaven leaveneth the whole lump.” (1 Cor. v. 6.)

As leaven introduced into ever so large a proportion of flour will in time assimilate the whole to itself, every leavened particle having a like power to propagate the fermentation; so is the power of evil. The good will never transform the evil by contact, the uniform result is, "Evil communications corrupt good manners." (1 Cor. xv. 33.)

Hence, whether in an individual or an assembly, whatever evil of doctrine or practice may be discovered, must be judged and put away. Failing in this, it will go on spreading and intensifying, "until (if not arrested) *the whole* is leavened." (Matt. xiii. 33.)

But action in such matters demands not only *promptness*, but *discrimination*. God would ever "make a difference," (Jude 22,) according to the actual state of soul of the persons concerned. "To take forth the precious from the vile," in God's way. (Jer. xv. 19.) The time of returning to God is also the time of "discerning between the righteous and the wicked." (Mal. iii. 18.)

Zeal without discernment may "cast out brethren" for His name's sake, and say, "Let the Lord be glorified;" but God will not approve it. See Isaiah lxvi. 5, and 3 John 10.

Satan gets the advantage as much in the casting out of the unleavened, as in the retaining of the leavened. (2 Cor. ii. 2.)

PART. IV. THE USE OF THE TYPE IN THE OLD TESTAMENT  
CONTINUED.

The next allusions to leaven are in connection with the offerings in the Book of Leviticus, and are surpassingly rich in food for the hungry soul. None of the offerings of the Lord *made by fire* were to have any leaven in them. See Lev. ii. 11.

**FIRE**—The emblem of the searching power of the holiness of God, was applied to part of nearly all the offerings; for nearly all represented the person and work of Christ in some of their many aspects.

He alone, tried in the fire of God's holiness, proved to be an offering and a sacrifice to God for a sweet-smelling savour.

When man is tried in the fire, how soon it appears that there is dross mingled with the gold. How soon it becomes evident that there is leaven in the meal, working and rising in fretful opposition to the will of God. Not so God's holy One. In His passage through a more fiery trial than ever mortal endured, or could endure, nought was exhaled from the precious sacrifice, but the sweet fumes of frankincense.

Too sweet for mortal sense to apprehend—fit only for the presence of the Father, ALL the frankincense was burnt upon the altar. (Lev. ii. 2.) All the fragrance

of the infinite love of Jesus the Son to God the Father was drawn forth upon the cross.

When the mighty flood had passed away for ever, and with it the curse that rested upon guilty man, "the Lord smelled a sweet savour." (Gen. viii. 21.)

All the joy and glory that man had failed to yield to God, were now fully given by that only "untainted sheaf from human soil."

Oh the deep mystery of the cross! What joy, and yet what agony—what glory, and yet what darkness. How the Father's heart groaned as the avenging sword of Justice awaked against His own beloved Son—faint picture of which is given in the tale of Abraham and Isaac; and yet what wondrous gladness, as the matchless love of God and the infinite perfection of Jesus shone forth in splendour, which the eternal, unfathomable counsels of God alone could have wrought out. That which represented such a sacrifice must indeed be *free from leaven*.

There are two exceptions to the otherwise invariable prohibition of leaven in the offerings—one is in Lev. vii. 12, 13, where, if the offering be "of thanksgiving," leavened bread was to accompany it.

The *burnt-offering*, the *sin-offering*, and the *trespass-offering*, represented what Christ Jesus alone could do. He only could give Himself unto God an offering and a

sacrifice for a sweet-smelling savour. (Eph. v. 2.) He only could pay the ransom price for trespasses. He only could be made sin for us; for He knew no sin. (2 Cor. v. 21.)

But whilst Christ is also the true *Peace-offering*, and alone could make peace by His blood (Col. i. 20), the believer being made partaker of His peace, (John xiv. 27; xx. 12,) is called thus into fellowship with Him, (1 Cor. i. 9), and privileged to offer one sacrifice continually—even “praise to God, that is, the fruit of our lips, giving thanks to His name,” (Heb. xiii. 15.) Thus the Christian’s life should be one continued offering of thanksgiving to God. *All* service and *all* worship must be in this spirit—“the love of Christ” (2 Cor. v. 14), “the mercies of God” (Rom. xii. 1), the constraining power.

It is this, that we, in fellowship with Christ, are privileged to offer unto God, that is here typified by the “leavened bread.” Hence it is called specially “*His* offering,” and is immediately connected with “the sacrifice.” (See ver. 13.)

God only fully knows how the various forms of evil that leaven signifies, do enter into all our worship and service. If tested on their own merit by the fire of His holiness, the best we ever offered could only be rejected. Surely we are at no loss to discover from



this Old Testament parable, that only in virtue of the blood of the true *Peace-offering* (Col. i. 20) could such leavened services be accepted.

Hence, if we give thanks to the Father, it must be "*by Him.*" (Col. iii. 17.) "*By Him*, therefore, let us offer the sacrifice of praise to God continually." (Heb. xiii. 15.) "Giving thanks always for all things unto God and the Father, *in the name of our Lord Jesus Christ.*" (Eph. v. 20.) "A holy priesthood, to offer up spiritual sacrifices acceptable to God *by Jesus Christ.*" (1 Peter ii. 5.)

And are there not many who indeed know somewhat of the importance of *prayer* being offered in the name of Jesus—seeing all we receive is "for His name's sake"—who yet have never realized that ere our truest burst of gratitude could reach the Father's ear with acceptance, it must be presented by our Great High Priest in all the sanctifying efficacy of His most precious blood. But, blessed be God, "*He ever liveth to make intercession for us.*" As truly as He was nailed to the cross *for us*—so truly does He now appear in the presence of God *for us*. (Heb. ix. 24.) Hence the very words that are used of Christ Himself in Eph. v. 2, are applied to the service of the saints in Phil. iv. 18, and a similar expression in Rom. xii. 2, for the "leavened bread" is presented "*with the sacrifice.*"

PART V. THE USE OF THE TYPE IN THE OLD TESTAMENT,  
(CONTINUED.)

The other instance in which a leavened offering was prescribed is found in Lev. xxiii. 16, 17.

Here a new meat-offering is ordained by the Lord—  
“Two wave loaves of fine flour baken with leaven.”

Doubtless, many a prophet and righteous man searched what the Spirit of Christ did signify in this; but to us are revealed by the Spirit things that eye had not seen, nor ear heard before.

On the morning after the Sabbath, the same on which the Saviour rose from the dead, the sheaf of first-fruits was to be waved by the priest before the Lord. (Lev. xxiii. 11.) Meet emblem of Him, who, as the “Corn of wheat,” has fallen into the ground, and died, and risen again—not alone; but bearing a rich harvest of blessing to man, and glory to God.

Seven Sabbaths from this were to be numbered, and on the morrow after the seventh Sabbath, the fiftieth day, or day of Pentecost, this new meat-offering was to be waved before the Lord. (Lev. xxiii. 16.)

The very day that the Lord Jesus rose from the dead, and became “the first-fruits of them that slept,” (1 Cor. xv. 20), the sheaf of corn was waved, an empty form

—before the riven veil—by a priest, whose order was superseded, in a temple whence the glory had departed.

Fifty days there after the two loaves fell to be offered; the day of Pentecost had “*fully come.*” Doubtless, all was gone through in due form by the very priests that had taken counsel against the Lord’s Anointed; but the grand reality, of which this offering was the type, was now to be seen in the 3000 souls, who, through faith in Christ Jesus, were now in the sight of God dead and risen with Him.

Both the sheaf and the leavened loaves were “*first-fruits.*” (See Lev. xxiii. 10—17.) So, not only has the Lord Jesus become “the *first-fruits* of them that slept,” (1 Cor. xv. 20); *we* also are “a kind of first-fruits of His creatures.” (Jas. i. 18.)

The sheaf was waved before the Lord, to be accepted *for Israel.* (Lev. xxiii. 11.) So Christ is in all His work accepted for His people, and they in Him. (Eph. i. 6.)

But this is not said regarding the two loaves; on the contrary, whilst the sheaf was in itself accepted, needing no sin-offering to accompany it; for there was nought in it to be atoned for—ere the two loaves could be accepted—a kid for the sin-offering; two lambs for a peace-offering; seven lambs, one bullock, and two rams, for a burnt-offering; together with meat-offering and drink-offering, must all be presented.

Even so, it is only in virtue of the full value of Christ

and His finished work, as exhibited in all these offerings, that believers, whilst yet in the body, and unable to say they have "*no sin*," (1 Jno. i. 8), can be admitted into the very presence of God, to worship Him, and be made partakers of the Holy Ghost. Having been washed in blood of the Lamb, and make kings and priests unto God, (Rev. i. 5, 6), their place is no longer outside the tabernacle; but within the veil, (Heb. x. 20), brought there not in their own righteousness; but in the righteousness of God, (2 Cor. v. 21); and having an High Priest over the house of God, they have boldness to enter even into the holiest "*by the blood of Jesus*." (Heb. x. 19—21.)

There are two loaves, not one only; thus showing forth in shadow the bringing nigh in the one way of Jew and Gentile. (See Acts xv. 11; Eph. ii. 16, 17.)

The loaves were to be baken of "two tenth deals." (Lev. xxiii. 17.) The same quantity, and the same ~~material~~ (*viz.*, fine flour) as the meat-offering, presented the *same day* with the sheaf of first-fruits, (v. 13.) Beautifully does this accord with John xvii. 23: "Thou hast loved them as Thou hast loved me;" and also with Eph. v. 30: "For we are members of His body." Because members of His body, as precious in the sight of God as Christ Himself. They who touch the believer, "touch the apple of His eye," (Zech. ii. 8.) He who persecutes the believer, persecutes Jesus (Acts ix. 4.)

This offering was both "holy to the Lord" and "for the priest." (Lev. xxiii. 20.) Does not this express a great mystery, viz., that the Church is the peculiar portion of Christ. Compare John iii. 16—"God so loved *the world*," with Eph. v. 25—27, "Christ loved the *Church*, and gave Himself for *it*." (See also Matt. xiii. 44), where the field is purchased; but the treasure in it was the object of the purchaser. Also John xvii. 11: "Those whom *Thou* hast given *Me*."

## PART VI. THE MYSTERY OF THE KINGDOM.

Before considering that passage, which, above all others, has been the subject of conflicting opinions in respect to this type, viz., the parable in Matt. xiii. 33, it may be helpful to glance at the general scope of the seven parables of our Lord, which this remarkable chapter contains.

The long foretold kingdom, that by John the Baptist had been proclaimed to Israel as "at hand," (Matt. iii. 2), which, in the mission of the seventy disciples, was "come nigh unto them," (Luke x. 9—11), and which, in the *Person of the King*, was "among them," (Luke ~~xvii. 21, margin~~), had been finally rejected by the people of Israel.

In Matt. xii. their iniquity reached its climax, by their attributing the very miracles that attested the

divine authority of the Lord to the power of Beelzebub. And solemn indeed are the awful predictions that follow concerning the nation.

It is at this point in His ministry that the Lord begins to teach the people in *parables*: "And without a parable spake He not unto them." (v. 34.) And the reason of this is fully given in verses 11 to 15.

Israel is thus, as a nation, judicially given over to their own blindness and hardness of heart; henceforth the manner of His teaching is such that only those who were willing to do the will of the Father, and thereby spiritually related to Him, (see Matt. xii. 47—50), could understand.

Consequently the explanation of the parables of the sower and of the tares is given to the disciples apart; the rest are left unexplained, that we, by the Spirit's guidance, might discover their interpretation, in the light which other scripture sheds upon them abundantly.

From verse 11 we unmistakeably gather that these seven parables are the Divine setting forth of "the mysteries of the kingdom of heaven."

By and by the kingdom shall come in manifested power and glory, and the Lord Jesus Christ will then be revealed from heaven as King of kings, and Lord of lords. But His first appearance was "a mystery," as it is written, "Great is the mystery of godliness; God was manifest in the flesh," (1 Tim. vi. 15.) His birth,

His life, His death, His resurrection, His ascension, all were mysteries, "known" only to faith; inscrutable to the wisdom of men, "to the Greeks foolishness," "to the Jews a stumbling-block." But we speak the wisdom of God in a mystery." (1 Cor. i. 23; ii. 7.) The cross sums up the mystery—*The King crucified*, as witnessed by the superscription.

Just such "are the mysteries of the kingdom." An expression often overlooked in efforts to unvail the hidden treasures of these parables. With Israel's rejection of the King, the kingdom being taken away from that generation, is inseparably connected. See Matt. xxi. 42, 43, where the word "*therefore*" gives the force of this connection.

Meantime, whilst the King is rejected, and Israel, like branches cut off, like a wife divorced, God has in the world *a kingdom in mystery*; and it is of *this kingdom and period*, until the coming of the Lord as King, to fulfil for Israel and the world literally and manifestly every Old Testament prophecy, that these parables treat.

