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LIFE
TRUTHS.



J. DENHAM SMITH.



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BY THE
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THE TWO NATURES.

THERE are many Christians who are uncertain as to their acceptance with God! With not a few, after all their open profession before men, and their painstaking religiousness of life and walk, the question still remains unsettled as to whether or not they *are* Christians. Numbers are sincerely and deeply exercised in mind, and, singular as it is, they seem doubtful and unhappy in the same proportion as they are sincere.

With many the great obstacle to their peace lies in the deficient manner in which they have received the truth. This is seen in the indistinct sense they have of the truth, even that most vital to them. What they seem to be mostly occupied with is not the truth, but religiousness; not the word, but *themselves*, from which dark shadows constantly fall, awakening

suspicion and doubt, which not infrequently deepen into terror, even of God and the future.

Truth is effectual only as it is known and received. Each truth has its own form in the word. All the truths affecting our standing or condition before God have their own forms Divinely shaped, and to the soul that knows them they are truly blessed and beautiful. I have known some of them—such as Christ the believer's completeness; the Church the fulness of Christ; or the believer, dead and risen with Christ, made nigh, one with Christ, sanctified in Christ—when heard or seen for the first time, breaking calmly and brightly over an entire audience of believers, grandly dispelling at a moment the doubts and fears of years, the ignorance of a lifetime.

But a dim sense exists as to what the Christian is. The Christian is to be viewed in two aspects—as a child of Adam, and as a child of God. As by natural descent he is a child of Adam, so by spiritual birth he is a child of God. This latter is a great and glorious fact. It invests the Christian with a dignity which many apparently fail to apprehend. They speak of the Christian as an *adopted* child of God. This

is true, but it is not the whole truth. He is “*born* of God” (John i. 13). He is as truly a child of God as he is a child of Adam; and as by natural birth he inherits the nature of Adam, so by regeneration, or second birth, he becomes a “partaker of the Divine nature” (2 Pet. i. 4). He is thus a complex being; for in becoming a child of God he does not cease to be a child of Adam. The two natures remain in him unchanged. His old nature is not modified or ameliorated by the impartation of the new; nor, on the other hand, does the new nature become soiled or corrupted by reason of its coexistence in the same being with the old. They remain the same. There is no blending or amalgamation. They are essentially and eternally distinct; and not only so, but “contrary the one to the other.” The old nature is unalterably and incurably corrupt, while the new nature is Divinely pure in its essence, though for the present, if we may so speak, enveloped in a house of clay, surrounded by a body of sin and death.

But a dim sense, as I have said, exists of these two natures, the knowledge of which, in many a morbid and miserable mind, would be a

key to unlock the dread mystery of its gloom. It is in the light of these two natures alone, as clearly revealed by God, we can at all properly understand what we are. It would not be difficult to trace them out as they are unfolded in the word.

Paul speaks of one as "*the old man,*" whose name, derivation, character, and doom are distinctly stated. No one can doubt that the old man means *the natural man*—man as possessing the nature of the first Adam. When Paul uses the word, he means himself, his "old self," as the text is. Let this, then, be firmly fixed in the mind; that "the old man" with the flesh in him is only another name for ourselves as sinners. And as to our character as such, it is no bold figure merely, but a grave and solemn fact, which Paul declares of the old man when he says, that he is "*corrupt* according to the deceitful lusts" (Eph. iv. 22). The corruption is easily traced, even as the river to its source and the fruit to its tree. We were, so to speak, in the loins of Adam, whose nature became radically corrupted by sin. Descending from his loins, we inherit his nature, with its deeds, which are corrupt, and which calls

down upon us the sentence of God against sin; which sentence, in our case as with Adam, is *death*: "The soul that sinneth, it shall die."

It is precisely here that salvation comes in. In the first promise it is shown that the seed of the woman should appear as Deliverer. The enemy, instead of bruising, slaying Adam, which he deserved, would bruise *him*; in virtue of which bruising, Adam lives. Thus early was death for sin, and life for righteousness, made manifest. This long shadow, the longest that fell from the cross, found its great fulfilment in Christ, who "was wounded for our transgressions, and bruised for our iniquities: the chastisement of our peace," or which purchased our peace, "was upon him." When Adam, or any of the first believers of our race, saw this promise, which, however, was spoken not to Adam, but to the serpent, they saw two things: they saw death as due to them, now borne, or to be borne, by another; and in that death, as borne by another for them, they saw their own right to live. They *were* dead, for the curse was upon them: they now *live*, for the curse has been transferred to another. Should their position of *life* be called in

question, either by their own doubts or by others, they could say, looking at the gospel of the first promise, "We *have* been bruised; we *have* died; bruised together, and dead together with him."

This is precisely the doctrine of *the sixth of Romans*—that glass of the word by which the believer sees a true photograph of himself. In that chapter Paul shows us in full the penal doom or death of the old man. "Knowing this," he says at the 6th verse, "that OUR OLD MAN IS CRUCIFIED WITH HIM." You will observe that the apostle does not say of this doom that it is *future*, or that it is now in progress. Nothing of the kind. He speaks of it as an *accomplished fact*. His words to this effect, both in *Romans* and *Galatians*, are most emphatic. In the *Romans* he says, "Knowing this, that our old man is [*was*: see Greek] crucified." And in *Galatians* he affirms, "*I am* [*have been*: see Greek] crucified."

Now where, let us ask, is *the scene* of this doom? Is it, as many imagine, in ourselves? Verily no. Are *we* to undergo a long, slow, lingering slaying of ourselves? Verily no. The scene is *the cross*. No words can be plainer. "*I am cru-*

cified ;” and “Our old man *is* crucified”—literally, nailed to a tree—consequently, completely slain, dead. Now if this be true, may some believer say, “Then is my punishment past?” I answer, *Past*. “And the sentence against me, the natural man, the sinner, accomplished?” I answer, Just so, *accomplished*. “And my old self, about which I have had such days of darkness, and fear, and sorrow, is really and truly dead!” I answer, And *buried!* For burial also is spoken of. “We are buried with him,” says Paul, “by baptism *into death*.” Interment is the destruction of the last link which holds a deceased object visible to our senses. Remembrance, even, is blotted out by the long damps of the grave. Thus completely has God set aside our old corrupt selves, as out of sight, out of mind. “Your sins,” he says, “and your iniquities will I remember no more.” Moreover, the dead are free. The avenger *may* harass the living, *may* pursue his life, but when DEAD the pursuit ceases. The end of life is the end of the pursuit. If the corpse *be* claimed, it is only to bury it. And there, in the grave, the weary are at rest; the servant is free from his master,

the law can pursue him no farther. Hence "He that is dead," or as the word is, "*has died*," is freed from sin. You say you did not know this. Well, this is what we want you to know. Only in such knowledge can you have peace or rest. Many there are who see *Christ's* death, but have never seen their *own death* in him. Nature cannot see it. Unbelief cannot see it. Only *life* can see it. Hence said the Lord to Nicodemus, "Except a man be *born* again, he cannot *see* the kingdom of God."

Such then, in few words, is the beginning and end, the life and the doom of the old nature, which is penally or judicially dead; and such is the position before God, whether living in the sense or energy of it or not, of every believer. God reckons him as having received on the cross the desert of his sin, as having died, and as being therefore, so to speak, on the other side of his doom.

And now, for a little, as to *the new nature*. It likewise is easily discovered in the word, and is known and felt in the actual experience of every Christian. The name, new nature, or new man, gives the title of "old" to that which was before. Paul refers to both where he says,

“I,” that is, the natural man, “am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.” The life which we have in Christ is not, as many imagine, “the lengthening out to eternity of our old life,” nor is it that its old corruptions are brought by it into a gradually altered and improved state. Not a single modicum of the old will ever find conveyance into the new. It is A NEW CREATION. The Spirit of God is very explicit here. We are said to be “*created anew* in Christ Jesus.” We are in him as the new creation. We are in him even as the old creation was in Adam as its head. He, Christ, passing by the nature of angels, joined himself to the seed of Abraham; that is, became man. He took upon him the life of man: he laid down his life instead of, or *for*, man’s forfeited life. He took our sicknesses and sorrows upon him that he might bear them, and our sins that he might expiate them. This done, he is quickened from the dead, raised from the grave, as *the beginning* or Head of the new creation. This, as believers, is *our position*, as seen by God. We are dead, risen, and forgiven all trespasses in Christ—he the Head: the Church his body. As the Head, so the

body. As in Adam, the old head, all die, so in Christ, our new Head, do all live. The circumcision made with hands was the painful cutting off of the literal flesh: this dreadful circumcision of *Christ's death* was for the putting off of the body of sin—the sins of the flesh, which sins were laid, on the cross, upon Him who was mighty to save, and which, being expiated, were left in his grave. “For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: *in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ*: BURIED WITH HIM IN BAPTISM, wherein also YE ARE RISEN WITH HIM through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, HATH HE QUICKENED TOGETHER WITH HIM, *having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, NAILING IT TO HIS CROSS*” (Col. ii. 9—14).

