

# Books by JOHN R. CALDWELL,

Editor of "The Witness."

*Orders of 1/ or more Post Free to any part.*

*Half Morocco, 2/; Blue Cloth, 1/6.*

**CHRIST as Seen in THE EPISTLE TO THE HEBREWS;** or, Personal Glories of our Lord Jesus.

191 pages. *Half Morocco, 2/; Blue Cloth, 1/6; Cloth, 1/.*

**SHADOWS OF CHRIST** in the Old Testament, constituting a very picture gallery in which every aspect of His Work is unfolded. *Contents.*—The Purpose of Types—Adam—Adam and Eve—The Sabbath—Noah and the Ark—Melchizedec—Isaac—Joseph—Moses—The Rock—The Red Heifer.

*FIFTH EDITION. 120 pages. Half Morocco, 2/; Blue Cloth, 1/6; Cloth, 1/; Paper, 6d.*

**THINGS TO COME:** Being a Short Outline of Some Great Events of Prophecy. *Contains* Twenty-two chapters, embracing Jew, Gentile, Church, Promises to Abraham, Antichrist, The Wicked One, Delusions, Wheat and Tares, A Delightful Land, Great White Throne, New Heavens and Earth.

104 pages. *Half Morocco, 2/; Blue Cloth, 1/6; Cloth, 1/; Paper, 6d.*

**THE EARTHLY RELATIONSHIPS OF THE HEAVENLY FAMILY.** *Contents.*—Instructive and practical chapters on—I., Husbands and Wives; II., Parents and Children; III., Masters and Servants; IV., Subjects and Rulers; V., On taking part in the World's Politics and Government.

114 pages. *Half Morocco, 2/; Blue Cloth, 1/6; Cloth, 1/.*

**CHRIST in the LEVITICAL OFFERINGS.**

Showing how the FIVE Offerings under the Law represent distinct aspects of the ONE Offering of the Lord Jesus Christ. *Contents.*—Introduction—The Sin Offering—The Burnt Offering—The Peace Offering—The Meat Offering.

*IN PREPARATION. Half Morocco, 2/; Blue Cloth, 1/6; Cloth, 1/.*

**THE MUTUAL RELATIONSHIPS OF BELIEVERS TO EACH OTHER.**

*IN THE PRESS. Half Morocco, 2/; Blue Cloth, 1/6.*

**GOD'S CHOSEN PEOPLE:** Israel in the Past, Present, and Future.

GLASGOW: PICKERING & INGLIS, Printers and Publishers.

# Books by JOHN R. CALDWELL

(Continued).

*Quarto size. 196 pages. Cloth boards. 1/6 post free.*

**THE WITNESS ANNUAL:** Containing over 100 helpful Papers on many Biblical subjects. A library in itself.

**THE MINISTRY OF WOMEN:** A careful comparison of the teaching of the Word of God with present-day theories. Paper covers, 3d; cloth, 6d.

**SEPARATION FROM THE WORLD.** Jehoshaphat, World-bordering, &c. 64 pages. Paper covers, 3d. Cloth, 6d.

**SCRIPTURAL SIGNIFICANCE OF LEAVEN.** 48 pages. Paper covers, 3d. Cloth, 6d.

**PRECIOUS PORTIONS** from several addresses to believers given in his 88th year by R. C. Chapman. Selected by J. R. Caldwell. Paper covers, 3d; cloth, 6d.

## ONE PENNY EACH.

**Because ye belong to Christ.**

**The Godly Bringing-up of Families.**

**The Blessed Hope** of our Lord's Coming again to receive us unto Himself.

**The Sabbath;** its True Spiritual Meaning and Observance.

**The Church of God;** its Fellowship and Government.

**Holiness and Baptism.** Questions and Answers.

**Discipline in the Assembly.**

**Responsibility of Christians at Home to Labourers Abroad.**

**The Divinity of Christ** in its Four-fold Aspect.

**The Three-fold Judgment of the Believer.**

## ONE HALFPENNY EACH.

**The Church;** its Worship and Ministry (mostly Scriptures).

**The Sealing and Indwelling of the Holy Spirit.**

**Everlasting Destruction:** What is it?

**Fundamental Error** and Scriptural Discipline.

**Exclusivism** (viewed according to Scripture).

**Christ, or World Reformation:** Which?

**Love to all Saints:** a Word of Exhortation.

**Christmas:** How should Christians observe it?

**Atoning Blood;** or, Forgiveness of Sins.

**From the Power of Satan to God:** a Remarkable Conversion.

**Mistaken Confidence;** or, the Stoppage of the Bank.

**ORIGINAL PAPERS** by Mr. CALDWELL appear almost monthly in *The Witness*. 1d. 1/6 per year, post free.

GLASGOW: PICKERING & INGLIS, Printers and Publishers.

THE LORD JESUS CHRIST  
AS SEEN IN THE  
EPISTLE TO THE HEBREWS.

## Pickering & Inglis' Libraries.

---

- The Beresford Books,** - - - 2/6 each  
16 Volumes. Uniform Size, Style, and Price.
- The J.R.C. Library,** - - - 2/ each  
6 Volumes. Half Morocco. Gilt Edges.
- The Believer's Library,** - - - 1/6 each  
23 Volumes. Blue Cloth, 190,600 Copies issued.
- Boys and Girls Library,** - - - 1/6 each  
10 Volumes. Square shape. Illustrated.
- Helpful Half-hours,** - - - 1/ each  
New Series by well-known Teachers.
- The Gospel Library,** - - - 1/ each  
13 Volumes. Large size. Profusely Illustrated.
- Bible Student's Bookshelf,** - - - 1/ each  
12 Vols. Half-bound style. Various Subjects.
- Pocket Helps for Bible Readers,** - 6d. each  
10 Volumes. Limp Cloth. Round Corners.
- Sixpenny Editions of Standard Volumes,** 6d. each  
10 Vols. in strong flexible covers for pocket use.
- The Witness Pamphlets,** - - - 1d. each  
12 kinds. Tinted Paper.
- Penny Library of Remarkable Books,** 1d. each  
10 kinds. Crown 8vo. 787,300 issued.

---

*Full List of Titles and Authors post free.*

---

GLASGOW:

PICKERING & INGLIS, PRINTERS AND PUBLISHERS.

“Thou crownedst Him with glory and honour”  
(Heb. 2. 7).

THE LORD JESUS CHRIST

AS SEEN IN THE

EPISTLE TO THE HEBREWS;

A SEVEN-FOLD VIEW OF

THE PERSONAL GLORIES OF OUR LORD.

— BY —

JOHN R. CALDWELL.

*Author of “Shadows of Christ,” “Things to Come,” “Earthly Relationships,” “Christ in the Levitical Offerings,” &c.*



GLASGOW :

PICKERING & INGLIS, PRINTERS AND PUBLISHERS.

LONDON :

S. BAGSTER & SONS, LTD., 15 PATERNOSTER ROW, E.C.

*And may be ordered through any Bookseller.*

24 Pages—ONE PENNY.

Issued for 29 years.

## The Witness :

An Unfettered Monthly Journal of Biblical Literature.

Edited by JOHN R. CALDWELL.

Contains Bible Papers by Accredited Writers, Expositions, Suggestive Articles, Practical Papers, Correspondence, Questions and Answers, Reviews, Intelligence from Five Continents.

*Rates for year—1 copy, 1/6; 2, 2/6; 3, 3/6: 4 or more at 1/ each, post free anywhere.*

*Specimen Copies free to any address.*

PICKERING & INGLIS, "WITNESS" OFFICE, GLASGOW.

# CONTENTS.



INTRODUCTION, .. .. .	9
-----------------------	---

## CHAPTER I.

THE LORD JESUS A DIVINE PERSON, ... ..	10
--	----

A Rabbi's Testimony—Two Hebrew Words for expressing "One"—Appeal to the Old Testament—Existing before Creation—Creator—By Him all things hang together—the Sustainer of Life—Divine Honour paid to Him—Name coupled with the Father—Absolute Authority.

## CHAPTER II.

THE LORD JESUS TRULY MAN, .. .. .	31
-----------------------------------	----

Truly God—As truly Man—Old Testament Emphasis—Curious Speculations—Promised Line—*True* but *Pure* Humanity—Not Sinful Flesh but the *Likeness* of it—No Taint of Corruption in Death.

## CHAPTER III.

CHRIST AND THE DOMINION OF THE WORLD TO COME, ... .. .	43
---	----

Human Incapacity—Adam, Noah, Solomon, Nebuchadnezzar—One Worthy to Reign—The Captain of our Salvation—The Sanctifier—Brotherhood—A Subtle Error—A Touch of Human Sympathy—Manhood—Humanity and Divinity Manifested.

## CHAPTER IV.

CHRIST—THE KINSMAN REDEEMER, ... ..	55
-------------------------------------	----

Redemption of the Inheritance—of the Man Himself—An Heir to Possess the Inheritance—Mankind Helpless to Redeem: a Great Redeemer Provided—Israel's Kinsman Redeemer—Redemption, Two Different Actions—In the Oldest Book, Job—The Spirits of the Redeemed—New Testament Aspects of Redemption—From the Law—From all Iniquity—From Cleaving to Tradition—Power of Tradition—Wholly for Himself.

## CONTENTS—Continued.

### CHAPTER V.

CHRIST—THE HIGH PRIEST, ... ..	79
The Heavenly Sanctuary—Order of Worship— Apostle and High Priest, Moses and Aaron— Scene of the Epistle—A Divinely-drawn Picture —Touched with the Feeling of our Infirmary— Our Infirmities—The Mercy-Seat and Throne of Grace—Model Prayer—A Neglected Privilege— Honour of High Priest—A Perpetual, Untrans- ferable Priesthood—All is “New.”	

### CHAPTER VI.

CHRIST—THE AUTHOR AND FINISHER OF FAITH, ... ..	105
Grace and Faith—Manifestations of Grace— What Faith is—The Lie Believed—A Great Vital Reality—Mediator of the New Covenant—Un- believing Believers—A Special Gift of Faith— Faith Healing—Faith Missions—The Fruit of Faith—The Path of Blessing.	

### CHAPTER VII.

CHRIST—THE FORERUNNER AND THE COMING ONE, ... ..	124
Himself the Hope and Anchor—The Forerunner —The Wave Sheaf—The Key to Unlock the “Secrets Hid in God”—A Very Little While— Coming <i>For</i> and <i>With</i> His Saints—The Monarch of a Kingdom that shall Know no End.	

---

“Jesus Christ the same yesterday, and to-day  
and for ever” (Hebrews 13. 8).

# THE LORD JESUS CHRIST

AS SEEN IN THE

## EPISTLE TO THE HEBREWS.

---

**I**N the great edifice of Christian doctrine there are foundation truths, and truths that pertain to the superstructure. There have always been many truths regarding which the children of God have differed in judgment. The distinction between these and foundation truths has been defined as "essential" and "non-essential." But I do not accept this definition; it is not a satisfactory way of putting it; for everything that God has written is essential, and no truth, however insignificant it may appear, may be surrendered without serious loss. But all truths are not of equal importance. There are the greater and the lesser things of God's revelation as there are of God's creation. As I have said, there are truths upon which the most godly have differed in all ages, and there are truths upon which there can be no difference of judgment among those who are "taught of God."

## CHAPTER I.

THE LORD JESUS AS A DIVINE  
PERSON.  
—

IT is one of these cardinal foundation truths that I propose now to take up—viz., the Divinity of the Lord Jesus Christ. I could not for a moment accept the thought that any man who denies the Divinity of the Lord Jesus could be a regenerate person, born of the Spirit, taught of the Father. I do not hesitate to say so, for you will find, as we look into the Scriptures, that this truth is so interwoven through the whole fabric of revelation that you cannot get rid of it, or escape from it, without rending the whole and disintegrating every part.

This first chapter of Hebrews I take to be specially designed to establish this doctrine, and therefore it claims our special attention. I had recently a conversation with a Christian Jew, one who before his conversion had been a Rabbi, and well acquainted with the letter of the Old Testament Scriptures. He was

converted through reading the New Testament, but he has always thanked God that the Gospel by Matthew came first, and not the Gospel by John. Had he begun by reading John i., which sets forth the Lord Jesus as a Divine Person, and the Creator of all things, he might possibly have shut the book and read no more. But he began, as the New Testament begins, with the Gospel by Matthew. He became convinced that Jesus of Nazareth, whom, till then, he had despised and rejected, was indeed the Messiah, the promised Saviour, and that in Him all the prophecies of the Old Testament have found their fulfilment. He read on till, coming to the Gospel by John, he paused, not staggering, but wondering "How can it be that this Person is God? Does not the Scripture say there is one God? Is that not a leading, fundamental truth? How, then, does it appear that there is more than one person?"

Thus his investigations were stopped until God Himself showed him that Christ is God from an Old Testament Scripture, one you and I would never have thought of bringing forward to prove it. But God is a Sovereign,

and His Spirit can take up a word and send it as a ray of light into the darkened understanding as and when He wills.

He was reading Psalm ii.: "Kiss the Son . . . blessed are all they that put their trust in Him." Pondering this, his mind reverted to the well-known passage in Jeremiah xvii. 5, "Cursed is the man that trusteth in man." Then back again to "Blessed are all they that put their trust in Him." Then this one here spoken of, this "Son," "Son of Man," "Son of God," must be more than man—He must be God, or else to trust Him would be a curse instead of a blessing. Thus the light entered his soul, the barrier was taken away, and he saw that Jesus of Nazareth, the Messiah of Israel, was indeed the Son of God, a Divine Person, as taught in John i. All was clear now, and he could trust in Him as His Saviour-God for ever.

As to the passage in Deuteronomy vi. 4, which presents the greatest difficulty to the Jewish mind, one Christian Jew told me years ago what I have since had abundantly confirmed—viz., that in Hebrew there are two words for expressing "one." One of these

means *one essentially, absolutely one*. The other means *one in combination*. The word here used, "The Lord our God is ONE Lord," is that which signifies *one in combination*. Just as the Lord Jesus said, "I and my Father are one," or as the prophet, when instructed to take two sticks in his hand—one for Judah and one for Ephraim—was told that they would become *one* in his hand; that is one in combination. This, then, is the significance of the Hebrew word that is used to describe the unity of the Godhead.

So also the Hebrew word for God, in the singular, is El, or Eloah, but the plural is Eloheem. In the first of Genesis it is not Eloah, but Eloheem. Therefore it is said: "Let us make man in our own image." There is a plurality; there is more than one Person. One, indeed, they are in combination, but three Persons. And this truth runs all through the Scriptures, expressed in a thousand different ways. Three Persons, but one God.

It is written, "God is light," and no more perfect illustration of this doctrine could be conceived than the solar ray. Our aged friend, Mr. Newberry, has enlarged upon this, but,

without going into details there is the well-known fact that every sunbeam is composed of three primary colours, red, blue, and yellow. Every colour that ever existed is but a combination of these in differing proportions, but the three equally combined produce the one white ray of solar light.

I regard this as a divinely constructed illustration of the doctrine of the Trinity, showing that as these rays combined form the one white ray of light, so the three Persons of the Godhead are one God—one in purpose, will, action, though diverse in mode of operation and in manifestation. There is therefore much instruction both in the Old Testament and in the New as to this great fundamental doctrine of “the faith once delivered to the saints.”

In the Epistle to the Hebrews, at every point, the appeal is to the Old Testament Scriptures, and I would have you observe that exactly such was the way of the Lord Jesus. His appeals to the Old Testament Scriptures were frequent, and in every case their verdict was final. A Judge of the Court of Session must appeal to the statute—he cannot alter it, he can only administer the law according to it.

Judges may differ in their interpretation of the law, or as to its exact meaning and application to particular cases, but to the law and to it alone all must be brought.

