

HELP AND INSTRUCTION.

SELECTIONS FROM THE PUBLISHED WRITINGS AND
PRIVATE CORRESPONDENCE OF C. E. STUART
ON POINTS OF CHRISTIAN DOCTRINE, AND
BIBLICAL NOTES OF INTEREST.

COMPILED BY WALTER SCOTT.

HAMILTON (Scotland): WALTER SCOTT, HOLLAND BUSH.

BRISTOL: WRIGHT & CO., STONE BRIDGE.

LONDON: E. C. NICHOLLS, 19, CHURCH STREET, KENSINGTON, W.

Price 6d

INTRODUCTORY NOTE.

THE papers and biblical notes contained in this volume have been compiled by me from the published writings and private correspondence of Mr. Stuart. The selection, arrangement, and publication, are the expression of a long and deeply felt desire that many besides the limited circle who have been helped by their perusal, might enjoy a like blessing, and also be led into a more thorough and accurate knowledge of God's Word.

At my special request Mr. S. has kindly revised the book throughout.

The object in the preparation of the book is not controversy, but the direct edification and blessing of *all* who love our Lord Jesus Christ. We earnestly ask for a careful and prayerful perusal of these pages; being satisfied that the truths therein unfolded will commend themselves as *of God* to Bible readers.

WALTER SCOTT,

FAIRVIEW, HOLLAND BUSH,

1888.

HAMILTON, (SCOTLAND).

CONTENTS.

Page

NEW CREATION	...	...	...	...	7
IN CHRIST	...	...	...	...	10
DIFFERENT USES OF THE WORD MAN	...	...	...	...	15
THE OLD MAN CRUCIFIED WITH CHRIST	...	...	...	...	21
OUR STANDING AS CHRISTIANS	...	...	...	...	22
THE EARTHLY ONES AND HEAVENLY ONES	...	...	...	...	29
THE HEADSHIPS OF ADAM AND OF CHRIST	...	...	...	...	32
HEADSHIP OF RACE CONFOUNDED WITH HEADSHIP OF THE BODY	...	...	...	...	36
PROPITIATION	...	...	...	...	37
SUBSTITUTION	...	...	...	...	49
FOUR ESSENTIAL ELEMENTS IN ATONEMENT	...	...	...	...	59
THE ORDER OF THE LORD'S PRIESTHOOD	...	...	...	...	61
CHRIST AS HIGH PRIEST ENTERING THE HOLIEST BY HIS OWN BLOOD	...	...	...	...	62
ON WORSHIP IN THE PAST, THE PRESENT, AND THE FUTURE	...	...	...	...	66
THE RUIN OF MAN...	...	...	...	...	68

INTERESTING NOTES ON VARIOUS TEXTS AND SUBJECTS:—

	Page		Page
IN THE BEGINNING GOD CREATED, ETC.	69	ON GEN. IX. 27	73
HEAVEN AND HEAVENS	69	ON PSALM LXXIII. 24	73
ON ECCLES. XII. I	70	ON ISAIAH LXVI. 22	73
NO VOCATIVE CASE IN HEBREW	70	THE RETURN OF THE TEN TRIBES	74
BEASTS OF THE EARTH	70	A BRIEF OUTLINE OF THE BOOK OF DANIEL	74
ON REV. III. 14	70	ON EZEK. XX. 35	76
ON LEV. I. 6, 9, 12, 13	70	ON ISA. XVII. 1-3 AND XXVIII.	76
THE INCENSE	71	BABYLON DESTROYED	77
ON LEV. II. 12, 14	71	ADAM'S RACE	78
JEALOUSY	72	"IN HIM WAS LIFE"	79
ON LEV. VII. 8; XVI.	72	ON GAL. IV. 26	79
ON LEV. XVI. 12	72	ON ROM. VIII. I	79
ON LEV. IV.	72	THE RULE OF NEW CREATION	79
ON GEN. I. 27	73		
ON GEN. IV. 10	73		

HELP AND INSTRUCTION.

NEW CREATION.

“IF any man be in Christ, there is new creation,” or he is a new creature. Now, new creation, as the very term teaches us, is fundamental truth, and Eph. ii. 10 acquaints us with the purpose of it; for we learn, we are “created in Christ Jesus unto good works, which God hath before ordained that we should walk in them;” and Gal. vi. 15 declares, that “neither circumcision availeth anything, nor uncircumcision, but a new creature.” No fruit, then, for God can be produced by any one of us on earth, apart from our being a new creation. It is of one once dead in sins that this is predicated, his former condition showing the necessity for it, and any thought of subjection to ordinances, to perfect his standing before the throne, betraying an ignorance of apprehension of it. Hence in 2 Cor. v. 17, after the condition of all men as dead, proved by Christ’s death on behalf of all, has been stated, the truth of new creation is taught; and the saints in Galatia, who were in danger of turning to Jewish ordinances, are distinctly reminded of it. And if we want to learn about the fruits of it, the display of it in the saints—for they are created in Christ Jesus unto good works—we have to read those parts of the different epistles which treat of the outflow of Christian life, and there we shall find them. Hence the truth of new

creation underlies all the New Testament teaching about the saint's walk and conversation ; for the fruits of it, as Eph. ii. 10 teaches us, are seen wherever that which becomes us as in Christ is set before us. All such teaching implies it, seeing that good works cannot be produced by us without it. So all exhortation for walk, and the display of Christian life are connected in the closest way with this truth of new creation. True it is that we may read through most of the epistles without once meeting with the term in question ; for it is only really stated in 2 Corinthians and in Galatians ; but it is implied in every one of them which speak of the display of Christ in us ; for if He is in us, we must be in Him. And "if any man be in Christ, he is a new creation," or a new creature. Therefore, just as the truth of the resurrection is found in the Pentateuch, its teaching implying it, and as the truth of the sealing of the saint is implied in the Romans, fruits of it being there stated (v. 5, viii. 15), so the truth of new creation is implied and assumed in it, as it is of course in the Philippians and other apostolic writings.

But what is new creation ? What are we to understand by it ? The one in Christ is a new creature, or new creation, and this is a real and a present thing. Are the heavenly places, as it is sometimes affirmed, new creation ? The devil and his angels are there still (Rev. xii. 7, 8) ; principalities and powers of evil agency, we learn, are there (Eph. vi. 12). Can they have part in new creation ? Have the heavenly places been re-created since the Lord Jesus died, rose, and ascended ? Did the Lord by entering heaven on His ascension enter into new creation ?

One would not ask such questions did not the statements sometimes met with indicate where minds want clearing. Again, will our person be re-created; viz., our spirit, soul, and body? 1 Thess. v. 23 settles that question as regards the saints, when Paul prays that their whole spirit, soul, and body may be *preserved* blameless unto (rather, at) the coming of our Lord Jesus Christ. If the person of the saint then is not to be re-created, will that of the wicked be re-created? Could we predicate of such a new creation? We must remember it is a present thing, as taught us in 2 Cor. v., Gal. vi., Eph. ii. 10; for the one in Christ is new creation, or a new creature. If it is not material things that have been re-created, if it is not the person of the saint which is, or ever will be re-created, what are we to understand by new creation, but that it is a spiritual race different from anything that had before been produced as the result of divine creatorial power? How well named new (*καινή*), a new kind of creation, different from anything that had been previously known. Of this race the Lord Jesus Christ is Head, called, as He is, "the beginning of the creation of God" (Rev. iii. 14).

A reference to Gen. i. may help souls much in the understanding of this. "In the beginning God created the heaven and the earth." How long that was before the creation of man, which was a distinct and subsequent act of creatorial power, we know not. Man was created on the sixth day after earth emerged by divine fiat from a state of chaos, into which, for causes unknown to us, it had been allowed to get, for God created it not a waste (Isa. xlv. 18). Was earth re-

created for man? No. It was made in those six days for him (Exod. xx. 11),* and he, a fresh creation of God, appeared on the scene, and found earth was the appointed sphere for him as man (Ps. cxv. 16). Hence the creation of a race does not of necessity involve the re-creation of a place, or sphere, in which that race is to find its home. As it was then so it is now. The one in Christ is a new creature, and the heavenlies are the sphere in which that creation can find its home, and has its proper place according to God's appointment. *Now* there *in* Christ, we shall ere long be there *with* Him, after which the heavens will be cleared for ever from the presence of the devil and his angels.

IN CHRIST.

"In Christ." How blessed! It speaks, as we have said, of connection with Him who is the beginning of the creation of God. He in the heavenlies, we are there in Him; and since He has perfectly glorified God by His act of obedience unto death, and has taken His rightful place on high, we can be blessed with all spiritual blessings in the heavenlies in Christ. He in person is in the heavenlies, we are seated there in Him, and by-and-by shall be there with Him, when the trumpet shall have sounded, and we shall be caught up to meet Him in the air. At

* This is the language of Scripture. See also Exod. xxxi. 17, "In six days the Lord made heaven and earth." So Isaiah xlv. 12, "I have made the earth, and created man upon it."

present we are at home in the body, and so are absent from the Lord (2 Cor. v. 6). So now we are there, but as in Him; *i.e.* in spirit, not in person. In that region, in which the Head of the race actually is, all ranged under His headship are viewed as now being, but in Him. And the order in which this truth is expressed—"in the heavenlies in Christ Jesus"—is corrective of mistaken thoughts. We are not there in our persons, we are there in Christ Jesus. And we are there in Him as saints, those once Jews and those once Gentiles together one in Him, but thus viewed as saints, not as members of His body. This the order of the Ephesians makes plain. With that with which we are blessed as saints, and what our calling is as saints, is mentioned in i. 3—5; but the body of Christ comes in only at the close of the chapter (*vv.* 22, 23). So in chapter ii. the body is mentioned in verse 16; but what is true of us as saints in Christ Jesus (Phil. iv. 21) we read of in v. 6. Wonderful it is to be in the heavenlies in Christ Jesus. Shall we exalt ourselves in our own eyes because of it? How that is rebuked by the reason on God's part for putting us there; *viz.*, "that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus."

But the heavenlies are an extensive region, and at present are not only the dwelling-place of God and the home of the elect angels, but they are also inhabited by wicked spirits, and will be till Satan is cast "out of heaven" (Rev. xii. 8, 9). Being in the heavenlies, then, speaks of being in a region beyond and above earth. *His* place there is accurately defined. He has a place

which we have not, nor ever can have; for He is there at the right hand of God, which is explained to us as "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." This, as the teaching of the Ephesians shows, is true of Him and of Him only. We are in Him who is there* (*i.e.* at the right hand of God), but we can never sit down at the right of God. Of Him the epistle declares the very place where He is (i. 20). Of us it states that we (*i.e.* those once Jews and those once Gentiles) sit together in the heavenlies in Christ Jesus (ii. 6).

And is there not a danger, lest in the contemplation of the magnitude of the grace bestowed on us through the exercise of that mighty power, which has quickened us (*i.e.* those once Jews and those once Gentiles) with Christ, and has raised us up together, and has made us sit together in the heavenlies in Christ Jesus—is there not a danger, it may be asked, lest we put ourselves in thought on an equality with Him who is the Head? He as Head, because He is the Head, must always have a place and pre-eminence above those of whom He is the Head, whether it be Head of the race, or Head of the body—"that in all things He might have the

* The reader is requested to bear in mind that we must necessarily be very guarded in our language when speaking of Him who is both God and man. Thus with reference to His death, He who died is God. But we could not say, God died. We must say, He who is God died. So of the truth of being in Him. We are in Him as man, not as God—"In His Son Jesus Christ" (1 John v. 20). But He sits in heaven in a place we can never occupy; viz., at the right hand of God. Only He who is God can be there, though He who is there is really a man likewise.

pre-eminence," or first place (Col. i. 18). The body is the body to the Head, but it is not the Head, though it is the fulness, or complement, of Him who fills all in all. So of the race. They have not the place which the Head has, as Ps. viii. describes, and Heb. ii. 8 and 1 Cor. xv. 27 interpret it.

So in other things. We shall inherit the kingdom, but it is the kingdom of the Son of God's love and God's kingdom too, not our kingdom. We shall sit too on Christ's throne, but we could not say, speaking of Him and us, *our* throne, any more than we could say of Him and us, *our* Father. He is His Father and our Father (John xx. 17). So of the glory. The glory given Him He has given us (John xvii. 22). Yet there is a glory given Him which we shall behold, but not personally share in (v. 24). As another has expressed it, He "shall be glorified with a glory above all other glory, save His who has put all things under Him. For He here speaks of given glory." In all things He must have the pre-eminence.