This, I repeat, is *our condition*. In virtue of ONENESS with Christ, we are as he is. We have

died with him, and *are* dead. We are raised together with him. His death is ours: his life is ours. "The sins of the flesh" which in death he put away, were not his, but ours; and the "handwriting" which he *blotted out*, which he *nailed to the cross*, was not against him (excepting as he took our place), but against us. He died for our offences, sins: he was raised for our justification. In him we are accepted, made nigh, before God. His righteousness, title to heaven, rank, inheritance, and glory as Mediator, are all ours—his gift to us who believe. The grave, from which, after all was perfectly finished, he arose, which he left open, is a scene full of life to the believer. The folded napkin and the seated angels show how that *God*, who is the God of order and of heaven, had raised him from the dead. And the stone rolled away from its entrance forms, as we stand on it, a Divine ellipsis whence we look back upon the "old things"—sin, and the curse, and death—which are all "passed away," and forward and upward on the "all things" which are "new."

Now, he who sees and knows Christ, hath life; and he hath life *in* Him. The beginning of it within us is of Divine power. We are born

of God, by whom we are made alive. We are "*God's workmanship.*" The moment a soul is "quicken'd" by God, there is life. The very dawn of it in the soul is known by its *wants*. This is analogous to all life. There are no desires, no longings, no wants in a corpse. The quicken'd soul wants sin removed; it wants peace; it wants God. The answer to all which is Christ, who has put away sin, the knowledge of which is peace, and the peace is *peace with God*. How different is all this from the vain attempt of working out our own death for sin, or of labouring for our own life! We have all in Christ.

Such, then, are the two natures; the one the old, which has been crucified; the other which is new, and which is of God. The one, as we have said, remains essentially corrupt; the other essentially holy: "It sinneth not." The evil nature, though it has had its doom, is still *in me*, and opposes itself to the energy and work of the Spirit, who dwells in the new man, and who is *ungrieved* within us in exact proportion as sin and the flesh are not allowed, and Christ, to whom he testifies, is received by us according to the riches

of his grace and the purposes of the Divine love in him.

This subject has many practical bearings. *It is vital to peace*, which, in the absence of Divine knowledge, can never flow like a river. Said a beloved Christian, "I *do* see the truth of the old man crucified, but, alas! *I* am not crucified." Her words, "But, alas! *I* am not crucified," showed that she did *not* see it. I explained that the term "crucified" did not mean that the *presence* of evil, or even that its tormenting energy, was gone, but that *its doom* was gone. The value of which fact lies in this; that we have suffered in Christ the death due to us; that our punishment is overpast; that although we deplore and abhor *the presence* of the evil in us, judgment upon it has been executed, according to John v., where it is declared, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation"—*judgment*, as the word is—"but is passed *from death* unto life." This being understood, the believer is free from the sentence and the punishment of sin. He will "not come into judgment." Thus, when Christ returns, accord-

ing to Thess. iv., it will be to receive us *unto himself*, that we may be for ever with him, in love, and in the inheritance of the glory which he has given us. He will come, not to judge or condemn: judgment and condemnation are overpast. He will come, not to raise again the question of sin, but to deliver us fully and finally from its very presence. Says Paul in Hebrews, "As it is appointed unto men once to die, but after this the judgment: so Christ was *once offered to bear the sins of many*; and unto them that look for him shall he appear the second time WITHOUT SIN UNTO SALVATION."

The subject bears likewise upon the question of *practical holiness*. The one nature is holy, essentially so: the other is essentially evil. In the one, the new man, the Spirit dwells, producing its Divine fruits: in the other self is the animating, ruling principle. Though we are not now living as formerly, "*in the flesh*," that is, a life in which self is the animating, ruling principle, we still have the flesh *in us*. But we are not to own it. We are not to mind the things of the flesh. We are to walk, not according to the flesh, but according to the Spirit. We are told by Paul, in Galatians, what are the works of

the flesh; but he says that if we *walk in the Spirit* we shall not fulfil *them*; we shall not, in fact, do the things, the evil things, that otherwise we would. This is our walk: a walk in the Spirit, and according to holiness; to live and act, not according to the evil which is in us, but according to the instincts of the new life, according to the Spirit that dwells within us, according to Christ. It is affirmed of the Christian, that he hath "put off the old man with his deeds," and hath "put on the new." The two courses are open to him, and they are opposed. If he walk in the flesh, he grieves the Holy Spirit of God, whereby he is "sealed unto the day of redemption." If he walk in the Spirit, he mortifies the deeds of the body, crucifies the flesh. Walking in the Spirit, moreover, is the sure way of rest and peace. To be spiritually-minded *is* peace. Walking in the flesh, we grieve our own spirit. Thus was it with Peter. By the flesh that was in him did he deny the Lord: by the Spirit that was in him did he mourn that denial. The appeal, "Lord, *thou* knowest all things; thou knowest that I love thee," showed the reality and certainty of the new life, and its Divine power, notwithstanding the darkest assailment of evil.

This, I repeat, is *our walk* as believers—not to own the flesh; not to mind the things of the flesh; but as we have put on Christ, to live and act according to him. It is in proportion as we do this, that we are *practically holy*, and are, as seen by others, *growing* in holiness. But as the rich fruit-bearing branch receives all from the vine, so this life of holiness finds its root in Christ. It is all of him. Knowing him, his grace, what *he* is to us, and what *we* are in him, what our life, our rank, our holiness, our inheritance, and our glory, all that as HEAD he is to HIS MEMBERS as revealed to us in the word, this is *the power* that enables us to mortify the deeds of the body, and makes us, with more and more emphasis, *morally* and *practically* what we are judicially—crucified, dead, dead to the world, dead to sin.

This theme of the two natures will aid us *in our estimate of others*. Because of the flesh that is in them, many are uncharitably judged. This is the case especially in regard to young Christians, who are expected to be faultless, or nearly so. The allowance ordinarily made for older Christians is not unfrequently denied to them. And not unfrequently the estimate made of them is according to the evil only, and not

according to what is truly and plainly good. Judged by such rule, weighed in such balances, Abraham, Lot, David, Peter, and numerous others, would be found wanting. I have known Christians who, on seeing little children, who in these remarkable days of awakening have become "lambs of the fold," manifesting, in some unguarded moment, the temper and disposition of the old nature, have hastily concluded that they were never the subjects of the new; that they were still unregenerate. Do we apologize for evil, or lightly view it? No, indeed; but simply account for it, charging it home upon the flesh, which, in the youngest or oldest, wars against the Spirit, even as the Spirit wars against the flesh. Some may say this is a convenient doctrine. Nay, *not* convenient, but a sad and melancholy fact. To treat it as a mere convenience, or as liberty to sin, is *Antinomian*: to *know* it as an evil root in us, which has to be mortified, kept under, whose every growth has to be severely cut, is the doctrine of Scripture, and accords with the experience of the holiest and best of Christians.

But this subject *sends forth a sound as of a parting knell over all that properly belongs to*

the flesh. Beneath that sound, *self-love*, or the love of *self*, so strong in most, ought to wither and die. They that are Christ's have crucified the flesh. They are counted as dead, and ought to be *practically* so. Why, then, nourish corruption? or desire that which is dead? The dove cannot feed on corruption. The instincts of our new life are all opposed to the body of sin and death. Yet do many Christians long after self, and seem to allow it as their animating, ruling principle, as if loath to part with it. What the Lord said to Samuel may with propriety be said to them: "*How long wilt thou mourn for Saul, seeing I have rejected him?*"

But now, what are "the things of the flesh"? They are "the works of the flesh;" all our sins, corruptions, and other deadly evil, the dark catalogue of which Paul gives us in the 6th of Galatians, of which he says, "They that do such things shall not inherit the kingdom of God." They are, moreover, the mere righteousness, religiousness, and supposed goodness of the natural man, such as is described by the apostle in Phil. iii., and which he says he counts "but loss for the excellency of the know-

ledge of Christ Jesus," that he might "know him, and the power of his resurrection, and the fellowship of his sufferings, being made comformable unto his death;" all that, again, on which by mere nature, self would depend for happiness, or make its portion: worldly honours, riches, wisdom. These are but the adornings of the dead; perishing flowers thrown into the mystical grave; honey which was not allowed by God in the service of the first tabernacle. They are not our portion. Yet the loss of any of them, with some, is the loss of peace. The loss of youth, of comeliness, of years—like the fly in the pot of ointment—mars of its pleasantness the whole of life's cup. These are not our portion. Our portion is in Christ, who has brought us unto God. There is our true life. In him we have lasting love, and holiness, righteousness, completeness, perfectness for ever! Say, what is self in comparison to Christ? what the loss of youth, beauty, life itself, to the incorruptible inheritance in him? or what the passing away of days to him, whose chronology is ended, his days being numbered by eternities? Do we understand these things? Paul did when he said, "What

things were gain to me, *those* I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

And now, O Christian, think what nature is thine! how begotten, and who hath begotten thee! Think of *the glorious Worker*, God! and of his Divine *workmanship*, which thou art, created anew in Christ Jesus, "a new creature," "partaker of the Divine nature"! And think of how thou hast been loved, even from the timeless ages! how HE "whose years have no end," no beginning, from behind the lattice-work of eternity saw thee, loved thee! Think for what end thou hast been loved; that with all saints thou mayest show as in a mirror the riches of his grace, and that, as part of that body which is Christ's "fulness," thou mayest sit with him on his throne! share with him his joy! dwell in his love! and reign with him for ever!