The Lord said not one jot or tittle of the law could fail; again He said, "And the Scriptures cannot be broken." Over and over we read, "What saith the Scripture?" In Isaiah it is "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Thus, in every age, prophets, apostles, and the Lord Himself have regarded the Scriptures as the final appeal, the statute book by which every decision must be governed.

The first chapter of the Hebrews is one comprehensive appeal to the Old Testament Scriptures on the subject of the Divinity of the Lord Jesus.

Before going further I would like you to look at some scriptures which show the pre-existence of the Lord Jesus as a Divine Person before His incarnation.

Look at John xvii. 5: "And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the

world was." This passage has special force, being the words of the Lord Himself. He is speaking of that which He knew, His own personal experience and recollection. How could any mere man, or any created being, use such language? Either He spoke THE TRUTH or (there is no other alternative) He must have spoken what He knew to be false, or else He was labouring under a delusion. We accept it as absolute truth, according to John i., that "before the world was" He was with God, and was God—the eternal Son.

In John i. we read of His pre-existence with God, and then that "the Word became flesh" (R.V.). I prefer the R.V. rendering here, for "was made flesh" might give the idea of creation, but the original word conveys no such meaning, and all scholars will agree that "became flesh" is the exact rendering. This One who was "in the beginning with God," the Word, who "was God," became flesh and dwelt among us. We really do not require another passage to prove the Divinity of the Lord Jesus; in fact, this one is so clear that any who deny it must needs get rid of the Gospel by John, and many an attack has been levelled at it for this reason.

Again, in John viii. 58, "Before Abraham was I am." To the ear of a Jew the words "I am" would instantly recall God's revelation of Himself to Moses, "I am that I am," and when sent to Israel, his message, "I Am hath sent me." It signifies the eternally self-existent One, to whom there is no past and no future, but an eternal present; "the high and lofty One that inhabiteth eternity." Who but the Son, who was with God, and was God, could have used such language as "before Abraham was I am"?

To the multitude who came to apprehend him in Gethsemane He declared Himself again in the words, "I Am," and at the very mention of the title they "went backward and fell to the ground." It was infinite grace that they did not fall dead at His feet, in the presence of the majesty of the Son of God, the eternal "I Am." But soon they rose again, strengthened with hellish might, to apprehend Him and lead Him away to His death.

As to date of birth and commencement of his public ministry, John the Baptist came before Christ, yet his testimony is, "After me cometh a Man who is preferred before me, for

He was before me" (John i. 30). Is this explainable on any other ground than that John discerned in Him the One spoken of by Micah the prophet, whose birthplace was to be Bethlehem of Ephratah, but "whose goings forth have been from of old, from everlasting?" (Micah v. 2). And in John xii., referring to Isaiah's vision of the Lord, we are told that it was none other than the Son of God whose glory he beheld, "These things said Esaias, when he saw his glory and spake of Him" (John xii. 41).

In these passages it is amply shown that the Lord Jesus had existed prior to His incarnation, yea, from eternity, with the Father, and that He could be no other than a Divine Person, the Son of God, who ever was with God and was God.

We now come to look at passages which speak of the Lord Jesus as Creator. I only mention John i. 3—"Without Him was not anything made that was made." In Eph. iii. 9. we read of "God, who created all things by Jesus Christ." God the Father did not, as it were, put forth a finger in creation without the Son. It has pleased

God to act by His Son in creation and in redemption, and by-and-by He will act by His Son in judgment. In these three spheres of Divine operation it has pleased God to act in and through His Son. By Him God created, by Him He redeems, and by Him He will execute judgment.

Created by Jesus Christ; yes, you and I created by Him and yet sinners against Him; redeemed by His precious blood, reconciled to God by Him through faith in His blood, but those who do not believe in Him, and remain unreconciled, will have to stand before Him at yonder "great white throne" and behold the very One they have rejected, the Man Christ Jesus, sitting upon the throne as Judge. They set the Lord Jesus at Pilate's bar, but Pilate must yet stand at His bar. What a solemn account of opportunities lost, and grace spurned, and precious blood trampled upon, will Christ-rejecting sinners of this most highly-favoured land have to render!

Now turn to Col. i. 15: "Who is the image of the invisible God, the Firstborn of every creature." Mark, He is not called a creature; there is no such thought in the whole Bible

from first to last. He is the Firstborn—"begotten, not made"—"for by Him were all things created." He is the Creator, not the creature.

In this passage we have a wonderful description of the glory of His person, and, notice, it answers very closely to that of Hebrews i. Let us look at it again. "Whom He hath appointed Heir of all things; by whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the Word of His power," &c. Both these Scriptures speak of Him as Creator, and in the Epistle to the Colossians we are told that He is not merely the Creator of all material things but of all intelligent beings. There are "thrones, dominions, principalities, powers," various circles of intelligent, glorious beings in God's universe. I know not where or which of the spheres they inhabit, but our Lord Jesus Christ is the Creator of them all.

But not only are they created by Him; it is by Him that all things "consist" or hold together: He upholds all things "by the Word of His power."

I know not where heaven is—astronomers have never found it out. They have discovered that the earth and the other planets which compose this solar system move in their orbits round the sun, and that innumerable such systems, with other suns as their centre, seem to move in some vaster circle round some unknown centre, and all are governed in their movements by what is known as the law of gravity; but the centre of all, and the power that maintains the laws of Nature, has never been discovered: but here it is revealed by the Spirit—it is Jesus Christ the Son of God, our Lord and Saviour, by whom all things consist, and by whose word all are upheld.

When I was a boy it used to interest me to get the leg of a chicken and to draw the muscle which closed and opened the claws: there is the stronger muscle and the larger nerve for the larger and stronger animal—but I could not discover the power that acted upon the muscle. When the life was gone the power was gone, but who can discover the life or what it is?

The Giver of life is the Sustainer of life. “In Him we live and move and have our being.”

There is a corresponding word in 2 Peter

iii. 5-7, "By the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby [that is by the word] the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store reserved unto fire," &c.

It is that same word which established the earth and the heavens at first as recorded in Gen. i. that is keeping this present world in store. What keeps the fire that is in the heart of the earth, and which shows itself in volcanoes and earthquakes, from bursting forth into an universal conflagration? It is the word of His power who is at the right hand of God. "By Him," as we have read, "all things consist" or "hold together." Were it not for His word, in spite of the law of gravity, or all of Nature's laws together, the universe would fly to pieces.

Yet in the very next breath we read it was He who "purged our sins," and who as the purger of sin has taken His place at the right-hand of God.

And who but He could have undertaken to bear the mighty load of the sin of a world?—to encounter and overcome the Devil and all his

hosts?—to re-create poor, crooked, corrupt humanity and make it like Himself? Could a creature have undertaken it? No, never. None but God, none but the Eternal Son, none but He who is Creator and by whom all things consist.

Further, we read, not only were all things created by Him, but also “for Him,” and in Heb. i., He is “appointed Heir of all things.”

You can suppose a father who possesses a mansion, and servants, and grounds, but he is getting old, and he has only one son, his heir. The father makes alterations and improvements, spends thought, and time, and money on the property he knows he must shortly leave. For whom is he expending it all? It is for the heir—it is for the son who will ere long, as he expects, inherit the estate.

Such is the thought in that expression, “appointed Heir of all things.” It is for Him that all creation exists. It is God’s purpose to glorify that Heir with all the combined glories of creation, and redemption, and universal judgment, and government.

For whom exists the ocean and the treasures of beauty that are hid in its unfathomed depths,

the flowers that bloom so sweetly on mountain tops and in hidden dells, untrodden by the foot of man? They are all, all, for His glory, for His pleasure, who bore our sins. God reckons nothing too beautiful, too grand, too costly to bestow on Him. Oh, believer in the Lord Jesus Christ, is that the way you look upon Him? Do you count Him worthy day by day, and hour by hour, of "all your being's ransomed powers," of all you are, and have? Do you join with heart response in the heavenly chorus: "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing?"

May God exalt Christ in our esteem as we look into the Scriptures and behold therein the glory of His person, as Creator, Upholder, and Heir of all.

We read in Psalm lxxv. 3, "As for our transgressions, Thou shalt purge them away." David looked forward to this great transaction, but in Hebrews i. we learn that it is ours to look back to it as already accomplished, and say, "As for our transgressions, Thou hast purged them away." The multitude of my transgressions "purged," "put away,"

so that God Himself cannot find them—"cast into the depths of the sea," "blotted out as a thick cloud," glorious result to me of the shedding of the precious blood of the Son of God!

"By Himself!" No created being could intrude here; no power but His own was competent to act. "When He had by Himself purged our sins."

Oh, that dark hour upon Calvary when the holy, blessed Son of God, led of the Spirit, offered Himself without spot to God; when He cried out, "My God, My God, why hast Thou forsaken Me?" that Eternal Son, the delight of His Father, who dwelt in the bosom of God, forsaken, left alone, without a comforter on earth or in heaven, wounded, bruised, rent on Calvary's cross, why was this? The sun was darkened, all heaven seemed wrapped in breathless interest, the angels desired to look into these things.

It means that the inflexible righteousness of the holy God demanded satisfaction before one sin could be blotted out, one transgression forgiven!

But the Holy One of God, the Lamb of

God's providing, comes forward, and by His own most precious blood pays once for all the mighty ransom price, satisfies every claim of the offended majesty of God, and then in all the dignity of His Person and all the value of His atoning death takes His place at the right hand of God as the One who "purged our sins." His presence there tells of sin put away, blotted out, forgiven, and forgotten. There is only one thing of which God is ever said to be wearied and only one thing which He is ever said to forget, and that one thing is SIN. Oh, sinner, whoever you are, believe the glad tidings now and praise God. Commit yourself to that divine, almighty Saviour now, who has pledged His word that "whosoever believeth on Him shall not perish, but have everlasting life."

Various quotations from the Old Testament are given in this first of Hebrews, showing the glory of the person of Jesus Christ as the Creator and as the Eternal One, and few things are more profitable than to see how Old and New Testament agree in their testimony concerning the Lord Jesus. The Spirit of God is the Author of both volumes of the one Book,

and the One Author exalts the One Person throughout.

But I would like now to refer to some Scriptures which show that divine honour is paid to Christ and accepted by Him.

In verse 6 we have one example of it. "When He bringeth again the First-begotten into the world." I read it as in the margin, as I believe that is correct and gives the sense best. And I remark in passing that the term "First-begotten" refers to Christ in resurrection. We find it used thus in Rev. i. 5: "The First-begotten from among the dead." As the eternal Son He is "the Only-begotten," but as the risen One He is "First-begotten" because there are "many sons" who with Himself are being brought to His own eternal glory. I would remark here also on the word "world." It is not the ordinary word rendered world, but one specially applicable to the Roman Earth. It is the same word as in Luke ii. 1, where the decree goes forth that all "*the world*" should be taxed.

Into this world the Lord Jesus came, but both Jew and Gentile combined to put Him out of it. The last the world saw of

the Lord Jesus was when He hung on the Cross. The hands of love took Him down and carried Him to Joseph's sepulchre and the world never saw Him again. But now we know Him as the risen One, the First-begotten, and God is going to bring again that First-begotten into the very world that cast Him out. Not again in humiliation—to be turned out of the hotel and laid in a manger. Oh, no, when He comes again into the world it will be in all His glory, attended by the heavenly hosts, surrounded by angels and principalities and powers, multitudes of the most glorious beings in God's universe, all gathered together to do honour to the One who was crucified in weakness, all summoned by the divine mandate: "Let all the Angels of God worship Him"!

And is this a mere man? A great man: a good man: so says the Unitarian—but only a man! It is a Satanic lie. Will God give His glory to another? Would He summon the angelic hosts to worship one who was anything less than a Divine Person whom all are bound to honour, even as they honour the Father.

Turn now to John xx. 28—"Thomas answered and said unto Him, 'My Lord and My God.'"

Was it blasphemy in Thomas thus to address his Master? In Revelation xx. 8, 9 we read of John falling down to worship before the feet of the angel. I know not what led him to do so; possibly he thought that glorious being was the Lord Himself, or possibly, like Peter on the Mount of Transfiguration, he was bewildered and scarce knew what he was doing; but be that as it may, the angel would not receive it for a moment, "See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book: worship God." The angel would not, dared not accept divine honour. For him the command was as binding as for us, "thou shalt worship the Lord thy God, and Him only shalt thou serve." Yet the Lord Jesus calmly accepts the worship of Thomas as His due, and instead of rebuking him as the angel rebuked John, He approves his faith and speaks of the higher blessing of those who have not seen Him and yet believe on Him, love Him, worship Him as their Lord and their God.

In Revelation v. we find the "living ones," the elders and the multitudes of the heavenly

hosts falling down before the Lamb and worshipping Him. Such is the mind of heaven, such their blessed employment, and the Lamb in the midst of the throne accepts it without wrong; it is not "robbery" for Him to be equal with God.

In Matthew ii. we read that "the wise men from the East," when they saw the young child with Mary His mother, fell down and worshipped Him, and opened their treasures and presented them to Him. It is not said that they worshipped Mary His mother, or that they presented aught to her; all the honour, Divine and Kingly, was for Him.

She was but a creature, He was Creator.

It is noticeable, also, that when Simeon came into the Temple and saw the young child, holding Him in his arms, he blessed the parents, but not the child, "for verily the less is blessed of the greater."

I will now only refer to some passages where the name of the Son is coupled with the Father and the Spirit as no creature name could ever be.

In 2 Corinthians xiii. 14 we have the familiar benediction, "The grace of our Lord Jesus

Christ, the love of God and the communion of the Holy Spirit, be with you all."

When Peter spoke of Moses and Elias as on a level with the Lord Jesus, we are informed that he knew not what he said, and the overshadowing cloud and the heavenly voice quickly rebuked his rashness. What, then, shall we say to such a Scripture as this, where the name of the Lord is linked up in perfect equality with the Father and the Spirit?

Again, in Revelation i. 4, 5, we find coupled together on a footing of equality, "the seven spirits which are before the throne, the One who "was and is and is to come," and Jesus Christ, the Faithful Witness. It is the same truth uttered in somewhat figurative language, the three persons of the blessed Trinity.

Similarly in Matt. xxviii. 18, 19 the risen Lord commands that baptism shall be "in the Name of the Father, and of the Son, and of the Holy Spirit." Thus we have before us three leading passages, the apostolic benediction, the glorious introduction to the book of Revelation, and the Lord's own parting command as to baptism, in all which the name of the Lord Jesus is linked up on a footing of equality

with those of the Father and the Holy Spirit. In all these scriptures, therefore, the divinity of the Lord Jesus Christ is fully established.

I would leave the subject with you and ask you to follow it out. You will find that this truth is not based on isolated texts, but runs through the whole tenor of the Scriptures. From first to last they tell the one story, that Jesus Christ is the Eternal Son of God. If He were not, alas for my salvation! What I need is an almighty, divine Saviour—divine in His grace, in His compassion, in His patience, in His ability to save and to preserve. I want just the very Saviour that He is, one that takes me as I am when I trust Him, and will never give me up. One that can give me, by His mighty Spirit, victory over sin in this present time, and at His coming the changing in a moment or the resurrection from among the dead, according as I shall be alive or asleep at that day.

## CHAPTER II.

THE LORD JESUS TRULY MAN.  