The time is coming when the mystery of God shall be finished, (Rev. x. 7,) when the "Word of God," clothed in a vesture dipped with blood, His eyes as a flame of fire, and on His head many crowns, shall in all His glory be manifested to a world heedless of its coming judgment, as the world before the flood, or the cities of Sodom and Gomorrah; when those who despised the

saints are made to worship at their feet, as seated on His throne, partakers of His glory, with Him they rule the nations. (Rev. ii. 26, 27.)

Then shall the mystery be finished. Then shall the reign of glory commence, on which the Spirit loved to dwell in the prophecies of the Old Testament, unfolding its glories with *no parable* to veil; for there will be no *mystery* in such a reign to hide from a godless world. It will be a reign of judgment, as typified in the reigns of David and Solomon. The holiness of God will be displayed and felt. There will be no mysterious subjection of the righteous to the wicked. "The sons of Belial shall be all of them as thornes thrust away." (2 Samuel xxiii. 6.) "In His days shall the righteous flourish." (Psalm lxxii. 7.)

But regarding this period, described in the parables of Matt. xiii., *the Old Testament is silent*. Christ, though exalted to the highest glory, and wielding "all power in heaven and on earth," is yet unknown to the world as King. They say in their hearts, "The Lord shall not see, neither shall the God of Jacob regard," (Psalm xciv. 7.) No voice from the unseen world has broken the silence of nearly two thousand years." "GRACE REIGNS." But grace shall end in judgment—how soon is not revealed; but the Lord is "*ready to judge*." He waits the hour appointed by the Father. Then shall He gather out of His kingdom all things that offend



—then shall the righteous shine forth, and in an universal reign of matchless glory, perfect righteousness, and unperturbed judgment—the devil chained, and the curse removed—the blessing and joy of earth shall be consummated for 1000 years. The kingdom and the rightful King no longer existing in mystery ; but gloriously revealed.

## PART VII. THE PARABLE OF THE LEAVEN.

MATT. xiii. 33.

In the parable of the sower, a picture is given of the various receptions met with in the heart of man by the preached word.

In that of the tares and the wheat, it is shown that the enemy who first sought to prevent the reception of the word, by “ catching it away ” out of the hearts, has adopted a further line of opposition, viz., the introduction amongst the wheat of a sort of worthless weed, hardly in the blade distinguishable from the wheat, but in the time of fruit, yielding none, and only having proved all along a hindrance to the development of the good seed. Such has been the work of introducing into the church by baptism of infants, and otherwise, what are called *professing Christians*—persons calling themselves Christians ; but who, albiet they belong to some of the many denominations in the Church, make no

pretension to having been “born again,” or to having “peace with God.” They are not thorns or thistles—such are manifest—but *tares*—very like wheat—nevertheless they are “the children of the wicked one,” and to aid the introduction of such among God’s children, is to do the work of the enemy. Alas, how many think that thus they are doing God service.

The parable of the mustard-seed follows, and then comes the parable of the leaven hid in the meal, representing a fourth aspect of this kingdom in mystery.

We have already seen (Part II.), that in the teaching of the Lord Himself, the evil DOCTRINES of the Pharisees the Sadducees, and the Herodians, were signified by the type, leaven; (see Matt. xvi. 12;) indeed, that there is, in the Word, but one unvarying testimony regarding it,—hypocrisy, insincerity, malice, wickedness, a corrupt thing, rendering all that comes under its power unfit for the presence of God, except atoned for by blood. Its origin, Sodom and Egypt, the two places named in Rev. xi. 8, as the scene of our Lord’s crucifixion; thereby leading us to expect, that in *all* the Word reveals regarding them, we shall find the same evil principle that manifested itself at last in the crowning sin of the rejection and crucifixion of the Lord Jesus. Can it for a moment be supposed, that such a figure could ever be used by our Lord, to represent that precious truth which is “the power of God unto salva-

tion to every one that believeth?"—that glorious gospel of the blessed God (1 Tim. i. 11), which gives peace and joy wherever it is known and received, emanating from the heart of God, and reproducing His image wherever its life-living streams find entrance, setting Satan's bond-slaves free, and ushering them into the liberty of sons of God, with access, constant and free, to the presence of the Father, secured through the one offering and priestly intercession of Jesus? IMPOSSIBLE!

And yet such is the dogma taught and received most generally. That the leaven represents the gospel, which is gradually permeating the world!

Has not the Word of God been made of none effect through tradition? "But in vain they do worship Me, teaching for doctrines the commandments of men." (Matt. xv. 6—9.) "Surely such turning of things upside down shall be esteemed as the potter's clay." (Isaiah xxix. 16.)

But this false, because unscriptural, interpretation of the parable, necessitates an equally untenable conclusion as to *the meal*; for if the leaven represents the *gospel*, the meal must be construed to signify *the world*. But on searching the Scriptures, we find nothing but good recorded concerning meal. The word rendered "flour" in Judges vi. 19, should be "meal"—there it is accepted by the Lord, unleavened, just as the "fine

flour" of the meat-offering. Amongst Solomon's daily provisions were "three-score measures of meal," (1 Kings iv. 22.) The Lord Himself replenished the widow's barrel with meal. (1 Kings xvii. 16.) And meal was used by Elisha to counteract the noxious effects of the wild vine that had poisoned the pottage. (2 Kings iv. 39—41.)

This figure then cannot be supposed to represent "the world lying in wickedness," (1 Jno. v. 19), of which nothing good, but much that is awfully the reverse, is spoken in the Word.

Does it not rather represent the *food of the woman*—the church—that which God has given her to feed upon—the pure and holy doctrines of the faith, as once delivered uncorrupted, unleavened, to the saints. (Jude 3.)

## PART VIII. THE PARABLE OF THE LEAVEN.

(CONTINUED.)

From the beginning the *woman* has been Satan's instrument in his most deceitful plans; not because she had any greater proneness to evil than the man, but simply because she is the "weaker vessel." (1 Peter iii. 7.)

When he lays his crafty semblance of righteousness aside (2 Cor. xi. 13), and, no longer transformed into an angel of light, declares himself the open enemy of

God—seeking to prove that *he* is God (2 Thess. ii. 4, 9), with all power, and signs, and lying wonders—the man, and not the woman, will be his instrument of sin.

But so long as his object is to deceive by an insinuated lie, it is the women he uses. “Adam was not deceived; but the woman, being deceived, was in the transgression.” (1 Tim. ii. 14.)

The church, as it appeared on earth in its first love, is described in glowing language by the Spirit more than once in the early chapters of Acts.

But just as the bliss of Adam and Eve in Eden was too lovely to escape the cruel envy of Satan; so the glorious spectacle of a company of so many thousand souls, ushered by the power of God into greater blessedness than Adam and Eve in their innocence could know, wakes all the powers of the arch fiend to plot the downfall of this temple of the Holy Ghost.

His first attempt was *falsehood*; but his garb was far too dark, and in a moment the manifest judgment of God fell on the poor victims of his guile. (See Acts v. 1, 2.)

He pauses a little, and then, dressed in fairer colours, when the number of the disciples is multiplied, he sallies forth again. “Murmuring of the Grecians against the Hebrews” is the form his next attack assumes (Acts vi. 1); but this fails too. Seven men are appointed to serve the tables, and their names declare the lovely fact,

that those murmured against gave way to those who murmured, for all those appointed were Grecians.

Thus, under two forms was the unclean thing presented to the woman—the church; but she, subject to Christ, and by Him nourished and cherished, was still true to her risen Head. Dwelling in His Spirit, which is love—envy, the spirit of Satan, found no place.

His next attempt is open persecution, even unto death; but still in vain, and through the power of Christ, Satan's boldest instrument is smitten down, and preaches the faith which once he destroyed. (Gal. i. 23.)

Then follows, in Acts x., the adding of the Gentiles unto Christ; and here again the enemy attacks.

The subtlety of his plans is far beyond the utmost power of the intellect of man. With fiercest hate his unseen shafts are barbed; with the experience of upwards of four thousand years they are hurled. Well might the Spirit warn against the "wiles of the devil." (Eph. vi. 2.)

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." (Ecc. xi. 7.) And those eyes which had been opened to behold in Jesus the "light of life"—"the Sun of Righteousness," could not easily be deceived by Satan in the dark character in which he had hitherto appeared.

As an angel of light, therefore, is his next attack. Hitherto "the woman" had steadfastly refused to

“take” (or “receive”) the leaven; but in Acts xv. Satan at last succeeds. The old “doctrine” (or “leaven”) of the Pharisees is introduced by certain of them WHO HAD BELIEVED, and is *taught* (ver. 1) to the brethren.

Well did the Lord Jesus know, as He uttered these memorable words, “Beware of the leaven of the Pharisees and of the Sadducees,” that the doctrines of these two sects, and of the Herodians, would be the LEAVEN which Satan would induce the woman to “*take and hide*” in her food, the “*meal*.”

It is not without signification either, that the term “three measures” is used in this parable. The number THREE almost always associates itself in some way with the Trinity. The faith delivered to us to feed upon, to build upon, and to contend for, is really *the truth* concerning God and that wondrous plan of salvation, in which each of the persons of the Godhead has had His place and work. Let the person and work of the Father, the Son, or the Spirit, be misrepresented; let the pure Word be tampered with, or corrupted in any degree, and leaven is introduced, that will surely work until, if not arrested, ere long, “*the faith*” in its original purity may not be found on the earth. (Luke xviii, 1. See definite article in the Greek.)

## PART IX. "THE LEAVEN OF THE PHARISEES."

The depth to which the doctrine of the Pharisees soon penetrated will be seen in Gal. ii., where Jews holding it, who came from James (from whom doubtless, as may be inferred from his words recorded in Acts xv., this evil doctrine had been *hidden*), became a stumbling block to Peter, and led him and other Jews, and even Barnabas, to dissemble their true convictions, and separate from the Gentile believers, under a hypocritical pretext to which their consciences must have given the lie. This was publicly rebuked by Paul; but the leaven had entered too deeply. The Epistle to the Galatians testify that even there, where Paul had twice gone to confirm them in the faith, though hindered by the Spirit from visiting other churches in Asia (see Acts xvi. 6, xviii. 23). the evil doctrine had penetrated, and drew forth the fervent reproof, "O, foolish Galatians, who hath bewitched you?"

The doctrine was briefly this:—"Except ye be circumcised after the manner of Moses, ye cannot be saved." "It is needful to command them to keep the law of Moses." (Acts xv. 1—5.)

The Galatian churches were "desiring to be under the law." (Gal. iv. 21.) Once they had known the blessedness of being "called into the grace of Christ."



The gospel they had received had proposed no terms of legal righteousness; but perfect justification and eternal life through faith in the crucified Christ, without the deeds of the law. "Christ had redeemed them from the curse of the law, being made a curse for them," and "by the hearing of faith," not by the works of the law, they had "received the Spirit." (Gal. iii. 2, 12.)

A fuller witness to forgiveness (Heb. x. 15), a surer seal of acceptance (Eph. i. 13), a more holy and honourable anointing (1 John ii. 27), a more precious earnest (2 Cor. i. 21, 22), God could not bestow.

In this spirit they were baptised into Christ (1 Cor. xii. 13), constituted members of His body, and by His gracious in-dwelling given the conscious experience of sonship, "crying, Abba, Father" (Gal. iv. 6). Sovereign grace could do no more.

But now, through Satan's subtlety, they had been "removed into another gospel," "which," the Apostle adds, "is not another; but there be some that would trouble you, and pervert the gospel of Christ." (Gal. i. 6, 7). Having, as we have seen, "begun in the Spirit," they were now seeking to be made perfect by the flesh. They were seeking to perfect their salvation by *doing* and *lawkeeping*, when God had shewn them their completeness in Christ through *believing*. How could they worship God in the Spirit, or rejoice in Christ Jesus, whilst thus having confidence in the flesh? Impossible! Their former

blessedness was gone, they were groaning again under the bondage of that yoke which none but Christ had ever been able to bear. Attempting to build again the old relationship between the flesh and the law, of which the gospel had declared the end by the death and resurrection of Christ, how could they reap ought else but corruption?

## PART X. THE MODERN LEAVEN OF THE PHARISEES.

Now-a-days the proposal to be circumcised in order to secure a fuller assurance of salvation, would be rejected even by the most ignorant. The enlightenment, theological and otherwise, of the nineteenth century, forbids it. The woman would now scruple to receive and incorporate with the faith she holds, anything so palpably the Pharisaic leaven.

But are there not more subtle forms of this leaven abroad, equally effectual in perverting the truth?

In the Romish church—the head quarters of corruption—good works, prayers, penance, and much else, are prescribed as necessary to salvation, as well as faith in Christ Jesus. If it be not circumcision and the commandments in Exodus and Dueteronomy which they impose, it is some humanly-divined ordinance or legislation, lacking the holiness, justice, and goodness of the

law of Moses, and altogether without its power to convict of guilt.