And think of how thou wast purchased! God, as in the glass of his purpose, showed to Christ the Church. Christ loved his Church, but could not, because of sin, possess her as his own, until he had redeemed her by his own most precious blood; until, in fact, he had given for her all that he had—his life, *himself*! And think by whom thou art inhabited.

“Think what Spirit dwells within thee;
Think what Father’s smiles are thine;
Think what Saviour died to save thee:
Child of Heaven, canst thou repine?”

And think not so much of the evil that yet inly torments thee. It is a doomed evil, judicially conquered, slain, crucified, dead! given into thy hands! Let thy foot be as firm upon it, as Joshua, in the energy of the Spirit, put his foot upon the necks of the kings of Canaan. And living in this power, and the freedom which it gives, thou canst serve. Freed from thy old masters, self, the law, and sin as a condemning power, thou canst “serve the Lord Christ.” But if thou must sometimes “groan, being burdened,” let songs mingle with thy groans; for “our light affliction, which is but for a moment, is not worthy to be compared with the glory that shall be revealed in us.”

And, finally, think of what by grace thou art, even *now*. Thou art "once purged," "made nigh," "clean every whit," "accepted," seated inside the heavens, where the blood is before God, the presence of which is the full and final dismissal of all sin from before God, and of all fear from thee, who art perfected for ever, one with Christ, accepted, righteous, complete in him.

This is our new and heavenly life—a life, the same in Christ and his members, in the body as the Head; a life incorruptible, inalienable, and eternal. None but redeemed sinners, who have believed, can know it. Except a man be *born* again, he cannot *see* it; but being born, he *can* see, and seeing it, he *is* born—born again; and can now not only "*see the kingdom*," but on knowing and seeing it, has really and truly "entered" it. Blessed entrance! Precious entrance! What we want is a heart to know "the grace wherein we stand," to appreciate, and enjoy it; which may the Lord by his Spirit give.

THE SEVEN "TOGETHERS."

PART I.

THERE are *seven togethers* in Scripture which show the wondrous identification of the Lord Jesus Christ with believers. They indicate the everlasting purpose of God in our redemption, and his plan in effecting that purpose. It is affirmed of us by the Spirit, in the word, that we are—

1. *Crucified together* with Christ (Gal. ii. 20).
2. *Quickened together* with Christ (Col. ii. 13).
3. *Raised together* with Christ (Eph. ii. 6).
4. *Seated together* with Christ in heavenly places (Eph. ii. 7).
5. *Sufferers together* with Christ (Rom. viii. 17).
6. *Heirs together* with Christ (Rom. viii. 17).

And that we are to be—

7. *Glorified together* with Christ (Rom. viii. 17).

These seven togethers are seven links of a chain which binds us indissolubly to Christ.

The *first and second* of these links are seen

at the cross and grave of Christ, who was delivered for our offences, and raised again for our justification. Death, burial, and life are all there—our death, burial, and life—the death due to sin, the life given us in a once buried, but now risen Christ.

The *third to the sixth* form our present privilege. We are “raised,” “seated,” “sufferers,” and “heirs together with him,”—heirs of God and joint-heirs with Christ.

The *seventh*, or Sabbatic link, has its scene in THE GLORY which the Church, which is his body, will share with Christ, when, as *bride*, she will sit with him on his own throne, even as he now is seated on his Father's throne (Rev. iii. 21).

The origin of this chain is all of God. It is a golden chain of richest blessing, which is *His* creation; and develops a plan of salvation, and of glory, which is the subject of wonder to angels, who behold sinners brought into association with Christ as members of his body, and endowed with a life divine in its nature, and enduring as God himself.

How faultless is this chain! The eye sees nothing wanting, nothing needless; and with-

out anticipating our theme we may tell out the meaning of it thus :—

Death was our doom. We *have* died. Yet we live; that is, Christ died for us, and his death gives us a right to live.

And, in virtue of oneness with him, we are as he is, raised up together, and made to sit together in heavenly places in Christ Jesus.

Nor, knowing Christ, does the heart object to suffer with him. And our sufferings are of a class which only his members can know. And they are not torments, but triumphs; not sources of grief, but joys.

But no link gleams more brightly than that of "heirs;" it shines in the light of God himself; and of Christ, who is "the Lord of glory." It is ours from having the *Divine nature*—not from adoption merely, but from being *born* of God, for "if children, then heirs, heirs of God, and joint-heirs with Christ." All this we now are. As truly is the death due to us *past*, as is the death of Jesus on the tree. As truly are we to be glorified with the glory given to him, as he himself is glorified. Thus the links run :

"And if children, then heirs, heirs of God,

and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

There are many believers who have not seen this. They have seen *Christ's* death, and *Christ's* burial, and *Christ's* risen life, and *Christ's* presence before God in acceptance and joy, but they have not seen *their own* death, *their own* burial, *their own* risen life, or *their own* presence before God, made nigh, seated in heavenly places, in acceptance and joy! Yet, happily, as we shall show, whether known to him or not, such is the believer's position, as seen by God. In his presence, according to his own word, he is "*blessed with all spiritual blessings* in Christ Jesus."

I need not repeat that the scene of the death and of the life which we have, is not in ourselves but *in Christ*. It is in the person of *our substitute*, "slain for us," on the silent cross, or calmly lying in the grave of Joseph of Arimathæa, that we see *our* death.

It is in the same person alive from the dead that we see *our* life. Christ (being raised and seated in heavenly places, holy, righteous, accepted before God) now forms the sure title

and ground of our being raised and seated in heavenly places, and of our being holy, righteous, and accepted in the presence of God.

1. The first link in this chain, viz., "*crucified together* with Christ," is, to a large extent, the truth contained in our last Number on "The Two Natures." But its recurrence here allows of our giving it a further prominence and a fuller illustration.

When Paul says (Gal. ii.), "I *am* crucified," and (Rom. vii. 6), "knowing this, that our old man *is* crucified," he does not speak of that which is *future*. He does not mean that he is *being* crucified, or that he is *to be* crucified. Doubtless, the believer in Christ *does* mortify "his members which are upon the earth," he *does* "mortify the flesh;" that is true, but it is not the truth which is taught *here*. The death spoken of here (*see* Greek) is in the *past* tense; and the tense largely determines the truth. In Rom. vi. the word used is, "*was*"—"Knowing this, that our old man *was* crucified." In Galatians, as before stated, it is, "*have been*"—"I *have been* crucified with Christ." For the true meaning of these words we look

to the cross. There Christ died. The death due to our fallen nature he bore. The law concerning sin required death. Christ suffered for sin; he "was delivered"—he DIED, "for our offences." When expiated, the condemning and killing power of sin was destroyed. Hence, "He that is dead is freed from sin." Christ hath died, and is therefore freed, justified, from sin. Sin requires no further expiation, punishment, or atonement from him. And, owing to our interest in Christ who took our place, dying the just for the unjust, it requires none from us. This truly is good news. It is God's way of punishing sin, and of saving the sinner. It is, as Paul calls it, "the Gospel of *God*," that is, the good news of God; telling how "God is *for us*," having found out a plan by which, according to righteousness, He could satisfy His justice and holiness in the judgment of sin, and His love in the salvation of the sinner. This view of God is full of rest to the soul that sees and believes it.

And now, being "*dead*," we are "*buried*;" says Paul, "buried with Him." This, as we have elsewhere shown, makes an end, judicially, of our old man and of sin. The sod covers the

grave. There darkness is complete; there, too, in a deeper sense than that intended by the poet—

"All the dead forgotten lie."

For, says God, "Your sins and your iniquities *will I remember no more.*" "They are cast behind his back," "removed" from him "as far as the east is from the west"—sent into the wilderness of a long forgetfulness, as were the sins of Israel on the head of the scape-goat (Lev. xvi. 22), or cast to the winds and wastes of the desert, as were the ashes of the sin-offering taken from the brazen altar. The army marched, but the ashes were left behind. The Israelite looked *back* upon these things which in Israel's case were continually repeated. But in ours never. There is no truth in the word of God more plainly established than that the sinner who believes is free from sin. This is the grand thesis of Paul in Heb. x., where he shows that *now*, instead of "a remembrance again made of sins every year," the worshippers *once purged* have NO MORE CONSCIENCE OF SINS, and that by the "One Sacrifice for sins for ever," and by the "*one offering*, he hath perfected for ever them that are sanctified." This being the case,

there needs to be "no more offering for sins." Moreover, the worshipper having been "once purged," and having "no more conscience of sins," hath "BOLDNESS [liberty] TO ENTER INTO THE HOLIEST BY THE BLOOD OF JESUS;" which entrance he could never have (the place determines the fitness) unless the reproach of sin had been rolled away from him for ever! Marvellous grace! and what more convincing!

" I hear the accuser roar
Of ills that I have done ;
I know them well, and thousands more,
But God, he findeth none."

Yet let us not be mistaken: the intelligent believer knows that though the *guilt* is gone, sin itself, down here, is still present with him. But then he is to judge it according to God's judgment, as having had its doom, and so, morally, not to be allowed, or cherished, but hated and kept under. This is the calm duty to which Paul calls us when he says, "*Reckon ye also yourselves to be DEAD INDEED UNTO SIN.*"

A picture of the fact that self and sins, though, alas! still known by us, are not

allowed in the scene of our acceptance before God, is seen in the returned prodigal. Not an atom or a thread of what was on the prodigal in the old country, the far-off land, could be worn at the table, or be seen by the friendly and loving eye of the father. This is a great truth for the soul to know, and precious as great. The garments we are to infer *were* outside. But for the prodigal to foist *them* inside instead of "the best robe"! would be to derange the whole scene; the very joy of the father would be broken, and "the music and dancing" would cease.