---

WE were last considering the testimony of Scripture concerning the Divinity of the Lord Jesus. We saw that He is frequently referred to as having existed before creation with the Father; that through Him all things, visible and invisible, were created; that He is mentioned again and again as one of the three Persons in the Godhead, the Father, the Son, and the Holy Spirit being grouped together in such a way as it would be utterly impossible to speak of any created being. We saw, moreover, His superiority to angels, and that angels are commanded to worship Him, and also that He received without rebuke, but as perfectly in place and in keeping with His personal dignity, the worship of believers. I might also have referred to the fact that He wrought all His miracles in His own name, and that while expounding the law and promulgating fresh commandments their authority was simply,

“But I say unto you.” He was Himself the perfect Saviour and wonderful worker: Himself the perfect Lawgiver and absolute Authority.

These truths are so abundantly testified of in the Scriptures that to assail them is to assail the very foundations of the faith. In order to get rid of them you must get rid of the Divine authority of the Scriptures. If I do not believe the Lord Jesus to be a Divine Person, then it is impossible for me to believe that the Scriptures are the words of God. I think it well that we should be perfectly clear about this—that the divinity of the Lord Jesus is the foundation of all Christian doctrine, and if it be let go everything goes with it—it is to “make shipwreck of the faith.”

But I now want to look at the other side of the truth and to enquire what Scripture teaches as to the humanity of the Lord.

I believe that He was and is as truly Man as He was and is truly God. Not that He was a human deity, nor yet that His was a Divine humanity, but that He was and is truly and essentially man at the same time that He was and is truly and essentially God.

When dealing with this subject, above all

others, I feel the need of great care to speak exactly according to the words of Scripture.

There are many things which we accept as true, which we firmly believe, but which are beyond the power of our reason to comprehend. I do not say contrary to reason, for nothing that God reveals is contrary to reason, but I do say that many things revealed are quite beyond our present powers fully to comprehend.

It behoves us as little children *to believe*, even though we are as yet able to understand only partially, if at all.

“By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb. xi. 3). No problem could be more incomprehensible to mere natural reason than this, and yet to faith it is perfectly simple.

Such is the Person of the Lord Jesus—His Godhead and His Manhood. Concerning it the apostle says: “Great is the mystery of godliness. God was manifest in the flesh” (1 Tim. iii. 16). In the presence of such high and holy things it becomes us to bow and worship.

The Word that was with God and was God becomes flesh and dwells among us. God comes down in the Person of His Son, and we behold His glory in that blessed face : wondrous way in which God reveals Himself —veiling His glory, yet revealing it in such a way that we can steadfastly behold and delight in it as it shines in the face of the only begotten Son. In considering this mystery, no speculations may be permitted, and unhal- lowed curiosity that would pry into what is not revealed is an abomination to God.

I will ask you to look at three Old Testa- ment Scriptures which emphasise this truth. The first is in Exodus xix. 21 : “ And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze and many of them perish.”

A bound had been set round the foot of the mountain to restrain the people, but such was God’s knowledge of the human heart that He deemed it needful to warn them that the penalty of curiosity was death.

Again, in Numbers iv. 20 we read that the Kohathites, who were appointed to carry the holy vessels of the sanctuary, were not to go in

“to see” when the holy things were being covered, “lest they die.”

And also, in 1 Samuel vi. 19: “The Lord smote the men of Beth-shemesh because they had looked into the ark of the Lord, even He smote of the people 50,070 men.”

But what was their sin that they incurred so terrible a judgment? It was the ark of Jehovah's presence: the covering of it of pure beaten gold, with the cherubim beaten out of the two ends of it, constituted “the propitiatory” or “mercy-seat.” The ark itself was made of “shittim wood” (or incorruptible wood), overlaid with gold. Upon it was the mercy-seat sprinkled with blood, within it the unbroken tables of the law. Wonderful type of the Lord Jesus—who is “the propitiation for our sins”—as to His flesh incorruptible, and yet outshining with Divine glory (of which the gold was typical), in whose heart was the law in its entirety, unbroken at any point (Psalm xl. 8). With unhallowed curiosity and irreverence the men of Beth-shemish lifted off the mercy-seat and gazed into the mysterious ark.

Now, I put these three scriptures together, and I find that whether it be God on Sinai,

amid devouring fire, or the holy vessels of Jehovah's presence in the sanctuary, or the ark, a type of the Person of the Lord Jesus as the propitiation—to treat them with irreverence or fleshly curiosity was to incur the instant judgment of God.

Solemn are the lessons we are thus taught in these days of human pride and self-will. The carnal mind is not capable of understanding divine mysteries. If men will come to investigate and criticise the Word of God with carnal minds, and upon carnal principles, instead of learning, like little children, at the feet of their Master with lowly minds, to be taught by the Holy Spirit, is it any wonder that they are quickly led away from the line of truth into soul-destroying errors, called in the Scriptures, "damnable heresies"? May we be kept from all such curious speculations and become at all times childlike enquirers in the sanctuary.

No subject has occasioned more religious controversy than this, the mystery of the Person of the Son of God. Tracts innumerable have been issued on "The Divinity of Christ" and "The Humanity of Christ," *e.g.*, "Ecce

Homo" and "Ecce Deus," and many theological discussions have taken place, but I leave all these aside, and propose to take Scripture simply as it stands. The Scriptures are accurate, infinitely full, and their verdict is final, and therein God has plainly revealed all that He in His wisdom has deemed it fitting for us to know.

This purpose of God to manifest Himself in flesh dates from the very beginning. In Genesis iii. 15 we find the first promise of the Deliverer given immediately upon the entrance of sin.

From this earliest prophetic word we learn that He was to be the "seed of the woman." Then in Genesis xxii. 18 we find that He was to be "the seed of Abraham." Then in 2 Timothy ii. 8 we read, "Remember that Jesus Christ, of the seed of David, was raised from the dead," &c., and also in Romans i. 3, "The Gospel . . . concerning His Son Jesus Christ our Lord, who was of the seed of David, according to the flesh."

In these scriptures we are given distinctly the line in which, as to the flesh, the promised Messiah was to come. He was to be the

“seed of the woman,” “the seed of Abraham,” and “of the seed of David.” In the Gospel by Luke, chap. iii., we have the genealogy of the Lord. It is here traced through David and Abraham up to Adam. The record is complete and accurate, Luke, I doubt not, giving the genealogy of His mother, and Matthew that of Joseph, His reputed father, therefore by both lines descended from David as predicted.

Now, in Luke i. 30-35 we have the Divine record of the conception of the Lord Jesus. From this we learn that though “the Word became flesh,” and was “God manifest in the flesh,” and “because the children were partakers of flesh and blood, He also Himself likewise took part of the same,” though it was flesh truly which He took—human flesh and blood, yet God interposed miraculously, so that, though born of a woman, he did not inherit the slightest taint of the Adam corruption. His was true humanity, but it was pure humanity—humanity that could suffer, that could hunger, that could thirst, that could be wearied, that could sorrow, and weep, and groan, but all this apart from sin—humanity true, but sinless.

In Roman viii. 3 we read of "God sending His own Son in the likeness of sinful flesh," not in sinful flesh, but in the *likeness* of it. In Him was no sin, no bias toward sin, no tendency to sin. Therefore, although He was subject to all these sufferings, and felt them as a man, yet we never once read of His being Himself sick. He touched the leper, and it was life to the poor, diseased one, but no contagion could infect the Holy One; and when on the cross He poured out His soul unto death—a voluntary act, for no man had power to take His life from Him—it was not the ordinary process of decay through age or disease; it was not the failure of exhausted nature—He cried with a "loud voice," and the centurion was astonished that He had died so soon—it was the voluntary act of the blessed, eternal, holy Son of God who said, "I have power to lay down my life, and I have power to take it again."

Although by wicked hands He was crucified and slain, their crime being that of murder, yet the nailing to the cross did not kill Him—"He poured out His soul unto death."

And when the holy, incorruptible body was

taken down and laid in the sepulchre where never man had lain before, hewn out of the solid rock, there lay a body that death had passed upon, but which death could not taint with corruption.

Marvellous indeed was that sepulchre in which not a taint of corruption arose to mar the fragrance of the spices that love had in ignorance provided.

---

CHAPTER III.  
THE DOMINION OF THE WORLD  
TO COME.

—  
Hebrews ii. 5-18.  
—

WE have seen that the first chapter of Hebrews gives us the Divinity of the Person of Christ. The second chapter as distinctly gives us His humanity. Let us read verse 5: "Unto the angels hath he not put in subjection 'the world to come,' of which we speak." The reference here is evidently to chapter i. 6. The word used for "world" here is an exceptional one (as already indicated), referring specially to the then known world or Roman earth. It is the same in both verses. The world of the future, into which "the First-begotten" will again be brought, will not be put in subjection to angels. No angelic being will be honoured with the dominion of that world; it is to be governed by a Man, according to God's original purpose.

Verse 6 refers us to Psalm viii., in which is detailed the place of dominion which God gave to Adam at the first. Comparing Psalm viii.

with Genesis i. 27-30, it is clear that Adam is the one spoken of. God created him to have dominion—to be lord of creation. But Adam failed; he sinned, and lost by sin the power to rule for God. And ever since the story of human incapacity has been repeated. God invested Noah after the flood with similar authority (see Gen. ix.). Very soon he is found shamelessly drunk in his tent. His inability to rule himself proved his incapacity to rule others. Again, great power and authority were committed to Solomon. He utterly failed in all points, again demonstrating the unfitness of fallen man to wield the sceptre of universal dominion. Lastly, dominion is committed in the fullest and most absolute way to Nebuchadnezzar. He is declared to be “a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory; and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all” (Dan. ii. 37, 38). But Nebuchadnezzar, instead of holding his authority for God, who had entrusted him with it, took the

glory to himself, and suffered the divine judgment upon his pride. "The kingdom is departed from thee, and they shall drive thee from men, and thy dwelling shall be with the beasts of the field," &c. (Dan. iv. 31, 32). Thus, whether it be Adam, Noah, Solomon, or Nebuchadnezzar, man is proved to be an utter failure.

Well might the Psalmist say : "What is man [*Enosh*—*i.e.*, poor, frail, mortal man], that Thou art mindful of him, or the son of man [Adam] that Thou visitest him? Thou madest him [*i.e.*, Adam] a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands." Positionally, man was lower, but only a little lower, than angels; I do not accept the rendering here in the margin, "a little while inferior." Angelic beings occupy a higher position in God's creation than man as he was created, though regenerate man in Christ is raised infinitely above all angels.

"But now we see not yet all things put under him." On the contrary, we see man an utter wreck, under the power of Satan—a slave of lusts and passions, of sin and sorrow, and

death and corruption. So complete is the failure of man to answer to the purpose of his Creator. But what do we see? Is the purpose of God to set man in the place of dominion frustrated? The answer is: "We see Jesus, who became a little lower than the angels for the suffering of death, crowned with glory and honour." He is the One who is worthy to reign. He is the Man whom, from the first, God has had in view as the One competent to have universal dominion. In Adam all is ruin; in Christ all that has failed in the hands of man shall be taken up again and sustained to the satisfaction and glory of God. But the path to dominion was through the suffering of death. He tasted death for every man. Thus, as this chapter shows, He not only acquired the dominion of the world to come and the Headship of the New Creation, but also the dignity of being God's High Priest—merciful and faithful, qualified in all things for the offices of both King and Priest.

He tasted death! He experienced what it was to hunger and thirst: He tasted the cold, heart-breaking rejecting of the pride of man.

He could truly say, "Reproach hath broken my heart." "He sorrowed and wept at the grave of Lazarus, and over guilty, doomed Jerusalem ; all that the human frame could suffer He endured, even unto death itself in its most agonising form.

Thus was "the Captain of our salvation" perfected through sufferings. But in what sense was He perfected? Was it that there was any imperfection in His character, such as we have, requiring rectification? Certainly not. But He had undertaken the great work of bringing many sons to glory, and in order to fitness for this work He must qualify in the school of experience.

If a young man goes in for the degree of M.D. you know how he labours and studies passing various examinations—surgical, clinical, medical—until he becomes fully qualified and is free to practise. After such kind was it that our blessed Lord became perfected for His work as High Priest and Captain. He took part of flesh and blood in order that He might pass through all the experiences of His people, and so perfect Himself for the work He had undertaken. He thus became perfected in

sympathy with suffering and sorrow, and perfected in the knowledge of temptation, and in ability to succour those that are tempted.

Sometimes in those lesser wars with uncivilised peoples more officers are slain in proportion to the number of soldiers engaged than in the greater wars. The reason is that the men have to go right up to the enemy, and the captain must go in front to lead them on or they would never have confidence to go. What use would a captain be who did not go before and share the danger? Our Captain has gone before and met the foe: He stood in the place of danger and overcame, and now His followers receive of His mighty grace, and share His victory and spoils.

Verse 11: "For both He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren."

Christ is the Sanctifier. "Who of God is made unto us . . . sanctification." "By one offering He hath perfected for ever them that are sanctified." "Sanctified in Christ Jesus." They who are sanctified are those who have believed on Him. "Such were some of you, but ye are washed, but ye are justified, but ye

are sanctified." Sanctifier and sanctified are all "*of one.*" They are all of one Father, one God. For this cause "He is not ashamed to call them brethren," as He said, "Go and tell My disciples and Peter, I ascend unto My Father and your Father, to My God and your God," and again, "Go and tell My brethren." It is children of one Father who are brethren. Nothing else constitutes brotherhood. There are earthly societies called "brotherhoods" and "sisterhoods," but it is only a name. Voluntary association constitutes no relationship. But brotherhood in the Scripture sense is the necessary outcome of sonship. He is my brother who is the son of my father, and no one else. Therefore the Lord Jesus looks upon those who are "begotten of God," and is not ashamed to own their relationship to Himself. If He looked at our behaviour, conversation, life, testimony, He might well be ashamed, but looking at us as born of God, yea children of that very God who is His Father, He is not ashamed to own us as His brethren. When the prodigal son returned, the elder son said to his father, "This thy son." The father replies, "This thy brother." It was vain to own the

relationship to his father, and yet deny the link that bound him to himself as brother.

Thus it is not because of His infinite condescension that the Lord Jesus calls us brethren (though, indeed, it is condescension infinite), but because of our personal dignity as sons of God.

It is quite another thing for us to call Him "brother." Such language as "He's our faithful elder brother" is not according to Scripture. "Ye call Me Master and Lord, and ye say well, for so I am." The disciples habitually addressed Him as "Lord," and spoke of Him as Lord, and so ought we.

A subtle error is abroad. It is that the Lord Jesus came down to ally Himself with the human race, and so, by becoming brother to humanity, to constitute all mankind His brethren.

But it was not until His own resurrection that He called His disciples brethren, and it was only those who, being quickened by the Holy Spirit, were partakers of his own risen life that he could dignify with such a title.

Verse 16: "For verily, He took not on Him the nature of angels, but He took on Him the

seed of Abraham." "The children" (that is those He came to redeem) being "partakers of flesh and blood, He also, Himself, likewise took part of the same." He thus became the "kinsman Redeemer" in order that He might be a merciful and faithful High Priest in things pertaining to God.

From these Scriptures we see that He who, in the previous chapter, is declared to be divine is also truly man. He is the seed of the woman, the seed of Abraham, the seed of David, and though exalted to the right hand of God, He is still "the seed of David" (2 Tim. ii. 8), "the offspring" as well as "the root of David" (Rev. xxii. 16). He became partaker of flesh and blood, and is still, as we love to sing,

"Just the very same Jesus"

as when He sojourned here below, and displayed so attractively the feelings and sympathies of pure humanity; truly Man as well as truly God. And referring to chapter iv. 14-16 we see how truly human our great High Priest is: He is "touched with a feeling of our infirmities," having been "tempted in all points as we are, yet without sin." When we are

called upon to endure humiliation, rejection, reproach, sorrow, sufferings, or even death itself, our Redeemer is not like one who had not passed through it all. I have stood beside a mother and her little dead baby with sorrow and a measure of sympathy, but oh, I could not enter into her feelings as a mother could who had herself lost a darling babe! What a different touch it gives to human sympathy when one has themselves passed through the same sorrow. Many of the sufferings the servants of God are caused to pass through are just for this very purpose, that with Christ-like tenderness they may be able to sympathise with and comfort others (2 Cor. i. 3, 4).