By certain other ecclesiastical standards, it is plainly taught that the administration of what is called "the initiatory rite of baptism" is the occasion of the regeneration of an infant, that it is then "received into the congregation of Christ's flock."

"All that the Lord hath said will we do, and be obedient," was the promise of Israel at Sinai, a promise that only proved their ignorance of their own hearts. But now every one of the ten thousand infants annually baptized in the State church, is brought under a promise, through a poor human surety, to "renounce the devil and all his works, the vain pomps and glory of the world, &c., &c., and obediently to keep God's holy will and commandments all the days of its life."

What is this but bringing the flesh to God for acceptance under a burden of promises to do His will? Alas, could "the leaven of the Pharisees, which is hypocrisy," (Luke xii. i), find a more fearful developement than this solemn farce?

By some the diligent use of sacraments, subjection to church ordinances, observation (religiously) of "days, and months, and years," are trusted in as at least helps, indispensable to salvation, if not indeed the basis of it. Is not this the same Pharisaic leaven rebuked in Gal. iv. 10, 11?

By a very large proportion of professing Christians in nearly all the Protestant denominations, the doctrine of the death of Christ as our substitute, that God might be "just and the justifier of the ungodly," is declared to be a popular error, an idea fit only for weak minds, borrowed from "the bloody shambles of heathendom."

By such, Christ is held forth as a pattern for humanity to follow. They inculcate morality and universal brotherhood, derived from the universal Fatherhood of God; but they know not, or care not to own, that it is written, "They that are in the flesh cannot please God" (Rom. viii. 8); "Without shedding of blood is no remission" (Heb. ix. 22); "Except a man be born again he cannot see the kingdom of God" (John iii 3.)

All such religions are careful to place the attainment of forgiveness and eternal life at the end of the race; with one consent they deny the possibility of knowing in this life whether sins are forgiven and eternal life secured, or not. These blessings, which are declared to be the gift of God, and received infallibly by believing His Word (see John v. 24, Acts xiii. 38, 39), are thus made to depend upon following, obeying, persevering, holding on; whereas God shews us in His Word that pardon and life, justification and peace, being secured at once, and by faith only, He whose grace provided these, has in the same grace secured the final entrance into resurrection glory. "Whom He justified, (*"all*

*that believe are justified,"* Acts xiii. 38,) THEM HE ALSO GLORIFIED." (Rom. viii. 30.)

Thus the rainbow of grace, with one mighty sweep, has spanned the path from justification to glory ; so that "being justified by faith," we can "rejoice in hope of the glory of God." (Rom. v. 1, 2.)

## PART XI. THE MODERN LEAVEN OF THE PHARISEES. (CONTINUED.)

But how often, alas, is the pure grace of the gospel corrupted by the introduction of some other condition than faith, even where orthodoxy and tenacity of old foundation truth is prided in.

Sometimes it is put thus : "Believe, and walk up to it ;" or, "Believe, and do the best you can as well." As if it were written, "He that believeth hath LIFE, and it remains with him so to live that it may be 'EVERLASTING.'"

As if obedience to the law, after a fashion, (certainly not that of Matt. v., vi., vii.,) were, together with Christ, God's way of salvation.

As if, when weighed in the balances in the day of judgment, and found wanting, the blood of Christ would make up the deficiency.

Is not such teaching like the introduction of the dead fly into the apothecary's ointment, a turning of the

gospel that, in its purity, is the only Divine balm, into a most subtle and fatal poison?

The result of this doctrine is, that thousands are led to hope they are in the way of peace, and to make a profession of religion, who have never believed the word that "preaches peace by Jesus Christ," (Acts x. 36.) or found rest of heart and conscience in His precious blood. Such are worse by far than the openly ungodly. Self-deceived and hardened by familiarity with spurious evangelical doctrine, they eat and drink damnation to themselves, and secure for themselves, if not awakened from this fatal slumber, the final sentence, "I never knew you."

Another equally sad result is, that many a true believer is shakled by fear and doubt all the days of his life, supposing that assurance of salvation can only be attained through long-continued perseverance in the way of holiness. To how many such might the apostle now say, as to the Galatians, (iv. 15,) "Where is the blessedness ye spake of?" Where is the constant incense of thanksgiving for pardoned sins? Where is the joy unspeakable and full of glory? The harps that should be strung to Zion's songs, are hung upon the willows by these captives of the spiritual Babel.

God never meant that "*strong consolation*" should be found from feelings and experience. Looking within for evidences to comfort, is like casting the anchor into

the hold of the ship—no safeguard from the waves of Satan's fierce accusations. Not the faith that holds the Word; this may be only as a grain of mustard seed; but the "two immutable things, in which it is impossible for God to lie"—God's *Word* and God's *oath*—alone can give strong consolation. (Heb. vi. 17, 18.)

These testify not of us, or our amended life, or better heart; but of Christ and His finished work and precious blood; and of Christ risen and able to save unto the very uttermost all that come unto God by Him.

There is another form in which this leaven works, that may not pass without notice. God is not only the quickener of the dead; He is the *Restorer of our souls*. We need to be renewed day by day; often through unbelief, or through allowed sin, the soul of the believer keeps at a distance from God the Father, striving to work itself out of its coldness, and to merit a restoration of the communion that sin had broken.

Such was the idea in the heart of the prodigal son, when he purposed, saying, "I am not worthy to be called thy son; *make me as one of thy hired servants.*" But grace could never have it so. A hired servant could never sit at the father's table, and no other place would suit the grace of the father's heart. "A foreigner, or a hired servant, could not eat the passover." (Ex. xii. 45.) The believer in Jesus is no longer "a foreigner," (Eph. ii. 19;) as little can he be a "hired servant." He is a

son of God, and a bond-slave of the Lord Jesus—no longer his own; but purchased by His precious blood. How then, when he departs, is his soul to be restored? Simply as at the first he received pardon and life. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Nothing ever restored a soul but a fresh sense of the abounding grace of God. Law and hell have alike failed, when the whisper of love, “Return unto the Lord, for He will abundantly pardon,” has melted the frozen heart.

“He restoreth my soul; He maketh me to walk in the paths of righteousness, for His name’s sake.” Our Pharisaic hearts would reverse the order; but it cannot be.

## PART XII. THE LEAVEN OF THE SADDUCEES.

“The Sadducees say there is no resurrection, neither angel nor spirit.” (Acts xxiii. 8.)

The Corinthian church was the subject of Satan’s first attack by means of this species of leaven. “How say some among you that there is no resurrection of the dead?” (1 Cor. xv. 12.) “But if there be no resurrection of the dead, then is Christ not risen; then is our preaching vain, and your faith also is vain, ye are yet in your sins.” (xv. 13, 17.)



The result here arrived at by a very simple deduction, is too horrible to contemplate, and the error in *this form* was soon renounced.

The next form in which the same leaven was introduced is in 2 Tim. ii. 18, where some had taught that the "resurrection was past already." This error was also, probably, of short duration; at least in our day it is not heard of.

Whilst the leaven of the Pharisee is directed to the undermining of *the faith* by the introduction in some shape of the works of the law, the leaven of the Sadducee is directed against the hope that God has set before His people.

"Jesus and the resurrection" (Acts xvii. 18) was the burden of Apostolic preaching—"they preached through Jesus the resurrection from the dead." (Acts iv. 2.) Not only have we, by His resurrection, the knowledge of the acceptance of His work for us upon the cross—God's testimony to the value of the atonement He made; it is by the resurrection of Jesus Christ from the dead that we are "begotten unto a *living hope*," (1 Peter i. 3), "death being abolished, and life and immortality brought to light." (2 Tim. i. 10.)

Having failed to rob the church of its hope in the instances already referred to, the salt of the truth having met and prevailed on the leaven, a more specious, but not less pernicious form, has since been introduced, by

which the hope that could not be destroyed has been obscured, and its wonted effect in purifying the children of God proportionably lost. (1 John iii. 2, 3.)

It is not now attempted to be taught that there is no resurrection, nor yet that the resurrection is past; it is simply affirmed, that the long foretold hope of the heart of the saints, the resurrection from the dead, must necessarily be postponed for a thousand years at least, seeing it cannot be till the close of the predicted millennium, or indeed for as many thousand years as that prophetic period may be supposed to represent.

The very natural consequence of this doctrine has been, that the believer's heart, instead of waiting in joyful expectancy "for the Son of God from heaven," (1 Thes. i. 10,) "who shall change our vile body, that it may be fashioned like unto His own glorious body," (Phil. iii. 21), has sought to find satisfaction for its deep yearnings, in contemplating the *disembodied state of the spirit*, about which, the Scriptures being *all but* silent, every possible conjecture has been formed, and wildest fancies of the human mind received, in the vain hope of getting thus an anchor for the soul amid the vanity and wreck of all beneath the sun.

For the Christian "to be absent from the body," is "to be present with the Lord." (2 Cor. v. 8.) It is "sight" exchanged for "faith." (2 Cor. v. 7.) "To depart and to be with Christ is far better" than to be watching, suffer-

ing, toiling here. (Phil. i. 23.) Blessed are these assurances of the Spirit—enough to set our trembling hearts at rest, should He call us thus to Himself a little while before the glory. These indicate no unconscious state of spirit-sleep, as one form of Sadducee leaven has suggested; but rest from the toil in the *vision* of the *person* of CHRIST, and the *conscious enjoyment* of His PRESENCE and His LOVE.

Nevertheless, it was for more than this that the spirit of the Apostle longed when he said, “Not for that we would be *unclothed* (*i.e.* without the body), but clothed upon, *that mortality might be swallowed up of life.*” (2 Cor. v. 8.)

### PART XIII. OUR HOPE.

The Thessalonian saints had “turned to God from idols, to serve the living and true God, and *to wait for His Son from heaven.*” (1 Thess. i. 10.)

They were “looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ.” (Titus ii. 13.)

The return of the Lord Jesus to raise His sleeping saints, and change the living, that both may together be caught up to meet Him in the air, is foretold most minutely in 1 Cor. xv. 51—57, and in 1 Thess. iv. 13—18. In these and many other passages, that wondrous

hour stands arrayed in gladness and glory peculiar to itself.

Let the following scriptures be read and pondered, that some idea may be formed of the prominence given by the Spirit of God to "that blessed hope,"—John xiv. 1—3; Eph. i. 18—23; Phil. iii. 20, 21; Col. iii. 4; 2 Thess. i. 7; 1 Tim. vi. 14; 2 Tim. iv. 8; Heb. ix. 28, x. 37; James v. 7, 8; 1 Peter i. 7; 2 Peter iii; 1 John iii. 2, 3; Jude 21; Rev. xxii. 20.

Then shall end the conflict between flesh and spirit; then shall we be like Him, our bodies fashioned like unto His own glorious body; we shall see Him as He is; we shall be WITH HIM in blessed nearness and lofty intercourse for ever; we shall be satisfied with the fulness of joy that is in the presence of God; we shall reach the Father's house, our eternal home; we shall dwell in the mansion prepared; we shall rest from the sorrow, and labor, and conflict, for ever; we shall enter into possession of the inheritance incorruptible and undefiled; we shall sit down with Abraham, and Isaac, and Jacob, and many a loved one "that was torn from our embrace."

Then shall the wrongs, in meekness borne, be avenged,—the sufferings of this present time appear unto praise, and honor, and glory—the labors of love be rewarded, and the tears that met no sympathy below be found treasured in His bottle; mysterious dealings of His

love, unanswered prayers, perplexities in the book of nature and providence, as well as in the written Word, will all be explained.

Then shall our Lord and Saviour see of the travail of His soul, and be satisfied; the long age of His patience—patience with our ignorance, and coldness, and wilfulness—will be past, and love so long pent up shall lavish its “riches in glory” upon those for whom He died.

BLESSED HOPE! may it take possession of our hearts, and fashion our minds and ways; may we be filled with all joy and peace in believing, that we may abound in hope by the power of the Holy Spirit; may it be our anchor amid the storms, our helmet in the battle, our morning star amid the darkness.

“He that hath *this hope* in him, purifieth himself, even as He is pure.”

#### PART XIV. THE EFFECTS OF THE LEAVEN OF THE SADDUCEE.

This blessed hope having become corrupted or obscured by the introduction of the various forms of Sadducean leaven, Christians have been led in various measures to accept practically the maxim—“Let us eat and drink, for to-morrow we die.” (1 Cor. xv. 32.) The eye and heart being withdrawn from the rewards and glories to be enjoyed in resurrection, and which are

inseparably linked with suffering for Christ on earth, (see Rom. viii. 17; 2 Tim. ii. 12; 2 Cor. iv. 13—18,) the saints have gradually been led to question the advantage of a walk in godly separation from the world and testimony for Jesus.