The truth is, that, *as sinners*, we come to Christ *just as we are*, guilty, miserable, sinful, in all the rags and wretchedness of our condition as sinners. But when, on believing, we have received CHRIST, *we are, as he is*, righteous, accepted, holy *in Him*. The rags of self and sin are left outside, whilst *inside* there is nothing save Christ—the best robe only, which now is ours. The calm knowledge of this may arrest many a doubt, many a fear which may arise out of a melancholy tendency to look upon *self* which God has rejected, and to lose sight of Christ whom he has accepted, and who for us is always

before him in perfectness, in righteousness, and in rest. The eye seeing this, soon affects the heart, which finds all its wants and its longings fully met in Christ. I wonder, is the reader conscious of this? Are *you* invested with the "best robe"?—"clean every whit"? Are you holy, happy, and in peace before God?

2. The second link in this chain is, that *we are quickened together with Christ* (Eph. ii. 5).

When the Lord Jesus was on the cross, he was there for his people. He was delivered to death "for our offences," our sins. But the offences, the sins, having been put away, "purged," as Paul says, God entered the place of death, and there revived, or quickened him. It was according to His glory, the equity and glory of His character, that He did this. Accordingly, in the very dominion of the dead was Jesus made alive. He who was dead now lives. The eye lately closed in death now sees, and the lips so lately sealed speak. The tomb of Joseph of Arimathæa is a goodly wardrobe, where fresher garments are put on than those laid down at the cross. The sense of health after sickness, of spring after winter, cannot equal

the sweetness of the morning from the dead. The well-folded napkin, the place where he was laid, which he left in peace; the living voice of *Him* who said "Mary!" in answer to which, Mary knowing him (John xx. 17), said, "Rabboni!" all indicate that Jesus LIVES—that having died for us, he did, in virtue of his being Son of God, again take up the life which he had laid down, which life was all that was required. But if the life re-enter the head, it will animate the members also. A living head and a dead body would be an anomaly indeed. It would be unnatural, impossible! We are "one man," Christ the Head, his saints the members, "members of his body, of his flesh, and of his bones." This is as God sees us, and as we *are* in Christ. "Ye are the body of Christ,"—"the Church, which is his body, the fulness of Him that filleth all in all."

Now, as the Head, so the members—planted with him in the likeness of his death, and also in "the likeness of his resurrection." And having been quickened we have life. But what *is* our life? Is our life in that which, as we have seen, is left outside, put away, out of sight, out

of mind? Nay, verily. The death and the life are both described by Paul, where he says, "I," that is, the natural man, "am crucified with Christ: nevertheless I live; yet not I," that is, not I the natural man, "*but Christ liveth in me.*" Thus we who have died, have been quickened, and have life. *Christ* is our life. How blessed is it when the troubled mind comes to see this, and the soul's "entangled instincts" are liberated, not, however, by some great moral performance of our own, but by the Spirit through the word, into the light, freedom, and joy of *the truth as it is in Jesus.**

* How such instincts *are disentangled* by the truth, the following, from the pen of a University student, may show. He writes:—"When I was brought to Jesus (just about two years ago), I was such a profligate, that whenever I saw Jesus' love, I tarried not to think about making my copper gold, for I knew I could not; but I took him for my All-in-all. I did not seek to bring in my own rags to wash them, for the truth was I had none to bring; I was utterly naked. I just quietly sat down at the table.

"But I could get very few to sympathize with my ideas on the subject. They would have it was all very well that I had escaped hell by the blood of Christ; but there was needed a graduating process of corresponding works before I could see his face. I knew this could not be in my case; still I had not sufficient knowledge of Scrip-

3. But a further truth is, that we are "*raised up together*" with Christ. It is still as *one man*. For if the head be raised, the members are

ture to meet them ; but I knew that before I could leave that rock—Christ as my all—I should land in a mad-house. I have been oft nearly at the verge of despair by hearing talk so foreign to my own consciousness. But when I could get hold of such a quotation as 'Complete in Him,' it was like a sheet-anchor to my soul.

. From the time I saw that heading to your letter ('*Complete in Him*'), I could speak of nothing else. Then in all the meetings how I felt my own consciousness saying 'Amen' to every word, and giving me food such as I can safely say I never got before.

"And when I got those passages in Romans and Galatians so beautifully wrought into my soul, I felt that I got into Paul's mind (and therefore God's) concerning these glorious truths. I used to read much about the being 'crucified,' &c., as an insolvable enigma. I could not take in the notion of hacking at my old man to win favour with God ; but what a glorious truth to see the old man crucified, penally so—slain—dead with Christ, and me now beyond my doom (judicially) ; and morally it is no longer I, but Christ liveth in me.

My life is Christ, and the flesh in me (the moral principle) is no more I—the new creation—but sin that dwelleth in me. My power is therefore to reckon the old man dead, to mortify his deeds, and to count the flesh, which will never get better, as my enemy ; and that I live in the Spirit, the furnisher of the new man. Oh, may our loving Father, who loves us through all our entangled

raised also. The Lord, after his passion and death, was raised first of all from the grave instincts, give thousands—tens of thousands—of dead and enslaved Christian brothers and sisters to know these glorious truths!

“Since your visit I have been trying to draw corollaries from the noble and beautiful propositions God enabled you to state. Looking at the passage you so much and happily used, ‘I am crucified with Christ: nevertheless I live; yet not I’ (or better, I think, the Greek, which means *no longer*), ‘nevertheless I live; no longer I, but Christ liveth in me,’ &c. I think there is an exact counterpart in the former verse, but stated as an abstract proposition, ‘For I through the law am dead to the law, that I might live unto God.’ ‘*I through the law.*’ It, ‘the law,’ came with the ropes and said, ‘Die.’ Paul says, ‘Well, I did die,’ or ‘I have died, through the law nailing me to the cross.’ ‘*Am dead to the law;*’ a bankrupt now dead—dead to all his creditors; or rather, the executed man, dead and buried, cannot be re-executed. ‘*That I might live unto God.*’ I could never live unto God till I was ‘clean every whit;’ now I live unto God.

“But Paul, thinking they might misunderstand, says, this is what I mean: (1) ‘I am crucified with Christ,’ *i.e.*, ‘I through the law am dead.’ (2) ‘Nevertheless I live,’ *i.e.*, ‘Am dead to the law’—‘I who see death over on the cross, now live.’ (3) ‘No longer I, but Christ liveth in me,’ *i.e.*, ‘That I might live unto God.’

“What a beautiful counterpart! How can saints miss it? But the truth is, that my soul is so filled with these truths just now, that I can neither speak, write, nor think, I might almost say dream, about anything else.”

itself. Not at once did he ascend to his Father. He must witness to the fact, by his very person, to his disciples that God had raised him from the dead. Many times did he appear *to them*, but not once to the world that crucified him. A godless world has never yet seen a *risen* Saviour. The last the world saw of him was on the cross and in the grave. Not so with his disciples. The opening in his side, which was pierced by the spear, was filled by the hand of one who had doubted. Thus did Jesus indulge Thomas, and thus were his doubts exchanged for worship, homage, confidence, and love. And sometimes it seemeth as if all poor doubters ought to put their hand, as it were, into the same side and be assured of the same risen Jesus.

As we have said, it accorded with the glory of the Father to raise him. And why? Because, by his death and work, he had fulfilled all righteousness. It would dishonour any human throne, if, after offences had been expiated, the offender were still held in bonds. This would turn law into lawlessness, glory into shame. An offender is doomed to years of servitude, the years having expired, he cannot

be retained a day or a moment longer. Thus Christ, who "died for our offences," is free. Having died for our sins, he was "raised from the dead to where he now is, on the right hand of the Majesty on high. And now "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together."

4. Thus being "raised" we are "*seated together* IN HEAVENLY PLACES *in Christ Jesus.*" The question of *our title to be there* finds its answer in Christ himself. For as with our death for sin, and our life in Christ, so also with our being seated in heavenly places—it is all *in Him*, as the word is, "*in Christ Jesus.*" Christ having, for us, settled the question of *righteousness*, he is now crowned with glory and honour at the right hand of the Father, as he says, "of righteousness, because I go unto the Father."

Christ therefore being *made unto us righteousness*, we go in *along with him*, and on *his own title*, and are seated in the very presence of God, in heavenly places, *in him*.

This, in part, was the joy set before him,

that he should see his seed; and that as he is they may be also. For this the Divine bread corn dies. Else it abides alone. But dying it abides not alone, but is the beginning of an immeasurable harvest. It is thus the Son of God, as glorified Head, already sees as seated in him in acceptance and joy his innumerable members—his body. Well may he sleep in the dust with such a result! It was thus that the first Adam (Gen. ii. 3) was a type of Christ, and Eve of the Church. For as Eve was taken out of Adam during a time of "*deep sleep*," so the second Adam was in the sleep of the grave, when the result is the mystical Eve—his bride. "I speak," says Paul, "concerning Christ and the Church." This truly is wonderful.