Let us now, in conclusion, just glance at some Scriptures that indicate the Manhood as well as the Godhead of the Lord Jesus. Isa. ix. 6: "Unto us a child is born, unto us a Son is given." There is no tautology in Scripture; all is divinely accurate. "God so loved the world that He gave His only begotten Son"—this is the eternal Son who was with the Father before the world was. But then we have also the "child born"—the little babe in the manger—partaker of flesh and blood.

Isaiah xi. 1 : " There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." " The rod out of the stem " is His humanity. He is son of David, who was son of Jesse. But He is also the branch out of the root of Jesse—existing long before Jesse had any being. Truly human, yet truly Divine. David's Lord and David's Son.

Micah v. 2 : " Out of thee (Bethlehem) shall He come forth unto Me who is to be ruler in Israel, whose goings forth have been from of old, from everlasting." Here, again, He is the Babe of Bethlehem, as well as the One who existed from eternity.

Again, Rev. xxii. 16, He is " the Root and the offspring of David ;" and in Rev. v. 5, " He is the Lion of the tribe of Judah (as to the flesh), and the Root of David as the One whence David had his being.

Then, in Deuteronomy xviii. 18, " I will raise them up a Prophet from among their brethren like unto Me." In Acts vii. 37, this prophecy is definitely applied to Christ, so that it clearly teaches that He was " of their brethren "—truly, a Man.

It is worthy of note that it is in the fourth

Gospel, where the Lord Jesus is seen chiefly as the Son of God, in the glory of His divinity, that these memorable words occur, "Jesus wept!"

They were the tears of a man of tender, human sympathy ; but what gave these tears their value was that He who wept them was also God, and, in all the majesty of His divinity, could say immediately after, "Lazarus, come forth." He was the Man who, at the grave, could weep with those that wept, and, at the marriage feast, could rejoice with those that rejoiced.

Let us not reason over these mysteries, but, with child-like faith, accept the truth as God has been pleased to reveal it.

---

## CHAPTER IV.

## THE KINSMAN-REDEEMER.

Hebrews ii. 14-18; Galatians iv. 4-7; iii. 13.

WE learn both from the Epistle to the Hebrews and the Epistle to the Galatians that in order to redemption it was necessary that the Redeemer should be Kinsman to humanity, partaker of flesh and blood.

Therefore it was that the Son of God was born of a woman and became thus truly Man. "The Word became flesh, and dwelt among us."

One Hebrew word, occurring frequently in the Old Testament, is variously translated, so that without reference to the original it could not be recognised as the same word. It is a favourite word of Isaiah's, viz., "Redeemer" (Hebrew "*Goel*"), also rendered "kinsman," and in some passages "avenger"—a beautiful combination in which may be clearly seen the person and work of Him who came to redeem us.

Lev. xxv. 25 to 55 is one passage containing

instruction on the subject of redemption. Every family in Israel had its own possession or inheritance by divine appointment. One of them might become so poor as to be obliged to sell his inheritance. But it could not be sold "for ever," or in perpetuity. The longest period for which it could be sold was forty-nine years. In the fiftieth year it returned to its rightful heir. God thus asserted that He, and He alone, was "Lord of the soil," and that He held the land for the ultimate fulfilment of His own gracious purposes toward the seed of Abraham.

But if an Israelite had become poor, and had sold his inheritance, he was always at liberty to purchase it back at a valuation based upon the number of years till the next jubilee.

If he himself was unable to redeem it, another who was his kinsman had the right to redeem it for him: "Either his uncle or his uncle's son, or any that is nigh of kin unto him of his family." A stranger had no such right: it was the special privilege of a kinsman.

In Lev. xxv. we have first the law as to the redemption of a sold inheritance. But the man might have become poorer still, so poor that

he was forced to sell himself to a stranger that had become rich. Perhaps the man had sold his inheritance already; but still he has not enough to support himself and his family. Near him there lives a stranger, a Gentile, who has got on in the world, and he says: "I will sell *myself* to this stranger; I will become his slave—better do this than starve." In verse 49 we read he may redeem himself "if he be able." How could such a man redeem himself? He could not—it was impossible.

So we see in this chapter, first, the redemption of the inheritance, and, secondly, the redemption of the man himself.

Turn now to Deut. xxv. 5. If you look in the margin here you will see opposite "her husband's brother" "her next kinsman." Here, again, is part of the kinsman's responsibility. It is not here the inheritance, nor the man who is sold into slavery, but it is the raising up of an heir to possess the inheritance. What would be the good of the redeemed inheritance if there were no heir to inherit it?

Turn now to Num. xxxv. 10-12, 19. Here the word "avenger" is the same in the Hebrew as

“kinsman” and “redeemer,” and it points to another responsibility that devolved upon the “goel” or “kinsman”—viz., to execute vengeance.

There are many other Scriptures bearing upon this subject which you ought to search out and read, but I think you will find that these together afford a beautiful picture of our great Kinsman-Redeemer, who has undertaken to redeem us from the slavery of sin, to secure for us an inheritance in heaven better than we lost in Adam’s fall, to quicken us in resurrection, begetting us again as heirs to that inheritance and finally to take vengeance for us upon the adversary, the murderer of souls who originated the ruin that necessitated redemption.

Will you now look for a little at the Book of Ruth? This is regarded as one of the historical books; and indeed it is so, forming a necessary link in Scripture history without which the Bible would be incomplete. It is also a most beautiful story, so simple that it delights and interests even children, displaying as it does the wonderful and gracious ways of God in His providential care for a poor out-cast. But it is more than this. It is a beau-

tiful picture of the responsibilities of the Kinsman-Redeemer, an illustration, divinely given, of the truths we have indicated. The word "kinsman" (*goel*) runs all through it. Ruth belonged to a cursed race. A Moabite was prohibited from entering into the congregation of Jehovah for ever (Deut. xxiii. 3). Yet through the Kinsman this Moabitish woman is brought into a place of blessing and honour.

Boaz signifies "the strong one"—the one who in the case of Ruth was mighty to redeem. He lacked neither the power nor the will. In chap. ii. 20 Naomi informs Ruth that the man (Boaz) is near of kin unto us—"one of our next kinsmen," or, as in the margin, "one that hath the right to redeem."

In chap. iii. 12 Boaz acknowledges his responsibility as kinsman. He knew all about it, and was only waiting the time. But, first, a nearer kinsman than he must have opportunity to do the kinsman's part. The nearer kinsman is found in Psalm xlix. 7: "None of them can by any means redeem his brother, nor give to God a ransom for him."

Every man is by nature involved in the ruin of Adam, so that, as the "nearer kinsman," all

mankind are alike helpless. None who ever came by natural descent from Adam could redeem his brother. Man could not keep the law. How could one who himself had failed to keep the law redeem another who had broken it? Man had forfeited his life; how, then, could he impart life to another? The One who was to redeem must necessarily be absolutely free from contamination with the corruption inherited by descent from Adam. How was this mystery to be solved? A Man, truly a Kinsman, partaker of flesh and blood, and yet free from the law, having perfectly kept it, a Son of Adam, and yet perfectly pure from Adam's corruption? God solves the difficulty. He devises the "means whereby His banished ones be not expelled from Him."

God, sending His own Son in the likeness of sinful flesh, conceived by the Holy Ghost in the womb of the Virgin, provided a great Redeemer, One who was Kinsman so near that He had the right to redeem, and yet not so near that He could be involved in Adam's fall or corruption. The nearer kinsman fails, be he ever so willing. He has not the power. But our Boaz, our Mighty One, takes up and dis-

charges all the responsibilities of the Kinsman-Redeemer.

Naomi had a clear understanding of the responsibility that Boaz had undertaken, and she knew that Boaz was one who would not fail to fulfil all that devolved upon him. "He will not be at rest till he has finished the thing this day."

So in Phil. i. 6: "Being confident of this very thing, that He who hath begun a good work in you will finish it until the day of Christ." Our Redeemer will not be at rest until He has brought every one of His redeemed to be with Himself in eternal union, joint heirs with Him of the inheritance He Himself has purchased and reserved. "Having loved His own, He loved them to the end."

In Ruth iv. 1-6 we find that at first the "nearer kinsman" expressed his willingness to do the part that pertained to him. But he had not counted upon all that was involved in it. To take to be his wife a poor, Moabitish, outcast girl, this was too much for him. So great a responsibility as all this involved would have marred his own inheritance, so he shame-

fully withdrew and suffered the disgrace which the law prescribed.

Many a man from natural affection would do and suffer much for one he loved, but the responsibilities of redemption are too much for him : “ for the redemption of their soul is precious ” (Ps. xlix. 8). But Boaz took all the responsibilities, purchased back the lost inheritance, took Ruth to be his wife, raised up by her an heir to the redeemed inheritance, and so Ruth the Moabitess enters into the genealogy by which our Lord Jesus, according to the flesh, was born into this world.

In Exodus vi. 6, Jehovah first revealed Himself to His people under this title : “ I will redeem you ”—*i.e.*, “ I will be to you the Kinsman-Redeemer.” But how could they understand such a relationship as this? By what means could Jehovah, the invisible God, become their Kinsman? Prophets and righteous men of old doubtless pondered it and desired to know its meaning ; but it must have been a mystery beyond their comprehension. But to us it is all plain in the light of Heb. ii., Col i., and John i. God was ever looking on to the time when the Word would

become flesh, and though not till then did He actually become Kinsman, yet he had all the heart and all the will so to act toward His people, and all His dealings in grace were based upon the conditions of the Everlasting Covenant, in due time to be ratified in His blood.

In Ex. xv. 13, the same word occurs again : "Thou, in Thy mercy, hast led forth the people whom Thou hast redeemed." This redemption consisted of two different actions. First there was redemption from the judgment stroke by the blood of the Paschal Lamb. That answers to Gal. iii., redemption from the curse. The judgment must have fallen upon them as well as the Egyptians, except the blood had been there to secure them. But still they were not set free by that from Pharaoh's power. It remained for Jehovah to deliver by His power those whom He had redeemed by blood. The Passover was deliverance by judgment on the Substitute. The Red Sea was deliverance by judgment upon the enemy. Both were redemptive acts ; it was in both cases the Kinsman-Redeemer fulfilling His high responsibility to those whom He under-

took to redeem. The one set forth redemption from the guilt of sin; the other redemption from the power of Satan. Israel's deliverance was Egypt's destruction. The power of Pharaoh was for ever broken as regards each one who had been sheltered under the blood of the Passover Lamb. So is it as regards every soul who rests by faith upon the blood of Christ. They are not only "washed, justified, sanctified"—not only are they forgiven all trespasses—they are also delivered from the power of darkness and from the power of Satan, and translated into the Kingdom of God's dear Son. "Through death He destroyed him that had the power of death—that is, the devil." Satan is a conquered foe for all who believe in the Lord Jesus.

Let us now read Job xix. 23-27. Job wishes that his words were graven with an iron pen in the rock, and the writing filled in with molten lead, so that it might be for a perpetual record. But even so, they would have been indecipherable by this time. Little did Job think that his words as he uttered them were chronicled by the Spirit of God,

and therefore for ever, and so we read them here to-day. "For I know that my Redeemer liveth." This is the same word — "My Kinsman-Redeemer." A marvellous expression coming at so early a date, for this is acknowledged to be the oldest book in the Bible—a patriarchal book, even earlier than Moses, and yet here is the very light of New Testament truth in the heart and on the lips of Job. And he speaks not only of a Redeemer in the heavens, but of a Redeemer who shall stand upon the earth, through whom, in resurrection, he shall see God—One who shall rectify all his wrongs and avenge all the injustice he has suffered, setting right all the tangled web of his life, which to him seemed inextricable confusion. And this same setting right of all wrongs in resurrection is our consolation. "Dearly beloved, avenge not yourselves; vengeance is Mine, saith the Lord." You and I may safely leave all our concerns in the hands of our Kinsman-Redeemer—our Boaz—who will not be in rest till He has finished that which concerneth us.

Then, if we turn to the book of Isaiah, one hardly knows where to open it—this title of

Jehovah, the Redeemer, is so frequently used by him. Take Isaiah xli. 14: "Fear not, thou worm, Jacob. . . I will help thee, saith Jehovah, and thy Redeemer, the Holy One of Israel;" and xliii. 1: "Fear not, for I have redeemed thee; I have called thee by thy name; thou art Mine." Also, lx. 16: "Thou shalt know that I, Jehovah, am thy Saviour and thy Redeemer, the Mighty One of Jacob." Again, lxiii. 4: "For the day of vengeance is in My heart, and the year of My redeemed is come."

From these passages we gather that the Redeemer knows those whom He redeems. He calls them by their name. They are His—His own peculiarly, as Boaz could have said concerning Ruth when she became his wife. He is their Saviour—their Mighty One, with all power in heaven and on earth; and He is their Avenger, as it was the right of the kinsman to avenge the death of his kindred upon the manslayer who did not flee to the City of Refuge.

It is in this character as the Avenger that the Lord Jesus is specially seen in Heb. ii.: "That through death He might destroy him

that had the power of death." We are little alive to the great power that Satan exercises in relation to this world. He is recognised in Scripture not merely as a usurper, but as having an official standing. He had the power of death—that is, authority over the dead. To him was committed, so to speak, the jailorship of death.

When Michael the Archangel disputed with him about the body of Moses—possibly sent to claim the body of the prophet that in it he might appear with Elias on the Mount of Transfiguration — he brings not a railing accusation against this potentate of darkness, though his presumption might well have warranted it, but leaves him to be dealt with by the Lord Himself. His official standing in relation to death is thus asserted and owned.

But our great Redeemer has gone down into death—He has entered the dark domain of Satan—as we read of Him in Psalm lxxxviii. "Free among the dead." Who was ever "free among the dead" but the One on whom Satan had no claim, and who, stronger and mightier than the strong man armed, entered the very sphere of Satan's authority, and

spoiled the principalities and powers of darkness of their prey.

Death could not hold the mighty Victor! On the morning of the third day He arose, and "led captivity captive," or "delivered a multitude of captives," taking with Him to Paradise the spirits of all His redeemed, there in blessed nearness to Himself to await the resurrection morning.

During their lifetime on earth, though believers, they had been in bondage through fear of death. Like Hezekiah, who wept sore when told that his end was near, they had dreaded the dark unknown. And many still are in bondage to similar fears, notwithstanding that the darkness is past, and death to the believer now is only "to depart to be with Christ," which is far better.

To John He said: "Fear not; I am He that liveth and was dead, and, behold, I am alive for evermore, and have the keys of death and of hades." No longer has Satan authority over departed saints; all authority is in His hand who died and rose again. He holds the keys of the Unseen! Demons, though their name be legion, must fly at His

word. Satan and all his hosts are powerless against those who cleave to the Redeemer. One day I saw a hen with its brood ; a dog ran out from the farmyard near by and alarmed them. The little chicks ran quickly and nestled under the mother's wings, and there they were as safe as the mother could make them. And those who trust in the shadow of His wings are as safe as God can make them. "In the shadow of His wings there is rest, sweet rest."

Now I want you to look at two or three aspects of redemption set forth elsewhere in the New Testament. And first let us look at Gal. iii. 13: "Christ hath redeemed us from the curse of the law, being made a curse for us." This was the first question that had to be settled on our account by the Redeemer, and it is the first that has to be settled in every heart and conscience. Until that is settled there is nothing settled. Are you under the curse of the law, or are you delivered from it? If you are under the law at all, you are under the curse.