Blessed indeed is it to be in Christ. For God has revealed to us that we are now blessed with all spiritual blessings in heavenly places in Christ (Eph. i. 3), having, as part of this fulness of blessing, a calling, of which we are to know now the hope (i. 18), and an inheritance such as none of Adam's race could ever have expected (4—14). Besides this, the truth of "in Christ" has special value for those who were once Gentiles after the flesh, since the relative distance from God, once dispensationally true of the Gentile, is abrogated for those of them, but only for those of them, who are in Christ; for in Christ such are brought nigh

by the blood of Christ (Eph. ii. 13). Reading these words, we probably have a very faint idea of that which they must have been to Christians in apostolic times. The centurion of Luke vii., and the Syrophœnician woman, had both known, and the latter must have keenly felt, that dispensational difference between Jews and others, established of old by God in favour of the former. The Jews, as Peter declares (Acts ii. 39), and Paul also (Eph. ii. 13), were dispensationally nigh, and the Gentiles dispensationally far off. Now, for those of the latter who are in Christ that dispensational difference is for ever abrogated by virtue of the blood of Christ. There is for such now no favoured nation, to which they can never belong. There is a favoured race, but all in Christ constitute it.

Nor was this all. Another privilege was theirs who were not Abraham's children after the flesh ; for as in Christ, being Christ's they were also Abraham's seed, heirs according to the promise (Gal. iii. 29). To get into association with Abraham the Galatian saints saw was needful, but how to accomplish that was the question. Judaizing teachers professed to explain it, insisting on the rite of circumcision and the keeping the law of Moses. Paul showed them the error of all this, and how subversive such teaching was of all Christian blessing, and indeed of salvation itself (Gal. v. 2—4) ; and told them that they were Abraham's seed already, because they were in Christ. " There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus. And if ye be Christ's, then

are ye Abraham's seed, heirs according to the promise" (iii. 28, 29).

"In Christ," then, speaks to us of present blessing. "In Christ," too, carries us back in thought to God's choice of us in Him before the foundation of the world. (Eph i. 4). "In Christ" too carries us on in expectation to the future, when, in glory with Him, all will see that we are become God's righteousness in Him (2 Cor. v. 21).

DIFFERENT USES OF THE WORD MAN.

MAN as a creature of God is a tripartite being, composed of spirit, soul, and body (1 Thess. v. 23); but these two first are often spoken of under the one term—the soul: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in Gehenna" (Matt. x. 28). The soul is immortal, so it never dies, and it never sleeps. Hence all the dead live unto God (Luke xx. 38), a solemn thought for the unsaved. But man as such is said to live only when in his body; for he is not complete as a man without it. As for the body it can die; but, if it dies, it will be raised to die no more (Rev. xx.); that the person as a whole—body, soul, and spirit, may live for ever, whether in weal or in woe. The death of the body is but temporal. The second death, which is the lake of fire, is not in any sense a ceasing to exist; the person as a whole, who is cast into it, and as alive, will be tormented there for ever and ever (Rev. xx. 10). Resurrection then of the body is a conse-

quence of death, because man is a responsible creature, and so must render an account of his deeds to God in the person of the Lord Jesus Christ, before whose judgment-seat we must all be manifested, whether converted or unconverted (2 Cor. v. 10), to receive the things done in the body, according to what we have done, whether it be good or bad. Hence the sleeping saints ; *i.e.*, those whose bodies are in the dust, will share in the resurrection *from* the dead ; whilst the ungodly will only share in the resurrection *of* the dead. For, alas ! man is now a fallen creature ; and since all are not saved, there will be a resurrection of the just and also of the unjust ; and so a resurrection unto life, and a resurrection unto judgment (Acts xxiv. 15 ; John v. 29).

Such is the creature man. But as there are different senses in which the word man is used, it may be helpful to some to distinguish them. We read of the outward man and the inner man ; of the old man and of the new man ; of the first man and of the second man. To this we may add the natural man, the fleshly man, and the spiritual man.

I. Now, first, of the *outward* man and the *inner* man. These are the two *parts* of every man, whether converted or unconverted ; the outward man referring to the body which can die (2 Cor. iv. 16) ; the inner man (Rom. vii. 22 ; 2 Cor. iv. 16 ; Eph. iii. 16) referring to the heart, mind, etc. ; all that is within the body, but is distinct from it, and which can never die. Eph. iii. 16 may help to make this clear, as we read, "That ye may be strengthened with might by His Spirit in the *inner* man ; that Christ may dwell in your hearts by faith." And again (Rom.

vii. 22), "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind," etc. Here the heart and the mind are the inward man. These terms, then, outward and inward, contrast the material and the spiritual parts of man as a child of Adam.

2. The *old* man and the *new* man speak of two *natures*, both of which are only found together in one really born of God. The old man, *παλαιός* (Rom. vi. 6; Eph. iv. 22; Col. iii. 9) is a term used of that sinful nature which governs the unconverted, and which we all inherit from Adam. It is also called the flesh, and sin (Gal. v. 19; Rom. vii. 20). The *new* man (*καινός* in Eph. iv. 24, and *νέος* in Col. iii. 10) tells us that this nature, derived from the new birth, is to man one wholly new in kind, and so called *καινός*; and new as to time, seeing he did not formerly possess it, so it is called also *νέος*. That which formerly characterised him ere his conversion, the walking after the dictates of the old or former man, is to characterise him no longer. For that old man has been crucified with Christ; *i.e.*, judicially dealt with by God at and on the cross; and now the nature that the Christian has received, as born of God, is to be seen working in him. For the new man is created, according to God, in truthful righteousness and holiness (Eph. iv. 24); but though new as to time—*νέος*, it is a nature only, and not power, so is to be renewed, *ἀνακαινόμενον*, unto full knowledge, *ἐπίγνωσιν*, according to the image of Him that has created him (Col. iii. 10). As new, then, *καινός*, it is wholly different from the old, *παλαιός*, man; and as new, *νέος*, or

recent, there was a time when the person did not possess it.

The man, then, *i.e.* the Christian, is a person composed of *parts* — spirit, soul, and body; with two *natures* diametrically opposite the one to the other; the one, the old man, only and wholly evil; the other, the new man, which is impeccable. At times the person may be viewed as identified with the one, and at times as identified with the other. An instance in Gal. ii. 20 will make this plain: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." The new man is not crucified with Christ. The old man was. So "I am crucified with Christ" views the person as identified with the old man, for whose actions he is and will be held responsible. "I live," etc., views the same person as identified with the new man.

Further, the distinction between the *two natures* in the Christian's *inner man* can be seen in Eph. iv. 22—24: "Your having put off according to the former conversation the old man, which is corrupt according to the deceitful lusts; and being renewed in the spirit of your mind; and having put on the new man," etc. Here the old man and the new man designate of course the two natures, and the mind refers to the inward man; one part of every child of Adam, whether converted or not.

3. We come now to the terms, the *first* man and the *second* man. These are two *persons*, Adam and the Lord Jesus Christ; the two heads of races, the natural and the spiritual. All of us

by nature are ranged under the headship of Adam; and every Christian is ranged under the headship of Christ. So we speak of being in Adam, or in Christ. The condition of the first man, consequent on his act of disobedience, characterises, and the results which flow from his act involve, all ranged under his headship. The condition consequent on the act of obedience to death of the second man characterises, and the results of His obedience concern, all who are ranged under His headship. All mankind are involved in the one. All saints share in the other. That we learn from Rom. v. 12—18. But this truth of headship has not only a moral application, it concerns the person of the saint, viz., his body as well. So we read, "The first man out of the earth, earthy" (*χοϊκός*); *i.e.*, made of dust; "the second man, out of heaven. Such as he made of dust, such also those made of dust; and such as the heavenly One, such also the heavenly ones. And as we have borne the image of the one made of dust, we shall bear also the image of the heavenly One" (1 Cor. xv. 47—49). The reader will be helped in the understanding of the passage, if he remembers that the apostle is treating of the resurrection of the body. We bear in our bodies the image of the earthy one; *i.e.*, the one made of dust. We shall in our bodies bear, when we see the Lord Jesus, the image of Him, the heavenly One. The contrast here is not a moral one, as the term *earthy*, not *earthly*, will show.

Lastly (4) we read of the natural (*ψυχικός*) man, the fleshly (*σάρκινος*), and the spiritual man (*πνευματικός*). All three are mentioned in 1 Cor. ii. 14—iii. 1. These are different *states* or

conditions, in one of which every person on earth must be classed. The *natural* man (ψυχικός) describes a person without spiritual life, animated only by his created soul. The fleshly one (σάρκινος) is here one born of God, but without the indwelling presence of the Holy Ghost. So in Rom. vii., in delighting in the law of God after the inward man, he finds he has no power to do what is right. So he says, "I am fleshly," (not carnal, which would be σαρκικός) "sold under sin." Again the apostle, addressing the Corinthians, who, though really richly endowed with all spiritual gifts, were not walking in the energy of the Holy Ghost, tells them he writes to them *as* unto fleshly (not carnal); *i.e.*, as to those who were quickened, yet were without the energising power of the Spirit, for they were not using it. They were not really fleshly, but he addresses them *as* such. But the *spiritual* man is one in whom the Spirit is, and who is guided and energised by Him. Every true Christian, then, is spiritual as to his *condition*, not fleshly, though he may be walking like a fleshly person, and be even carnal in his ways.

Briefly, then, to sum up, we have first (1) the different *parts* of man, which will always characterise him as the creature man. Those parts which he has by his birth as a man will exist in eternity. He will, as raised or changed, always have a spirit, soul, and body (1 Thess. v. 23). But from the saint all taint and presence of sin will be removed, and his body will be fashioned like to Christ's body of glory.

Next (2) we have glanced at the two *natures* now in the saint. But, thank God, he will by-and-by be freed for ever from the old man, the

fruit of the fall, and only have throughout eternity the new man.

Thirdly (3) we have two *persons*, two heads of races, under the term first man and second man. Saints are now by the Holy Ghost in Christ ranged under His headship, though still bearing the image of the first man, looking forward when the change comes to bearing instead, and then for ever, the image of the second, the heavenly One.

Lastly (4) we learn there are three *conditions*, in one of which every person on earth must be classed, either natural, fleshly, or spiritual; this last condition not being reached by attainment or walk, but consequent on being sealed with the Spirit. It is plain then we must not confound the *inner* man with the *new* man, nor the *first* man with the *old* man, if we would speak or think correctly.

THE OLD MAN CRUCIFIED WITH CHRIST.

BY crucifying the old man with Christ, we understand judicial dealing with it on the cross of Christ. Crucifying is judicial dealing; and by sin in the flesh condemned, that God has passed sentence on it. Our old man is crucified with Christ, that the body of sin might be annulled, that henceforth we should not serve sin. If the old man was terminated, what need to say, that henceforth we should not serve sin? How could we, if we had no evil nature in us to lust or be disobedient in any way? And if it was terminated, how could we have it in us still, as John states we have (1 John i. 8)? Why be

called to mortify our members which are upon the earth, fornication, uncleanness, etc.? What nature are these the fruits of? Why, too, are we warned not to give way to anger or to untruthfulness? Our old man *is* crucified, and we are told it was crucified with Christ, that we should be free from its thralldom by reckoning ourselves dead to it. Clearly there would be no sense in reckoning oneself dead to that which has already come to an end. We feel sure, if the Word is examined, the force of what is stated will be seen, and the importance of it likewise.

Then as to condemning. Noah by his building the ark condemned the world, but he did not execute the world. The man of Romans ii. 1 condemned himself, but clearly did not execute himself. And surely all will agree, that, if condemning sin in the flesh means terminating it and bringing it to an end, what room for the word of Rom. viii. 12? "We are debtors, not to the flesh, to live after the flesh." How could we live after that which has ceased to exist?

Sin is not yet put away in any sense, though the sacrifice (on the ground of which it will be put away) has been offered up. He appeared once in the end of the age to put away sin. He appeared for that purpose, which *will* surely be accomplished for God's saints and for the world. For this we wait.

OUR STANDING AS CHRISTIANS.