"My substance," or body, says Christ, "was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being *unperfect*; and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them. How precious also are thy thoughts unto me, O God! How great is the sum of them! When I awake I *am*

still with thee." . . . "Therefore," as in another Psalm (16th), "my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

"*When I am awake I am still with Thee.*" How beautiful! "Still with Thee." And *in Him* His members also; whom he hath seated before God, who now see his face, and in the enjoyment of "*perfect love.*" But how does the scene determine the condition of those who are in it! What holiness, perfectness, acceptance, peace, nearness, love! Such is our condition *in Christ*. Says Paul, "Made nigh." Says Christ, "That the love wherewith thou hast loved me may be in them."

This, truly, is blessed. May the Holy Spirit give us more and more to see it and to use it aright. There is something deeply practical here. For what we want is, that our standing thus in the Lord Jesus may become our daily experience; and that our whole life, and walk, and spirit may correspond therewith. Especially, being seated in heavenly places, is

it not well for us to live in the knowledge and joy of the scene; to have our *affections* there; to be, as it were, *there*, looking down upon what is here, rather than being content merely with an occasional glance of the mind, and of the heart, to what is *there*.

This is no mere fancy—no insolvable mystery of which we treat. The expectant bride of our Prince, ere she left her home, saw herself already in England, already in the reigning house, already seated near the throne, in the rank and home of the Prince. Thus, when the wilderness was between Rebecca and Isaac, she became a stranger, as it were, in her own land, and in her father's house. Her heart was with "the heir of the promises." It was not that her father's house was *so bad*, but that the treasure she had in Isaac was so much better. Thus is it with the Christian:—

"This world is a wilderness wide!
I have nothing to seek or to choose;
I've no thought in the waste to abide;
I've naught to regret or to lose.

"'Tis *the treasure I've found* in *His* love
That has made me a pilgrim below;
And 'tis there, when I see him above,
As I'm known, all his fulness I'll know."

Is it thus with *you*, my reader? Are *you* seated,

and at rest, and peace, "in heavenly places in Christ Jesus"? Or are you saying, as a Christian once said to me, "*I am not thus in heaven! I am down here!*" He did not see that all believers *are* quickened and raised, and are, at this present, "made to SIT TOGETHER IN HEAVENLY PLACES IN CHRIST JESUS."

And now as the remaining links, "suffering" and "glory," are specially connected, I shall here pause, and leave their consideration for our next. Meanwhile, as a practical reflection, how does the death of the Lord Jesus for sin inspire the mind that sees it and believes it *with joy and confidence before God.*

Death was the penalty assigned to sin. The sinner must bear death in himself, or in another. It was transferred to another. *This is the Gospel.* And as it was GOD HIMSELF who provided the substitute, "*God is our salvation.*" "*God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.*"

Beautiful thought! Blessed word! "NOT IMPUTING." God *did* impute. For his righteousness is such that He can "by no means clear the guilty." But having imputed

trespasses to Christ, He does not *now* impute them to us. So that all through this "day of salvation," this "accepted time," there is, to all who believe, NO IMPUTING. All who believe, ARE SAVED. How blessed! How joyful!

This is the aspect of God that one so delights to know and to preach—that God finds in Christ a full and everlasting satisfaction for the sinner. For it was in love to the sinner that He gave his Son, who by his one offering put away sin. And now sin having been "put away," God can, and does, embrace the sinner, who, risen, and seated with Christ, is *as he is*—complete in him—"ACCEPTED IN THE BELOVED." This, I repeat it, is the aspect of God and of the Gospel of God one so delights to know. May my reader know it! May he believe it! May he believe it *now*! May he be saved *now*! O blessed Spirit of God, open the eye to look not upon self, or upon faith, but upon CHRIST!

Just as Thou art—how wondrous fair,
Lord Jesus, all thy members are!
A life divine to them is given,
A long inheritance in heaven.

Just as I *was* I came to thee,
An heir of wrath and misery ;
Just as *thou art* before the throne,
I stand in righteousness thine own.

Just as thou art—how wondrous free :
Loosed by the sorrows of the tree :
Jesus ! the curse, the wrath were thine,
To give thy saints this life divine.

Just as thou art—nor doubt, nor fear,
Can with thy spotlessness appear ;
O timeless love ! as thee, I'm seen
The “ righteousness of God in him.”

Just as thou art—thou Lamb divine !
Life, light, and holiness are thine :
Thyself their endless *source* I see,
And *they*, the life of God, in me.

Just as thou art —O blissful ray
That turned my darkness into day !
That woke me from my death of sin,
To know my perfectness in him.

O teach me, Lord, this grace to own,
That self and sin no more are known ;
That love—thy love—in wondrous right,
Hath placed me in its spotless light !

Soon, soon, 'mid joys on joys untold,
Thou wilt this grace and love unfold,
Till worlds on worlds adoring see
The part thy members have in thee.

THE SEVEN "TOGETHERS."

PART II.

WE have still to pursue our consideration of the "*seven togethers*," or the seven links of that wondrous chain which binds us to Christ. We have considered the believer as—

1. *Crucified together* with Christ (Gal. ii. 20).
2. *Quickened together* with Christ (Col. ii. 13).
3. *Raised together* with Christ (Eph. ii. 6)
4. *Seated together* in heavenly places in Christ Jesus (Eph. ii. 7).

Our theme now divides into sufferings and glory, and is like a fair, beautiful land, the approach to which is over a sea of conflict, danger, and sorrow. But the time is at hand when the two will be separated. "If so be," says Paul, "that we suffer with him, that we may be also glorified together." Meanwhile, we are—

5. *Sufferers together** with Christ (Rom. viii. 17).

Singular as it may seem, the moment we are "seated together with Christ in heavenly places," we are "*sufferers*." This is the moral order of Christian life; when seated we are sufferers; when sons we are soldiers. The moment we have Christ, we have that which the world has rejected—which the world hates. Christ said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

There is no agreement between Christ and the world. And consequently none between us and the world. This was early felt, *instinctively* shall I say, by Nicodemus. He had heard or seen something in Jesus which he felt he needed. A strong desire led him to where he was. But that desire Nicodemus felt was contrary to the world, so *he came by night*. It was doubtless shame or fear

* See also 2 Tim. ii. 12. The term *συν* signifies *together*, though not always so translated.

that led him to draw the curtain of night between him and the scorn or reproach of men.

And there is no agreement between Christ and the flesh. Consequently, none between us and the flesh. When Abel, the true worshipper, offered the acceptable sacrifice, Cain, whose offering was according to the flesh, rose up and slew him. The same with Ishmael and Isaac. There was strife, and not peace in the house of Abraham when Isaac was born. "For it is written, that Abraham had two sons, the one by a bondwoman, the other by a free-woman. But he who was of the bondwoman was born after the flesh, but he of the free-woman was by promise. . . . Now we, brethren, as Isaac was, are the children of the promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, *even so it is now.*"

The houses of David and Saul show as in a mirror the same truth. It was when David had slain "tens of thousands" and Saul only "thousands," that ever after Saul was the bitter foe of David.

All this is easy of understanding to the

child of God whose experience is, "For I delight in the law of God after the inward man. But I see another law in my members, *warring against* the law of my mind, and bringing me into captivity to the law of sin, which is in my members" (Rom. vii. 22, 23). "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would." How evident is it that there would be none of this enmity, none of this labour of soul, often in deep sorrow, and tears of bitterness, even bordering sometimes seemingly upon death itself, were it not for *Christ*. It is our having been brought into fellowship with *Christ* that has raised the furor of evil, and it is owing to him that we are covered with the scars and wounds of so much warfare.

But besides these, common to all Christians, there are sufferings of another order; sufferings arising out of *service*, sufferings endured for Christ, and which if there had been no service, would have had no existence. A worldly caution, a fleshly prudence, a cessation from labour, would have saved them all.

Hence Paul, who "laboured more abundantly than they [the apostles] all," "stood in jeopardy *every hour*." "*Labours*," he says, "more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

Dark, dismal catalogue, you will say. No; not all dark. The cloud is lined with a silver lining. It is their relationship to *Christ* which illumines them. Wonderful, beautiful utterance of the same speaker (and how such an utterance must be as the chime of sweet music in those lands where saints are *exiles*, or in

those dungeons where the dear prisoners of Jesus Christ are yet in their bonds), "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses *for Christ's sake.*"

And now for the "silver lining" of the cloud. The sufferings, so to speak, are those of *one man*. For "if one member suffer, all the members suffer with it." "Now ye are *the body of Christ*, and members in particular." Hence the sufferings of Christ's *body* are the sufferings of *Christ*. The Lord told Saul that those whom he persecuted were, as if HIMSELF, saying, "Why persecutest thou ME?" And these sufferings of *Christ* are yet in progress, and are not complete. Hence every suffering makes the number less, and hastens the consummation when there will be no more suffering. It was doubtless because of this that Paul, with so great a tenderness, said to the Colossians, I "now rejoice in my sufferings for you, and FILL UP THAT WHICH IS BEHIND OF THE AFFLICTIONS OF CHRIST in my flesh for his body's sake, which is the church."

Thus, as with an infant, whose outspread life, with its joys or sorrows, is all before God,

so, also, the sufferings of the Church, of each member of Christ's body, from first to last, they are all known, all numbered.