But how has Christ redeemed us and brought us out from under the curse of the law? He

took our place : He was made a curse for us : He suffered the extreme penalty of the law in our stead, and He brings us who believe in Him, with Himself, out from under the law, through death, into resurrection, into eternal life. The believer is said to be crucified with Christ (Rom. vi. 6 ; Gal. ii. 20), dead with Christ (Rom. vi. 8), buried with Christ by baptism into death (Rom. vi. 4 ; Col. ii. 12), quickened together with Christ (Eph. ii. 5), risen with Christ (Col. ii. 12, iii. 1 ; Eph. ii. 6), seated in heavenly places in Christ Jesus (Eph. ii. 6).

In the Person of Christ, his Substitute, the believer has died out from under the law, and is alive again in Christ Jesus beyond the reach of curse and condemnation. Is the law then dead? No ; the law is as much alive as ever it was. If I am still a man in the flesh, I am still under the law, and if under it at all I am under its curse ; but if I am " a man in Christ" then I am no more under the law but under grace. I am become dead to the law by the body of Christ (Rom. vii. 4). Is Christ under the law? Nay, He died out from under it, and rose from the dead and ascended up into the

heavens. So, also, have I, and all who believe in Him ; such are no more under the law than He is.

Am I, therefore, at liberty to live as I like ? Nay, for if I have become dead to the law by the body of Christ, it is only that I might be married unto Him that is raised from the dead that I should bring forth fruit unto God. I am "not without law to God, but I am under law to Christ" (1 Cor. ix. 21). The law, the old husband, has cursed me and killed me, and now, as risen from the dead, I am married to another, and His will is my law. If I obey Him, if I walk in the Spirit, I will never be a law-breaker : the righteousness of the law will be fulfilled in him who walks not after the flesh but after the Spirit (Romans viii. 4). Love worketh no ill to his neighbour, therefore love is the fulfilling of the law (Rom. xiii. 10). Against the fruit of the Spirit there is no law (Gal. v. 23).

Thus the law is not only established in the believer, but magnified. It is magnified in its condemning power, for its curse has fallen upon the Lord Jesus for us ; and it is magnified in its holy, just, and good requirements,

because those who walk in the spirit cannot be law-breakers.

Let us now look at another aspect of Redemption in Titus ii. 11-14. We are here exhorted to live "soberly," that is as to ourselves; "righteously," that is as to our neighbour; and "godly," that is with reference to God—in this present age—looking for "that blessed hope," the appearing of the great God, and our Saviour Jesus Christ, "who gave Himself for us, that He might redeem us from all iniquity." Now, that word "iniquity" is peculiar. It is not the word usually so rendered, but one which literally signifies "lawlessless." Man by nature wants to have his own way. He is represented in Psalm ii. as saying, "Let us break their bands asunder, and cast away their cords from us." He won't be bound by the law of God, and fain would he break the governmental restraints of man, that he might give effect to his own will. The agitations of the present day for the most part incite to lawlessness; they are the uprisings of the insubordinate will of man, impatient of all restraint, clamouring for license in the name of liberty. Such are Socialism

and Anarchism, and other movements not yet so glaringly lawless, but tending thereto.

But the Lord Jesus gave Himself for us "that He might redeem us from all lawlessness, and purify unto Himself a peculiar people, zealous of good works." Note that word, "unto Himself." No one else has a claim upon us ; His proprietorship is absolute. I have no claim upon myself ; I belong to another. I belong to Him who redeemed me. Oh, that we may have grace to own it practically. "Purify unto Himself ;" it is like the language in John xiv. : "I will come again and receive you unto Myself." It is as though He said : "You are altogether Mine, My very own, My redeemed, bought by My blood, Mine by covenant, Mine for ever, Mine to lavish upon you all the treasures of infinite and eternal love."

"A peculiar people"—not "peculiar" in the sense the word has acquired in our day, eccentric or odd, but a people for His possession, made His by purchase.

And what is to be the characteristic mark of this peculiar people ? "Zealous of good works." You say, "But don't you renounce

good works?" Yes; entirely and utterly as a ground of acceptance with God. Truly we sing:

"No works of merit now I plead,  
But Jesus take for all my need."

"Not of works, lest any man should boast," but "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And if we do not bear this mark in evidence of our being His it may well be questioned whether we are His at all. Has the world seen in us "good" or "*beneficent* works"? It is written of the Lord Jesus, that "He went about doing good"; that is the idea here. He did the works of His Father. Full of compassion, His works were all redemptive acts—the undoing, in some form or other, of the evil that sin and Satan had wrought. He fed the hungry, healed the sick, comforted the sorrowing—ever doing good. Now, that is an argument the world cannot gainsay. The world may question the inspiration of Scripture, and it may question my confession of faith, and my profession of being born again, and of having peace with God, but the world cannot gainsay good works. Servants, are you the best of servants?

Masters, are you the most upright of masters? Friends, are you the truest of friends? Relatives, are you the one who can be trusted and sought unto in trouble? Are you known for your good works? Is this the badge of your profession?

Now, there is one other aspect of redemption, with which I close, and you will find it in 1 Peter i. 18, 19: "Redeemed by the precious blood of Christ;" but from what? Not here "the curse"—nor lawlessness—but "from your vain conversation, received by tradition from your fathers." We shall get help as to the meaning of this by referring to Matthew xv. 1-9 and Mark vii. 1-13. The disastrous results of cleaving to tradition among the Jews are there vividly set forth by the Lord Himself. "Ye transgress the commandments of God by your tradition." "Ye have made the commandment of God of none effect by your tradition." "In vain they do worship Me, teaching for doctrines the commandments of men." "Full well ye reject the commandment of God that ye may keep your own tradition." "Making the Word of God of none effect through your tradition."

If you enquire of a devout Jew of the present day you will find that, although they reverence the Scriptures, and have been the custodiers of the Old Testament for millenniums, and have, in the providence of God, been used for its preservation, nevertheless the Jews refer to the Talmud and to other Rabbinical writings as of equal authority with the Word of God, and indeed, in their esteem and study, it is the Talmud that has the most important place.

And although Jewish traditions are unknown to us, are there not other traditions and doctrines that are accepted in blind submission because they were the views and doctrines that were held and practised by our forefathers, by great and good men, who have long ago gone to their rest?

Human tradition, the doctrines and commandments of men, the teaching of the Church, these are the very essence of the Roman Catholic religion. They hold that the Church is the sole authoritative interpreter of the Word of God, and the individual must shut his eyes and *blindly accept what the Church teaches.*

Who is the Virgin Mary? "The mother of

the Lord Jesus," says the Scripture ; what says Popery? "The mother of God!" On a large church on the outskirts of Dublin, in large gold letters is written, "Marie peccatorum refugio"—"Mary, the refuge of sinners!" Thus does modern tradition make void the Word of God.

But is it only among Romanists that tradition holds sway? Test many of the doctrines and ordinances of Protestantism, and it may be that there also you will find the blinding effect of tradition neutralising some of the plainest teaching of the Scriptures. Let the Word of God be searched as to infant sprinkling, as to the clerical position, as to the "dispensing of the sacrament" once in three months or six months, and will it not be found that these and many other accepted dogmas and practices are dependent on the force of time-honoured tradition for their hold on the minds of God's children.

And as to "the doctrines and commandments of men," what could be more abject than the submission of those who form what is known as "the Salvation Army" to the authority of the one who is the general and

dictator? They are not even permitted to meet together to search the Scriptures, let alone to be baptized or to observe the Lord's Supper, should they learn this to be the will of God. I say not this to disparage the work of any—I envy their zeal and energy—but I deplore the fact that so many whole-hearted children of God should allow the authority of any man to take that place over their consciences that belongs to God alone.

May the Lord grant us all to know more of the grace and power of our great Redeemer, and more truly to respond to His desire to have us wholly for Himself.

---

## CHAPTER V.

## CHRIST THE HIGH PRIEST.

IN the Epistle to the Hebrews, chap. iii. 1, we read: "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus."

God's people of old were called out of Egypt to go into Canaan, and there God invested them with privileges in the earth, and with a human order of priesthood, a worldly sanctuary, and "carnal ordinances," all which pertained to the world and to man in the flesh. But God's people in this dispensation are called with a "heavenly calling." They are called *from* Heaven, and they are called *to* Heaven. They are "born from above," and they are going to be above. They are "pilgrims and strangers in the earth" as to their calling. God has not invested us with earthly inheritance, or with anything under the sun to rest in; but He has called us to a heavenly inheritance, a heavenly city. The whole character and order

of our worship is heavenly ; the worship and service of God being transferred from earth to Heaven. God has no "holy place" upon earth now ; He has no temple made with hands that He calls us to worship in. He never had but one—the one at Jerusalem, and when again He will have one on the earth, it will be at no other place but Jerusalem. It is the Heavenly Sanctuary we are called to worship in now. He who was represented by the altar, the sacrifice, and the priest, is now no longer upon earth. The Lamb is in the midst of the Throne. The Great High Priest is "at the right hand of the Majesty on high;" and, therefore, ours is a heavenly order of worship. This, I apprehend, is something of the force of this word : "Partakers of the heavenly calling." If this earth were burnt up to-morrow, we would not lose one whit of our inheritance. He has "blessed us with all spiritual blessings in heavenly places in Christ." We are heavenly citizens, so that for our hope we are neither looking east nor west, but right up for the coming again of the Lord from Heaven. The Lord is here called "the Apostle and High Priest of our profession." I doubt not that the reference here is

to Moses and Aaron. Moses was the one whom God sent to Israel to be their leader and their lawgiver; Aaron was the one whom God chose to appear before Him as high priest—the representative of His people. Now our Lord Jesus Christ combines both offices in one. He is Prophet and He is Priest; He is the Apostle and He is the High Priest. An apostle is one sent by God; a high priest is one called by God to appear before Him. The apostle ministered to man for God; the high priest ministers to God for man. The apostle represented God, and His will, and His claims, down here; the high priest represents us according to God's mind in Heaven.

Christ is compared in this third chapter to Moses as the mediator of the former covenant, but in the fourth chapter we get Him brought before us as the High Priest (verse 14): "Seeing, then, that we have a great High Priest, that is passed into the heavens;" perhaps, more literally, "through the heavens." We read of a first heaven and a third heaven; but the Lord Jesus Christ, the Eternal Son, has ascended up "far above all heavens, that He might fill all things."

He has passed through the heavens up to the Throne of God.

The scene of the Epistle to the Hebrews is altogether taken from the tabernacle service of the former dispensation, and you remember that on the great day of atonement, the tenth day of the seventh month, the high priest went through the court of the tabernacle—there receiving the blood of the offering; then he went inside the door of the tabernacle, into the holy place, where none but a priest could enter. There was no man to be there when he went in to make atonement on that day—it was a lonely service. Then, having passed through the holy place, he drew aside the vail that covered the holiest of all, and he passed right in to the mercy-seat—the throne of grace—and stood in the immediate presence of God. What a solemn moment it must have been for the high priest when he passed in to the immediate presence of God! But he went in there not on his own account; he went in as a representative man; he went in on behalf of others, as one whom God had called and honoured with the dignity of being the official representative of His people. Therefore, all

the garments which were provided for him were representative garments. There were, for instance, the ephod and the robe of the ephod—all of blue—that covered him from the shoulders to the feet; on the shoulders of that ephod there were two onyx stones, and in these engraven like the engraving of a signet—that is, deeply cut like a seal, not scratched—the names of the twelve tribes of Israel. Then, again, on the breastplate, in twelve different precious stones were engraved the same names. On his head was a golden plate, on the fore-front of the mitre, and in that golden plate, deeply engraved, were the words: “Holiness to Jehovah” (Ex. xxviii. 36-38).

He appeared before God with these words on his forehead, in order that they—the people of Israel—might be accepted before Jehovah. We might go into all the details of these garments, and it would be full of interest and instruction, but I only remark that these which I have named were Aaron’s official garments, and showed him to be a divinely-called representative of Jehovah’s people. God looked upon Israel in the person of the one who represented them; God saw their names en-

graven upon his heart and on his shoulders. The heart is spoken of as the place of affection, the shoulder is the place of power. Every tribe was represented there, and every name upon his breast was also upon his shoulder. The power of his shoulder was pledged to maintain every name that was upon the breast-plate. All this is typical—a divinely drawn picture of our great High Priest, who has passed through the heavens, right up into the presence of God. He is there as called of God, a true man, as we have seen, but also truly God. He is there as a Divine Person, with the right to lay one hand on the Throne of God, and the other hand on the poor, weak, failing soul that trusts in Him. He has all the power of God, and He has all the sympathy of man. He has qualified for His official position by passing through all that His people have to pass through, and, therefore, He “is able to succour those that are tempted.” “Seeing, then, that we have a great High Priest that is passed through the heavens, Jesus”—His personal name, the name given to Him at His birth—“Jesus, the Son of God”—not only the “Child born,” but the “Son

given"—the Eternal, the Only Begotten—"let us hold fast our profession" (or "our confession"). Don't let it go, whatever opposition there may be, whatever difficulty, however the enemy may beset you, however you may realise your own feebleness, your liability to fall and stray, hold fast your confession. You are not alone, you are not left to your own resources. "For we have not an High Priest which cannot be touched with the feeling of our infirmities," &c.

We think of Him as the Mighty One, who has ascended up to the Throne of God; as the One who made all things, and "by whom all things consist;" we think of His greatness, His power, and His glory, and we say: "Can He be concerned about my little affairs, and my little troubles?" Hear the answer: "We have not an High Priest who cannot be touched with the feeling of our infirmities," &c. When He stopped Saul on the road to Damascus—Saul, the persecutor—He said: "Why persecutest thou Me?" Saul had touched the very apple of His eye; He was touched with the feeling of His people's sorrows, temptations, and trials. He is the Head, and we are

the members ; and just as every pain that you feel from any part of your body—from the foot, or the hand, or any extremity—is instantly felt in the brain—for it is in the brain that all sensation is located—so our Blessed Lord, who is the Head of the body, the church, is touched with the feeling of our infirmities. And that word “infirmity” is a most instructive word. We have it in Rom. viii. 26 : “Likewise the Spirit also helpeth our infirmities”—that is the “infirmity” of our ignorance ; and in 2 Cor. xii. 7-9 : “Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.” Now put these three passages all together : The Lord Jesus is touched with a feeling of our infirmities ; the Holy Spirit helpeth our infirmities ; “therefore,” says Paul, “I will glory in my infirmities.”

Sometimes one who has a very bad temper will make an apology and say : “It is my infirmity.” Another, who gets the worse of drink, goes the length of apologising for it, and says : “Oh, it is my infirmity.” These are not infirmities ; they are SINS. Do not give it any other name, do not tone it down ; they are

sins, they must be confessed, and forgiveness obtained. God forbid that any man should glory in sin; he ought only to be ashamed of it—ashamed before God. Sin is not infirmity; infirmity is our natural weakness, our inability, our ignorance, our natural constitution. Infirmities may become occasions of sin; yea, will and do, unless grace is ministered to us to overcome, and get blessing out of them. Paul's infirmity he calls a "thorn in the flesh." I do not know what it was, but it was something that pained him much—"the messenger of Satan to buffet him." He feared it would hinder him in his service to the Lord. He might have fretted about it and kicked against it; then it would have become the occasion of sin; but he prayed about it, after the example of the Lord Jesus, three times, asking that the infirmity might be taken away. His request was denied; the answer did not come in that form, but it did come in the way of Divine wisdom: "My grace is sufficient for thee." So that this infirmity, instead of being the occasion of sin to Paul, becomes the occasion of rejoicing and blessing. He proves the power and love of the Great High

Priest at God's right hand; he knows that he has One there who lives to be his Saviour, and triumphantly he says: "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

Whatever you know of your own weakness, of temptation, of your liability to stray, bring it all to the Lord Jesus Christ, and let it be no longer the occasion of sin, but let it be the occasion of Christ showing His power in you. He has said: "My grace is sufficient for thee; My strength is made perfect in weakness." Our strength is our weakness; our weakness is our strength. "When I am weak, then am I strong," said Paul the Apostle. It is when we thus know and realise our own weakness, that we cast ourselves upon the grace of the Lord Jesus Christ, and out of weakness we are made strong. I believe that the Lord Jesus lets many a saint prove by painful experience his own weakness, until, with broken bones, he comes to Christ for the grace to overcome. It is for God's glory that we should learn, either from the Word, by the Spirit's teaching, or by our own bitter experience, our own

weakness, that we may prove the strength of our Great High Priest.