THE thought of "standing" is connected with the throne of God. We stand as saints before the throne of God, and we stand there on the

ground of the value of the Blood of Christ. The teaching of the day of atonement, and that of Heb. x., declare it. Rom. v. 2 is scriptural authority for the use of the term in connection with our being before the throne of God. You will find that the term *to stand* does not occur again in that Epistle till xi. 20. So from v. 12-viii. 11, that part of the Epistle which treats especially of our being *in Christ*, we do not meet with it. The same may be said of Ephesians, Philippians, Colossians, and 2 Corinthians. The term is not met with except in 2 Cor. i. 24, Eph. vi. 11, 13, 14, Col. iv. 12. We do learn that we are chosen in Christ to be holy and without blame before God in love, but clearly that speaks of a condition in which we are to be before Him, answering to what the Lord is Himself—holy and without blame. That is part of our calling, but is not termed our standing. In what condition we are before God is one thing; on what ground we stand before His throne is another.

Now, if we turn to the Old Testament, we shall see the use of the word *standing* in connection with the throne of God. Ps. i. 5, "The ungodly shall not *stand* in the judgment," *i.e.*, when God on the throne enters into judgment with them, they will not be able to stand their ground before Him. They have no standing and cannot make one for themselves. Ps. v. 5, "The foolish shall not *stand* in Thy sight." Ps. lxxvi. 7, "Who may *stand* in Thy sight when once Thou art angry?" Ps. cxxx. 3, "If Thou, Lord, shouldest mark iniquities, O Lord, who shall *stand*?" Nahum i. 6, "Who can *stand* before His indignation?" Mal. iii. 2, "Who shall *stand* when He appeareth, for He is like a refiner's fire, and like fuller's

soap?" The connection between the action of God's throne in judgment and the thought of standing, the sacred writers thus make pretty plain. And observe there is not a thought of changing a standing. The thing to be desired is to acquire one. If we speak of being *in Christ*, it is in contrast to being *in Adam*. We were in the flesh, and in Adam. We are in the Spirit, and in Christ. We change our condition, but we acquire what we had not before—a standing before the throne; for as those passages show, the sinner by nature has *no* standing. It is not that he has a bad one, or that he wants a new one, for he has none by nature. Yet by nature everyone is in Adam, and in the flesh until indwelt by the Spirit.

One other passage in the Old Testament, we will quote an interesting one, in connection with our subject, Ezra ix. 15, "Behold we are before Thee in our trespasses; for we cannot *stand* before Thee because of this." The distinction Ezra makes is worthy of notice. The people's condition or state was such, as he says "in our trespasses," that, placed as they were on the ground of law, they could not stand in righteousness before God's throne. Nothing but the action of that throne in judgment did they deserve.

Standing, then, in Scripture, is connected with the being before God's throne. And we are there as justified meritoriously by the blood of Christ. As justified by faith we have peace with God, and rejoice in hope of the glory of God. We joy, too, in God, and know that no charge will He listen to, however true, that may be brought against us. Our sins all forgiven,

we are reckoned righteous before Him, able to be in His presence, with none to successfully challenge our title to be there. What more do we want? What more can we have, to make our standing before the throne complete? By one offering Christ has perfected for ever those that are sanctified. See how all this brings out into its proper prominence the value of the atoning sacrifice.

Shall we say our standing before the throne is not complete without we add our being "in Christ"? Does the Word, it may be asked, ever apply the term standing to our being in Christ? It tells us of peace with God, of rejoicing in hope of His glory, and of joying in God, before it speaks one word of our being in Christ. It treats of justification by faith and by blood (and real comfort from that we learn about in Rom. viii. 33, 34), before one word is written of being in Christ. If we think what the blessings are connected with justification by faith, we must see that the standing before the throne is a perfect one, leaving nothing in that line of things lacking. If we are justified by faith we have an indefeasible title to be in God's presence as righteous before Him. You cannot add anything to make such a standing more complete.

But it has been said that the one justified in Rom. v. is not in the Spirit, but is still in the flesh. Now this is a great mistake. The one justified by faith is certainly sealed, because evidently he has believed the gospel of his salvation. If sealed he has received the Holy Spirit (Eph. i. 13, Rom. viii. 9, 10), is in the Spirit, and consequently is in Christ, and Christ in him, and is also united to Christ as a member.

of His Body. All this is, and must be, true of everyone justified by faith. He has, if justified, though not because he is justified, every Christian blessing; yet none of these depending on the indwelling of the Spirit—his being in Christ, and Christ in him, and his being united to Christ, are even so much as mentioned in Rom. v. 1-11. That he has the Spirit, Rom. v. 5 distinctly asserts. The one justified by faith is not deficient in any Christian blessing consequent on the gift of the Spirit, for if he has received the gift of the Holy Ghost, he has them all, yet his being in Christ is not mentioned till Rom. v. 12—viii. 11. And if one consequence of the gift of the Spirit is to help to complete our standing, why not all? If “in Christ” is part of it, why not union with Christ as well?

Now, it may well be asked, does not the silence on these points up to Rom. v. 11, where standing before the throne has been definitely treated of, confirm what we have taught, that in Christ is not part of our standing, but speaks of our condition or state? The silence up to Rom. v. 11, as to the doctrine of in Christ, cannot be because the justified one is not in the Spirit, and therefore not in Christ. The silence on that point surely springs from another cause—the cause we have stated, viz., that in Christ has to do with our condition. And the real evil of making in Christ to be a necessary part of our standing is, that we must then add something to the value of what He has done for us, viz., the receiving the Spirit, to perfect our standing before the throne. Now, in proportion as we add anything to the value of His sacrifice to perfect our standing, we depreciate the value of

His blood. People do not see that, but it is the necessary consequence of such teaching, and hence the importance of correcting our thoughts on the subject by the Word. The order of the gospel in Romans makes all this beautifully clear. The standing before the throne is settled, and is seen to rest solely on the value of the sacrifice, before one word is said of our being in Christ. Yet this last is an integral part of the gospel.

For there are these two lights in which the sinner is viewed: First, as a responsible, but guilty person, who needs a standing before the throne, but has it not; Second, as a dead one who needs quickening. Rom. i.-v. II treats of the former, Eph. ii. 1-5 of the latter. Now, where our being dead in sins and being quickened is treated of, our condition, not our standing, is the theme dwelt on, and the truth of in Christ is then made prominent. Where standing is the theme, the sacrifice of Christ for us is brought into prominence. We are to be fruitful as well as to be justified, to be set free from the power of sin, to serve God, as well as to be freed from judgment. But the being fruitful is consequent on being in Christ, and Christ in us. So the truth of in Christ tells us of new creation, of having died to sin and to the world, and of living to God.

Hence it is, that this line of teaching is introduced where our walk has to be set forth, because our practical condition should be conformed to our real condition consequent on being in Christ. Therefore it is that in the order of the gospel, as traced out in the Romans, our standing before the throne is first treated of, and

then our condition as in Christ, and what should flow from this last in our practice. We have died to sin. That is our condition, or state clearly. Death speaks of a condition, not of a standing. Our practical condition should be in harmony with our real condition, which is the guide to us for our practice. The latter in Rom. vi. is stated in verse 2; the former is urged on us in verse 11. Hence we see there is a real difference between our condition, or state, and our practical conformity to it. People think that the term *state* or *condition* is to be limited to our walk. But our having died to sin, which is absolutely true of every Christian is a very different thing from reckoning ourselves dead to sin. We should reckon ourselves dead to it, because we have died to it.

Further, the very terms *in Christ*, or *in Adam*, describe a condition, not a standing, as Scripture uses the latter term. And John xiv. 20, may help us to see it, "At that day ye shall know that I am in My Father, and ye in Me, and I in you." The Son is in the Father, and we in Him, and He in us. Is this standing? Could we say the standing of the Son is in the Father? If the Son is in the Father, the Father is in the Son (John xiv. 10). Could we say, the standing of the Father is to be in the Son? Impossible. But it is an essential condition of Godhead that the Son should be in the Father and the Father in the Son. Condition, then, not standing, or position, will express the truth of being in a person, *i.e.*, in Christ, or in Adam.

Another thought abroad is, that in Christ is higher than being justified by blood. A few

words on this may help. What Christ has done for us, in virtue of which we are justified, and our being in Christ are, as we have said, two distinct parts of the gospel. But nothing puts us higher than justification, which puts us in peace before the throne of God, the highest place in the universe, as Heb. xii. 23 shows, and the mercy-seat in the Tabernacle sets forth in type. To God the Judge of all we are come, nothing higher can there be than that; and both Old Testament saints and Christians are seen in Hebrews as equally near to God. Nothing can be higher than being before the throne, except being on it, which never, of course, can be true of us. We are in Christ, who is on that throne, but we are not on it in Him. We are in Him in the heavenlies, but He is in the heavenlies where we are not. Compare Eph. i. 21 with ii. 6. No place for us can be higher than what we have as justified, but that we have equally only with Old Testament saints. In Christ does not put us higher than that, as Heb. xii. shows, and Rev. iv. v., also, nor can it perfect what is already perfected, Heb. x.

THE EARTHLY ONES AND HEAVENLY ONES.

A NOTE ON i COR. xv. 45—49.

THE chapter treats of the resurrection of the body: first proving there is resurrection with its far-reaching consequences (*vv.* 1—34), then teaching about the body as raised or changed (*vv.* 35—58).

At the outset we learn what is the testimony borne to the resurrection of the Lord Jesus Christ, which is an integral part of the gospel (*vv.* 1—11); next Paul shews the disastrous consequences if there be no resurrection (*vv.* 12—19); then he traces the results consequent on the Lord's resurrection, reaching on to the eternal state (*vv.* 20—28), and the folly it would be to suffer as he did if resurrection was a myth. This part of the subject ends with an exhortation to awake to righteousness and to sin not; for such teaching as they were imbibing weakened the sense of personal responsibility in the soul (*vv.* 29—34). After this the apostle treats of the body as raised, pointing out first the folly of those who would ask, "How are the dead raised up? and with what body do they come?" Observation of natural things might have checked such foolish thoughts (*vv.* 35—41), but revelation from God sheds full light on the subject (*vv.* 42—44). It is sown a *natural* body, it is raised a spiritual body. If there is a *natural* body there is also a spiritual body. And so it is written, The first man Adam was made a living soul (there is a correspondence in the original between the words *natural*, *psychicos*, and soul, *psyche*, which the translation cannot well convey), the last Adam was made a quickening spirit.

The two Adams introduced, their origin as men in their bodies is stated. The first man is of the earth, earthy, or dusty, *choicos*. The apostle here refers to Gen. ii. 7, "And the Lord God formed man of the *dust* of the ground." He is of the earth, that is his origin, and dusty, *i.e.*, made of dust, characterises his body. The Second Man is from heaven (*Lord* should be omitted) (*vv.* 45—

47). These two are heads of races, so all ranged under their headship, share in that which characterises them. "As the *dusty* one, *choicos*, *i.e.*, the one made of dust, such also the *dusty* ones, *choicoi*; and as the heavenly, such also the heavenly ones" (v. 48).

Now it is manifest to the simplest mind, that the term *dusty* is not descriptive of a moral or spiritual state, and that it is used here in contrast with *heavenly*. Hence the state of the soul, or of the affections is *not* the subject here, but that which characterises the person, a man, in his body, without which he is not complete, in this world or in the next. If we compare or contrast the two parts of this verse (v. 48), and they are meant to be compared or contrasted, we must view the two conditions *dusty* and *heavenly* in relation to the same thing, *i.e.*, the person in his body, as connected with Adam or with the Lord Jesus Christ, otherwise, there is no comparison or contrast at all. Then the apostle proceeds to point out when we shall be like the heavenly one, as he writes, "And as we have borne the image of the earthly, or dusty one, *choicos*, we shall also bear the image of the heavenly one" (v. 49). But mark, he writes, we *shall also* bear, not, *we do*, or *ought to do it now*. We cannot, till we are changed, bear the image of the heavenly. About that he goes on to speak (vv. 50—58), for flesh and blood cannot inherit the kingdom of God. We must be changed for that. Then, after speaking of that taking place, he closes with an exhortation to be steadfast, unmoveable, always abounding in the work of the Lord, etc. (v. 58).

Thus the connection and order of the argu-

ment comes out very plainly. Dusty, or earthy, is no moral condition. *Earthly minded is*. To be earthly minded (Phil. iii. 19) is what professing Christians should never be. To be *earthly* is what all descended from Adam must be whilst on earth, and they cannot be heavenly, in the sense in which the word is here used (and this is the only place in the New Testament where the word is used as descriptive of the Christian's condition), till they bear the image of the heavenly. For that the Lord's coming is *absolutely requisite*. When the Christian's spiritual condition *here* is treated of, he is to be an imitator of God, to walk as Christ walked, to follow His steps, etc. A standard is put before him in the person and walk of the Lord. He has a heavenly calling, is to be minding things above, etc. *But heavenly ones* is only used in the Word of the saints in their body when changed. To be morally like Christ now, is a matter of exhortation in the Word. To bear the image of the heavenly, as one of the race of which He is the Head, is a truth of revelation for the fulfilling of which we, Paul, and all, wait.