"Chained to his throne a volume lies,"
with all our griefs, and sufferings, our conflicts and vicissitudes, and losses endured for Christ; all duly entered, all provided for, all chartered by the Divine hand for purposes of love. For "we know that all things work together for good to them that love God, to them who are the called according to his purpose." Before the Divine eye and the Divine heart they are all outspread, all known. He numbers the hairs of our head, counts our tears, knows the kindness of our youth, the love of our espousals, hath put away our sins, borne our griefs, carried our sorrows, and made them *his own*. But how it elevates and hallows our sufferings when Christ counts them as His! moreover, does it not lighten them? Oh, think of this, ye who suffer loss for Christ! and ye who serve in godless circles, and are sufferers for conscience' sake! Not only yours, the sufferings, but His! Not alone do you bear them. Christ looks down upon each persecutor, saying, "I am Jesus *whom* thou persecutest."

6. But though we thus suffer, we are royal sufferers. We are "*heirs* together with Christ" (Rom. viii. 17). This is the sixth link in this wondrous chain of identification with Christ. Here we are drawn off from suffering by a contemplation of our rank. We are "HEIRS;" "HEIRS OF GOD"! "JOINT-HEIRS WITH CHRIST"! Who has a mind to take it in, or to know the greatness of our position? Angels, even, are not heirs; they are subjects and servants. Only SONS are HEIRS. Believers are sons; they are heirs. Who does not say with our Christian bard,—

" Ah, Lord, enlarge my scanty thought
To know the wonders thou hast wrought;
Unclose my stammering tongue to tell
Thy love immense ! unsearchable !"

There is a Divine order again observable here. We *were* dead. But God hath quickened us; not only judicially with Christ, but hath made us alive to know it. We have been *morally* quickened. And being quickened, we have life. And having life, we are not dead. But if life, then birth. Hence we have been born. And if born, born again. If born again, born

of *God*. And if born, we are sons. If sons, heirs; heirs of God, and joint-heirs with Christ. All this we may see as *ours the moment* we are made alive by God. How soon! and how cheering to the anxious, Christ-seeking soul! And how vast! "Heirs of *God*"! Not only hath God made us heirs, but *God* is our portion, who is infinite and eternal, "the same yesterday, to-day, and for ever."

But God is the ineffable portion of Christ. Nothing less would suffice the Father's heart for the Son of his love. And we are joint-heirs with him of the same. Heirship supposes inheritance. If an inheritance come to us by natural descent, all that it contains is ours. So with God: all that he is and has is ours: his love, which is infinite, his holiness, his grace, his truth. One portion alone was counted sufficient for his "sons," and that was God himself. Eternity alone can make known what are the riches of our inheritance. Yet there the finite cannot span the infinite. But oh! is it so? "HEIRS OF GOD"! What else can we do but bow the head, and worship, and adore?

But, adds the Apostle, "JOINT-HEIRS

WITH CHRIST ;” a rank, truly, which can never be surpassed by creature. Being *Son*, Christ is Heir. And as Creator he has a right which is his own.

“ All worlds his glorious power confess.

His wisdom all his works express.”

Besides, “ The Father loveth the Son, and hath given all things into his hands.” Accordingly, as Son of *man* as well as Son of God, as one who is “ alive from the dead,” God hath “ appointed him Heir of all things.” The Person now on the Father’s throne is a human Person. The hand having in it the sceptre of the universe is a human hand. When the sons of God are “ manifested ” at his coming, our inheritance will be seen. It doth not yet appear what it will be ; but when Christ, who is our life, shall appear, we shall have all with him, and in virtue of the glorious position into which, with him, we shall then be brought. We shall then occupy and reign with him, and be for ever with him.

7. This leads to the last link in our chain. It is the seventh. It is in the glory—bathed in the light and splendour of that long Sabbath day soon to dawn, which will have a

morn but no eve; for there will be no night there. Paul says, "GLORIFIED TOGETHER" (Rom. viii. 17). It is still "TOGETHER," but together in a more glorious way than now. The Church now is seated *in* him, as we have seen, in heavenly places. But she has to be there as to her actual presence. The Lord Jesus could not be in heaven and leave her long separated. Hence he says, "I go to prepare a place for you. And if I go and prepare a place for you, I will COME AGAIN, and RECEIVE YOU UNTO MYSELF; THAT WHERE I AM, THERE YE MAY BE ALSO" (John xiv. 2, 3). Now the moment this promise is made good, "by THE COMING of the Lord Jesus, and by OUR GATHERING TOGETHER UNTO HIM" (see 2 Thess. ii. 1), the consummation of the Church's glory will commence. How this consummation will occur the apostle tells in 1 Thess. iv. 16, 17: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up *together* with them in the clouds, to

meet the Lord in the air : and so shall we ever be with the Lord."

And now, being "WITH THE LORD," he having "come" for his Church according to his word in John xiv., and she being *where he is*, both together are ready for the manifestation of the glory. Thus, "when Christ, who is our life, shall *appear*, we also SHALL APPEAR WITH HIM IN GLORY." The "coming" for us is his more private taking of us to himself, the more private owning of us in the air—or in his Father's house; but "the appearing with him" will be the more public revelation of himself, and of us, in glory, then and ever after. Wondrous thought! glorious hope! We are to see him as he is; we are to be *like* him; we are to be for ever with him. The brightest gem in the crown of our perfectness, this; the fairest flower that blooms in restored Eden; a flower which, like the lily, toils not, neither doth it spin. We shall rest in his glory, sit down with him on his throne even as now Christ is seated on his Father's throne. Jesus said (John xvii. 24), "Father, I will that they also, whom thou hast given me,

be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world." And again (verse 22), "And THE GLORY WHICH THOU GAVEST ME I HAVE GIVEN THEM ; that they may be one, even as we are one." Now indeed are we ONE with Christ in his life, in righteousness, in acceptance, but we are to be *one in the glory*.

But what is the glory ? There is a glory essential to his Deity, and therefore incommunicable. Yet its radiance and its blessedness, as much as capacity of creature can contain, will eternally descend upon us. As the oil on Aaron's head, which went down to the skirts of his garments, and as the dew of Hermon, which descended to the mountains of Zion, so will its uncreated beams gleam in beauty and joy from the head to the body, from the Creator to the creature. But who can know it ? It is not so much for analysis, as for adoration, and praise.

But more distinctly seen is the glory which, as Heir of all things, he has to bestow upon us. There are many paths of glory over which, in association with Him, we are to tread : raised at His coming from the domain of death—

from corruption to incorruption, we shall arrive with Him in the place prepared for us, the "Father's house;" and shall also come with Him from the heavens on the day of His glorious descent and appearance; down to the scene spoken of in the new song (Rev. v. 9, 10), where before the throne it is said, "Thou hast redeemed us to God by thy blood. . . . And hast made us unto our God kings and priests: *and we shall reign ON,*" literally, as the word is, OVER, "*the earth.*"

But the Church's fairest form of glory is AS BODY with the HEAD: as such she will beautifully and gloriously APPEAR. The glory of the body will be both subjective and objective. In herself glorious, how glorious! and blessed, how blessed! The collected members will, at the time of his appearing and kingdom, be all complete, all brought into one, as the object of his love, and be for ever with Him. The analogy from first to last throughout our Christian history is beautiful.

The body takes the name of the Head, so we use Christ's: *Christ-ians*.

The body shares the inheritance with the Head ; so we are heirs together with Christ.

The body as seen on the day of glory will be perfect, like the Head ; not a blot, not a stain ; Christ will present the Church to himself, " a glorious Church, not having spot or wrinkle," taintless as beautiful, the image of a perfectness never to change ; " holy and unblameable and unreprouvable in his sight " (Col. i. 22).

The body, too, is in the same rank as the Head. They who are its members once were in their own rank. They are now in His. Christ and his Church form one new man. And as the body shares as none other may, the love given to the Head, so mark these words ; for how wonderful ! says Jesus, " that the love wherewith thou hast loved me may be in them, and I in them."

The body, moreover, shares the lot of the Head. Does Christ " sit on his throne " ? Does he " judge the twelve tribes " ? Is the place of his glory in the Old Jerusalem, or in the New ? on the earth, or in the heavens ? amidst the millennial splendour of one age, or the glories of the eternal age ? In all this his body will be with him. As the presence of a

king, whether residing here or there, determines the place of his court, so with the Head and the body.

And the body will be *meet* for it all. As with "the King's daughter, the Church is all glorious *within*;" *in mind, in affections, in will, in holiness of desire, and aim, and love.* "And her covering is of wrought gold." What perfectness! As I have intimated, when are garments more taintless, more beautiful, than on the presentation morn? Never before; never after. Fair image, again I say, of that holiness in which the Church will rest in his love; not in the *hope* of it merely, as now, but in its possession, its fruition, its final and eternal *indulgence*.

And added to all this is *the home*. "I go," said Jesus, "to prepare a place for you." And again "Where I am, there ye may be also." Together will Christ and his Church know the joys of an endless life. And he will be "*admired* IN THEM." For all is from *Him*. As a perfect vessel shows the skill of him who made it, and as faultless fruit shows the abundant blessing in the vine, so the perfectness and glory of the Church will manifest the perfectness, the love and grace, which eternally

abounded in Christ; for the Church is "his body, the fulness of Him that filleth all in all" (Eph. i. 23). Ah! this is a link surely which binds us indissolubly and eternally to Christ. The glory, however, is not now. We patiently wait for it. Yet is it ours as though already possessed. Slain together, quickened together, raised together, seated together, sufferers together, heirs together, and glorified together. Oh for a heart to take it all in! and a life under full arrest of its spiritually separating and sanctifying power!