We have here, then, our Great High Priest; One who has passed through the heavens right up to the Throne of God; One who is "touched with a feeling of our infirmities." Upon this the exhortation is based: "Let us, therefore, come boldly unto the Throne of Grace."

As I have already said, the whole scene of this epistle is taken from the Tabernacle and its services. The Mercy-seat answered to what is here called the Throne of Grace. The Mercy-seat formed the covering or lid of the "Ark of the Covenant." It was of pure gold, and rested upon the Ark, which was composed of shittim wood (incorruptible wood) overlaid with gold. Inside the Ark, and so covered by the Mercy-seat, were the unbroken tables of the Law. Beautifully this corresponds with that word spoken concerning the Lord Jesus in Ps. xl. 8: "I delight to do Thy will, O My God; yea, Thy law is within My heart." There, above that ark of shittim wood (representing the humanity) and of pure gold (representing the Divinity of the Lord Jesus); there,

where the unbroken law was preserved, and upon which, from the finger of the High Priest, there fell once in the year one drop of atoning blood—pointing forward to the stupendous sacrifice, the infinitely precious, atoning blood poured out on Calvary; there was the Mercy-seat, the Throne of Grace, the place where God could meet with man in the Person of the Mediator and of the High Priest, and commune with him of all the eternal counsels of His love. So it is written: “There I will meet with thee, and I will commune with thee from above the Mercy-seat, from between the two cherubim, &c.” (Ex. xxv. 22). It was there that God met with Moses, the Mediator, and afterwards with Aaron, the High Priest, as Israel’s representative. In the person of the High Priest God met with all the twelve tribes of Israel.

Now the Lord Jesus Christ Himself is the “Propitiation” or “Mercy-seat.” He is the Sacrifice, whose wounds, ever telling of death on Calvary for sin, answer to the sprinkled blood of the sin-offering. He is our Representative before God, in whom God meets with His redeemed people.

Does all this not clearly show the import-

ance of getting the eye of our faith steadfastly fixed upon the Lord Jesus, when we come into the presence of God and draw near to the Throne of Grace?

Some of us, perhaps all, at times have the experience of not being able in prayer to take hold of God. What we want is to get our eye upon the High Priest, to see there in the presence of God the One "who loved me and gave Himself for me;" who has my name, not merely graven in precious stones, but graven upon His heart, so that God, looking into the heart of His dear Son, sees my name there as one of those whom He loves and died for—one whom He has pledged Himself to keep; for He who is the High Priest is also the Great Shepherd of the sheep. Like the shepherd in the parable who went after the lost sheep, when he found it, he did not drive it home before him, or tie a string round its neck and lead it home; he charged himself with the responsibility of bringing it home—he laid it upon his shoulders and carried it home. Such is our Great High Priest and Shepherd. He has charged Himself with the responsibility of bringing us home. He died for us, He lives

for us, He is coming again for us, and till then He represents us before God; God sees us in Him, never apart from Him. God reckons that as to our old corrupt self, we have been dead and buried and executed in the Person of the Crucified One, and now we are alive to God in Him—accepted in the Beloved. This, then, is our Representative, our High Priest, touched with a feeling of our infirmities; therefore let us come boldly unto the Throne of Grace.

The Lord Jesus taught His disciples a prayer. As it proceeds, each petition brings us lower and lower, till it ends with forgiveness of sins and deliverance from the evil one. But He teaches us to begin as children, saying "Our Father." He begins with the very highest place and ends with the lowest. Coming thus as children to the Father, and with our eye on our Great High Priest, we shall without effort find ourselves getting very near to God.

I remember an old Christian lady who attended an Established Church in the country. The minister always began his first prayer in the Sunday service somewhat thus: "O God, we come to Thee as the prodigal

came to his father—we have sinned against heaven and in Thy sight,” &c. Meeting the minister one day privately, she asked him: “Mr. —, how often did the prodigal come to his father saying, ‘Father, I have sinned against heaven and in Thy sight?’” “I suppose only once,” was the answer. “Well, how is it that you come that way every week?” The minister was rather perplexed as to how to reply.

But is it not the case that many of God’s children come to Him as if they had not been reconciled, or at least as if they had their doubts about it. They do not take their place at once as children in the spirit and confidence of sonship, but rather as sinners afar off. The prodigal proposed to say, “Make me as one of thy hired servants,” but when his father ran and met him, and put his arms round his neck and kissed him, it was impossible for him to frame his lips to utter such a thought. Let us not, then, dishonour the love of the heart of our God, but let us come with boldness; taking the place of children dearly loved, and yet in all humility and in the consciousness of our deep unworthiness, acknowledging that God in infinite grace has counted

us worthy in Christ Jesus. And notice it is not that we may hope for mercy and seek grace to help, but that we may *obtain* mercy and *find* grace to help in time of need. It is all there for us—it is ours by faith to claim the fulness that is in Christ. “Everyone that asketh receiveth, every one that seeketh findeth, to everyone that knocketh it shall be opened.” I don’t believe there is any privilege which God has bestowed upon us as His children that we so abuse, so neglect, so practically despise, as this of coming with all our needs to the Throne of Grace.

Some years ago a man died in London who lived in a garret, and had not two shirts to wear; he died, and left more than a million sterling! You say he was insane. So he was, poor man. The love of money had made him a miser and a madman. But what better are we, if, with all the resources of God, all the unsearchable riches of Christ, at our disposal, and within the grasp of our faith, we fail to come to the Throne of Grace and make it ours.

May God teach us our folly and our sin, and give us grace to humble ourselves before Him on account of it.

“For every High Priest taken from among men is ordained for men in things pertaining to God” (Heb. v. 1). We have our needs, but God has His claims. The high priest was appointed to act for man as his representative, but he must act so that the claims of God are respected and honoured as well.

So long as we continue in our present imperfect condition, having, so to speak, a two-fold nature, flesh and spirit—having that which is corrupt still cleaving to us—God could have no direct dealings with us. He must deal with us through a representative, a mediator, an high priest.

If I go to God in prayer, or thanksgiving, or worship, I must go to Him through the High Priest whom He has appointed. There is no other way to the Father. God has given us no other access but through His Son. But, blessed be His Name, that way is always open for us.

Aaron was chosen because he was one who could have compassion. He was thoroughly acquainted with wilderness difficulties and human weakness, and so he could look with

pity on the ignorant and the erring. As to his own character, what was he? At the very time that Moses was in the mount with God receiving instructions regarding the garments of glory and beauty that Aaron was to wear and the offices he was to fulfil, Aaron was down on the plain forging and fashioning the golden calf, the very ringleader in that apostasy from Jehovah. Truly he was no better than others, and yet that is the man chosen by God to be the representative of Israel. God chose him in sovereign grace, as one out of the people who, knowing the weakness of his own heart and his own liability to err, was therefore able to have compassion upon others.

But though there was no weakness or liability to err in our High Priest, yet was He "in all points tempted like as we are, yet without sin." He knows what sorrow and pain obedience may cost, for He "became obedient unto death." He is therefore fitted to enter with all the sympathy of His compassionate heart, into all the struggles and sorrows of His tempted and suffering people.

And not only so, the High Priest must be able to present an effectual offering for

sins (see verse 3). It is not enough that He should have compassion upon me in my sorrows and sufferings. What would that avail me if He had not compassion upon me even in my sins? It was His look of compassion upon Peter, when he had denied Him, that broke Peter's heart. For that very *sin*, that drew forth not His wrath but His compassion, He offered Himself. And that one offering is as effectual to-day as the day that the Lamb was slain on Calvary, and the compassion of His heart unchanged.

Let not, then, the ignorant or the erring faint; let them be encouraged to avail themselves of the grace of this Great High Priest.

“And no man taketh this honour unto himself, but he that is called of God, as was Aaron” (verse 4). The honour of being high priest in Israel was higher than that of being king. What was there on earth to compare with the honour of being the one man who alone had title to enter into the immediate presence of God?

Such is the honour conferred upon the Son of God. His title, Man though He be as well as God, is incontestable, to enter in not only

to the presence of God, not only to stand before the Throne of God, but to take His place on "the right hand of the throne of the Majesty in the heavens." Even the Eternal Son esteems it an honour to be there as the representative of the people whom He has redeemed, and whom He will soon make altogether worthy of the place of nearness to which His blood has entitled them.

The Lord Jesus is, as we have thus seen, High Priest after the pattern or type of Aaron, but He is also Priest "after the order of Melchisedec." He was not of the order of Aaron. Aaron was of the tribe of Levi; Christ was of the tribe of Judah according to the flesh. If He were on earth He could not be a priest, for God never called any of the tribe of Judah to the priesthood. (See chap. vii. 13, 14, and chap. viii. 4.)

In chapter vii. we have a wonderful display of the glories that pertain to Him as Priest after the order of Melchisedec. Melchisedec was both a priest and a king. In the record given of him in Genesis, there is no mention of either his birth or his death, therefore in applying this to the Antitype, it is said He had

“neither beginning of days nor end of years.” His was therefore a perpetual priesthood, and in this it differed from the Aaronic priesthood, upon which the man entered officially at thirty years, and ceased at fifty.

Thus it is said in chapter vii. 24, He hath “an unchangeable priesthood:” that is, a priesthood that does not pass from one to another; perhaps more literally, “an untransferable priesthood.” “Wherefore he is able also to save them to the uttermost (or evermore) who come unto God by Him, seeing He ever liveth to make intercession for them.”

Now we have seen somewhat of the One whom God has appointed to be our High Priest. We have seen how He qualified Himself for His office by sufferings, how He bears the names of His people each one on His heart and on His shoulder, how He is full of sympathy and compassion not only in sorrow and suffering but even when fallen into sin, and we have seen how He is able to save to the uttermost, because He is alive for evermore.

There is no point, no crisis in all our history, in health or sickness, wealth or poverty, life or

death, at which our Great High Priest is not able to save us. There is no power that can reach us of world or devil which He cannot control, and from which He cannot deliver.

Now let us look at chapter viii. 1, 2. We have here the heavenly sanctuary where Jesus is. In the book of Revelation the veil is drawn aside for a moment, and we get a glimpse of the throne of God, and the Lamb is in the midst of the throne. There are redeemed ones round about the throne, and the heavenly order of worship is going on within the veil. Well, it is our privilege in spirit, though not yet bodily, to join in that heavenly worship ; it is ours to enter into the true sanctuary where the Lord Jesus is, and to be worshippers there. As to our bodies, for the present, we may meet in a nameless place, some "upper room," but as to our spirits, we anticipate the day of our glory, and enter within the veil and join the circle of worshippers around the throne.

John was in the isle of Patmos a suffering exile for the testimony of Jesus Christ. But he saw this heavenly vision which he records, and he heard the song which the elders sang. But John in Patmos recognises that he is of

that company, though not yet there, and he takes up the strain, and at the beginning of the book he makes it his own. "Unto Him that loveth us, and washed us from our sins in His own blood, to Him be glory."

It is our privilege, in like manner, to join the worship of the heavenly sanctuary, knowing that in a moment, in the twinkling of an eye, we may be caught up, literally bodily, to form a part of the circle of worshippers that surrounds the throne.

Again, in chapter ix. 24-28 we have it stated that "Christ is not entered into the holy places made with hands which are the figures of the true, but into heaven itself, there to appear in the presence of God for us." The order of worship has been transferred from earth to heaven, from the shadows to the realities. The Sacrifice, the Priest, and the altar are no longer on earth; all are transferred to the heavenly sanctuary, and that is our place of worship.

The last passage I will ask you to look at is Hebrews x. 19-24: "Having therefore, brethren, boldness to enter into the holiest," *i.e.*, the immediate presence of God, without a veil between. When the high priest of old entered

within the vail once in the year, upon the 10th day of the seventh month, "not without blood," I don't believe he ever could be said to have entered "with boldness." I believe it was a trembling day for him. He never could forget how Nadab and Abihu had been consumed by fire from the presence of Jehovah, because of their error in offering strange fire. What if he, too, has offended in some point or failed to carry out some part of the ordinances as commanded? How could he have boldness? But it is ours to enter in, not on the ground of our own obedience but on that of another, even in the name and by the precious blood of Him who is our High Priest, the "holy, harmless, undefiled" One, "separate from sinners," and "made higher than the heavens."

He is the way, the "newly-made," or "newly slain and living way," telling us of the Cross and the resurrection of Him who is Himself the Way. All is new. It is a new way, a new covenant, a new creation, and a new man who enters in to sing a new song!

The vail in the temple, which was rent by God from the top to the bottom, was a type of

the flesh of the Lord Jesus rent on Calvary's Cross, that you and I might draw near.

Having, therefore, an High Priest over the House of God, it is ours to draw near "with a true heart." In chapter iii. we read of "an evil heart of unbelief" which departs from the living God. The unbelieving heart departs. Like Adam, it runs away to hide among the trees—to hide from God. But "let us draw near with a true heart;" that is, a believing, trusting, confiding, loving heart; a heart that has taken God at His word, and trusts in the faithfulness of the Great High Priest. "In full assurance of faith." Some think that "doubts" are the proper thing! It is not so here. Doubts are not proper Christian experience; they arise from unbelief. Clouds don't come from the sun—it never changes; they arise from the earth. Such are unbelieving doubts and fears. That word "full assurance" has in it the idea of a ship coming into the harbour in full sail, well knowing that there there are no shallows or sunken rocks.

Faith lays firm hold of all the grace that God has revealed and treasured for us in Christ, and draws near in full assurance. And

this assurance is not foolhardiness or impudence. It is consistent with the deepest humility and self-abasement, with a true sense of absolute worthlessness and badness ; but it is in the knowledge that God has made us all that His heart desires in the Person of His beloved Son.

---

## CHAPTER VI.

"THE AUTHOR AND FINISHER OF  
FAITH."

WE read in Romans iv. 16, "Therefore it is of faith that it might be by grace." There are two things in this verse which God has joined, and which cannot be put asunder, viz., Grace and Faith. God can suffer nothing to tarnish His grace. If He demanded of us any work of merit, any species of payment, any measure of righteousness, as helping in any degree to secure His favour, it would completely mar the glory of His grace. Therefore is it of faith and not of works. If human works had any place in our salvation, man would surely boast. But salvation by grace—free, sovereign, unaccountable grace, through faith—through simply believing the Word of God, leaves no room for man to boast. "By grace are ye saved through faith." Such are God's terms, and because of this—because it is altogether of grace, therefore is the promise

*"sure to all the seed"* (Rom. iv. 16). If I had one single hand's-turn to do in my salvation, then the promise of God could never be a certainty to me : I might fail in my part of it. But it is all grace, grace first and last, grace that begins and grace that finishes, grace that has laid the foundation, and grace that will bring forth the top-stone. Therefore the promise is *"sure to all the seed."* But who are *"the seed"*? *"If ye be Christ's, then are ye Abraham's seed and heirs according to the promise."* And how do I become Christ's? Simply by believing on Him—that is all. *"This is the work of God, that ye believe on Him whom He hath sent"* (John vi. 29). *"Ye are all the children of God by faith in Christ Jesus"* (Gal. iii. 26).