THE HEADSHIPS OF ADAM AND OF CHRIST.

THERE are two men in Scripture heads of races—the first man, the first Adam, our forefather after the flesh ; the second Man, the last Adam, the Lord Jesus Christ, the beginning of the creation of God (Rev. iii. 14). We were all by nature in Adam, and still somewhat share, and might have been left to share for ever, in

the bitter consequences of his one act of disobedience. Christians are taught that they are in Christ, and share now, and shall share for ever, in the blessed results of His one act of obedience unto death, the death of the cross (Rom. v. 12-18). "By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned: for until the law sin was in the world ; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression, who is a type of Him to come." Adam was head of a race, and as such is a type of another Man, the second Man (Rom. v. 14); for there are but two men heads of races in God's eyes—Adam and the Lord Jesus Christ; as it is written, "The first man is of the earth, earthy ; the second Man is ['the Lord' should be omitted] from heaven" (1 Cor. xv. 45-49).

The two heads thus introduced, the apostle in Romans traces out the comparison and contrast of the persons (v. 15), their acts (v. 16), and the results (v. 17). By one man, Adam, the many died; by one, the Lord Jesus Christ, the grace of God, and the gift by grace, has abounded unto many. By the one act of disobedience judgment came upon all men to condemnation; by the one act of obedience the free gift came upon all men unto justification. And as to the results. By one man's offence death reigned through one ; on the other hand, "they that receive abundance of grace, and of the free gift of righteousness, shall reign in life by one, Jesus Christ. So then as by one offence towards all men to condemnation ; so also by one righteousness towards all

men unto justification of life. For as by the disobedience of the one man the many were constituted sinners, so also by the obedience of the One, the many shall be constituted righteous" (*vv.* 17-19). The doctrine of headship of race, so helpful to us, and so completely cutting away all ground to charge God with injustice for making us suffer from the consequences of Adam's disobedience, seeing that it is on that very principle that we can share in the blessed results of the Lord's act of obedience to death, this doctrine of headship of race we must keep quite distinct in our minds from another most important and blessed truth—headship of the body. With reference to this latter, we can speak of union with Christ. We are members of the body of Christ. With reference to the former, that tells us, we who were in Adam are in Christ; and in the Word these blessings which are both effected by the indwelling of the Holy Ghost in the believer; viz., being in Christ, and our being joined to Him, members of His body, are shown to be distinct by the use of the term "Christ's" when speaking of the former, and "the Christ" when speaking of the latter (1 Cor. xii. 12; Eph. iii. 4). Where the body is treated of, the head and the members together make up what is called "the Christ." On the other hand, where those ranged under Christ's headship are spoken of, God's word can designate them as "Christ's;" *i.e.*, of Him, belonging to Him, the head of the race (Rom. viii. 9; 1 Cor. iii. 23; xv. 23; 2 Cor. x. 7; Gal. iii. 29; v. 24). As members of the body of Christ we are part of Christ; as belonging to the race of which He is Head, we are in Christ, or Christ's, as Galatians connects the terms—"Ye

are all one in Christ Jesus. And if ye be Christ's," &c. (iii. 28-29).

Whilst on this point, these different headships, and the teaching connected with them, it may help to clear up the matter to some, to remark, that being in Christ necessarily puts us in the heavenlies. We could not be in Christ without being there, for He is there. But as members of His body, we are viewed now as being on earth, not in heaven, though united to the Head who is in heaven. This, Paul first learnt from those words, "Why persecutest thou Me?" This is also doctrinally taught in 1 Cor. x. 17: "We" (*i.e.*, all believers on earth) "being many, are one body." Again, 1 Cor. xii. 27: "Ye" (*i.e.*, the Corinthian saints) "are Christ's body." The body, when its members are spoken of, is always viewed as at present on earth—perfect as to the possession of all its members, yet as a body being edified and still increasing (Eph. iv. 16; Col. ii. 19). The Head in heaven, and the body on earth, the two are connected in the closest possible way; but the members are always viewed as at present on earth, though united to the Head in heaven. By-and-by the body will be displayed in heaven, when God's purposes about His Son shall be accomplished (Eph. i. 22-23). For that we wait; meanwhile, as Christians, we are in the heavenlies in Christ. As members of the body, on the other hand, we are viewed as, and have a service as such to do, upon earth.

HEADSHIP OF RACE CONFOUNDED WITH HEADSHIP OF THE BODY.

Is not the truth of being in Christ sometimes, if not often, confounded with another truth—the being united to Christ as members of His body? In a word, is not headship of race often confounded with headship of the body? Does Scripture use the term union with Christ when speaking of the former truth? What union with Christ is the Word explains: “He that is joined to an harlot is one body; for two, saith he, shall be one flesh. But he that is joined to the Lord is one Spirit” (1 Cor. vi. 16-17). Union in Scripture is the making of two one, and union with Christ is taught us by two illustrations taken from natural life; namely, marriage and the human body. The Church will be united to Christ as His wife; that same company of saints is also called His body. Keeping these simple truths before us we must all see, that being in Christ must not be confounded with the truth of the body of Christ. The incongruity of such ideas every thoughtful reader must see at a glance. Further, as united to Christ, members of His body, Christians stand out apart from all other saints, yet in a connection with Him, than which, none can be closer, and such as no other saints can share in. Hence distinctive Christian doctrine would be upset by confounding the teaching as to the race and the body.* By the former (*i.e.*, by being in Christ)

* Nor does Rom. xii. 5—“We, being many, are one body in Christ, and every one members one of another”—militate against this. It is commonly agreed that we have not union of the body with Christ contemplated in Romans; but the practical effect of

we become Abraham's seed (Gal iii. 29), and are thus brought into association with him. As belonging to the assembly, and members of Christ, we are separated in the most marked way from Abraham. Church truth (and by this is meant the Church's position, portion, and special relations to God and to the Lord Jesus Christ, in time and for eternity) teaches us of separateness from the patriarch; truth about us simply as saints teaches us of association with him. This distinction kept in mind may help souls. And if we mark how Scripture speaks of our standing before God's throne, of what it is to be in Christ and Christ in us, and what it is to be members of His body, we shall get right thoughts on these three important lines of teaching; above all, what the Lord has done for us will have its proper place in our hearts, and the need of being in Him and He in us will be better understood, and, it may be, the full gospel more clearly apprehended.

PROPITIATION.

THAT God could pass over sins, the Old Testament teaches us, and the saints of those days abundantly proved it. That He is righteous in doing so, the New Testament shows us (Rom. iii. 21-26); for the blood, sprinkled once on the mercy-seat, vindicates His holiness and His righteousness, and enables Him consistently with all that He is to act in mercy and forgive-

union amongst ourselves is treated of. Hence probably the way the apostle here writes, reminding the saints of all that would further that object.

ness to those on whose behalf it has been put, as it were, under His eye, and on the place of His throne. Hence there are two questions which have to be settled ere the sinner's conscience can be at rest in the presence of God. Can he be forgiven? And on what ground can a holy God exercise His prerogative of mercy and forgiveness? That the offender could be forgiven, if the case admitted of a sin-offering or trespass-offering being brought to God's altar, Lev. iv.-vi. 7 will show. Now we would consider why, according to the teaching of the divine Word, God could righteously forgive; for nothing short of God's righteousness being manifested in forgiving our sins can really set us at rest before Him. Of old the sinner had a witness of it as he brought his sacrifice to God's altar (Rom. iii. 21). Now that righteousness is fully manifested, "even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them* that believe." But this leads us on to the consideration of what is called *propitiation*—a term not met with in the Old Testament, but one with which we are made familiar by the writings of the New Testament (Heb. ii. 17; 1 John ii. 2; iv. 10).

Now we are not to understand by this that God needed to be propitiated by the sacrifice of the Lord Jesus Christ, in order to reconcile Him to us. We, not God, needed the reconciliation (Rom. v. 10, 11; Col. i. 21, 22); and the presence on earth, and the death of the Lord Jesus Christ are a sufficient refutation of such a doctrine. The incarnation, and the atoning death of Christ, both give the lie to it. He came, given

* The better reading omits "and upon all."

by God (John iii. 16), and sent by the Father (1 John iv. 14). It was God, rich in mercy, who for the great love wherewith He loved us, even when we were dead in sins, quickened us together with Christ (Eph. ii. 4, 5). Of us, we read, that we are reconciled to Him by the death of His Son. God, too, commended His love toward us, in that, while we were yet sinners, Christ died for us (Rom. v. 8). So wrote Paul, concerning himself, and those who with him shared in the salvation of God. To speak, then, of propitiating God by sacrifice would be to belie the teaching of revelation, and to deny what He is whom we know as our God. Such a thought would do for a heathen, but not for Christians; and the fact that the heathen have such notions only indicates how utterly man, by the fall and its results, is astray as to all true knowledge of the character and nature of the Divine Being.

But if He needs not to be propitiated, and can pass over sins, and forgive them, does He think lightly of them? The death of His Son on the cross, and His being there forsaken of God, when made sin for us, sufficiently shows what is God's abhorrence of sin, whilst the giving up of His Son to die for sinners, proves, as nothing else can, the greatness of His love to them. To be propitiated on their behalf He never needed; yet propitiation was requisite, for He can only act in grace consistently with all that He is. And propitiation by blood is the only thing that could meet the case; for blood is the life of the flesh, and by it atonement, of which propitiation forms one element, is made for sins. Propitiation, therefore, had to be made,

though God needed not to be propitiated. The ground had to be laid, on which God would be righteous in accepting a guilty person before Him. For when we think of propitiation, we think of that which has to do with God's nature and God's throne. It is not the meeting of the sinner's need, though that results from it, but the providing that God should be able to act in grace to the sinner, without compromise of anything that He is, that is meant by propitiation. Hence the making it was an act God-ward, not man-ward, and one done in the sanctuary, when the high priest was alone with God. And intimately concerned as Israel were with all that was done on the day of atonement, the first work in the sanctuary had relation to the claims of God's holiness, and not to the need of the sinner. By whom propitiation really has been made, and the abiding value of it, the New Testament teaches us; but in the Old we have traced out for us in type how it was made. To this we would now turn.

There is an order in God's book, and He gives His revelations when and how He pleases, though He does not give a syllabus of the contents of any book, but leaves us to gather that from a study of its pages. So in Leviticus we are first taught the way of approach to God, which is by the death of His Son, and the institution of priesthood and of a high priest who represents the people before the Lord. After that we learn principles of walk, which should characterise those who are redeemed, typically treated of in the regulations about clean and unclean animals in chap. xi. Then come regulations about defilements, and the

rites for purification from them. Then at length we have the revelation about the day of atonement, teaching how sins can be dealt with before God, and uncleannesses likewise (Chap. xvi. 16). Thus the deeper question, and really the prior one, being the foundation of all that preceded it, is taken up last in order in the book. For God in His goodness to His people shadowed forth the way of approach to Him, and the provisions for those who had sinned or were defiled, ere He set forth on what grounds alone He could be righteous in having them before Him. The whole subject, for it is a great one, is taken up therefore in order, first what man needed, and then what enables God to meet that need. To this last we now come, as far as treated of in the Old Testament in the rites appointed for the day of atonement, in which we have set forth how propitiation is made, and in a clear way too what substitution really is. To the former of these we must for the present confine ourselves.

In previous revelations in this book we have met with, as occasion called for it, the Lord's gracious announcement, "It shall be forgiven him" (Lev. iv., v., vi.), or "He shall be clean" (xii., xiv., xv.), according as the matter had reference to sin or to defilement. In Lev. xvi., we have no such assuring utterances; for we are to learn rather how God's nature is cared for, and all that He is vindicated and satisfied through propitiation by blood.