If any man “will live godly in Christ Jesus, he *shall* suffer persecution.” (2 Tim. iii. 12.) So was it with the saints while they walked in the power and purity of that Divine hope. They endured a great fight of afflictions, they counted not their lives dear unto them, they sought no patronage from the haters of their Lord, all men might forsake, yet they fainted not; but though the outward man might perish, the inward was renewed day by day, and they knew that their light affliction, which was but for a moment, wrought for them a far more exceeding and eternal weight of glory. Like Abraham, they died in faith, not having received the promises; but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. But soon the church, having turned from its legitimate hope, began to seek satisfaction in earthly hopes, which were placed before an earthly people in a carnal dispensation.

“Make the best of both worlds” has been the undisguised advice and effort of the Christian:—a maxim that may succeed in this sphere; but alas for its result in the day of Christ.

To dwell long in this land and prosper in it, is counted as great a reward, as if *this* were the land the Lord had given the Christian, as he gave Canaan to Israel, instead of the evil world, to deliver him from which Christ died. (Gal. i. 4.)

To rise in the world, and partake of the honors of this age, and share in its government, have been sought by the Christian as though the kingdoms were already the Lord's, instead of being ruled by the prince, and led by the god of this world—even by Satan himself.

To gather out a people for the name of Christ, (Acts. xv. 14,) separate from the world as Christ Himself, (Jno. xvii. 16,) has ceased to be the object of many propagators of the gospel. Now the popular idea is, that such a method is out of date, that education, science, commerce, &c., must go as pioneers. Then may the gospel follow, and by its moral principles, "leaven" the educated, and now predisposed masses, and introduce a reign of peace and plenty, a world-wide millennium of happiness, in a world still unjudged for the murder of God's Son—still in heart at enmity with God.

Men talk of progress and amelioration, as if all were tending to the speedy development of that golden age. But some, even *without the light of the Word*, are beginning to quake—to fear lest the boasted progress of the day be indeed a mighty delusion; lest iniquity, hitherto

cloaked and restrained, be about to surge over all restraints; lest self-will and democracy, instead of governing, destroy all government; lest universal brotherhood and communism end in universal distrust and bloodshed.

But what shall open the eyes of those who, professing faith in the Word of God, have closed their eyes against its plainest revelations, and joined hands with the world, to improve its own, and in their own way, to bring about that DAY OF GLORY WHICH GOD HAS SAID THE DAY OF VENGEANCE MUST PRECEDE. May God in His infinite grace lead such into fellowship with His own thoughts.

One sight of Jesus in the glory, blinded the eyes of Saul the persecutor to the world and all it could offer; to know HIM, to see HIM, to be with HIM, was the one absorbing desire of his soul. May He grant even unto us, by His Spirit, such a vision of HIMSELF, that Christ may henceforth be *in us* THE HOPE OF GLORY.

## PART XV. THE LEAVEN OF HEROD.

"Is it lawful to give tribute unto Cæsar, or not?" was the question proposed to the Lord Jesus by the Herodians.

The name Herod has ever been associated with bitterest enmity to Christ. First at His birth, Herod



sought to kill Him; again, in Luke xiii. 31, there seems to have been the determination to kill Him; a Herod set Him at nought and mocked Him, and a Herod killed James, the Lord's brother, and proceeded to take Peter also. This Herodian enmity began under cover of a desire to worship Him, and ended in receiving the adoration that belonged to God only, and in being in judgment eaten of worms. (Matt. i. 8; Acts xii. 20—23.) Herod was the representative of Cæsar, and may fairly be taken as the type of this world's power in government, so long as the kingdoms are Satan's, and so in opposition to Christ.

The question of the Herodians was most subtle—it was an attempt to draw the Son of God, the heavenly Stranger, into a political controversy. But He was “of quick understanding in the fear of the Lord,” and perceived their craftiness. In matchless wisdom He maintained His Nazarite position. He neither sided with the exactors of tribute from God's down-trodden people, nor with the spirit that would rebel and cast off the yoke that, by God's permission, was laid upon them. The question as to whether tribute was due to Cæsar, or as to how much was due to Cæsar, he left untouched, as became a stranger here. Nevertheless, one principle He fully established for the guidance of all who would follow Him. Let this world's power be apparently friendly or unfriendly, let it exact hard tribute or deal

gently with the sons of God, their place is to yield without a murmur to Cæsar what belongs to him, knowing that he could have no power at all to exact tribute unless it were given him of God. *Resist*, is not in the vocabulary of the saint, in reference to this world's rule; he must rather suffer unto death. Nevertheless, the claims of God can never be yielded up to Cæsar. *God must have His place*, and whilst, as in Rom. xiii. 1, subjection to the powers that be is enjoined upon the Christian; yet in Acts iv. 19, 20, God's authority is above man's; God is obeyed, and man is disobeyed—but *not resisted*.

All this is in character with our position as strangers here, our citizenship being in heaven.

But the leaven of Herod has wrought in opposition to all this plain and blessed teaching. The church long ago entered into compact with the world's power. The persecuting power became the nominal Christian power, and thus Satan, by means of this leaven, succeeded in degrading the church from its lofty, stranger attitude, with God for its defence, to a truckling parasite of the world's governments; one time, when in favour, seeking to legislate for its own advantage, again resisting and vainly imitating the covenanted kingdom of Israel; ever conceding God's claims to secure the affinity of the world, and in return receiving the honours and preferments that appear to her shame, and of which, in God's own time, she shall be deprived.

But in these evil days, when the snare of Satan is settling down upon all the world, many and various are the ways in which, by allurements or intimidation, the child of God is tempted to swerve from his heavenly, pilgrim, stranger character.

He may see the evil of the unhallowed union of church and state, and have separated from such a connexion; and yet be in many ways subject to the corrupting influence of this leaven.

There are petty self-constituted governments, trades unions, benefit societies, and the like, all incurring their kind and measure of tribute, from which the Christian may find it hard to be separate, and to which obedience may not in many cases be yielded without sacrificing the claims and honour of God. Truly the path is narrow.

“Get Thee hence, for Herod will kill Thee,” were the words used to tempt our blessed Master from the path of faith; but He knew too well and trusted too implicitly His Father’s love and power, to be drawn aside by such a threat. “Go ye and tell that fox,” was His reply; “Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.” Luke xiii. 31.

And again, when imprisoned by Herod, his powerlessness to hurt God’s servant was manifested in Peter’s miraculous deliverance from chains and prison bars, and four quaternions of soldiers. Such may be the

trials of those who still would maintain the path of faith and separation; but God abides the strong tower, and the deliverer of His people.

## PART XVI. CONCLUSION.

The extent to which the leaven of corrupt doctrine has wrought in the professing church, it is not the object of the present paper to unfold; it is merely hinted at.

The reader may make this enquiry for himself, and the more thoroughly *unleavened* his own doctrine and practice, the more will he be astounded at the result.

The deceived woman has in this, as in Satan's first corruption, been the active agent of the devil; her own hands have leavened her food, and corrupt practice has followed.

The parable that has been considered, foretells the end of all this, in the words, "Till the whole was leavened."

What doctrines still remain unadulterated, shall yet be corrupted; and whereas now there are "a few names who have not defiled their garments," soon these shall be removed, and there shall be left a mass of lukewarm profession without power, fit only to be spued out of the mouth of the Lord.

For any who may not yet be convinced of the identity

of the woman in the parable with the professing church, or Christendom, and who may yet be looking at the gospel as the good leaven that is to permeate the world, it may be well in conclusion to turn to a few passages, which foretell, in simple language, "without a parable," the progress and end of this present age.

The true church, the bride, the members of the body of Christ, have from the first been kept by the power of God through faith unto salvation. (1 Peter i. 5.)

For a time each has suffered, and been defiled and enslaved in this "Babylon the great." Some have in every age been led out of her, ere they fell asleep, and finally all who have believed, "they that are Christ's," shall be caught away before the judgments on this apostate world are poured out; even as Enoch was translated before the flood.

The true and the false have ever been perfectly distinct in the eye of God. He never mistook the tares for the wheat, though to the end of the age He permits them to grow together. It is only as manifested to the eye of the world, that the church has become so changed, as they suppose greatly for the better; but to the eye of faith, which always has the "mind of Christ," (1 Cor. ii. 16,) it presents a fearful picture of blasphemy.

Even in the days of Paul "*many*" had begun to *corrupt* or adulterate the Word of God. (2 Cor. ii. 17.)

Some had been "handling the Word of God deceitfully." (2 Cor. iv. 2.) The ministers of Satan were transformed as ministers of righteousness, and the church suffered gladly the ministration and dominion of these fools. (2 Cor. xi. 12—20.) Paul foretold, that after his departure "grievous wolves would enter in, not sparing the flock; also of your own selves shall men arise, speaking perverse things." (Acts xx. 29, 30.) The same is foretold in 2 Pet. ii. 1—3. Again it is foretold, that the time would come, when they would not endure sound doctrine (*unleavened food*,) when they would turn away their ears from the truth (*salt*,) and be turned unto fables. (2 Tim. iv. 3, 4.) Already in the days of Jude, the ungodly instruments of Satan had crept in unawares. (Jude 4.)

In the days of John's first epistle, he says the spirit of Antichrist is already "*in the world*;" and in John ii., he says *many deceivers* are entered into the world. (1 John iv. 3; 2 John vii.) In 2 Thess. ii. 7, "the mystery of iniquity doth already work;" and the inspired description of the last days is, in 2 Tim. iii. 1—5, a list of *all iniquity* under the FORM of GODLINESS.

Such is the course of the age, and its end is "swift destruction."

See in proof of this 2 Cor. xi. 15; 1 Thess. v. 3; 2 Thess. i. 7, 8; ii. 7—12; 2 Tim. iii. 9; 2 Peter ii. 1; iii. 3—7; Jude 14, 15.

Blessed be God, amid the abounding corruption; the barrel of meal and the cruse of oil are still preserved by Divine power for His own elect.

“God and the word of His grace” still remain faithful and true as ever—the resource of His people amid the ruin of all beside. (Acts xx. 32.) With redoubled energy are the saints commended to THE WORD in the days of abounding deceptions.

“Hold fast the form of sound *words*.” (2 Tim. i. 13.)

“Continue thou in the things which thou hast learned and been assured of, knowing of whom thou hast learned.” (2 Tim. iii. 14.)

“Preach *the Word*.” (2 Tim. iv. 2.)

“We have also a more sure *word* of prophecy, whereunto ye do well that ye take heed.” (2 Peter i. 19.)

“I now write unto you, that ye may be mindful of the *words* which were spoken before by the holy prophets, and of the *commandment* of us, the apostles of the Lord and Saviour.” (2 Peter iii. 1, 2.)

“But, beloved, remember ye the *words* which were spoken before of the apostles of our Lord Jesus Christ.”  
 “Building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the LOVE OF GOD.” Amen. (Jude 17, 21.)



## COMMUNION AND APOSTACY.

---

**T**HE flesh will fret even under the frown of law, “for it is not subject to the law of God, *neither indeed can be.*” (Rom. viii. 7.) It could perpetrate iniquity in the very shadow of Sinai. It could sleep both in the garden, in the presence of the agony, (Matt. xxvi. 40—45), and on the mountain top, in the beams of the glory. (Luke ix. 32.) Irrepressible, except through grace, it may, like phosphorous, be buried in water, and after all burst forth into flame. It can seem to praise, pray, or preach, curse, denounce, or blaspheme, with equal facility. It can bow itself in well-feigned humility, or boast until it struts in its self-esteem, no unworthy rival of Jehovah. It can rear an altar to an unknown God to-day, and delight in a golden calf to-morrow. It is, in a word, the worst thing in the world, and as depraved as the devil who moves it to action. An impressive instance of its amazing energy is in the verses before us.

But a brief period had elapsed since the mediator, Moses, was lost to view, and already the mystery of iniquity was at work. Latent unbelief throws off its disguise, because he who would have discovered and rebuked it was away, and the people had lost the



sense of his expected speedy return. "When the people saw that Moses delayed to come down out of the mount." Who that is spiritual can fail to see how this is applicable to the present state of the church? "But and if that evil servant shall say *in his heart*, My Lord delayeth His coming;" &c. (Matt. xxiv.) "Out of sight out of mind"—alas! so has been the Lord to His betrothed.

We are told that though the expectation of the Lord's return may be an interesting speculation, or subject for research, it is not a truth of much practical value. This passage, on the contrary, in common with many more, proclaims, in a shadow, that the anticipation of His coming again at *any hour* is essential to the restoration of a tender conscience, and a diligent vigil in the church. Many who would fain be at ease, have sent and are sending forth the cry, "My Lord *delayeth* His coming;" and the quarrelling, smiting, and revelling, have followed as a matter of course. Postpone the expectation of *sunrise*, and the mushrooms of evil, crop up through the grass of the flesh, fostered in the cold moonlight of the church.