But what now, in conclusion, is our use of all this? Much every way. It is of use for *rest, perfect rest*. If slain together with Christ, then is the doom due to my sins past. I have no more to come into judgment. The soul that sees and believes this may have immediate rest. All the turbid exercises about self and sin cease the moment *death for sin* is known and received. The eye that reads may so look at this truth, that the heart that needs it may have instant peace. Look and live! "Look unto ME," saith Jesus, "and be ye *saved*"! But this is only the beginning. All else is ordered—ordered from the throne to the cross, and from

the cross to the throne, and thence on and on through the glories of an endless life. God has told me this, that all has been settled from eternity, and, believing what he tells me, I am peaceful. Peacefulness reigns where dark shadows once rested. The peace I have is "PEACE WITH GOD."

And this *condition of a believer determines his life*. If raised with Christ, and seated in heavenly places, the tone of such relationship will be visible in his walk and character among men. I *am* "heir to the throne," may our Prince say, and I cannot mingle with what is mean and low. I am nigh to her who fills the throne, and I cannot dishonour that presence. "I," says the believer, "*am as Christ is*, and must walk even as Christ walked." Can anything be more practical or more sanctifying? for if we are as he is, "what manner of persons ought we to be in all holy conversation and godliness?"

Then, again, this truth *is for the sinner*. How often have I found that when some precious truth has been held up to the eye of a believer, or of an assembly chiefly believers, the *sinner* has caught the sight! nay,

sinners, many sinners, have actually received and believed it, and so, instantaneously, have become *believers*. Why wonder we at this when it is said, "And I, *if I be* lifted up, *will draw all unto me.*" Thus sinners, on believing, *are* believers. And for the joy and comfort of such, let them know that this, our wondrous identification with Christ, sets aside judicially from God's presence both our old evil nature and our sins, which (2 Sam. xiv. 14) "must needs die, and be as water spilt on the ground which cannot be gathered up again,"—cannot be recovered,—"neither doth God" any more "respect them." I wonder, does the reader understand this. If so, all guilt, punishment, perdition, belonging to your old-Adam condition, are gone.

The difference between the sinner and the believer is plainly this: the sins of *a sinner* are between the sinner and God; but the sins of *a believer* are cast behind God's back, so that *God* is between him and his sins; and he can say as a dear Romanist convert among us lately said, "I have now no little sins for purgatory, no great ones for hell: they are all gone."

And, further, by *the merest glance at the glory we are made to look with marvel at the nothingness of our "light affliction."* The affliction is but for a moment, and is as dust in the balance compared with the "far more exceeding and eternal weight of glory." As the griefs of infancy are not even remembered in riper years—the man has so exceeded the child—so the far more exceeding and eternal weight of glory, may put out of mind, as out of sight, our earthly tears and earthly griefs. For it may be that memory in the midst of the glory will keep no more count of them; so great the joy of our condition, being with and like HIM, on whose throne we shall dwell "unblameable, unreprouvable, in his sight," perfect in his perfectness, glorious in his glory.

Meanwhile, if "sufferers with him," how exalted are we in the sufferings! How elevated our connection in suffering! How does it lighten the burden, and give it a Divine meaning, comforting and supporting to the heart that knows it! Thus was it with our Gentile apostle, who said, "I glory also in tribulation;" and, "Unto you it is given in the behalf of Christ, not only to believe on him, *but also to*

suffer for his sake." Beloved! what we want is for the blessed Spirit to reveal to us all these things which are so freely given to us of God; and to live according to the words, "If ye," or *since* ye, "then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Meantime, waiting "the coming of our Lord," the world has ceased to be our portion. We are in it only as pilgrims and strangers are in a wilderness. Our true portion is Christ, who is in heaven, with whom, in the mind and love of God, we are gloriously and eternally associated.

Together with the Lord—
 What bursts of light I see!
 Light, life, and joy are in that word;
 "As he is, so are we."

Together *judged and slain* ;
 Yea "dead" as in his grave ;
 But freed from sin, we *rise again*,
 And *life eternal* have !

Gal. ii. 20.
 Rom. vi. 4.
 Eph. ii. 6.

Together with the Lord—
 Nor curse, nor death to see ;
 But “*seated*”—oh, that glorious word !—
 Where “*heavenly places*” be. Eph. ii. 6.

And “*heirs*” we are with him Rom. viii. 17.
Of God—oh, wondrous love !
 “*Joint-heirs with Christ ;*” in bliss supremo
 To reign with him above.

And with him “*glorified*” Rom. viii. 17.
 We shall for ever be,
 One with the Head, in whom we died,
 We all his love shall see.

Ah ! heavenly portion this !
 With sins and sufferings o’er, Rom. viii. 17.
 To know and share his wondrous bliss,
 As none e’er knew before.

Meanwhile this glorious state,
 It forms our mind within,
 To know the self that’s *dead*—its hate—
 To mortify its sin.

In newness, now, of life,
 We would our powers employ ;
 Save sin, to know no other strife ;
 Save Christ, no other joy.

ONENESS WITH CHRIST.



WE are now to consider one of the most hallowed, elevating, and sanctifying truths contained within the covers of the blessed word. If ignorant of it, and I can get you to see it, even in ever so faint a form, you will never forget it, nor fail to know its joyousness, till your dying day. That truth is *the Oneness of believers with the Lord Jesus Christ*.

How little is it understood! Some Christians seem to have no higher idea of the Lord Jesus than of his being a shelter from a coming wrath. Blessed is it to be saved from the wrath to come; but that alone is a low estimate of Christ. He is truly a sure refuge in a dark and doleful storm—a safe hiding-place from a desolating scourge; but he is more—far more.

There are others whose highest sense of Him is that of communion—who seem to be satis-

fied that the distance has been bridged over between us and the Father in Him. That God communes with us, through the Son of his love, and that our fellowship is with the Father, is blessedly true. We are nigh to Him through the blood—having liberty to enter within the holiest. We have not to come in cringing and groaning, as it were; but every believer is “made nigh.” The veil of partition is taken away, so that we are in the light; and are to walk in the light, even as God is in the light. And we are in the presence of that which brings us into the light. The *blood* is there; not upon the cross *now*, but carried “*inside the veil.*” For, as John says, “walk in the light as God is in the light;” and the blood is there—the *blood* of Jesus Christ his Son, which cleanseth us from all sin. It is blessed this—communion with God, in the holiest, through Jesus. But we have a yet higher thing than this.

There are other believers who advance a still further step. They know something of assimilation. And assimilation to Christ is a truth. Saints are a mirror, as it were, in which his image is seen. They are changed into his

image from glory to glory by the Spirit of God that dwells in them, and who has revealed Jesus unto them—the living, loving, glorified Jesus. They are a photograph of that image. They are not only Christ's, but Christians. They are shown to be such, having the Divine likeness. So that men may say, if you want to see Christ, there is Christ *in them*. As some one has said, God hath but one likeness, which properly shows *Him*, and that is Jesus. He is the image of the 'invisible God. He is the embodiment of the Divine love, the Divine righteousness, the truth and holiness of God. God hath but one image of himself, and that is Christ. But oh! Jesus hath ten thousand times ten thousand images of *himself*. We all, all saints, are changed into the same image from glory to glory. We, all, are photographs of him. All true believers bear likeness to Jesus. They are the representatives of Christ.

Many again delight in the knowledge that they are accepted of God in Christ: which also is a glorious truth to know. And speak of their yet seeing Christ, of dwelling with Christ, and of being like Christ: which truths again are blessed in their measure. But

oneness with Jesus rises [far] higher than reconciliation, or communion, or assimilation; for if *one* with him, *we are as he is!* Wondrous thought! blessed privilege! This truth of oneness was foreshadowed when Adam, looking on her who was taken from his body, said, "This is Eve, *bone of my bone, and flesh of my flesh;*" and Paul, the apostle, referring to this fact, says (Eph. v. 30), "*We are members of his body, of his flesh, and of his bones;*" and he adds, "This is a great mystery: but I speak concerning CHRIST AND THE CHURCH."

A friend, referring to this subject, said, "Some man may ask, may not a believer be lost? may he not possibly slip out of Christ's hand? or fall, as it were, through his fingers?" "Nay," he answered (his mind going back to this passage), "believers ARE *his hands*; they ARE *his fingers*—'members together of *his body, of his flesh, and of his bones.*'" Says Paul in a passage cognate with this (1 Cor. xii. 12), "For as the body is one"—mark the expression—"so also is Christ;" as if all the members were as with the head *Christ*; for the head is not complete without the members, neither the members without the head; so that the weakest

member may join in that bold utterance of Luther, when he said, "As Christ is before God, so am I." There is another passage akin to the two former ones in the same chapter (1 Cor. xii. 27), "Now ye are the body of Christ, and members in particular." It is not *will be*, or *were* when God purposed redemption; but ye *are* the body of Christ—*ARE the body of Christ*. This truly is oneness—and oneness with Christ.