Death, then, must take place for propitiation to be made, and a high priest is needed to deal with the blood when taken into the holiest of all. Hence the sinner is wholly cast on the service of another to procure for him a standing before

the throne of God, though such service could have no place unless death had previously taken place. Obedience therefore on his part, or devotedness of the highest order, could never procure for him that which as a sinner he needed. Self in no form, under no name or guise, can be of any avail when it is a question of making propitiation. The distance between God and the sinner can never be bridged over, and approach to the throne be permitted to the offender without condign punishment overtaking him, unless another, the high priest accepted by God, has accomplished what he alone can effect inside the veil. We need therefore the ministrations of another—a priest to care for God's holiness, and make good a standing for us in righteousness before the throne. And as none but the high priest can do that—the high priest, too, of God's appointment (Heb. v. 4)—those only who are willing to be indebted to the ministrations of the Lord Jesus Christ, the great High Priest, can share in the propitiation made by Him.

But it is propitiation by blood, His blood ; for He, and He alone, is the sin-offering, God's lamb, whose sacrifice God can accept, and, we can add, has accepted. No standing then could there be for any of us before the throne unless the sacrifice for sin had been slain ; no standing, too, could there be for any of us unless the blood had been, as the type teaches us, taken within the veil. Those who reject the sacrifice of Christ have no sin-offering on the ground of which they can come to God, and no propitiation can there be made by virtue of which they will be able to stand in the divine presence. Obedience,

repentance, devotedness, supplication, none of these can vindicate the claims of God's holiness; none of these can justify Him in freely and fully forgiving the sinner. Now this side of truth is very much forgotten. Man thinks of his sins, and the consequences to himself, and wants those consequences averted; but he forgets, unless divinely taught, that God's nature has to be cared for, and His righteousness in acting in grace made good through propitiation by blood.

A high priest was requisite for this, and the Lord instructed Moses about it. In garments of white, indicative of the spotless purity of the Lord Jesus Christ, Aaron went into the holiest once every year with the blood of others; *i.e.*, of bulls and of goats, the type, but in this falling short (and how short!) of the antitype, who, pure Himself, entered in by His own blood (Heb. ix. 12). Not in virtue of His blood, as if He had no right of entry otherwise; but what characterised Him was entrance by His own blood, as that which characterised Aaron was entering in by the blood of others (Heb. ix. 25). Inside the veil, with the cloud of incense rising up between Aaron and the mercy-seat, on which the cloud of glory rested, and in which cloud the Lord appeared (Lev. xvi. 2), the high priest prepared to do his work, death having already taken place. Now that work was speedily done; but how effective was it when done! No prayer was uttered that we read of; no invocation was needed, when the high priest sprinkled of the blood on the mercy-seat and before it. The service was a silent one. All Aaron's eloquence, all his entreaties, could not have added one iota to the merits of the blood; nor

could Aaron have understood what was its value and preciousness to Jehovah. Prayer then was not called for; no need was there for one single word to be spoken; for the blood had a voice for God, which He well knew, and could listen to. Aaron therefore first sprinkled of it on the mercy-seat, and then seven times before it. With that his work within the veil was done.

Once was it sprinkled on the mercy-seat, and that was the first act of the high priest. He put it on the throne of God, and where the cherubim, the supporters of His throne, looking down as they did to the mercy-seat, could see it and gaze on it; and he left it there. This was enough for God. The moment, as it were, that He saw it, the action of the throne, which must otherwise have been going out righteously in judgment, was stayed; and those on whose behalf the blood was brought in, would not be dealt with in judgment as they deserved. The blood of the sin-offering thus put on the mercy-seat, was never wiped off; it remained throughout the year ever before God. Then sprinkled seven times before the mercy-seat, the sinner's perfect standing before the throne was assured to him. All this time the people were without; they could not enter the holiest. The high priest alone could, and he did the work there all alone. He did it, and came out; for he was only a type of Him who remains within the holiest, having found eternal redemption (Heb. ix. 12). The Lord abiding within the heavenly sanctuary assures us of this.

This work was never repeated, as long as the time lasted for which it was made. As typical

of the true work of propitiation it was done every year; but its value the last day of that year was just as great as on the first. Now it has been done once for all by the great High Priest, who entered in once into the holy place, having found eternal redemption. Thus God is perfectly glorified, and able righteously to act in grace towards the greatest of sinners. The blood on the mercy-seat bears witness to this. A perfect standing, too, before the throne is secured for all who believe on the Lord, by His blood, sprinkled, as it were, seven times before it.

Propitiation, then, has been made inside the heavenly sanctuary. Of this we are assured on the authority of the Holy Ghost. He, the Comforter, would come, sent by Christ from the Father, the token that He had gone whither He told His disciples He would go (John xv. 26). Israel knew it was effected annually for them, as the high priest emerged from behind the curtain which screened the entrance to the holy place. We know it has been made once for all, by the coming of the Holy Ghost to tell us of the perfect and abiding acceptance before God of the Lord Jesus Christ, our Sacrifice and High Priest. The need of it God knew, and has declared. The provision to make it He concerned Himself with, and now that it has been effected tells us of it. God on the throne is perfectly satisfied with that precious blood before Him. But what grace have we part in who share in the result of this! The High Priest, God's Son, has vindicated by His own blood the nature of God, and enabled Him righteously to accept guilty creatures before Him; and the Holy Ghost has come down to tell us of it for

our joy, and peace, and confidence of heart before God. What a God, we may well say, is ours! and may indeed exclaim, "Unto Thy name be the glory, for Thy loving-kindness, and for Thy truth's sake."

Now this propitiation concerns both sinners and failing saints. It concerns sinners, as they thereby learn that God is righteous in saving such from the judgment they had deserved. It was love, too, which provided for the propitiation to be made; for it has been effected by the blood of God's Son: "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). A sacrifice was needed. Blood must be shed, and carried in, as it were, before God. What sacrifice could He accept? What blood would avail? The blood of bulls and of goats could never take away sins. The sinner could not die for himself; but God's Son could, and did die for us. Herein indeed is love. Propitiation made tells us what men are, and what we deserved; but having been made, and in the way in which it has been accomplished, it shows us too what God is. He is love, and He is light. As light He could only act in righteousness, and that is seen in the requiring a sacrifice; whilst love is displayed in providing it. So God on the throne, the Lord Jesus our Sacrifice and High Priest, and the Hóly Ghost who declares it, are each seen engaged in the activity of divine love, caring for those who have sinned. Surely we are very little alive to the love which has been thus manifested towards us. Two things, which to man it would have been impossible ever to unite without compromise of either the

one or the other, are fully harmonized and displayed in the death of the Lord Jesus, and the propitiation made by His blood—God is light, and God is love. Propitiation then made, and it has been perfectly made, God can deal in grace with any and every sinner. His righteousness has been fully vindicated, and therefore He can justify the ungodly.

Neither the enormity then of a man's guilt, nor the length of his career in sin, are questions which affect the possibility of propitiation being made, though the heinousness of the guilt, and the length of time any one continued in it, must surely deepen in the heart of the justified one the sense of the grace in which he shares. But all that has no place at all in determining the question, Can God righteously act in grace? If He is righteous in so dealing with one, He will be equally so in thus dealing with all who now accept His terms; viz., believe on the Lord Jesus Christ for the saving of their soul. Hence propitiation is for the whole world (1 John ii. 2), not for the sins of the whole world; but it is enough for the whole world, God requiring nothing more than what has been done, to be righteous in saving the whole world, if all were willing to be saved. Jesus Christ is the propitiation for the whole world, the value of His blood before God being all that is needed to deal in grace with the whole world. It speaks to God, and is ever before Him. How this simplifies matters! "Is God able to have mercy on such a wretch as I am?" some one might say. "He is righteous, perfectly righteous, in having mercy," is the answer the Word gives us. Jesus Christ is the propitiation for the whole world. Nothing

then is wanting but the sense of need and of guilt in the sinner's heart and conscience, for the acceptance on his part of the salvation proffered him by God. So that which in the book of Leviticus is treated of in the inverse order, we learn about in the New Testament in its proper order. God's righteousness is first met, and then the sinner is evangelized.

But saints are concerned with this truth as well. Has failure come in? Has sin been committed? Confession then has to be made. Can God forgive the saint who has fallen, sinned against light, and perhaps in wilfulness; sinned presumptuously? Yes; thank God. "We have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins" (1 John ii. 1, 2). Our relationship to God never changes, and at such a moment, when the heart most needs it, God assures us of it. We have an Advocate with the Father, One who can always take up our cause and be heard; for He is righteous; One who has ever a place before the throne; for He is Jesus Christ the righteous, and He is the propitiation for our sins. He *is* the propitiation. It is of what He is abidingly that we are here reminded. Not merely that He was, but He *is* the propitiation. Hence the value of His blood abides unchanged before God, and the failing saint learns the immense comfort of such a truth, and the reassuring nature of it, as he reads those words by John. God is as able righteously to forgive a failing saint, as He was to forgive the sinner at the outset; for propitiation has been made by blood, the blood of His Son. How the need for the death of Christ and the shedding of His precious blood

comes out to us. How the need, too, for Him as High Priest to make propitiation, is made plain to us! Without it God could not righteously act in grace, nor the sinner stand before Him. By it He can act in accordance with all the desires of His heart; and the sinner who believes, and the saint when he has failed, both learn something of the value of that work, and together will have cause throughout eternity to bless God for it.

SUBSTITUTION.

PROPTIATION by blood having been made on the day of atonement inside the veil, the special work of the high priest was not, however, completed till substitution had been delineated in the fullest manner that the type could set it forth (Lev. xvi.). By the Lord's command Aaron had entered the holiest with blood, and had dealt with it in the manner prescribed by the Mosaic ritual. By the Lord's command likewise, the scapegoat was kept in reserve till the moment arrived for the high priest to concern himself with it, as the ordinance of the day of atonement set forth. Inside the sanctuary Aaron had sprinkled the blood of the sin-offering. Where, and when no eye could see him but God's, he did that work, by which Jehovah was enabled in righteousness to accept before Him a people that had sinned. Now once more back in the court of the tabernacle of the congregation, ere he changed his garments, and resumed the ordinary pontifical attire, he brought forward the live goat for a substitution to be typically

effected. For he alone, who had made propitiation, could deal aright with the scapegoat, *azazel*, i.e., the goat of departure.

This the high priest now proceeded to do. He laid his hands on its head, and confessed over it all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on its head, and then sending it away by the hand of a fit man into the wilderness. For uncleannesses, transgressions, and sins, propitiation by blood had been made. Now the iniquities, transgressions, and sins of the people were confessed over the head of the people's substitute, who bore them away into a land uninhabited. A holy God could not even pass over uncleannesses, not to say sins, unless propitiation had been made for them. How fully did he maintain His own holiness in all its untarnishable perfection, whilst announcing by the means provided to maintain it, the impossibility of any one in Israel keeping himself fit for entrance into the divine presence. For had any one kept himself from transgression and sin, and no one did that, as Solomon attested (1 Kings viii. 46), he could not have ensured himself against defilement by uncleanness, as Leviticus (chaps. xi.-xv.) shows us. Propitiation then was needed for uncleannesses as well as for positive sins; for they were the fruit of sin, though they might not arise from acts of sin; but substitution as well as propitiation was called for where sins themselves were in question.

Iniquities, transgressions, and sins were confessed by the high priest, and all of each. The confession was a comprehensive one. By iniqui-

ties we understand the fruits of perverseness or crookedness ; by transgressions, the overstepping of a line, beyond which a man should not have gone ; by sins, the missing or falling short of a mark. Hence these several terms would comprehend all acts of deflection from the right road, every overstepping of the line, and all comings short, or missing of the mark to which they ought to have attained. All this was confessed on Israel's behalf by Aaron, and put on the living goat reserved for that purpose, which was then sent away by the hand of a fit man into the wilderness.

Now this was the first time throughout the service of that day that Aaron was called to open his mouth, after that he had killed the sin-offering. Inside the veil, as we have remarked in a previous paper, he had no need to speak, and no opportunity presented itself which called forth any prayer from his heart and from his lips. Here in the court where he did speak, prayer would not have been in season. He spoke, whether at length or with brevity we know not ; but it was not to ask for anything at the hands of Jehovah. He was not there as the suppliant for the people, but as their representative to confess all their iniquities, and all their transgressions in all their sins. Confession, not prayer, was then in season. All duly confessed over the head of the scapegoat, on which both his hands had rested, the iniquities and sins of the people were no longer on them. The burden of their sins rested on that goat. The people had not shifted their burden to the live goat. They had no active part in the doing of it. It was done, but done perfectly, and for that year

finally, by the high priest, the son of Amram, of the tribe of Levi.