So it is clear that faith in Christ Jesus brings us into the sphere of God's eternal, sovereign grace ; grace that was in the heart of God for me before the foundation of the world, manifested in the gift of His beloved Son, brought to me in the Gospel, and made effectual in my heart and conscience through the power of the Holy Spirit. It was the Spirit of Grace that convicted me of sin, and made me look to

Christ on the Cross. Grace has operated all through, and will continue to do so until each believing one is, according to the predestinating counsel of God, perfectly and eternally conformed to the image of His Son (Rom. viii. 29).

But why should God be so concerned about the display of His grace? I think we get a clue to this in Eph. ii. 7: "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

You see God's manifestation of His grace does not end with our salvation. Our salvation is only a step toward the display of His character. God has saved us in order that He might reveal Himself. "That in the ages to come"—not one age only, but eternal ages—"He might show"—show to whom? To "angels and principalities and powers," to every intelligent being in the universe. Show what? That which never could have been shown until there were lost, condemned, rebel, God-hating sinners to show it to—"the exceeding riches of His grace!" And therefore it is that His grace is magnified in the saving of the very

chief of sinners. He picks up Saul of Tarsus, the man of all others who was fullest of enmity to Him, with the letters in his pocket authorising him to arrest all who would confess the Name of Jesus. He takes him in the very act of "breathing out threatenings and slaughter." The light of the glory blinds him and smites him to the ground; but he is arrested only to be saved, to be a specimen of "sovereign grace o'er sin abounding." Thus he saves the self-righteous Pharisee, and He saves the publicans and the harlots in order to the display of that which had ever been hidden deep down in the heart of God, even "the exceeding riches of His grace."

All holy beings knew that God was love, love to the pure, the unfallen. His judgment had been seen in the angels which fell. But GRACE, the love of God bestowed upon those who deserved His wrath, love lavishing its treasures upon those that had rebelled against Him and hated Him: Oh! this indeed is a display of the character of God such as had never before been given. But this display of grace is not given at the expense of righteousness. It is shown upon one only ground, that of the

shed blood of His only-begotten and well-beloved Son. Thus, and thus alone, "grace reigns *through righteousness* unto eternal life by Jesus Christ our Lord." It is not "peace at any price"; it is infinite grace at infinite cost, and grace that brings from the lowest depths of guilt and vileness to the highest heights of glory. It takes "the beggar from the dunghill" and sets him "among princes" (1 Sam. ii. 8). It welcomes the prodigal and owns him a son, and sets him at rest in the favour of God to feast in the joy of His presence for ever. Now, don't you see how it would tarnish the glory of such grace if aught were demanded of the sinner beyond the confession that he is guilty and lost, and simple faith in the One who died and lives to save him?

Once, when I was a young man, circumstances had thrown much responsibility on me, and I had bent my shoulder to the wheel, and under difficulties had done my best. My father desired to acknowledge the services I had rendered—which, after all, were but what duty required—and so he purposed one day to give me a surprise. He took me into his room,

showed me a parcel containing a number of gold watches, said he wanted to buy one, but it must be a good one, and asked my advice as to which I considered the best. I rather think I spotted the dearest one, being under the impression that he wanted it for himself. After the selection was made, he simply said, "Now, that is yours"! I believed; I took it; I thanked him. It was indeed a pleasant surprise, pleasing to me in more ways than one; it was a gift, a gift of love.

Now, suppose that my father had said, "That watch is yours if you will pay me one shilling for it." I might have been glad to get it. I would certainly have considered it the best bargain I ever made; but it never could have been called a gift. As a love-gift, the price, however small, would have spoilt it all.

"The gift of God is eternal life." It is grace, pure grace, and therefore it is of faith. "He that believeth hath everlasting life." Not to believe in such love is to add to all other sins the most detestable, damnable sin of all, the sin of making God a liar! (1 John v. 10).

I have gone over this at some length in order to illustrate what faith is, and that we

may be helped in considering Him who in our present subject is called "The Author and Finisher of Faith." I have found it very difficult to define the meaning of this title, and have come to the conclusion that, like a great many more expressions in Scripture, its meaning is inexhaustible and exceeding broad. In what respect can I look at faith that I don't find that the Lord Jesus Christ is the sum and substance of it, the One upon whom it all hangs? He is the Alpha and Omega. In the sphere of faith "*Christ is all.*"

When Adam and Eve were placed in the Garden of Eden, one command was given them to test them. Satan comes in, and at first insinuates that in imposing on them this prohibition God had not acted kindly. Finding that he had made some impression, he proceeds boldly to assert that what God had said was not true. First, he says "God is unkind"; next, "God is false". Eve believed the devil in preference to God. Some speak of faith as if it were a weak, powerless thing; but I know of nothing in the world so potent as faith. That which a man really in his heart believes forms his life. Eve believed the lie: the

necessary result was that it determined the course of action she pursued. She looked, she coveted, she took, she ate, she gave. Thus sin entered by making God a liar. The first sin was the belief of Satan's lie, Satan's libel against the character of God. Now, don't you see the parallel? God has chosen that salvation from all the consequences of the fall shall come in by exactly an analogous way. It must be through faith, faith which sets to its seal that *God is true*, and faith which, beholding the gift of God, His beloved Son nailed to the Cross as the bearer of sin, learns and confesses that "*God is love.*"

I rejoice in the subject of faith; it is to me no mere theological dissertation, but a great, vital reality! Whom do you believe? It is written, "Abraham believed God." Appearances were against the possibility of the fulfilment of what God had promised. Perhaps Abraham's own heart said, "It's all nonsense, it cannot be"; but Abraham gave the lie to every contrary consideration and "BELIEVED GOD, and it was accounted unto him for righteousness." And we, too, believe God. God says He loved me and gave His Son to die for

me, and I believe it. God says, "He that believeth hath everlasting life," and I believe it. God says, "All that believe are justified from all things," and I believe it. I take Him at His word, and "set to my seal that God is true."

But there is one aspect in which the Lord Jesus is set forth very specially as the Author and Finisher of Faith, and to this I would now ask your attention.

In the Epistle to the Hebrews I gather that the keynote running through it all from beginning to end is the glory of the Son. Angels are glorious, but they are only servants; angels are set aside and the transcendent glory of the Son is announced.

Moses was faithful as mediator of the first covenant, but he passes away and Christ takes his place as Mediator of the New Covenant.

Great were the official glories of Aaron as high priest under the law; but Aaron passes away, and the priesthood pertaining to his house and Christ takes his place as the Great High Priest.

Melchizedek is brought forward, and exalted as are his glories, superior far to those of

Aaron, yet he also passes away as but a shadow, and Christ, the substance of all the shadows, takes his place and occupies our vision.

Thus in chap. xi. Old Testament believers are brought forward, one after another, as examples of the life of faith, illustrating as in a marvellous picture gallery the character, the power, the triumphs of faith. From their lives the Holy Spirit selects a little bit of the precious golden faith here and a little there, often finding it in a record in which you and I might search for it in vain, as, for instance, in Isaac's blessing of Jacob and Esau.

But in chap. xii. we are summoned to look away from them all—they all are set aside, and we are called to look off unto Jesus, "the Author and Finisher" or "the Beginner and Perfecter" of faith; the One whose whole life—from the manger to the Cross—was one unbroken course of perfect, implicit trust in His Father. "Thou didst make Me hope when I was upon My mother's breasts" (Ps. xxii. 9): and, hanging upon the Cross, He says, "My flesh also shall rest in hope": "Thou wilt show Me the path of life": "Father, into Thy hands I commend My Spirit." One

principle ruled His life from first to last, and that was faith. If I want to see what the life of faith is, it is the life of the Lord Jesus. Beautiful and precious are the instances of faith in lives of the saints of old, recalled in Heb. xi., but, after all, they are but broken and fragmentary.

Blessed it is to look away from them all and to contemplate the One whose whole course from first to last—from its beginning to its perfecting—was faith untarnished and unbroken.

But there is another principle with which faith is inseparably, essentially combined, and that is obedience.

In Rom. xvi. 25-26, we find the Gospel spoken of as being “made known unto all nations for the obedience of faith.” Now, let us go back for a moment to the scene in the garden of Eden. Eve believed the devil. What was the consequence? She obeyed him: she acted upon his suggestion. Now, what is the Gospel? It consists of glad tidings which are to every creature, and which all are commanded to believe (see Mark i. 15). This act of believing is obedience: “This is the work

of God, that ye believe on Him whom He hath sent." It is impossible to dissociate faith from obedience. If I am consciously disobeying God, it is impossible for me to trust Him, and if I will not trust Him, it is equally impossible for me to obey Him. My faith can only be in exercise so long as I am willing to keep the path of obedience. My obedience will only last as long as I am not giving way to unbelief.

I am now speaking of the life of faith practically. There is that faith by which a sinner takes God at His word and is justified. That is a settled question with the believer for all time. He knows that God loves him, that Christ died for him, and that through believing the glad tidings he is born into the family of God. But it is another thing practically to trust God in the circumstances of daily life. It may sound a paradox, but there are many unbelieving believers. It is in this that faith and obedience are so inter-dependent. There is another aspect of faith referred to in 1 Cor. xii. 8-9: "To another faith by the same Spirit." Here is a special, miraculous gift of the Spirit which is not bestowed upon all saints. Let me give an example. There was George Müller, of

Bristol. Fifty years ago God gave him faith that he would be sustained in a special ministry on behalf of orphan children. He was enabled to believe that God would supply the means for the support of a certain number. He went on in the path of obedience and trust in the Living God, making known the needs of the work to none but to God only in constant and believing prayer. The work enlarged, and as the numbers increased the supplies increased, until now there are nearly 2000 orphans in the Institution, and never once have they been suffered to lack, though often tried to the utmost.

Now, if I or some other believer who had not this special faith attempted to imitate this work, the result would be a ruinous breakdown before a year was out!

That is a special gift of faith, in the sense of 1 Cor. xii., given to one and not given to others.

But it is the privilege of all God's children, and their responsibility, too, to trust in the Living God. Whatever their position in life, the only attitude of soul that is pleasing to God is that of trust.

Some speak of giving up their employment in order to "live by faith." I claim it as my privilege to live by faith whilst occupied in the business of this life. It is possible to see the hand of God, and to know His care in the turmoil of commercial life, as clearly as where supplies are sent directly through some steward of the Lord in answer to prayer.

There are some who speak of "faith-healing." By that they mean healing by God without the use of means. But I hold that if God is pleased to bless the means that are used in answer to prayer, it is healing by God, and faith-healing, too, as well as the other, and equally should the praise be to Him.

We hear of "faith missions," as if they only were missions of faith. But wherever a man has gone forth with his eye on God, obeying God, trusting God, to testify the Gospel of His grace, there is a "faith mission."

I repeat that this life of trust in the Living God is the privilege of all the children of God. In order to this simple faith I must have the assurance that God loves me, and that He gave His Son for me. I can argue then, "He that spared not His own Son, but de-

livered Him up for us all, how shall He not with Him also freely give us all things?" The path of trust is the path of obedience, and that is the path of blessing. It may be a way of trial and of difficulty, but it is there that I learn experimentally what God is and what He is to me. So it is written, "All Thy paths drop fatness." There is never a barren foot-path in the ways of God.

Now let us look at John vi. 56-57. Here is a beautiful passage, indeed, on the subject of faith! How did the Lord Jesus live? He lived "by the Father." What does that mean? You remember the devil came to the Lord and said, "If Thou be the Son of God, command that these stones be made bread." Mark the answer: "Man [He kept the place of the servant] shall not live by bread alone, but by every word that proceedeth out of the mouth of God shall man live." Thus the Lord Jesus lived in perfect, implicit dependence upon and subjection to His Father's word. Every word of God to Him was a command and a promise. He obeyed the command and He claimed the promise. He was not dependent upon circumstances: He lived by His Father. He

trusted that His Father would supply His need when the time came, and so He used not His divine power for His own deliverance. In view of His death He said: "Thou wilt shew Me the path of life." Thus He lived and died in faith in subjection to and dependence upon His Father. Now He says: "As the Father hath sent Me and I live by the Father, so he that eateth Me even he shall live by Me." But what is meant by "he that eateth Me"? It is explained in this very chapter (see ver. 35): "I am the Bread of Life: he that cometh to Me shall never hunger: he that believeth on Me shall never thirst." Feeding on Christ is believing on Him. The Romish priest would make you believe it is eating the transubstantiated wafer, which is eating His flesh, and Ritualist Anglicans would teach essentially the same in a modified form; but it is not ordinances or sacraments, it is coming to Him, and believing on Him, for the supply of my every need. It is not taking a sacrament once in six months, or once a week for that part, but a day by day, hour by hour, conscious dependence upon the living Person at God's right hand.

“He that eateth My flesh and drinketh My blood dwelleth in Me and I in him.” He who thus habitually lives in communion with the Lord will not be found going into any place, or companionship, or occupation that involves parting company with Christ. He who eats this heavenly bread and drinks this heavenly wine, strengthened and refreshed by communion with the Father and the Son, will not be found saying, “What harm is there in this or that”? but, “Have I the Lord Jesus Christ with me here”? His life will be lived before God, and he will be in no position where he cannot count upon Christ to be with him. This is very practical, and it is not an experience that can be jumped into—it involves the denial of self and implicit subjection to the will of the Lord. Now, the Lord Jesus is the One who, first and last, lived and died in faith. “Wherefore,” we are exhorted, “consider Him who endured such contradiction of sinners against Himself.”

He created the very hands that nailed Him to the Cross, and yet in patience He bore it, for it was His Father’s will that He should.

And now turn to the last point and consider Him, "Who for the joy that was set before Him endured the Cross, despising the shame, and is now set down at the right hand of the throne of God."

Does the Lord Jesus consider now that it was worth His while to endure it all? Yes, He is satisfied, He is full of joy, He is seeing of the travail of His soul, and He shall continue to see the fruit of that travail to Eternity.

And when He comes from the right hand of the Throne, and, in His mighty embrace, takes every living saint transfigured, and every sleeping saint raised from the dead, and brings them in one vast, glorious company into His Father's house and sets them down perfected through His own work before the throne of God, will He not reckon then that the joy that was set before Him outweighs the sufferings and the shame that He endured in the days of His flesh?

You and I may be called to suffering and reproach in the path of faith and obedience: consider Him! Has God suffered Him to be a loser? Verily, no. Then let us gird our loins for the work, the race, the conflict, look-

ing unto Jesus with steadfast eye as the object of faith and the example of faith—the One who showed us how to trust by trusting God Himself; assured that the path of faith and obedience is the path of blessing here and of glory hereafter.

---

## CHAPTER VII.

THE FORERUNNER AND THE  
COMING ONE.  
—HEB. VI. 19, 20 : X. 36, 37.  
—

“THE Hope set before us” is Christ, even as we read in 1 Tim. i., “The Lord Jesus Christ who is our Hope.” He is the “Hope of Israel” (Acts xxviii. 20), and “on Him shall the Gentiles hope” (Rom. xv. 12, R.V.).

Usually this verse in Heb. vi. is quoted as “the hope set before us in the Gospel,” and applied to the hope of being finally saved. But it seems here rather to be a flying for refuge, as a ship in distress making for the harbour, from the wreck of all things beneath the sun, to lay hold of that which is sure and stable, and which, as the anchor holds the ship by the great chain-cable, holds the believing, trusting, hoping, waiting soul steadfast in spite of all opposing waves and tempests till the storm is

past and the morning without a cloud has dawned.