Verse 1. The people speak of "the *man that* brought us up." The truth came out in this: they had secretly come to forget God as their Deliverer and Leader, and to lean on man—on Moses, and

now that *he* is away, they become sensible of a weakness and want of support. The eye being off God, man is exalted; and failing the man Moses, they think the man Aaron will do as well. “*They gathered themselves together unto Aaron.*” Practically they thrust God from them, and turned back in heart to Egypt. (Acts vii. 39.)

Having ceased to depend upon God, and having acquired the habit of leaning on man, and the man on whom they leaned being away, they seek any substitute, and say, “Up, make us gods, which shall go before us”—as their children long afterwards demanded a king to judge and go before them—and in so doing rejected God. (1 Sam. viii. 5—7.)

Verses 2 and 3. Aaron may now legislate, and though they failed to keep the simplest of God’s instructions, they carry out at all costs, to the letter, the evil counsel of apostate man. And have we never known a Pope’s Bull, a Bishop’s Charge, a General Assembly’s Deliverance, or a Conference Resolution, listened to as if of greater authority, and more scrupulously obeyed, than the Word of God?

The ascendancy which some in the church have first exercised on sufferance, and then claimed as of right, is the result of the church’s failure to depend *solely* on God, and of her seeking strength from

human arrangements and devices without the warrant of the Word. Aaron possessed no authority to command them to denude the people of their ornaments; but as has been since the case in the chequered history of the church, with him might took the place of right, and as they put themselves in his power, he took advantage of their failure, and said, "Bring them (the earrings) *unto* ME."

Twice over it is said, "*The earrings which were in their ears.*" God had said, "Ye shall spoil the Egyptians," and what God commanded them to do could be no robbery. They had, however, been brought out to worship God, and the jewels of Egypt were designed for another purpose than to decorate their own persons. The earrings had no business in the ears of their wives, sons, or daughters; but should have been wholly consecrated to God's service. The glittering accomplishments acquired in the Egyptian world have been carried by some—ransomed through grace—into the church; but alas! the ecclesiastical allies and successors of such, have been found with the earrings in their ears. Paul pointed to a time when the thirst in preachers for flattery, and in hearers for novelty and brilliancy, would show all too plainly where the jewels are worn. (2 Tim. iv. 3, 4.) And our chapter lets us see that when the ornaments are taken out of their ears, it is

only to make a molten calf. Gideon fell through a sin that was almost identical. (Judges viii. 25.) "He that hath an ear, let him hear;" but the earrings in the ears have prevented many from hearing.

In Lev. xiv. 14, we see not only the service and walk represented by the hand and foot; but also the hearing consecrated by having blood, and then the oil put upon the right ear. Would to God that His people now would remember this teaching. Hearing anything outside of His Word is dangerous; our ears should be lent *only* to the Lord.

That which ought to be devoted to God once used to exalt self, may next be consecrated to man—"brought unto Aaron." In Exodus xxv. 2, 3, it is said, "That they bring me an offering"—"gold" first. Apostatizing under the very crest of Sinai, they were robbing God to meet an emergency, and satisfy a demand of their own making. (Exodus xxxv. 5.) See in connection Judges xvii. 3. In ourselves we will find the same thing in principle—activity in much to which we are not called. And while men are employed in piling up a magnificence of wood, and hay, and stubble, the real work of God—help to poor saints, sick, or weak ones—is neglected. (James i. 27.) The wise-hearted will offer for the *tabernacle*.

Verse 4. Really these fools say in their heart, "There is no God." Such are worshippers "*under law*"—the ten commandments before their eyes; but grace not in their hearts. "These be thy gods, O Israel, which brought thee up." What only God could do (Exodus xx. 2), human ordinances and human sagacity are even yet credited with having performed.

Now take a look at Aaron, "He fashioned it with a graving tool, after he had made it a molten calf," and yet he blamed the people when Moses in anger rebuked him. (Ver. 21.) "And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? "Me," said Aaron, "I could not help it; thou knowest *the people*, that they are set on mischief; for they said unto me, Make us gods, which shall go before us; and I said, Whosoever hath gold, let them break it off; so they gave it me: then I cast it into the fire, *and* there came out—this calf. Oh, no! Moses, it was not my doing. I could not help it; the people insisted; and it came about in some extraordinary way, over which I had no control, that the earrings came out a calf." And yet the Holy Ghost says, "*He fashioned it with a graving tool, when he had made it a molten calf.*" Beloved, how far are men to be trusted? The second man in Israel counselled the people to apostasy for sake (as he himself said) of peace; com-

mitted a fearful blunder, and tried to cloak it by a shameless lie. "Cease ye from man." "Have no confidence in the flesh," either in another, or in yourself. The most lustrous names in the annals of the church, the most brilliant talents, combined with the deepest piety, in her bosom now, we must not place confidence in. In the multitude of counsellors there will be found no wisdom when the Word is departed from. It is always the "little things" which are "exceeding wise." (Prov. xxx. 24.) *Aaron was wrong; all God's people were wrong; the only one not wrong was the man in the mountain with God.*

In the arctic winter everything seems immovable, uniform, and safe. The very waves are locked in an icy embrace that keeps them at rest; but when the warmth of approaching summer is felt, a commotion begins, which seems more fearful and dangerous than the former condition of things: nevertheless it is the time of liberty to ice-bound men. The Church lay long in an arctic winter of her own; but the time is near when the sun, which has not in many days appeared, will rise again to view. The cry has been made, "Behold, the Bridegroom cometh." The warm currents of truth have sapped the ice-floes of spiritual wickedness, and frustrated some of the stately bergs of prelatial magnificence: while others, carried by currents of opinion, have sailed into lati-

tudes where they are sadly out of place, and by and bye must also perish. And now, when perplexity and tumult have come—"the sea and the waves roaring"—we find that, as it was long ago under the brow of Sinai, and often since in the history of the elect, men are wrong, systems wrong, creeds wrong, principles wrong, the church wrong, everybody and everything wrong, *except the man in the mountain with God.* (Hebrews x. 24) And, beloved, how shall we be secure in the confusion?—how shall we get out of the Babel? Why, by climbing up beside the man in the mountain with God. Let us get into communion with Him through *His Word.* (John xv. 7; Acts xx. 32; Matt. iv. 4.)

We live in a day of daring innovations and zealous reforms; but too many of these are only intended to conceal departure from God's truth, and draw off attention from the liberties that are taken with it. Look how Josiah saw the vanity and inefficiency of earnest reform, according to human judgment, when he heard the reading of the neglected book of God. (2 Chron. xxxiv.) Let us not countenance the error of misguided, though, very possibly, earnest, and even Christian men, who quote "confessions," "articles," or "catechisms," as of authority at least equal to the Word of God, and practically claim for a humanly-constituted ministry a modified

spiritual infallibility. Let us remember Aaron in Exodus xxxii.

In this age, which is out of breath—when men are generally so rapid in action as to be less than ever given to thinking, it requires that we should “believe,” and “not make haste,” that like the living creatures Ezekiel saw, we should stand and let down the wings of industry, and even of godly service, and listen to the voice of the man on the throne over our heads. (Ezekiel i. 24.)

The Lord their God saw how ready Israel would be, once and again, to make a molten calf; for He said, “Ye shall not make *with* Me gods of silver, neither shall ye make unto you gods of gold.” (Ex. xx. 23.) And why this proneness to make molten images in the likeness of a calf? Was it not natural religion—the religiousness of the flesh—putting the offering into the place of Him to whom it should be offered, and melting the golden gifts in the crucible of human judgment, to supplant the Giver by abusing what He gave? So is it now. Those things have been made practically the objects of worship which are properly only its accompaniments. Ministry and pretentious service have been sought to supply the lack of communion; and rather than feel straitened in the exercise of these, the church has departed from the Word. There has not been wanting a



Jeroboam to seduce God's people from worship "after the due order," by setting up a golden calf at a *distance* from God, alluring the people from the rule of the house of David to the bondage of a usurper's sway. (1 Kings xii. 28—33.)

"These be thy gods, O Israel, which brought thee up out of the land of Egypt." These were the people who had *ancient institutions*, prophecies that "went before on them," promises of unmingled earthly blessing, who had been "brought out" by God, had seen their enemies dead at their feet, had been miraculously led and fed, had heard the voice of Jehovah, and been eye-witnesses of His terrible majesty ; and yet on the very spot where they had seen and heard, *the whole* people, with the solitary exception of the man Moses, plunged into idolatry, and wrought iniquity with greediness. Were there no wise, no learned, no pious ones in the host ? Surely there were many such ; and yet not one took the place of separation to the Lord. In the face of facts so startling, it cannot with truth be said that the many wise, and learned, and pious of the church could never all go wrong. There should not be to any of us, after reading this record of failure and sin, any difficulty in seeing that there is no guarantee for pure doctrine and safe counsel in the character, position, or fame of the fathers. Extant systems of theology,

and the credenda, that are set so much store by, doubtless are the productions of earnest labourers, painstaking students, sterling Christians, and giant intellects ; but long, long ago, the church got off the simple ground of the Word, and the effort of Satan now is to prevent her return to it. And since that departure from God, the engines of reason have only carried the train of the church farther from the permanent way of truth, and buried it in the swamps of obscurity, uncertainty, and perplexity. May God help us to reject tradition, and eschew time honoured authority, and come down to His *feet* to learn. Let us turn away with equal distrust from such antiquated oracles as are not exponents of the Word, and such new-fangled teachings as those which emanate from modern blind leaders of the blind.

Verse 5. Natural conscience cannot stand God being altogether put out ; so Aaron institutes “ a holy day.” Now come a “ form of godliness, but denying the power thereof.” He builds an altar with what seemed becoming decency and religious solemnity, the gross iniquity is inaugurated. He says, “ To-morrow is a feast *to the Lord* ;” and well might God have replied, “ Your appointed feasts My soul hateth ;” “ it is iniquity, even the solemn meeting.” (Isaiah i.) The deeper the Satanic purpose, the more outwardly religious the manner. The altar Moses built (chap.

xxiv. 4) was superceded by another, which God could not own. It was thus Manasseh acted. (2 Kings xxi. 4.) Ahaz, too, “gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, AND made *him altars in every corner of Jerusalem.* (2 Chron. xxviii. 24.)

Apostasy has run its course, till now, with an immense affectation of godliness; and to fill the void occasioned by lack of true communion with God, “fasts” and “feasts” have been instituted, suited to men’s views, and they have said, “A holy day to the Lord.” The altars that God cannot own, though He may bless individual saints gathered round them, are in “every corner” of the land, and the cry, which, a short while ago, was “Burn, burn, burn!” is now “Build, build, build!”

Verse 6. They rise early. There is an energy of purpose in *fleshly* worship seldom attained in *spiritual*. They offer burnt offerings, and peace offerings, but *no SIN offering*. God is not in all this; therefore there is no sense of sin. There is slumber to the conscience, while man’s ritual is maintained.

They eat and drink, however; a contrast to chap. xxiv. 2, where the nobles of Israel saw God, “and did eat and drink.” Here it is only the gratification of self; God’s glory is not regarded. The table is

spread by man, and God is not a guest. Such was their "sitting down." Their rising up is no better; it is "to play." Diversion without God. They dance around the calf, or very near it. Both are embraced in *one glance* by the eye that is in communion with God. (xxxii. 19.) Here was the evidence of idolatry, there is *joy* without *God*. (1 Cor. x. 7.) "Neither be ye idolaters, as were some of them." "Little children, keep yourselves from idols."

Beloved in the Lord, this ought to search us. How often have we joy out of communion! How frequently we believe that old, old lie, that there is a measure of relaxation out of His presence. It is a common thing with us all, when we have the command to go into the Nineveh-world, and cry, "Yet forty days and Nineveh shall be overthrown," to rise up, like Jonah, to flee from *the presence* of the Lord; and it is only when we learn in power to our souls, that we have gone down with Jesus into the "belly of hell," and there have cried, "All Thy billows and Thy waves passed over me," "I went down into the bottoms of the mountains, the earth and her bars was about me for ever: yet hast Thou brought up my life from the pit, O Lord my God." Only when we have glided in the ark Christ out of the troubled waters of the 22nd into the tranquil harbour of the 23rd, and "boast in hope of the glory of God," that

beams upon us from the 24th psalm, only *then* it is that we can fulfil in some small measure *our* true mission in testimony for God. "So Jonah arose, and went unto Nineveh."

Let us give fellow-believers occasion "to glory in our behalf," that they may have somewhat to answer them who glory in appearance, and not in heart. (2 Cor. v. 12.)

"Now these things were the figures, to the intent we should not lust after evil things, as they also lusted," and "*all* these things happened unto them for types, and they are written for our admonition, on whom the ends of the world are come." (1 Cor. x. 6, 11—margin.) For "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. iii. 16.) As the law did not present us "with the '*very image*' of good things to come; but only with the shadows of them;" so it does not supply us with the '*very image*' of the present apostacy; but only with a figure of the same. (Heb. x. 1.) But, beloved, if the figure be hideous to *our* eye, what must the reality be to God's? Beloved, what is the substance of this portentous shadow, in whose gloom we have been meditating? Must we look only to Rome for it? The Papacy only shows us the iniquity well grown. The germ has been sown,

and fructifies throughout the British Isles. May God give us eyes to see it.