Charged with all that weight of sin—*all*, let the reader again remark, *all* the iniquities of the children of Israel, with *all* their transgressions in *all* their sins, the substitute for the people was led away by the person appointed for the purpose. All their iniquities had been laid upon it, not some, not the great ones, the gross ones, not those that weighed heaviest on their consciences, but all—all were placed on that goat, who bore them all away. Propitiation and substitution were now accomplished facts. The two goats, really but one sin-offering (Lev. xvi. 5), typifying two important parts of the atoning work of the Lord Jesus, were both needed, the former to meet the claims of God's holiness, the latter to free the guilty ones from the burden, the weight of their sins.

Charged with the people's sins, that goat went away into a land not inhabited, or separated, never to return. And as it took its departure, all might see it going away, might watch its gradual disappearing from sight till lost to view. With what interest doubtless some regarded it, Jehovah's provision for a guilty people. Sent away by the high priest under the charge of the man selected for the purpose, that goat wended its way into the wilderness. That man could ensure its going thither ; but who could keep it from coming back ? It went with all the sins of the people on its head, and it was of the utmost importance that it should never come back. Full provision was made for its departure, but nothing was said of its return. The man took it away. The Lord provided that it never should come back.

Suppose a foreigner in the camp, who had no part in the privileges and blessings of Israel. Imagine him there on the day of atonement. What a sight must have met his eye ! The whole camp at rest ; every member of the privileged nation keeping a perfect sabbath ; the din of daily toil all hushed ; cessation from work of any kind absolute throughout that vast encampment. The cloud rested on the tabernacle ; no trumpet sound heard either to summon the heads of the people, or to prepare the camp for a march ; all as still, as orderly, as quiet as could be conceived. Yet it was not the weekly sabbath, the sign between the Lord and His people, that they might know that He was Jehovah who sanctified them (Ezek. xx. 12). But the people were resting from all work with as much strictness as if it were the seventh day of the week. What, he might have asked, was it all about ? On the previous sabbath they had rested from all work. Now, ere another sabbath came round they were doing the same, but with this difference. On the sabbath-day they rested, and afforded thereby rest to their servants and cattle. On this day they were afflicting their souls, whilst the high priest was making atonement for their sins. This resting was most expressive. It spoke of their helplessness, in the matter which so closely concerned them, whilst the afflicting of their souls indicated how deeply they were interested in all that was being done.

As the day went on, and the scapegoat was led away, the foreigner might have enquired what that was, and would have learnt that it was *azazel*, or "the goat of departure," going

away with all their sins on its head into the wilderness. Inquiring further, he would have learnt how privileged was Israel above all other people upon earth, since for them, and them only, had Jehovah their God provided a substitute to bear their sins, and to carry them all away. If he asked further, whether they were sure that all of them were gone, would they not have answered that they had seen the goat led away, after all their sins had been solemnly laid on it by the high priest. But were they really gone? he might have again enquired. "Yes," would have been the reply; "that goat just sent away will never come back, for all our sins being laid on it, they are really and truly and for ever gone with it. The man appointed will lead it into the wilderness, and there let it go, and Jehovah will take care that it shall never return." The goat's departure, and its never returning, would be for them decisive of the whole matter. In all this it was true they had taken no active part; yet, knowing that all had been done in accordance with Jehovah's word, they would be satisfied. Aaron's re-appearance from the holy place told that all had been rightly done within; and the goat's departure, after all their sins had been confessed over it, assured them that they no longer rested on the guilty ones. Formerly on them, they were now on the goat, and going away into a land of forgetfulness.

Thus both propitiation and substitution were prefigured in that day's ceremonial; but substitution was only fully effected in type after Aaron's re-appearance in the court of the tabernacle of the congregation, when, before the eyes of all, he confessed the sins of the

people over the goat, and in the presence of the whole congregation that goat was led away into the wilderness. What had gone on in the sanctuary, no human eye had witnessed ; the departure, however, of the goat was patent to all. Further, this goat was provided for the children of Israel, and not for Aaron and for his house. The reason for this, then probably unexplained, is made clear to us who live after the crucifixion of the Lord Jesus Christ, and have God's word opened up to us by the teaching of the Holy Ghost. Had the scapegoat been provided for Aaron and his sons, as well as for the people, it might have been said that no one could know their sins were put away till the high priest had re-appeared from within the sanctuary. In other words, since the Lord Jesus Christ is the High Priest of whom Aaron, throughout that day's service, was only the type, it might have been taught, and with apparent ground for the truth of it, that unless the Lord re-appears to the view of people on earth, no one can know that their sins have been borne by Him who is the true scapegoat, as well as the sacrifice, and the Priest. So for Aaron and for his house the scapegoat was not provided, though from the teaching which flows from it they could, and we can, profit. And the reason for the dismissal of the goat before all, and after that Aaron had finished his work in the holy place, is made plain. Israel will only know, when they see the Lord, on His re-appearance from the heavenly sanctuary into which He has entered, that atonement has been made for them.

Of this the prophets wrote ; Isaiah before the

captivity, and Zechariah subsequent to it. Both treat of it ; the former telling us what thoughts will be uppermost in the hearts of the godly Jewish remnant when they see Him ; and the latter describing the sorrow that will take possession of them when they learn who is the true sin-offering. Isaiah, in chap. lii. 13-15, describes the effect on kings, and on others, of the Lord Jesus appearing in His glory. Astonishment will seize them as they behold the One once crucified coming in power and glory. "Kings shall shut their mouths at Him ; for that which had not been told them shall they see, and that which they had not heard shall they consider." The coming in irresistible power of the once despised Nazarene will overwhelm them with surprise and amazement. How different will His re-appearance be to that godly remnant ! This is treated of in chap. liii. His rejection by their fathers they will remember and speak of ; their own wrong thoughts about Him they will confess, and will acknowledge that they are corrected by His personal presence among them. But not this only. They will then understand, and gladly own, in the language of the prophet, what His death has done for them. "He was wounded for our transgressions, He was bruised for our iniquities : the chastisement of our peace was upon Him ; and with His stripes we are healed. All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on Him the iniquity of us all." Their Substitute, the true scapegoat, they will then behold, and own. "The Lord hath laid on Him," they will say, "the iniquity of us all." With that they will be satisfied. "Jehovah has

done it," they will say, "the One against whom we have sinned;" and in that they will rest. Confessing how wrong had been their thoughts about Jesus of Nazareth, thereby owning their own unbelief, and taking the place of convicted sinners, they will rest contented (how could they do otherwise?) with the perfect Substitute God has provided. Unbelief, and dread of divine vengeance, will both vanish, and perfect peace will take possession of their hearts; for they will learn, when they see Him, that He, the victorious, powerful, glorious One, was wounded for their transgressions, and bruised for their iniquities. Iniquities and transgressions Aaron confessed over the scapegoat. Their iniquities and transgressions, they will learn, have been borne by the true sin-offering, God's Lamb, David's Son, and David's Lord.

But relief from all dread of wrath is one thing, godly sorrow for sin is another. This last they will likewise fully experience when they shall look on Him whom they have pierced, and mourn (Zech xii. 10). The spirit of grace and of supplications having been poured on them, they will be granted the desire of their heart. The Messiah they will behold, but, beholding Him, will mourn. Their fathers' guilt, the nation's sin, with which they are closely connected, will be to them apparent; and looking on Him, whom they as part of Israel pierced, they will mourn. What an awaking up there will be! Centuries of national unbelief judged in a moment. And the reason, the deep necessity for Messiah's death, will flash on them with vividness, and with all the brightness of a summer's noonday sun. Then, too, the double

purpose for which the Lord's side was pierced when on the cross will receive its accomplishment (John xix. 34-37). By that piercing with the spear, blood and water flowed out. What that is, and how it concerns us, the evangelist who witnessed it has placed on record (1 John iv. 9, 10; v. 6-11). By that piercing, likewise, He has been marked in His person as the One who really hung on the cross, and when Israel shall see Him, the once pierced One, mourning will characterise them in truth. Mourning, not the bitterness of despair from learning that there is no hope; but the sorrow of contrite hearts at the discovery of the love which He had manifested for them, and their rejection of it till then. Dread of judgment will vanish when they see Him appearing in power on their behalf. No thought of their sins to be imputed to them will cross their mind. For they will see Him who has borne them, the pierced One, alive, and victorious without them. Having been laid by Jehovah on Him, they will never be put back again on them. And Him on whom they were put they will see without them, all gone, and gone for ever; and He without them will be present among them, the witness of this, for the joy and comfort of their souls.

But not only did He die for that nation, He died for sinners; so we who believe on Him can now say, what the remnant will then own, that our sins were borne by Him in His own body on the tree (1 Pet. ii. 24). Christ was once offered to bear the sins of many (Heb. ix. 28). That question He has settled, and settled for ever. For "unto them that look for Him shall He appear . . . without sin unto salvation." The

remnant will know Him as their substitute when they see Him. We know that now on the testimony of the divine word. The proof of it to them will be the beholding Him in power and glory. The proof to us is His presence in heaven without them, attested by the presence on earth, and the teaching of God the Holy Ghost. Our sins cannot be in heaven ; but He is there who bore them in His own body on the tree. He rose without them, so all those whose sins He bore are free. The remnant of Israel will only know this when they see Him, hence we can understand why they should deprecate God's wrath (Ps. xxv. 7, &c.). Believers on the Lord Jesus Christ in apostolic times knew that question was settled (Eph. i. 7 ; Col. i. 14 ; 1 John ii. 12) ; for propitiation had been made (Heb. ii. 17 ; 1 John ii. 2 ; iv. 10) ; substitution had been effected (Heb. ix. 28 ; 1 Pet. ii. 24), and forgiveness of sins was preached (Luke xxiv. 47 ; Acts x. 43 ; xiii. 38) to all who would receive it, believing on the Lord Jesus Christ. It is the same still.

FOUR ESSENTIAL ELEMENTS IN ATONEMENT.

THERE are four essential elements in atonement, without all of which it cannot be effected. The victim must die ; propitiation must be made ; substitution must be effected ; God's judgment must be borne. Without shedding of blood is no remission (Heb. ix. 22). For in the blood is the life of the flesh (Lev. xvii. 11), hence, unless that is shed, the life is not given up. If the sinner

were to die himself, he must, as unpardoned, be lost. Another life then must be given for his, a victim, a sacrifice, must be found. Propitiation, too, is needed, and that is effected by the blood of the sacrifice being carried into the holiest, as we read in Lev. xvi., and there dealt with aright. For this, the sinner must be indebted to the service of another, even to Him who as High Priest can enter into God's presence on his behalf. Further, substitution is required, as portrayed in type by the scape-goat, the bearing the sins that they should not rest on the head of the sinner. And, lastly, divine judgment must be endured, as typified in the burnt-offering and the appointed parts of the sin-offering being consumed on the brazen altar, as set forth in Lev. xvi. 24, 25. The sinner, then, clearly, can take no active part in the work of atonement. He must be indebted to another for everything that is required. If he died, he would be lost. If he really came under the judgment of God, he could never get free from it; for God's nature, being unchangeable no amount of suffering on his part could justify God in having such an one in his unrighteousness before Him. But if divine judgment is borne by another, God can righteously, in consistency with all that He is, justify the ungodly. As the sinner cannot make atonement for himself, no more can angels effect it on his behalf, for they cannot die. It must be a man who makes it, for death must come in. It must be a sinless, perfect man who effects it. One, too, who could endure divine judgment and come out of it. Such an one, and there is but one, is Jesus, the Son of God, who died, who rose, and who lives for evermore.

THE ORDER OF THE LORD'S
PRIESTHOOD.

THE Lord is Priest *only* after the *order* of Melchisedec, one feature of that order is "nor end of life." Were it true that He was High Priest on the cross before death, that essential feature of the Melchisedec order of priesthood would be wanting. He could not then be a Priest after that order, and so could not be a Priest at all, for He is, and can be, High Priest after no other order. For God has an order of priesthood for earth—the *Aaronic order* which He has not and will not supersede (Ezek. xliv. 15, 16), though the exercise of its functions is for the present in abeyance. As the Lord then was not of Aaron's house and lineage, He could not be a Priest on earth as Heb. viii. 4 states. God never supersedes the priesthood which He institutes. You will see in Heb. vii. 23 how death terminates a person's priesthood, and how the sacred writer insists on the absence of death in the case of the Lord's priesthood, vii. 3, 16, 17, 23, 24, 25. Then, as to another point. We may be quite sure that verse 27 was not meant to neutralize the teaching of verses 23, 24, when it spoke of *offering up*. Now, this was, I believe, a priestly act. The offerer offered the sacrifice to God, and the priest, *after* it was killed by the offerer, offered it up. Offering up, then, assumes death has taken place. Hence offering and offering up are not synonymous. The latter is distinctive, the former may be comprehensive, including all that was needful for the dealing with the sacrifice, since there was no thought in the Mosaic ritual

of a clean animal being *offered*, which was not also *offered up*. Under the law, the priest only comes on the scene after the victim has been slain. The Lord, of course, was victim, offerer, and High Priest. And Aaron on the day of atonement, discharged the duties both of offerer and of High Priest. Some things he did that day in the character of offerer, and some solely as High Priest. Every act of his was not priestly in its character, though done by him who was High Priest.