It is Christ Himself that is the Hope, and He also is the Anchor. As the anchor passes out of sight, and yet though unseen its powerful hold is realised, so Christ though unseen is realised by faith as the One who holds and keeps the feeble ones who cling to Him.

As the priest of old passed out of sight as he entered within the veil, so the Lord Jesus, our High Priest, passed out of sight when ascending up to heaven—the veil of clouds was drawn beneath His pierced feet.

We have already seen that His ascension was not merely to heaven, but, as in chapter iv. 14, “through the heavens,” or, as in Eph. iv. 10, “up far above all heavens.”

And He has gone thither not as before His incarnation, where from eternity “He was God” and “was with God,” but as the God Man. It is really a glorified Man who has ascended up from the depths of Hades to the throne of God.

The graves were opened and the veil was rent when He died on Calvary, showing that on the ground of His atoning work no barrier

remained, but a way was opened up straight from the depths of the grave to the immediate presence of God.

And how deeply significant is that title here given to the ascended One, "The Forerunner!"

Already he had become "the first fruits of them that slept" (1 Cor. xv. 20), "the first born from among the dead" (Col. i. 18), "that in all things He might have the pre-eminence." And as the "first fruits" corresponded to the harvest of which it was a part, so the saints in resurrection will be fashioned like unto His glorious body, corresponding in their measure to Him—Christ the pattern of resurrection to which all must be conformed.

It is interesting in this connection to observe that in Lev. xxiii. 10, when the "sheaf of first fruits" is mentioned, a different Hebrew word is used from that which in the same chapter, verse 17, is applied to the "two wave loaves baken with leaven."

The word rendered "first fruits" in the latter verse simply implies first in order. That applied to the sheaf signifies first in the sense of pre-eminence. Thus the divinely perfect wording of the Scriptures is witnessed to, the

wave sheaf so evidently typifying the Lord Himself, whilst the two loaves as clearly foreshadow those who, as the fruit of His work, are accepted in Him.

But not only is He the pattern of all His redeemed and heavenly people in His resurrection, He is also their pattern in His ascension. The Forerunner necessarily implies others who are to follow. He has gone first ; as He said, " I go to prepare a place for you," and those whom the Father has given Him are to follow afterwards and in like manner to the place where He is.

The Old Testament Scriptures are full of the glory and blessing in store for this earth when as Son of Man the Lord Jesus shall receive the kingdom ; when Israel, the completed nation, the twelve tribes, shall be restored to their land, when Jerusalem shall be " the city of the great King," and when, flowing out from that earthly metropolis of the heavenly kingdom, streams of blessing shall extend to all nations of the earth.

All this is plainly predicted, and it is familiar to our ears. But where in the Scriptures of the Old Testament do we find the thought

of an elect people, taken, irrespective of the distinction between Jew and Gentile, gathered out of every kingdom, and nation, and people, and tongue, during the period of Israel's long dispersion, and destined to be taken up to heaven, to enter as a royal priesthood into the heavenly sanctuary, to worship around the throne in the full blaze of the glory of the Majesty on high, to dwell in the Father's house as the favoured sons of God, to come with the King of kings when He comes, and to reign with Him when He reigns eternally, sharing the glory of His kingdom—where are such things found in the Old Testament?

Prefigured it might be, but types alone are meaningless until God Himself, who devised them, presents us with the key to unlock them. However distinct the type when once its significance is opened to us, till then it is a "secret hid in God."

Such is the mystery of the Church as one with Christ, co-partner of His heavenly glory and His eternal kingdom.

And it is thus as the Forerunner that He has gone up on high. Crucified, dead, buried, quickened, risen, WITH Christ, the Church is

now seated in heavenly places IN Christ Jesus. Not yet with Him, but destined to follow Him to where He has gone, and knowing now that there is our portion and our home.

But He is also seen in this wondrous epistle as "the Coming One." "For yet a very little while, and He that cometh [or the Coming One] shall come, and shall not tarry" (Heb. x. 37, R. V.). As those who are to follow the Forerunner up to the heavenly sanctuary, we are not to be left to take that unknown and untrodden way alone. The Lord Himself shall come, according to His promise: "I will come again and receive you unto Myself, that where I am there ye may be also." He shall send His angelic messengers to gather His elect for His earthly kingdom from the four winds of heaven, but not thus will He gather those who are the elect for heavenly glory. He Himself must perform this glorious transaction; no voice but His may quicken the sleeping and change the living saints, and when raised and changed He alone shall, as a mighty magnet, attract them from earth and gather them unto Himself in the heavens.

It was the Lord Himself who first used this

word, "a little while." Thus He sought to cheer and comfort their hearts as He broke to His disciples the thought that He was about to leave them and return to the Father. At first they could not understand it, but tenderly He explained that He was going away only for a little while, and that certainly they should see Him again. It is this word which the Spirit takes up again in Heb. x. to cheer and comfort those who had been called to endure "a great fight of affliction." But here the little while is made shorter still—"a very little while"—for truly "the night is far spent, and the day is at hand."

Again and again the Lord confirms the word, "Behold, I come quickly," "Surely I come quickly." Saints amid conflict and sorrow may long for that hour, but none ever longed for it with the fervent desire of the Lord Himself. For Him it is the consummation of the Bridegroom's joy when He presents His Bride to Himself, all glorious. For this He endured the Cross and despised the shame. Then shall death be swallowed up in His victory, and not a relic be left in the grave to be

a trophy of its temporary triumph over the dust that was redeemed.

“‘A little while!’ Our Lord shall come,  
And we shall wander here no more;  
He’ll take us to our Father’s home,  
Where He for us has gone before;  
To dwell with Him, to see His face,  
And sing the glories of His grace.”

But He is also the Coming One in another character. He was looked forward to from Old Testament times as the Coming One, as we read, “The Lord my God shall come, and all the saints with Thee” (Zech. xiv. 5). In that day when He comes, not FOR but WITH His saints, His feet shall stand upon the Mount of Olives, that is before Jerusalem upon the east, that very Mount upon whose brow He sat and wept those bitter tears of rejected love, and the quaking earth shall own in Him its Creator and Lord. Meantime, and until that day, He is seated at the right hand of God awaiting the fulfilment of the promise that His enemies shall be made His footstool.

As we say of Queen Victoria, that she has been seated upon the throne of England for 60 years, so the Lord has been seated for these

18 centuries and more upon His Father's throne.

But the hour will come when He shall no longer be seated at the Father's right hand, but, invested with universal dominion, He shall occupy His own throne (Rev. iii. 21), and reign as the great Melchizedek, the Monarch of a kingdom that shall know no end.

In view of such prospects, "What manner of persons ought ye to be?" "In all holy conversation and godliness looking for and hasting unto the coming of the day of God." "Be diligent, that ye may be found of Him in Peace, without spot and blameless."

---

A Select Library of Helpful Volumes for Bible Students,  
embracing a wide range of Scriptural Truth.

## The Beresford Books.

*Uniform Crown 8vo. Uniform Half-bound Style.*  
*Uniform Price, HALF-A-CROWN EACH, Post Free.*

- TYPICAL, FORESHADOWINGS IN GENESIS**; or, the World to Come, and the Divine Preparation for it. By WM. LINCOLN.
- THE LAW OF THE OFFERINGS** in Leviticus i.-vii., considered as the appointed figure of the various aspects of the Offering of the Body of Jesus Christ. By A. JUKES.
- THE GOSPEL AND ITS MINISTRY**: a Handbook of Evangelical Truth. By ROBERT ANDERSON, C.B., LL.D., Author of "Human Destiny," "The Coming Prince," &c.
- BIBLE OUTLINES**: Suggestive and Comprehensive Epitomes of the Leading Features of each of the Books of the Old and New Testaments. By WALTER SCOTT.
- THE CHARACTERISTIC DIFFERENCES OF THE FOUR GOSPELS** considered as revealing various relations of the Lord Jesus Christ. By ANDREW JUKES.
- ABUNDANT GRACE**: Select Addresses on Salvation, Warfare, Life, and Hope. By W. P. MACKAY, Author of *Grace and Truth*.
- "I AM COMING"**: a Book of that Blessed Hope. The standard work on this important truth. By Dr. JAMES H. BROOKES, Editor of *The Truth*.
- TRUTHS FOR TO-DAY**: Seventeen Addresses on Fundamental Truths, by Dr. Neatby, Dr. McWilliam, Robert Anderson, LL.D., Alex. Stewart, F. C. Bland, G. F. Trench, H. Groves, &c.
- ALWAYS ABOUNDING**; or, Recollections of the Life and Labours of the Late George Brealey, of the Blackdown Hills. By W. J. H. BREALEY.
- THE BOOKS OF THE BIBLE**: Their Unity as one Volume, their diversity of purpose, and their spiritual import. By W. P. MACKAY Author of *Grace and Truth*.
- OLD GROANS AND NEW SONGS**; or, Meditations on the Book of Ecclesiastes. By F. C. JENNINGS.
- LAYS OF LIFE AND HOPE**: Poems on the Atonement, Advocacy, and Appearing of our Lord Jesus Christ. By WM. BLANE.
- THE FINAL CRISIS of the Age**: The Apocalypse, or Book of Revelation, considered as such. By THOMAS RYAN.
- PRINCIPLES AND PRACTICE**: a Compendium of Papers for the Lord's People in Days of Difficulty. By J. H. BURRIDGE.
- GOD SPAKE ALL THESE WORDS**; a noble Defence of the Inspiration of God's Word. By Dr. JAMES H. BROOKES. *His last book.*
- NOW AND FOR EVER**: Addresses on Truths relating to "Yesterday, To-day, and for Ever." By T. SHULDHAM HENRY, M.A.

---

GLASGOW PICKERING & INGLIS, Printers & Publishers.

Select Series of Copyright Books for All Christians,  
of which **190,600** copies have been issued.

## The Believer's Library.

*Uniform Size, Blue Cloth, 1/6 Each, Post Free.*

- GOD SPAKE ALL THESE WORDS:** a Defence of the Inspiration of God's Word. By Dr. James H. Brookes.
- CHRIST IN THE EPISTLE TO HEBREWS;** or Personal Glories of the Lord Jesus Christ. By J. R. Caldwell.
- FROM GLORY TO GLORY;** or the Calling, Hope, and Manifestation of the Elect of God. By Dr. Neatby.
- COMPLETE BIBLE CONCORDANCE** giving every reference found in the larger editions. By Alex. Cruden. *Portable.*
- SHADOWS OF CHRIST** in Old Testament. A picture gallery of every attribute of His work. J. R. Caldwell.
- THE EPISTLES OF JOHN:** revealing the Family of God—with their Father: in the last days. By Wm. Lincoln.
- THE COMING OF CHRIST.** What is it? Will all be caught up? Before or after the Tribulation? J. H. Burridge.
- LAYS OF LIFE AND HOPE.** Poems on the Atonement, advocacy, and appearing of our Lord. By Wm. Blane.
- CHRIST IN THE LEVITICAL OFFERINGS;** *Five* distinct aspects of the *One* great Offering. By J. R. Caldwell.
- SOLAR LIGHT AS ILLUSTRATING TRINITY IN UNITY.** By Thos. Newberry. With Coloured Charts and Diagram.
- CHOICE HYMNS AND MEDITATIONS.** Musings on Portions, Meditations on Song of Songs. By R. C. Chapman.
- THE TABERNACLE IN THE WILDERNESS:** Addresses on the types of the Tabernacle. By J. Ritchie.
- LIBERTY, JOY, AND POWER.** Seven Lectures on the different aspects of Life and Walk. By J. H. Burridge.
- THE EARTHLY RELATIONSHIPS OF THE HEAVENLY FAMILY:** A Message for *all* saints. By J. R. Caldwell.
- OUR BIBLE NOTE BOOK.** Hundreds of helpful Notes—Historical, Prophetical, and Practical. Walter Scott.
- THE TEMPLES OF SOLOMON AND EZEKIEL:** Their Wonderful Construction and Significance. T. Newberry.
- SEVENTY YEARS OF PILGRIMAGE.** The Life, Writings, and Select Sayings of Wm. Hake. By R. C. Chapman.
- MINISTRY:** An Examination of the Scriptures on the subject of True and False Ministry. By R. M. Beverley.
- THINGS TO COME:** Some Great Events of Prophecy. By John R. Caldwell, Editor of "The Witness."
- THE FEASTS OF THE LORD:** Illustrating in a complete way God's Dealings with Man. By A. J. Holiday.
- TWENTY-ONE PROPHEIC PAPERS:** Outline of God's dealing with Jew, Gentile, and Church. By F. C. Bland.
- FROM EGYPT TO CANAAN:** The Exodus and Pilgrimage, Illustrating Redemption, Walk, Warfare. J. Ritchie.

*12 Volumes, all different, post free for 12 Shillings.*

GLASGOW: PICKERING & INGLIS, Printers & Publishers.

# The "Witness" Pamphlets.

A series of Pocket Booklets, containing Scriptural Expositions on special doctrines or select portions of God's Holy Word.

*One Penny each. 1/ per Doz. ; 6/ per 100, post free.*

- Because ye Belong to Christ :** Looked at from Three Points of View. By John R. Caldwell.
- How to Live a Happy Life.** By Geo. Müller, of Bristol, who said: "A peaceful, happy man I have been these seventy years."
- The First Division in the Church :** its Origin, Object, Characteristics, and Results. By E. Venn.
- The Sabbath :** its True Spiritual Meaning and Observance. By J. R. Caldwell.
- Defilement and Wickedness :** Are they equivalent? and Association with Evil. F. C. Jennings
- The Coming of the Lord** and some subsequent events in connection with *the Church's Future.*
- Infant Baptism.** The *principal arguments* in favour of it examined and refuted from Scripture.
- The Godly Bringing-up of Families :** a word to all interested in young folks. By J. R. Caldwell.
- Looking for the Lord :** a soul-refreshing Address on this sanctifying theme. By Dr. Neatby.
- The Vision that Fadeth Not ;** or, What went Ye out for to See? Address on Matt. XI. G. F. Trench.
- The Value and Fulness of the Scriptures :** Review of Psalm CXIX. By W. H. Bennet, Yeovil.
- How to Walk in Paths of Peace.** By one who did it. George Müller's Address on Proverbs III
- The Blessed Hope** of our Lord's Coming Again to receive us unto Himself. By J. R. Caldwell.
- Is Baptism for Salvation?** What saith the Scriptures? By Wm. Wilson.
- Alleged Errors of the Bible.** Carefully Examined and Completely Exploded. By Dr. J. H. Brookes.

---

Glasgow: PICKERING & INGLIS, 73 Bothwell Street.

# THE WITNESS.

*An Unfettered Monthly Journal of Biblical Literature.*

Edited by JOHN R. CALDWELL.

It is our intention to continue this Periodical as we have been enabled to do by the grace of God now for over twenty-five years, adhering to the lines upon which we have hitherto gone. These are mainly :—

I.—To keep back nothing that we believe to be generally profitable.

II.—Whilst not shunning to declare, in so far as we have learned it, all the counsel of God, to do so in the Spirit of Christ, “always with grace” though also “seasoned with salt,” thus seeking to combine “truth and love.”

III.—We desire to present the various truths of Scripture, so far as in us lies, in due proportion, not specially giving prominence to one line of truth or another, but seeking the edification of saints, that they may be filled with the knowledge of the will of God, and stand perfect and complete in the same.

We seek the help of those interested, in the way of obtaining new subscribers, and so increasing the usefulness of the periodical.

J. R. C.

THE WITNESS will be posted to any address in the world, at 1 Copy, 1/6; 2 Copies, 2/6; 3 Copies, 3/6; 4, or more, at 1/ each Copy per year.

---

GLASGOW: PICKERING & INGLIS, 73 BOTHWELL STREET.