On the low level of the wady among the hills of Horeb, even Aaron, the man who subsequently was brought nearer to God than any other in Israel—the only man who ever dared to go into the holy of holies—the man whose faith did not fail, when, once a year, on the great day of atonement, he had to approach the mercy-seat between the cherubim of the ark, on which the glory of the presence of the Lord was resting, and sprinkle some of the blood there, even *that* man was blinded, and became the facile ringleader in Israel's sin; but that other "meek" man Moses, as he came down from the mount, saw "the calf *and* the dancing," and comprehended it all.

You may have tried to view a landscape, over which the sun was riding in a sea of gold; but while your eyes were directed *against* his rays, you could see nothing; but when you turned about and looked as the sun was looking, it was all clear to your sight. Just so here. The truth was hid from those who looked from beneath; but he whose view was in unison with the mind of God, saw the adulation and the object of it in all their hideous reality. He *that is spiritual discerneth all things*; yet he himself is discerned of no man. For who hath known the mind

of the Lord, that He may instruct him? But we *have the mind of Christ.* (1 Cor. ii. 15.)

As the scene of riot and wantonness in the desert of Sinai fades from our view, let us look by way of contrast into that upper chamber in Troas, where the disciples are come together on the first day of the week to break bread. (Acts xx. 7.) Truly there are "many lights" in that upper chamber. No works of darkness are being wrought, no prying eyes are feared. It is not a golden calf they are gathering round. There is no noisy idolatrous mirth; but a deep and quiet joy. It is the power of the Name of Jesus that has drawn them there. It is the knowledge of the "one Lord" that has blended all their discords into harmony. It is altogether such a scene as the same Lord, who looked forth in holy anger from the curtain of cloud that overhung Sinai, can regard with deep satisfaction. "The Lord Thy God will rejoice over thee with joy; He will *be silent* in His love: He will joy over thee with singing." (Zeph. iii. 17.)

THE  
CROSS OF CHRIST.  
BY  
J. R. S.



## THE CROSS OF CHRIST.

---

**T**HE cross shews out fully two things, which pass all knowledge. First, the wickedness of the heart of man. Secondly, the love of the heart of Christ. The heart, deceitful above *all* things, and desperately wicked, WHO CAN KNOW IT? The breadth, and length, and depth, and height of the love of Christ, WHICH PASSETH KNOWLEDGE.

In Jeremiah xvii. 9, we have the verdict of God about the heart of man; and at the cross, and towards the One who hung on it, we have man's heart shewn out in all its concentrated enmity, deceitfulness, and wickedness. Who can know it? None but He who has searched it, and tried it—He who has fathomed its deepest depths, and searched its inmost recesses.

Before the flood, He searched it, and the wickedness of man was so great as to necessitate judgment, which swept the whole of them from the face of the earth, save Noah and his family. Taken from among the nations, hedged in a separate people, and placed under law, was man tested again; but this only

brought out greater failure, and the wickedness and deceitfulness of man's heart as detailed in Romans iii. ; but it was at the cross where God fully searched, tried, and photographed the heart, and shewed it to be deceitful above all things, and desperately wicked.

Read carefully Matt. xxvi. 31 to xxvii. 44.

In these verses we have the heart searched, tried, and tested in all sorts of persons, in their conduct towards the beloved Son of God ; a perfect sample, in which we have a seven-fold view of the heart of man.

I. The disciples of the Lord, and especially Peter, are those whom we have in the first view, in which we see the heart shewn out as deceitful above all things. (Matt. xxvi. 31—35, 64—75.)

These loved Him dearly ; their lot they had cast in with Him, they thought that nothing could separate them from Him. He forewarns them, and so they are without excuse. Ignorant of themselves, and full of self-confidence, they profess great things, even to follow Him to death.

The hour is come, and God tests the heart of man in those who are His own dear children, and whose love to the Lord was great. He looked for some to take pity ; but there was none, and for comforters, but He found none ; for lo they all forsook Him and fled ; and he who had been boldest in his protestations of love, as being more than his fellows, not only

forsakes Him, but before a simple maiden, with oaths and curses, denies Him.

So much for the *heart of man in a child of God*.

II. Judas gives us the second view of man's heart. (Matt. xxvi. 49.)

Chosen as one of the twelve, a follower of Jesus, a preacher, a worker of miracles ; and yet in heart a *devil*.

One purpose for which the twelve were appointed, was that they might be with the Lord (Mark iii. 14), to hear, to observe, to see, and then to bear witness of Him.

Judas is, then, an observer of all the private life of Jesus. The chief priests might seek for false witness against Him ; but Judas could reveal nothing.

He followed Jesus, but it was for gain ; he was deeply interested in all that could benefit the orphan, the widow, and the poor ; but it was only to increase the contents of the bag, not that he cared for the poor. He eats bread and dips in the same dish as the Lord ; yet in heart is seeking for an opportunity to betray Him. “ For it was not an enemy that reproached Me ; then I could have borne it ; neither was it he that hated me that did magnify himself against me ; then I would have hid myself from him. But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together,

and walked unto the house of God in company; and yet the words of his mouth were smother than butter; but war was in his heart; his words were softer than oil, yet were they drawn swords." Ps. lv. "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." (Psalm. xli. 9.) Such was Judas, who, while he could reveal nothing against the Lord, nor expose anything he had observed in private, values thirty pieces of silver more than his Master, and betrays Him with a kiss.

So much for what the heart of man could do, in a professed follower of Jesus; a preacher—yet a hypocrite—deeply interested in the poor; but all to benefit himself.

III. The rulers and chief priests come now before us, and shew the third aspect of the heart in its deceitfulness and wickedness.

These sat in Moses' seat, and filled the place of Aaron and his sons. Privileged with more than the rest of the nation, it only brought out more fully the hypocrisy, enmity, and selfishness that was in them. Entrusted with the charge of the vineyard, they sought only their own benefit. False shepherds and herelings were they, who cared not for the sheep; but only for their hire. The Son and Heir appears; His miracles they cannot deny; His doctrine they

cannot gainsay ; but what of that so long as *their* interest and *their* place is all in all to them ; and so the language of their heart is, “ This is the Heir, come, let us kill Him, that the inheritance may be ours.” The teaching of Jesus cut at the root of all their expectations ; for these expectations were the fruit of their own heart, and not of God’s Word ; it laid low their pride, and opened up their hypocrisy ; and when informed of the mighty works which He did, they gather themselves together in council, and say, “ What do we, for this man doeth many miracles. If we let Him thus alone, all men will believe Him, and the Romans will come and take away both our place and nation ; and from that day forth they took counsel to put Him to death.” They planned His murder, the people they moved, and in His dying hour mocked and taunted Him, saying, “ He saved others ; Himself He cannot save.”

So much for what the heart of man could do in those who were chief priests, rulers, and doctors of the law, privileged to occupy the highest place in spiritual things.

IV. The fourth aspect of man’s heart, we have in Pilate’s conduct towards the Lord Jesus.

He is here to decree justice, and to execute judgment ; the representative of the powers that be, the highest temporal power in the land.

He can find no fault in Jesus, and is willing to release Him. He sees that envy has prompted the chief priests in their conduct towards Jesus. He seeks to move the pity of the multitude towards Him; he appeals to them, and reasons with them; but the voice of the chief priests and multitude prevail; and so, *willing to content* the people, he delivers Him to be crucified—washing his hands before the multitude, to shake himself clear of the blood of this just person.

So much for what man's heart could do in one who occupied the highest place in temporal power; and who, while convinced of His innocence, to please the people, delivered Him to be crucified.

V. In the people of the Jews, we have the fifth aspect.

A religious people, who alone had the oracles of God, and who prided themselves in having Abraham for their father; to such, His own, did the Lord come; but His own received Him not.

Many would have Him as a benefactor, who would not have Him as their Saviour; many would have Him as a king, who would not have Him as their teacher. Many would own Him as a prophet, who would not have Him as the Christ of God. Many wondered at the gracious words He spoke; but these same were filled with wrath when He revealed the truth to them.

He preached the kingdom of God, and healed the sick ; they owned His miracles, and wondered at His mighty deeds, by which their friends and neighbours had been benefited ; but His preaching and teaching they rejected. To-day they could cry, " Hosanna ; " to-morrow, " Away with Him ; crucify Him "—and preferred a murderer before Him.

So much for what the heart of man could do in a religious people, zealous for God ; but not according to knowledge.

VI. A further aspect of the heart of man, we see in the treatment the Lord Jesus suffered from the Gentile soldiers.

Free from the motives of those who desired His death, without the religious bigotry and prejudices of the Jews, caring for none of these things, observe how they treat that meek and lowly One committed to their charge. They clothe Him in purple, and give Him mock homage. They plaited that thorny crown, and smote it into His temples. They bowed the knee in worship, and spat in His face, the whole band being called together to enjoy such sport.

So much for what the heart of man could do in those who were irreligious, who, while free from religious bigotry, could so treat that virtuous, spotless, lowly One.

VII. The seventh aspect of the heart is shown out in the dying malefactors.

The scum and offscouring of the earth, suffering the one desert of their deeds. These are brought to suffer and die in company with the Lord. Surely the prospect of soon being in the presence of God, if not fellowship in the same death, will keep them from evil-treating the Lord Jesus. They have but a few hours to live ; but they have time to join with the chief priests in taunts and mockery ; what a spectacle ! chief priests and thieves using the same taunts ; the most religious and the most depraved, casting in His teeth : “ He saved others ; Himself He cannot save.” (Matt. xxvii. 41, 44 ; Psa. xxxv. 15, 16.)

So much for what the heart of man can do in the most depraved, even in the prospect of death.

Thus at the cross, and towards the One who hung on it, has God searched out and tried the heart, and given us a seven-fold perfect *sample* of what it is. Reader, do you see here your heart shewn by God as what it is capable of doing ? In which of these seven phases do you see your conduct towards the Son of God ? Do not say, “ I am not there ; I could not do any of these things ; ” for this will only shew the deceitfulness of that heart which is desperately wicked. You do not know it ; God alone knows it, and manifests it in the heart of converted and unconverted, religious and irreligious, learned and



unlearned, moral and immoral. "You never betrayed Him and sold Him for thirty pieces of silver?" And what is all the church-going, the solemn face on Sunday, the interest in the good works of your church; and yet throughout the rest of the week you betray that blessed One you profess to follow, and sell Him for gain, for drink, or for a night's revelry. You never "preferred a murderer before Him?" And what is all your religiousness, your zeal for this doctrine and that truth, so long as you do not know Jesus as your Lord and your Saviour. By this you declare plainly that you are preferring him who was a murderer from the beginning, even the god of this world.

But some one may say, "Surely the picture is overdrawn; I never had a desire to act thus." Then listen to the following illustration—"A celebrated statesman, who lived at the close of the last century, had a young tiger brought up under his care, fed only with milk and farinaceous food. It grew up to be a full-grown tiger, and fondled and caressed its master like a pet dog. One day the statesman, reclining on his couch, lay half asleep; he was suddenly aroused by a pricking sensation in his hand, caused by the tiger's rough tongue, having broken the skin and drawn blood. There was the tiger crouching before him, with eyes like balls of fire, and tail

writhing to and fro, preparing to spring on its victim. Suddenly aroused to his danger, the statesman arose, and keeping the animal in check by his bold and fearless eye, he seized a pistol within his reach and shot the tiger dead. But why this sudden change? It had tasted blood, and now all the treachery, cruelty, and bloodthirstiness, which was lying dormant within, was made manifest." And thus, my friend, it may be with you. You think that because you have never felt a desire to do this or that, or because you have never openly mocked or ill-treated the Lord Jesus, that God's photograph of the heart is not your likeness; but He has only to put you into certain circumstances, and lead you in a certain way, and leave you to yourself, without any restraint, and then, like the tiger, all that is lying dormant within would be shewn out; then would be seen that there is no wickedness under the sun your heart is not capable of doing. At the cross God tested man's heart fully, and allowed him to do all that was in his heart unrestrained, that we might have a perfect sample of our heart in its being deceitful above all things, and desperately wicked.

Believe it, my friend, and with your mouth stopped, own yourself subject to the judgment of God; and then gaze at that blessed One who hung on the cross, who, while He despised the shame from our hands,

endured for us the cross, the curse, and wrath of God.

Dear Christian reader, do you know your own heart? While it is our privilege, in communion with God, to get into His estimate of the heart of man; still we, as well as the unconverted, do not know our hearts in their deceitfulness and wickedness.