As to the burning of the fat of the sin-offering, Lev. iv. 19, 20, 26, 31, 35, shews us it was a necessary part of the sacrifice to make atonement. But as the regulations about the sin-offering had been previously dwelt on at length in Chap. iv., there could be no need surely to repeat them all again in Chap. xvi. We take it, fat typifies the energy of human will which in the Lord was wholly surrendered to God. As to blood, no one could suppose material blood is intended in Heb. ix. 12. Lev. xvii. 11 helps us to understand blood as the expression of life surrendered to God.

CHRIST AS HIGH PRIEST ENTERING THE HOLIEST BY HIS OWN BLOOD.

THE passover tells of shelter from judgment by blood, and tells us too of the Lamb. But atonement is set forth in Lev. xvi. and not at all in Ex. xii., though the lamb of that chapter was typical of Him by whom atonement was made. Quite true, too, of course, that all was done on the

day of atonement, of that special service detailed in Lev. xvi., by the High Priest. No one could officiate for him, nor with him, though the other offerings specially appointed for that day, as well as the daily burnt offerings (Num. xxix. 7—11), might be offered by a common priest, we suppose. What Aaron did was typical of what took place in connection with the cross. But the whole work was not accomplished on earth. To say so leaves out propitiation, which could only be made by the High Priest in the sanctuary. Now, if Lev. xvi. is typical at all, and Heb. ix. teaches that it is then the Lord entered the holiest, by His own blood, and there and then made propitiation by blood. He was a minister of the sanctuary, the true tabernacle which the Lord pitched, and not man (Heb. viii. 2). Now, He could not be that, He could not be a priest on earth. Death must come in ere He could be a priest, and in the heavenly sanctuary alone did He, and does He, officiate as priest. He did on making propitiation. He does in making intercession.

There is a connection between the brazen altar and the holiest by the blood of the sacrifice. But we should not like to say what was done at the altar reached the holiest, because propitiation was not made at the altar, and that was the special feature of that day's service in the holiest. At the altar, Aaron offered up the burnt offering and the parts of the sin-offering, in his usual priestly attire. In the sanctuary, and when dismissing the scape-goat, he wore the holy linen garments, peculiar it would seem to that special service, and marking it out as something distinct from the work at the altar in the court, though, of course, closely connected with it. Expiation was

made on earth, for Christ suffered on earth, died on earth. But propitiation could only be made in the holiest, and to do that He entered by His own blood, which is contrasted with the entrance of Aaron with the blood of others, *i.e.*, of bulls and of goats.

It is true, of course, that by atonement we are brought to God. But we should not like to say the real moral force of His entering by His own blood was to bring us to God; because that, we conceive, would leave out of consideration the claims of God's holiness, which had to be met by propitiation, the blood being put on the mercy-seat. The moral force of "by His own blood" is to point out the great difference which characterised His entry from that of Aaron and others.

Then, mark, this was not connected with His ascension. Clearly Heb. ix. 12 is not ascension, but entrance into the heavenly sanctuary by Him as High Priest to make propitiation, one essential part of atonement. And this should be no difficulty, because if when He was on earth, He was the Son of Man who is in heaven (John iii.), He could surely have entered the heavenly sanctuary after death without waiting for ascension. We doubt if the ascension really comes in Heb. ix. It is the Lord's entrance as High Priest on the true day of atonement to make propitiation, and different results of His blood being shed, that are treated of in that chapter (Heb. ix. 12, 24), and the entrance on His part is contrasted with that of Aaron, as set forth in Lev. xvi. 2-5. Now, ascension has nothing to do with that. All His sacrificial work was over before He ascended, and surely too

before He rose. When, then, His entrance into heaven, as in Heb. ix., is connected with His carrying out the work of atonement typified in Lev. xvi., we do not see that we have His ascension referred to, though, of course, He of whom the chapter speaks has ascended. His ascension, certainly His session at God's right hand in heaven, is a consequence of, and an act subsequent to, His completing the work of atonement, of which, as we have said, propitiation was an essential element. "When He had by Himself purged sins, He sat down." "After He had offered one sacrifice for sins for a continuance, sat down on the right hand of God" (Heb. i. 3 ; x. 12). The point is, propitiation must be made in the sanctuary and by the High Priest. Now, the Lord was not High Priest before His death (Heb. viii. 4), and the only sanctuary in which He has ministered as High Priest, is not the one on earth, but the one in heaven. Heb. ix., x. tell us of His *sacrificial* work as High Priest, so also chap. ii. 17 ; whilst chaps. iv.—vii. tell us of His subsequent and *present* service as High Priest, interceding to get the people through the wilderness.

The Lord did enter the heavenly sanctuary by His own blood. Heb. ix. 12 states it, and verses 24 and 25 teach it, contrasting His entering heaven itself, *i.e.*, the heavenly sanctuary with that of Aaron the earthly one with the blood of others. Not that He entered in virtue of His own blood. But His entrance, it is meant, was characterised by His taking in, as it were, His own blood, not that of bulls or of goats. It is the heavenly sanctuary, and, therefore, heaven, into which He has entered. It is not that He

has made an entrance for us, that verses 12, 24 treat of, but of His own entrance.

ON WORSHIP IN THE PAST, THE PRESENT, AND THE FUTURE.

SOME souls find a difficulty in understanding how animal sacrifices should again be resorted to after the church has been caught up to heaven, imagining that the Jewish ritual has been once and for ever abolished, consequent on the sacrifice of the Lord Jesus on the cross having been offered up. The Mosaic ritual is never said to be abolished. We who believe on the Lord have died to the law, and those called to go with Christ without the camp of necessity turned their backs once and for ever on the temple and its ritual. But the recurrence of sacrifices is so clearly stated in Ezek. xl.-xlv., that the fact is settled at once for the soul which bows to the Word. Isa. lxvi. 23, too, intimates it, and Mal. i. 11 likewise. Further, the sons of Zadok will be reinstated in their priestly office and functions, as the holy priesthood, to offer up animal sacrifices (Ezek. xlv. 15, 16) ; for the covenant of an everlasting priesthood made with Phinehas the Lord will not revoke.

But the difficulty in the mind probably arises from not understanding, that an essential difference exists between the character of worship suited for men on earth, whose calling and prospects are earthly, and that suited for those whose calling and portion are heavenly, those who share in the latter, worship on earth after

the manner in which they will worship in heaven ; *i.e.*, without a ritual in which animal sacrifices or literal incense have a place. Hence they need no altar ; and the language of the elders in heaven (Rev. v.) suits Christians now on earth who worship in spirit and in truth, for such worship the Father (John iv. 23), and by the Spirit of God (Phil. iii. 3). It is evident, then, that no unconverted person can have part in such a service. Only children can worship the Father ; only those who are partakers of salvation can worship by the Spirit of God, and such the Lord calls true worshippers.

But in the days before the cross the case was different. Men approached God by sacrifice, and Israel, God's peculiar people, drew nigh to the altar with their offerings and sacrifices ; at least, they were all commanded to do it, without the question being thereby raised of the individual's conversion. As God's earthly people, they were to own Him, and in doing that, governmental dealing was at times averted. Christians bring not their sacrifices, the fruit of their lips, to avert the divine displeasure, or to ensure acceptance. They worship because the divine displeasure has been for ever averted from them, and they stand in the acceptance which flows from the abiding value in God's eye of the atoning death of His Son. As the Creator and as Jehovah God was worshipped before the cross ; as such He will be worshipped again. Hence of old unconverted people could worship Him. Saul worshipped the Lord (1 Sam. xv. 31) in the past, and the spared of all nations who shall come against Jerusalem (Zech. xiv. 16) will in the future. See also the pro-

clamation of the everlasting gospel, noting the classes of persons to whom it is addressed (Rev. xiv. 6, 7), and the prophetic announcements in Ps. xxii. 27-29; lxxxvi. 9, 10; Isa. lxvi. 23; Zeph. ii. 11. All flesh in that day will not be converted (Ps. xviii. 44, margin), but all will worship God.

Further, the revival of the Mosaic ritual need not engender any difficulty in the mind of the Scripture student. Sacrifice can be commemorative as well as anticipative. In the blood of bulls and goats there was no intrinsic value (Heb. x. 4). Their blood was typical of the blood of Christ. By-and-by, when the blood of the sacrificial animals shall again be shed, it will be in commemoration of the atoning blood of Christ shed once for all on the cross. There is really no more difficulty in the thought of sacrifices in commemoration of what has been offered up, than in sacrifices anticipative of it; and since the normal manner of worship for those whose prospects are bounded by earth is by sacrifices, they will be again resorted to when the earthly people shall be once more owned as the people of Jehovah.

THE RUIN OF MAN.

EPHESIANS ii. is to me the strongest Scripture to prove the ruin of man, both root and branch being utterly bad, spiritually dead. The necessity of new creation, and of life forcibly show this. There is nothing in man that God can work upon to produce fruit, apart from being created in Christ unto good works. Genesis viii. 21 is God's estimate of man after the flood; Psalm

xiv., of Israel in the days of David; Romans iii. 10, etc., of man before the cross; 2 Timothy iii. 1—5, of man after the presence of Christianity, at the close of this dispensation. In Rev. xi. 18, when the Lord comes to reign, man is angry; in Rev. xx. 8, after the thousand years of blessedness, man is in nature unaltered; hatred to God, and all that is of God will still characterise him.

INTERESTING NOTES ON VARIOUS TEXTS AND SUBJECTS.

“In the beginning God created the heavens and the earth.” Nothing that was created existed before that. But to mark the difference apparently between what is meant in Gen. i. 1 and in i. 8-10, we read in ii. 4, “in the day that the Lord made earth and heavens,” not, be it remarked, *the* earth and *the* heavens. Now it is that earth and heavens which will be dealt with by fire, and then new heavens and new earth will appear; and John tells us he saw a new heaven and a new earth.

The Hebrew word for *heaven* is said by modern lexicographers to be the *plural*, not *dual*. The term “heaven of heavens,” we suppose, makes the Jews speak of the third heaven (2 Cor. xii. 2). What was created is called in Gen. ii. 4 “*the* heavens;” what was made in that verse is called “heavens” without the article, thus distinguishing things that differ. The atmospheric heavens were made, the heavens above were created.

Eccles. xii. 1. The Creator here in the original is plural, what is called the plural of dignity or majesty. So Isa. liv. 5: "Thy Maker; thy Husband" are both plural.

There is no vocative case in Hebrew. The sense will tell whether the translation requires us to resort to it. What could they say about "holy Father," Jno. xvii. 11? Who would call that more an expression of weakness than of faith?

Are the beasts of the *earth* said to be created in Gen. i.? Of course, they were created. "For all things were created by Him and for Him" (Col i. 16). But the creation of living creatures in that chapter is only spoken of in *vv.* 21, 27. All that God is said in that chapter of living creatures to have created, He blessed.

One views Rev. iii. 14 as spiritual, not material creation, and hence its force. He is the beginning of the creation of God, what to us, not to Him, is new creation. Apart from Him men could produce no fruit; now the Laodiceans had shut Him out with whom they must be in connection, if they would be fruitful.

Lev. i. 6, 9, 12, 13. The personal pronoun in the A.V. refers to the offerer. The bird was not divided because it could, from its smallness, go on the altar without being dismembered. In that respect it more closely prefigured the Lord than the sheep or the ox. We take it the offerer killing the sacrifice prefigured the Lord, who was the offerer, giving up his life. Identification with the offering was shown in the offerer putting his hand on it.

As to the incense, compounded, we learn, of four ingredients, three of which are not mentioned elsewhere, it teaches us there was that in Christ as a man, and precious to God, peculiar to Him alone ; whilst the frankincense, which was one of the ingredients, being put on the shew bread *might* teach, that *something* of that which was displayed in Christ, and was acceptable to God, can be seen in saints likewise ; all of grace of course in them, the outcome really of Christ in them. See for an illustration, how Paul could write of the Philippians (iv. 18), as compared with Eph. v. 2, writing of the Lord.