As we have gazed at Calvary, have we not said, "It was my sins that made Him endure that fearful cross?" and true it is; but let us also remember that it was we who preferred a robber to Him, we who cried out "Crucify Him," we who platted that thorny crown, we who pierced with rough nails those hands and feet, we were there and did it all; and many of the Lord's people know little of the evil within, and of the exceeding sinfulness of sin. Such wonder at the failure of Peter, of the fearful wickedness of the Jews; think the children of Israel were a set of discontented, unbelieving people; they could never do this sin, or have fellowship with that wickedness; they never sinned presumptuously; or it may be they have reached the highest Christian life of perfection. Alas, such have not God's estimate of sin, nor discerned their heart as pictured at the cross. Such know little of its desperate wickedness, less of its fearful deceitfulness; and will, like Jacob, Asa, Hezekiah, Peter, and others, have to learn the

sad lesson through deep chastisement, or their own personal failure; and may have to say—

“ For this I do praise Him, He’s made me to know  
The depths of my heart, its deceitfulness too ;  
And things which I never had dreamt to be there,  
Were brought to the surface, laid open and bare.”

Beloved, remember that if God at the cross has shown out the wickedness of the heart, chiefly through the unconverted, He has shewn out its fearful deceitfulness through the failure of His children. Oh then let us gaze even at the cross, and there learn what we are, and what sin is ; so that God may not have to teach us through our failure. It is blessed, at any cost, to learn ourselves ; and it may be as we gaze at what we have done, and at what has flowed out from these hearts of ours, we say, “ Behold, I am vile ; ” but it is far more blessed to look to the cross, to see what God shews out there, and to say, “ I have heard of Thee with the hearing of the ear ; but now mine eye *seeth Thee* ; wherefore I ABHOR myself.”

There is no power in merely contemplating the evil we have done ; but there is power in seeing ourselves in God’s presence, abhorring and having done with ourselves, and making everything of the Lord. Half-witted as he was, he was truly a wise man who said—

“ I am a poor sinner, and nothing at all,  
But Jesus Christ is my all in all.”

This second thing which passeth knowledge, shown fully out on the cross, is the love of Christ; and as God there has shown us the heart of man in all its wickedness, so there has He shown us the heart of Christ in all its love; and just as hell with all its dark associations, its hateful companionship, and its eternal torment, does not, and cannot shew out man's wickedness, or the exceeding sinfulness of sin more fully than the cross; so heaven, with its joys and pleasures for evermore, does not, and cannot give a fuller view of God's love in Christ Jesus than what He has exhibited on the cross. "God SO loved the world, that He gave His only begotten Son." (John iii. 16.) "Hereby perceive we the love of Christ, because He laid down His life for us." (1 John iii. 16.)

Wonderful was the love of Jonathan for David, passing the love of women (2 Sam. i. 26); but infinitely more wonderful is the love of Christ to us, for it passeth knowledge. Before the mountains were brought forth His delights were with the sons of men. (Prov. viii. 31.) And from the Father's bosom He comes down to the cross, and shews out fully His wondrous grace and matchless love.

In Eph. iii. 18, 19, we have the love of Christ brought before us as passing knowledge, and as in the gospels we have four different views of the same

Jesus ; so here we have four different views of that same surpassing love, its breadth, length, depth, and height.

The Father of our Lord Jesus Christ grant that we may be strengthened with might by His Spirit in the inner man, that Christ may dwell in our hearts by faith, that being rooted and grounded in love, we may be able to comprehend, *with all saints*, what is the breadth, and length, and depth, and height, and to *know* the love of Christ which passeth knowledge.

And, beloved, mark well that the contemplation of this wondrous love is not an isolating thing ; He died that He might gather together in one the children of God which were scattered abroad, and it is only with all saints we can comprehend His love. All are needed here, the weakest as well as the strong—the most ignorant, as well as the wise in Christ—not one must be left out. We may seek to unite to comprehend doctrines and questions ; but this oft leads to further isolation ; but let us with *all saints*, seek to comprehend and know the love of Christ, and we will be drawn together and kept together.

The cross shews out fully the breadth of the love of Christ in the objects it has embraced. And what were we ? Ruined in our estate, without strength, vile in our persons, enemies in our hearts, ignorant

of our danger, proud boasters, blasphemers with our lips, our whole energies bent on doing without God ; such did He see us, and notwithstanding all, He first loved us. At the cross, where He was shewing out His love in all its fulness, was the breadth of His love tested ; but neither the ignorance and lack of sympathy of His disciples, nor all the malice and enmity of His tormentors and murderers, could limit the breadth of that wondrous love for back-sliding Peter. Jerusalem sinners, yea, the chief of sinners, were embraced in its breadth.

“ On such love, my soul, still ponder  
 Love so great, so full, so free,  
 Say, while lost in holy wonder,  
 Why, O Lord, such love to me ? ”

O the breadth of the love of Christ ! it passeth knowledge.

If the breadth of His love is such, what about its length ? says some poor troubled soul. He has taken me up ; but will His love last ? Let us seek to comprehend it in its length ; it is seen in this, “ In having loved His own which were in the world, He loves them to the end.” (John xiii. 1.)

No defilement contracted, no failure on our part, can break that golden chain. See Him at the cross, what sin and failure was manifested there by His own ; but it only showed out the length of His love.

In the midst of His sufferings and agony, when all alone He stood, these faithless and failing ones were much on His heart. (Psalm xxii. 20, 22, and lxix. 6.) And, beloved, as we look back and see how He has borne with us, since first we knew Him, in all our forgetfulness, our waywardness, our self-will, we see that notwithstanding all, He is the same loving one as He was at the cross ; for He is the same yesterday, to-day, and for ever ; He has set His heart upon us from eternity, and He will love us to the end ; who can tell the length of His love ?

There are some believers who would measure the length of Christ's love by their hold *of* Him and faithfulness *to* Him. So long as they hold on and follow Him, all is well ; but should they let go, they fall away. From what ? Christ and His love ? NEVER ! For having loved His own, He loves them to the end. Dear child of God, Christ has laid hold of us, vile, sinful, rebellious as we were ; *such* is the breadth of His love ; and these He does and will love to the end ; *such* is the length of that love. It is on His hold of us depends our eternal security, for none can pluck us out of His hand. (John x. 28.) On the other hand, we, feeling our deep *need* by faith, have laid hold of Him, and our enjoyment of what Christ is, and has done for us, depends on this. If I let go, I lose my peace, my joy, my confidence ;



but not eternal life ; for who shall separate us from the love of Christ ? “ I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.” (Rom. viii. 38, 39.)

The cross shews out fully the depth of the love of Christ in His coming down and taking our place.

When we were lying in our blood, no eye pitying us, and when there was no hand that could save us, there was One who, full of love and compassion, came where *we were*. And who is this, and whence came He ? It is He who made the worlds, and by whom all things consist ; He who was in the bosom of His Father, the brightness of His glory ; who, while He thought it not robbery to be equal with God, *empties* Himself of all, and lo, down He comes, on His mission of grace and love, to this dark world of sin, death, and sorrow.

Does He witness the fruit of sin in the disease, sorrow, and pain that is around Him ? then “ Himself took our infirmities, and bore our sicknesses.” (Matt. viii. 17.) Does He find us under the curse of a broken law ? then on the cross He was made a curse for such, to redeem them from the curse of the law. (Gal. iii. 13.) Does He find us *dead* in trespasses

and sins ? then on the cross was that holy, spotless One made sin for us, and there did He endure the wrath of God, and the hiding of His Father's face. Witness Him here going into the dark waters of judgment, when the waters come into His soul, and when the floods overflow Him ; but many waters could not quench *that love*, nor the floods drown it. He sinks ! because there is *no standing* for the One on whom all our sins are placed, and in the lowest pit is He laid, while the fierce wrath of a holy, holy, holy God goes over His head. Psalm lxxxviii. 6, 16.

“ Who can understand the sorrows  
Of His soul in wrath's deep flood,  
Fearful anguish,  
Only fully known to God.”

And how far did He sink ? To the bottom of judgment. And how deep is that ? Canst thou fathom the lowest hell ? God's judgment against sin is deeper than that ; and O the depth of the love of Christ ! He went under it all for us.

To be saved from the wrath of God and the companionship of devils, and to be reinstated into Eden again, would have been higher than our loftiest thought ; but God's thoughts are not as man's thoughts, and as we see the depth of the love of Christ in taking our place, so we see the height of that wondrous love in Christ giving us His place.

He has not only identified us with Himself, confessed our sins, and borne our judgment ; but we are united to Him, members of His body, of which He is Head, and joint heirs with Him who is Heir of all things. At the cross we see Him snatching a brand from hell, and taking him into the paradise of God, a trophy of the depth and height of His love ; for *thou*, a railing, blaspheming sinner shalt be *with Me*. (Luke xxiii. 43.) To be made children of God, then heirs, heirs of God, and joint heirs with Christ, higher than the angels, above all principalities and powers, to be in-dwelt by the Spirit of God, to be members of the body of Christ, to be united to Him who is head over all, and thus to be raised far above all that is in the universe of God. O the height of the love of Christ ! it passeth knowledge ! We would have been content with an angel's place ; but He is content with nothing less than union with Himself. (Rom. viii., Eph. i. and ii.)

Beloved, let us not rest content with the knowledge of deliverance from hell, and of sins forgiven. Shrink not back from contemplating the riches of His grace, and the riches of His glory in Christ Jesus, in all their fulness, so that we may rejoice in hope of the glory of God. No danger will follow, if we engage in this with Christ dwelling in our hearts by faith, and seek, with all saints, to comprehend

the love of Christ ; but mark well the divine order, and neither reverse nor misplace it. It is the breadth, then the length, the depth, then the height of that surpassing love.

And each of these several views surpasseth knowledge. The breadth of that love which embraced such as we, as much passeth knowledge as the depth of that love that from glory went down lower than the lowest hell for us. The length of that love that has borne with us, and will bear with us, is as much beyond our knowledge as the height of that love which has raised us above the angels of God. O then not only to comprehend, but to know the love of Christ which passeth knowledge ; then shall we be able to say, “ We have known and believed the love God hath to us—God is love.” We shall experience the blessedness of dwelling in love, and he that dwelleth in love dwelleth in God, and God in Him. (1 John iv. 16.)

Let us ever have to do with the cross of Christ, not only to know what we are, and what sin is ; but to know the heart of Christ, and all His love to us. How little we have comprehended it in its breadth, and length, and depth, and height, if we estimate that surpassing love by the roughness of the way, by the darkness of our path, by the trials we endure. True it is, the way is rough and dark, His dealings

we may not understand, the trials we can scarcely endure ; but with the heavy load lift up your eyes, look at the cross of Christ, and estimate His love by what you see shewn out there. 'Tis the same heart and hand which was there in love and power on our behalf, which has marked out every step of the way, and arranged every trial for us to bear. Thus the cross can sweeten every bitter trial. Exodus xv. 25.

The comprehending and knowing of His love to us is the cause and source of our love to Him and to one another. "We love Him because He first loved us." (1 John iv. 19.) "Love one another *as* I have loved you." (John xiii. 34.) And just as the moon basking in the light of the sun reflects back that same light to the sun, and to other dark worlds around, so we, dwelling in *His* love, love Him, and love those begotten of Him. And mark here, that the character and measure of our love to the saints, whether as individuals or as assemblies, will be according to our apprehension of His love to us. If it is not in the divine order, or if each of these be not equally balanced, then failure or weakness will be manifest. "A new commandment I give unto you, that ye love one another *as* I have loved you."

Dear reader, has the love of God in Christ Jesus attracted you ? If not, it is because you are blind to what is shewn out on the cross, your heart in all

its wickedness, Christ's heart in all its love. If thou, in the face of such judgment and such love as was there shewn out, shouldest still despise the riches of His goodness, then listen to this message from God to thee, "If any man *love not* the Lord Jesus Christ, let him be *Anathema Maranatha*"—devoted to destruction in the day of the Lord. It is not necessary for you to be a murderer, a drunkard, or a thief, to be consigned to hell; the simple fact, the *mighty sin of loving not* the Lord Jesus Christ will land you in eternal torment. Oh, look to the cross, and see what you are, and God's love to you just as you are, for "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 iv. 10.) And faith in His love to you will beget in you love to Him.

# THE THREE LOOKS:

OR

CHRIST OUR SALVATION, LIFE, AND HOPE.

BY

C. RUSSELL HURDITCH.

---

From "Unleavened Bread."

---

LONDON :

J. F. SHAW & Co., 48, PATERNOSTER ROW, E.C.

GLASGOW : GEO. GALLIE & SON, 99, BUCHANAN STREET.

DUBLIN : TRACT DEPOT, 10, D'OLIER STREET.

*Or may be ordered of any Bookseller*

THE THREE LOOKS ;  
OR  
CHRIST OUR SALVATION, LIFE, AND HOPE.

---

*"Look unto Me, and be ye saved, all the ends of the earth ; for I am God, and there is none else."* Isaiah xlv. 22.

*"Looking unto Jesus, the author and finisher of our faith ; ho for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."* Heb. xii. 2.

*"For our conversation is in heaven : from whence also we Look for the Saviour, the Lord Jesus Christ : who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."* Phil. iii. 20, 21.

---

THE glory of Christianity is its simplicity :—  
Divinely glorious, it is sublimely simple. The way to heaven and to God is the one in which a wayfaring man, though a fool, need not err. Salvation, that lifts the beggar from the dunghill, and sets him among the princes of God's people, is told out in a single *Name* ; that Name is JESUS. (Acts iv. 10—12.) The dying sinner on whose behalf the power of doctors and doctrines, creeds and crucifixes, prayers and penances, has been tried in vain, has but to touch the hem of the garment of



the heavenly Physician, to be made *every whit whole*. (Luke viii. 43-48.) The man "ready to perish" has but to turn the eye of faith to the uplifted Saviour, and he lives—lives everlastingly. (John iii. 14.)

Thank God, this is so! for no other scheme would have suited our case, seeing it is one of utter ruin and helplessness. The third chapter of the Epistle to the Romans places this beyond doubt. "Dead in trespasses and sins, . . . children of wrath, even as others," as we are declared to be in Ephesians ii. 1—3, with "every mouth stopped, and all the world become guilty before God;" what hope *could* there be for us, if salvation necessitated on our part a single effort, seeing that we are "sold under sin," (Rom. vii. 14,) and already "subject to the *judgment of God*:" (Rom. iii. 19, margin.)

The portions of Scripture standing at the head of this paper, bring before us Christ in the threefold aspect of our Salvation, Life, and Hope, portraying before the eye and heart of the believer the Person of Christ as the Alpha and Omega of his necessities, enjoyments, and prospects, and enables him to say, "All my fresh springs are in Thee."

### CHRIST OUR SALVATION.

Now, God has distinctly shown us in His Word, that "it was when we were yet sinners Christ died

for us, (Rom. v. 8;) and when we could only cry, "Oh, wretched man that I am! who shall deliver me from this body of death?" (Rom. vii. 24;) then the voice of the Lord was heard calling us, in the precious words, "*Look unto Me, and be ye saved.*" (Is. xlv. 22.) And He who speaks describes Himself as "a just God and a Saviour" (verse 21.)

Where do we discover this but in the cross of Christ. It is *there* we see sin judged to the full. (Rom. vi. 6.) It is *there* we discern the awful billows of wrath spent upon the head of the divinely-appointed Substitute, the Sin-bearer of the world. (Psalm xlii. 7.) It is *there* we behold the only One of whom it could be said, "He hath put away sin by the sacrifice of Himself." (Heb. ix. 26.) It is *there* we gaze upon the great Lover of our souls who "suffered for sins, the just for the unjust, that He might bring us to God." (1 Pet. iii. 18.) It is *there* we see justice satisfied, all its righteous claims fully met, and mercy flowing out to the guilty sinner, who from the depths of his need, cries, "What must I do to be saved?" (Acts xvi. 30); while the voice of love and truth replies, "Believe on the Lord Jesus Christ, and thou shalt be saved."—Oh glorious gospel! Oh wondrous Christ!—He believes and he *is* saved, he looks, and he *lives*. It is not the *faith* that saves; but the CHRIST in whom faith rests: not the *look*, but the

“we walk in the light, as Christ is in the light” (1 John i. 7); and just as “when we were yet sinners,” seeking rest for our souls, we had not to look within, nor to look around, but to look *up* to the living Saviour; so now, in the Christian walk, race, or warfare, we have not to look *within* or *around* for power; but we are to cast aside every weight, and the easily-besetting sin, and run with patience the race set before us, “looking unto Jesus, the Author and Perfecter of (the) faith.” (Heb. xii. 2.)

It was in the remembrance of his own conscious weakness, that Paul realized the secret of his strength, and triumphed in the *power of Christ* which was brought to bear upon him; so that he could glory in his infirmities, knowing that when he was weak then was he strong (2 Cor. xii. 10;) even as the saints of God in all ages—the cloud of witnesses by whom we are compassed about—have ever proved (Heb. xi.). Herein then lies the grand secret of all success in our Christian life—having the eye set upon and occupied with Christ. As it was said of the saints of old who trusted in God—“They *looked unto Him* and were lightened,” so is it still; we can only maintain a close walk with God, and exert a real power for Him in our walk and service, by continually *looking unto Jesus*; nor can we ever look believingly to Him without finding an imme-

ciate response, and rejoicing in consequent power and blessing in our divinely imparted life. The eye of faith fixed on Him will become lustrous with His beauty, and the hand of faith uplifted to Him will be speedily filled with unspeakable blessing from His exhaustless treasures. There is no other way; the babe and the father in Christ must alike prove this. As the secret of our salvation was found to be in *looking unto Him* who died, the power for our daily life is to be found in the same simple *looking (off) unto Him* who is "the *Living One*"—who was dead, but is alive again for evermore, and who thus sweetly assures us, "Because I live, ye shall live also."

As we looked to Jesus for *salvation*, we are to look to Jesus for *power and perseverance* in the Christian life, which will ever enable us to exclaim, "If God be for us, who can be against us?" (Rom. vii. 31.) "Thanks be to God, who *giveth us the victory through our Lord Jesus Christ.*" (1 Cor. xv. 57.)

Looking off unto Jesus, my spirit is blest;  
In the world I have turmoil, in Him I have rest;  
The sea of my life all about me may roar,  
When I look unto Jesus, I hear it no more.

Looking off unto Jesus, I go not astray,  
My eyes are on Him, and He shows me the way;  
The path may seem dark as He leads me along,  
But following Jesus I cannot go wrong.

## CHRIST OUR HOPE.

Thus saved, and thus kept, we are not left to find a paradise here, to make the best of both worlds, or to endeavour to effect a millennium on earth. Nay, nay; we are "called unto His eternal glory" who is on the throne yonder. We are separated *from* this present evil world—given to Christ "out of the world;" and are "not of the world, even as He is not of the world," (John xvii. 6, 16); being chosen of God "to salvation through sanctification of the spirit and belief of the truth," and called by the gospel "to the obtaining of the glory of our Lord Jesus Christ," (2 Thess. ii. 13, 14.) We are not saved by creeds, nor kept by ordinances, nor taught to look for death, nor to labour to improve the world. We were *saved* by a PERSON, we are *kept* by a PERSON, and we *look* for a PERSON; for it is in and through the person of the Lord Jesus Christ that our highest, brightest glory is concentrated and consummated; and it is for the coming of that glorious Person we are to watch and wait. "For our conversation (or citizenship) is in heaven; from whence *we look for the Saviour*, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." (Phil. iii. 20, 21.)

Christ *died* for us ; He *lives* for us ; and He *is coming* for us, (Heb. ix. 24, 28.) Albeit, an infidel world, and a slumbering church, ask, "Where is the promise of His coming ?" (2 Pet. iii. 4.)

Now the promise of the second coming of the Lord Jesus Christ is plainly written, so that he that runs may read ; while it is repeated and supported a hundred times over in the Scriptures of truth.

We here adduce the testimony of four undoubted witnesses to the fact of the Lord's personal and speedy return being the proper hope of the church of God.

#### THE PROMISE OF THE LORD JESUS.

First : There is *the distinct promise of the Lord Jesus Himself*. In John xiv. 2, 3, we read His assurance—"I go to prepare a place for you ; and if I go and prepare a place for you, *I will come again*, and receive you unto Myself, that where I am, there ye may be also." And it was for this return He again and again exhorted His disciples to watch, (Matt. xxv ; Mark xiii. 33—37.) And afterwards, from the very throne in the third heaven, sends back to us the repeated assurance,—“Behold, I come quickly,” —“Surely, I come quickly.” (Rev. xxii. 7, 20.)

#### THE TESTIMONY OF ANGELS.

Secondly : There is the *testimony of angels*, who, when the Lord ascended up into glory, appear to

have been sent to the disciples especially to confirm the promise of their now departed Lord to their souls; hence the apparently abrupt admonition, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, *shall so come in like manner as ye have seen Him go into heaven.*" (Acts i. 10, 11.)

#### THE TEACHING OF THE HOLY GHOST.

Thirdly: There is *the emphatic teaching of the Holy Ghost*, in the epistles to the various churches—not in one only, but in nearly all; while two of these letters (Thess. i. and ii.) are chiefly occupied with this important subject; every chapter in both epistles referring more or less to the Lord's coming, in the bearing of that grand event upon the church and the world.

Of the many declarations of the Holy Ghost in these various epistles we here quote but three. (*a*) One in Hebrews x. 37: "For yet a very little while, and *He that is coming shall come*, and shall not tarry." (Alford's translation.) (*b.*) The second we take from 1 Thess. iv. 15—18: "For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep; for *the Lord Himself shall descend from heavsn* with a shout,

with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet *the Lord in the air*; and so shall we ever be with the Lord. Wherefore, comfort one another with these words." (c.) The third from the 1st Epistle of John, 2nd chapter, 28th verse: "And now, little children, abide in Him; that *when He shall appear*, we may have confidence, and not be ashamed *before Him at His coming*."

We do not stay here to distinguish between the various aspects of that coming, in these and similar scriptures; but simply mark the *fact*, according to these testimonies, that the Lord *will* come, and that that coming is set before us by the Holy Ghost as *the one object and hope of the Church of God*.

#### THE TESTIMONY OF THE CHURCH OF GOD.

Fourthly: *There is the testimony of the Church of God*, as expressed and approved in Scripture. Peter and the rest of the apostles preached the coming of the Lord. The Corinthians were "waiting for *the coming of our Lord Jesus Christ*." (1 Cor. i. 7.) The Thessalonians had "turned from idols, to serve the living and true God, and to *wait for his Son*



*from heaven.*" (1 Thess. i. 13.) Titus was reminded that the very effect of receiving the grace of God that bringeth salvation, was to teach us, amongst other things, to be "looking for that blessed hope, and *the glorious appearing* of the great God and our Saviour Jesus Christ." (Titus ii. 13.)

The Hebrews were instructed, that as certainly "as it is appointed unto men once to die, and after that the judgment; so Christ was once offered to bear the sins of many; and unto them that *look for Him shall He appear the second time without* (a) *sin* (offering) *unto salvation.*" (Chapter ix. verse 28.) And the knowledge of this fact as to the future, is put in contrast with what we do *not* know, in detail, as to what that future will bring to us:—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that *when He shall appear* we shall be *like Him*, for we shall see Him as He is." (1 John iii. 2.) While the effect of the possession of this blessed hope is thus marked: "Every man that hath this hope in him purifieth himself, even as He is pure." (Verse 3.)

From these manifold testimonies of Jesus Christ, angels, the Holy Ghost, and the church of God, we conclusively gather that it is our blessed privilege, while seeking to please God by a life of dependance upon and devotedness to Him, to be ever looking

for the fulfilment of His own promised return to receive us unto Himself, that where He is, there we may be also. No fear here of death—no thought here of “leaving the world better than we found it;” though it should ever be the joy of the Lord’s people to seek by all means instrumentally to gather in the remaining members of the body of Christ, and so to hasten His appearing and kingdom: only our work should be conducted *with intelligence* as to the grand purposes of God, and the attitude and condition of our own souls. While we ponder these Scriptures, may we be filled with adoring gratitude to Him who is the Author and Finisher of our salvation—the Beginning and End of our life, and the Alpha and Omega of our hope; for *Christ is all and in all*.

We looked to Jesus for immediate and perfect salvation. We look to Him for perseverance in the Christian walk and service, and we look for Him as our one satisfying Object and Hope. He saved us by His precious blood, (Eph. i. 7); He keeps us by His priestly intercession, (Heb. vii. 24, 25); and He waits for the moment when He shall fulfil His faithful promise, and come to take us to Himself for ever. We look *back* to His cross, and read our *pardon*. We look *up* to Him, and prove our *power*. We look *forward* to His coming, and decipher

our glorious and undying *portion*. Verily, all our fresh springs are in HIM.

We bless Thy precious Name, Jesus our Lord !

Whose love abides the same, Jesus our Lord !

Here we find perfect rest

On Thine own loving breast,

And are for ever blest, Jesus our Lord !

As sinners saved we sing, Jesus our Lord !

And wand'ers gather'd in, Jesus our Lord !

Through that most precious flood

Of Thine all-cleansing blood,

Which brings our souls to God, Jesus our Lord !

We long THYSELF to know, Jesus our Lord !

And *all* Thy love to show, Jesus our Lord !

But this we freely own

Can ne'er be fully known,

Until we reach Thy throne, Jesus our Lord !

Oh, hasten Thy return, Jesus our Lord !

For Thee our hearts do yearn ; Jesus our Lord !

We long to reach the place

Where we shall see Thy face,

And praise Thee for Thy grace, Jesus our Lord !