To refer "them," Lev. ii. 12, to the leaven and honey of *v.* 11 is a very old interpretation. The ancient versions so take it, the Targums included. But for that one must supply some word before the offering of firstfruit, *e.g.*, "*in* or *with* the offering of firstfruits ; or, if the R.V. is followed, "*as an offering.*" Taking the passage just as it stands, we do not see that the A.V. is necessarily incorrect, though most interpreters refer "them" to the honey and the leaven. The firstfruits, as the A.V. takes the passage, referred to are those of Num. xviii. 12 ; 2 Chron. xxxi. 5 (in which last place honey is mentioned) and as symbolical of saints, not of Christ, could not be offered on the altar. We do not see how Lev. xxiii. 17 could refer to this. With the loaves no honey was offered. God there prescribed exactly what was to be offered, and honey is not mentioned.

Lev. ii. 14 refers to the Lord in life, not in resurrection, for part of what is mentioned was burnt on the altar (*v.* 16), the token that He

would bear divine judgment : He could not bear that after resurrection.

Jealousy in Num. v. 15 is in the plural. In *vv.* 14, 30 it is in the singular, the spirit of jealousy. In the other verses where the offering, or the law of it is mentioned, it is plural, speaking of that which God provided for *any* occasion when jealousy about the wife's faithfulness might arise. Hence we may understand the use of the plural in *vv.* 15, 18, 25, 29.

Lev. vii. 8. By the skin, judging from the law of leprosy in a garment, is meant that which surrounds a person, his circumstances. Who but He, who gave Himself to die, knew what His were? Hence the officiating priest, who as such typified the Lord, had the skin for his own use.

Lev. xvi. Azazel, literally, goat of departure, *i.e.*, a scapegoat.

Lev. xvi. 12 speaks of the brazen altar, because on it the fire was burning, *v.* 18 of the golden altar. The reader will be helped in this if he remembers, that in our chapter the holy place means the inner chamber, in contrast to the outer chamber called the Tabernacle of the congregation (*v.* 16). And since throughout the chapter the only going in that is mentioned is into the holiest (*vv.* 2, 3, 12, 15, 17) within the veil ; coming out, in *v.* 18, is leaving that to put the blood on the golden altar in the outer chamber. This will be found to agree with the statement of Exod. xxx. 10.

Lev. iv. The anointed priest here includes all

the Aaronic priesthood. They all had the anointing oil put on them. The Hebrew word for priest is used in a wider sense at times than the Aaronic priesthood. David's sons were chief rulers, literally priests, *i.e.*, those who ministered in the kingdom, but not of course at the altar. Anointed would show that Aaron's sons and himself were the priests alone meant.

Gen. i. 27 is the man, *i.e.*, the race. The word in Hebrew is in the singular, having no plural, but is used of individuals, and of men collectively. Men we read in James iii. 9 are made after the likeness of God.

Gen. iv. 10. Blood in the Hebrew is often in the plural, but blood in English is the equivalent.

Gen. ix. 27. Japheth is, we believe, meant by *he* as the nominative to the verb "shall dwell."

Psa. lxxiii. 24. Asaph the Psalmist really wrote "after (the glory) Thou wilt receive me," a parallel thought to Zech. ii. 8. For the earthly people will only know deliverance when the Lord appears in glory. The earthly saints, and of such the Psalms treat, can only enter into blessing after the Lord's return in glory. The Psalms treat of Israel, not of Christians. Keep this in mind and all is simple.

We take Isa. lxvi. 22 to look on to the eternal state, and not to be millennial in its application.

Peter tells us there was a promise of new heavens and new earth (2 Pet. iii. 13). Rev. xxi. 1, 5 tell us of its accomplishment prophetically, "I make all things new." Where do we find language in harmony with that but in Isa. lxvi. 22, "as the new heavens and the new earth which I will make." To make new is not equivalent to create.

No scripture, that we remember, tells us what is the instrument or means employed under God to effect the return of the ten tribes, except it be Isa. lxvi. 20, and perhaps Isa. xviii. 7 includes it. For clearly Isa. xviii. 1—6 refers only to the restoration of the Jews, since it describes them as back in their land, and at first not owned by God. In verse 2, the Jews are brought back by some power of earth. Then in verse 7, they are brought a present to the Lord. This last verse *may* include the returned of Israel as well.

A BRIEF OUTLINE OF THE BOOK OF DANIEL.

IT divides into two parts, Chaps. i.—vii., viii.—xii. The first after the introductory chapter is written in Chaldee (ii. 4—vii. 28), the language of the day best suited to convey instruction to Gentiles. In it we have God's testimony to those who were not in any national relation to Him. Man's wisdom, man's power, man's pride, man's impiety, and the spirit of apostacy are each displayed, and dealt with by the God of heaven in a way the most ignorant could understand.

In chapter ii. the boasted *wisdom* of man is found utterly at fault ; the wise men could not tell the king his dream, nor its interpretation—whilst Daniel, taught of God, recounts the one, and gives the other. And God is then owned by the Gentile monarch as the revealer of secrets (ii. 47).

In chapter iii. the boasted autocratic *power* of man is proved to be powerless, and God is proclaimed as the Most High, the Protector and Deliverer of His servants (iii. 26–29).

In chapter iv. the *pride* of man is humbled, and God is owned as the King of heaven, absolute in power, and with universal supremacy (iv. 34–37).

In chapter v. the *impiety* of man receives its reward.

In chapter vi. *apostates* are dealt with, and all men exhorted to tremble and fear before the God of Daniel, the living God, whose kingdom shall not be destroyed, and whose dominion shall be even to the end (vi. 26.)

These lessons about God thus taught to Gentiles in a language they could understand, we have next in chapter vii. the history of the *Times of the Gentiles* from their rise to their end, with the establishment at their close of that kingdom which shall never be destroyed (vii. 14). Here, as is fitting, instruction for the Gentiles closes. But how interesting, that when Israel were disqualified by their sinfulness to be a vessel of testimony to the heathen, God thus provided to teach, and to have widely spread abroad, what it behoved Gentiles to learn in that day about Him.

What follows concerns especially Israel, so it is written in Hebrew, not in Chaldee.

In chapter viii. we have the rise and progress of the great enemy of the people in the future—the King of the North, and what shall be in the last end of the indignation (viii. 19).

In chapter ix., in response to Daniel's prayer for his people and the holy mountain of God, we have the prophecy of the seventy weeks, the history, as it especially concerns Jerusalem from the time of Nehemiah "till that determined shall be poured upon the desolate" (ix. 27). In this chapter we have traced out the fortunes of Jerusalem.

In chapters x.–xii. we read of that which will befall the people in the latter (or in the end of the) days (x. 14).

To Israel all this is of immense interest, so it is fittingly written in Hebrew.

Ezek. xx. 35. By the wilderness of the *peoples*, (*Ammim*), which certainly is not that of Sinai (this last being referred to in the next verse as the wilderness of the land of Egypt), we conclude that the wilderness between Palestine and Babylonia is intended. The nations around the land are generally called *Ammim*, "peoples," not *Goin* "Gentiles."

Isa. xvii. 1—3. We would refer directly to what is past, but connected with the future. The past and the future (xv. 4—14) are thus brought under the eye together, parts of the one whole of God's dealings with His people.

Then as to Isa. xxviii., in connection with the ten tribes, remembering that they only return after the rebels and the transgressors have been purged out of their midst, and that the invasion

of the king of the north is consequent on the idolatry under Antichrist, with which they have nothing to do (Dan. ix. 27), we should feel a difficulty in putting those tribes as restored into *vv.* 1—4 of that chapter. For it is clear that the ten tribes are only restored, after the desolation consequent on the idolatry of the Jews has been dealt with ; there being no trace in the Word of their being involved in the tribulation of the Jews from the king of the north. There is another invasion, and a subsequent one, under Gog (Isa. xxxiii. ; Ezek. xxxviii. ; xxxix), after the restoration of Israel, we believe, and a dealing by Israel with their enemies (Micah iv. 13 ; v. 6—9) clearly subsequent to the overthrow of the Assyrian. In both of these they may be concerned. But with the previous events in the land one sees nothing to connect them. Much must go on there ere they return. Twice yet will Jerusalem be besieged ; on the first occasion (see Zech. xiv. 1, 2) the city will be captured ; on the second (Zech xii.) deliverance will be enjoyed by the appearing of the Lord, and the destruction by Him of the northern power. After that, one concludes, that the ten tribes will return.

Babylon is destroyed before the beast is overthrown (Rev. xiv. 8, 9), and by the beast and the ten kings (xvii. 16), where we should read “and the ten horns which thou sawest *and* the beast.” Then xvi. 19 *may* point out the time of her destruction ; it speaks certainly of her coming into remembrance before God for judgment ; whilst xviii. 2 is the prophetic announcement by an angel of her fall ; and xviii. 4—21 is the

warning in view of her destruction given to the saints, and the prophetic description of the sorrow of the kings of the earth, who had committed fornication with her, at her destruction as the city (xviii, 10), coupled with that of the merchants of the earth (v. 11) and contrasted with the joy in heaven, which in xix. 3 is grounded on the judgment executed on the whore. We see no distinction between the destruction of the *whore* and the *city*. The whore is the city. Chapters xvii., xviii. are not consecutive in time after xvi., but give the history of the city as the whore, and the reason of her destruction, and how that is viewed by people on earth, and by the saints in heaven. Her destruction mentioned in xvi., the reason of it naturally follows in xvii., and the effects of it in xviii. But all this is not consecutive in time in xvii. xviii., because in xviii. 21 the angel by a symbolic act like Seraiah at Babylon (Jer. li. 64), announces as to take place what has been already described as done. The consecutive history of this part of the book is xv., xvi., xix. Chapters xvii., xviii. coming in parenthetically relate the whore's history, and cause of her destruction.

We are part of Adam's race and shall be whilst on earth. As such we are liable to disease and death, and have in us a nature which is not subject to the law of God, neither indeed can be. An unfallen creature has no evil nature. Fallen ones, *i.e.*, all Adam's race, have in them that nature. We are still fallen creatures, but no longer in God's eye guilty, for our sins are all forgiven.

“In Him was life, and the life was the light of men,” seems to be quite independent of incarnation. It is what was always true of Him. “In Him was life,” etc., and what it was to men, i.e., light. There was, there is no other. Saints of course alone have profited by it in any age.

Gal. iv. 26. All heavenly saints are on the burgess roll of the *heavenly* Jerusalem, but all are not part of the *New* Jerusalem. For the Galatians to put themselves under law was virtually to renounce this privilege, and to connect themselves with the earthly city now in bondage.

Rom. viii. 1 is the summary of what has been set forth in chapter v. 12—19. Condemnation was the state or condition in which all Adam's race must have ended, had not grace intervened, and from which all in Christ are preserved. So condemnation is mentioned, when our condition is spoken of as ranged under Adam's headship. Hence it is plain why the apostle wrote *no* condemnation in viii. 1, which goes back to v. 12—19, but not to iv. 24—v. 2. The importance, then, of omitting the last clause of viii. 1, “who walk not after the flesh, but after the Spirit,” is apparent, because my condition consequent on being in Christ does not depend on my walk. It is true of all in Christ. He of course is beyond all condemnation. We as in Him likewise. Justification being introduced in viii. 33, where the truth is about God *for us*, the question “who shall condemn” comes in most appositely.

The rule of new creation (Gal. vi. 16) is surely the walking as those who are created in Christ

unto good works. Thus are they distinguished, and not by the presence or absence of any external mark on the person. It is not the question of another physical scene, for, as Gal. vi. 14 shows, when Paul was on earth, the world was crucified to him, and he to the world. How could the world be crucified to him, if he was actually in heaven? There would be no point in such a statement if he was not on earth. Of course, as new creation we belong to heaven. But is not separation enforced, because we have *not* changed the scene, there being no new creation of it. Separation is treated of in connection with having died to sin (Rom. vi.), being risen with Christ (Col. ii., iii.) and having suffered in the flesh (1 Pet. iv.); that is, it is enforced because of something true of *us*, not because the scene is changed, though as new creation we are to view the old things in a new light, *i.e.*, from the standpoint of Christ's resurrection, "Old things are passed away, behold they are become new" (2 Cor. v. 17).