Now there are two sides to this subject; the first showing how Christ is one with the believer, and the second how the believer is one with Christ. We shall dwell on both.

First, then, as to the Lord Jesus Christ being one with us.

Wherein does it consist? He is *not* one with us as to his essential deity: none can share his Godhead; none can be omnipotent; none omniscient or omnipresent. Yet the members have all the advantages of the glory and majesty of their Head; just as when the father and head of some family of poverty rises to wealth, and opulence, and a material splendour, all the members of his circle partake of that opulence and splendour; so the grandeur and glory of Christ,

even as to his essential riches, reflect themselves upon all the members of that mystical body of which he is Chief and Head. Or, to change the figure, as the dews falling on Hermon descended upon the mountains of Zion; and as the oil on Aaron's head went down to the skirts of his garments; so the dews and rays of uncreated blessing descend from Christ, the peerless, timeless, deathless ONE, down over his whole body, the Church—even to those whose lot and place in that body may be most distant or obscure.

But to be more particular—to descend from figure to fact. Christ is one with us *in our nature*. We read in John the Evangelist, "The Word was made flesh." Wonderful mystery is the incarnation of Deity! How marvellous were those thirty-three years he spent down here upon earth! God, and yet man; a very man—a real man; so says Paul, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." As revealed in the history of God's creation, there never were such thirty-three years before, and there never have been such thirty-three years since, and there never will be such again. Oh! wonderful thought—"God

manifest in the flesh." He was as much a man as I am, or as you are, and is so, now that he is on the throne of God. When here his countenance was marred more than any man's;—his eyes were softened over with grief—and his hands doubtless used to long labour. He was the "carpenter's son"—himself a carpenter! and it is likely that from fifteen to twenty of those thirty-three years, he spent as—how wonderful—a mechanic! No marvel that "neither did his brethren believe on him." O blessed Jesus, what a mystery is this! Yet we love it. And so does Christ; for when throughout one whole Gospel, the Spirit speaks of him, it is *not* as the Son of *God*—not as the Messiah—not as the Wonderful, the Prince of peace, but as the Son of *man*. How does the name, Son of *man*, meet one at every turn, as if he himself loathed to leave it, and loved to tell it. Mark, it was as Son of *man* that he had power to forgive sins; that he who will yet "*come*" to succour his people after their night of toil and sorrow, is the Son of *man*; that he who came to seek and save the lost, was the Son of *man*; and that descriptive of his state down here, he

himself said, "The foxes have holes, and the birds of the air have nests, but the Son of *man* hath not where to lay his head."

But, you say, He is changed *now*; dwelling on high, amid the glories of heaven, he is simply the Son of God. Nay, he himself says that it is as the Son of *man* that he shall come in his glory, seated on the throne of his glory, with all his holy angels with him. Blessed name! wondrous word! God-*man*! By which he is one with us in *our nature*.

But secondly, the Lord Jesus is one with us *in our sorrows*.

If from the first man, Adam, down to the last born man, all the sorrows of the human family were gathered together in one—every sickness, every infirmity, every want laid upon one man—you might see in that great load a faint picture of the man Christ Jesus; for *he* bore our griefs and carried our sorrows. "*He* was smitten, stricken of God, and afflicted." "*He* was a man of sorrows, and acquainted with grief."

And they were not his own sorrows and sicknesses. They (sorrows) come of sin. Had they been his own, then had he been a sinner.

There are sorrows in this world, because there is sin. There is no sorrow in heaven, because there is no sin. There are sorrows among devils, because there is sin. There is no sorrow among the holy angels, because there is no sin. There are sorrows among the lost, because there is sin. There is no sorrow among the spirits of just men made perfect, because there is no sin. It was because he took *the place of the sinner* that he bore our sorrows. Oh, ye men of sorrows, and ye women of sorrows, and ye children of sorrows, behold in Jesus himself the Man of sorrows! "His countenance was marred more than any man's, and his visage more than the sons of men." At the grave of Lazarus, in deepest sympathy, he bore the sorrows of Martha and Mary, so that even the Jews, as they saw him weep, said, "Behold how he loved him." And as he descended the declivity of the Mount of Olives, and beheld the towers and walls of Salem, he wept over the city; for he bore its sorrows; he carried its griefs.

And when he lifted his foot from off the mount of ascension, it was still as the God-man. Peter, James, and John saw him float gently upward,

till a cloud received him out of their sight. Then, as he entered the gates of Paradise, list! what a shout of victory issued forth from the shining armies—long and loud, loud and long, as they beheld him back again—not as he was before he left them—but now as *man*—THE GLORIFIED MAN. And, oh, touching illustration! See him! turning aside, as it were, from all their hallelujahs of bliss, and looking down—far down from the throne of glory, crying out, “Saul, Saul—Saul, Saul, why persecutest thou ME?” Oh, tender relationship! just to think that after going back to heaven, and listening to the newborn songs of the countless armies, he is yet touched by the afflictions of his members down here—he yet carries our sorrows as his own; and so *one* are we, that he asks, “*Why persecutest thou ME?*”

Thirdly, the Lord Jesus is one with his people in regard to *their sins*. Many stumble at this, not understanding redemption. You cannot understand *the Psalms*, unless you see in many of them at least the breathing forth of one confessing sin—of one deep in the sorrows and griefs of sin. Now who, in the Psalms, is that confessing one? Who but Jesus, who takes the place of the *guilty*?

And if not a sufferer for sin, whence the deep sobs and sighs of Gethsemane? or Calvary, where God hid his face from him? If simply a martyr, why did not a God of love cheer and help him? why leave him? God's servants in the deep waters of death are His special care; but oh! listen to his cry, "My God, my God, why hast thou forsaken me?" What was God's reply? He replied, in tones of vengeance, "I can in *no wise clear THE GUILTY.*" That "guilty," *substitutionally*, was CHRIST. He hung there with *sin* on him; from which, in punishing, God hid his face. Oh, wondrous oneness with us as to our sin, that God could not clear *him*! Oh, transcending mystery, that the Lord of life and glory should become sin for us; should bear it in his own body on the tree; and all, *all* for us—for you and for me, poor sinner! Is not this marvellous? Is it not *oneness*—oneness in identifying himself with our cause?

In the fourth place, Christ is one with his people as regards *death*. We see this in a figure at the Red Sea. The Israelites regarded the Red Sea as a place of *death*. They stood upon its shore without hope, but the Lord

came down, entered the depths, divided the place and power of death; and they passed over in triumph. In the same way at the Jordan, when the ark stood in its bed, as in the place of death, and did not leave it until all the ransomed of the Lord had passed over. These were the foreshadows of death, and of the triumph of Christ over death at Calvary. He received death in his own person. Representing the first Adam, and taking our place, he bared his breast, received, as it were, its sting, endured its shame, and then, oh! then (for it was finished) he hurled the monster from him harmless for ever. Ah! it is here we have salvation; for on believing, death hath no sting, no shame, no curse, beside that which Jesus bore.

Now this is the one side of the question: Christ, in all these respects, having judicially taken the place of the *first* Adam, placing us who believe in all the advantages and blessings of himself, the second Adam; for though there is death, there is also resurrection. Hence, says Paul, speaking of the members, "You hath he quickened, and raised up together, and made to sit together in heavenly

places in Christ Jesus." There, in him, each member is free. The curse of sin, of the law, and of death, have no more power over them than they have over Christ; for, as Christ is before God, so are they. This then is a mystery, even the oneness of his Church with himself, which Paul speaks of when he says, "We are members of his body, of his flesh, and of his bones."

Such then is the one side of this subject; the other side, *our* oneness with Christ, I reserve for a moment.

Meanwhile, in what respect can this truth be regarded by an unconverted sinner? Just this, that if he believe it, the blessing may be his. Reader, it may be yours. You have only to know Christ—to believe in him—to trust him, and you, too, at this moment, may experience its blessedness. Oneness insures *life*; but if a sheet of paper only came between my body and my head there could be no life. Cast away all your doubts, then, and simply believe in Jesus. You will find joy and peace in him. Rise now to the joy of being of his body, of his flesh, and of his bones. This is some-

thing more than having your name engraven upon his breastplate, or lying on his heart; for you *are* his heart. Better than having your name engraved on the palm of his hands; for you *are* his hands. One with Christ, just as the members are one with the head. Oh! will not you come to such a Christ? What keeps you from him? Sin? Have I not shown you that the Lord Jesus became sin for you? The law? See how its righteous indignation welled up on Calvary, when justice cried, "Awake, O sword!" and the sword was plunged into Christ. Death? He took death, despoiled death of his fang in his own place; for as the arms of the Dead Sufferer were extended, and the pierced head drooped on the tree, death and hell sent up one loud, long, terrific yell of dismay. The blood which saved man, and honoured the law, gave defeat and confusion in the regions of the damned.

But you say, oh that I could *feel* my oneness with Christ! You are not asked to feel. My hand is a member, is it not? though it may feel nothing about it. What you have to do is to believe. May God bless

you with a knowledge of this ! Precious Gospel this, to tell you that all you have to do to make this blessedness yours, is to know, to believe, and to trust in Jesus ! Oh ! there is everything you need in oneness with Christ ; for it is as if all the life of the exalted Head flowed down into the living and united members. Will you not now rejoice in saying,—

“I do believe ! I will believe
That Jesus died for me ;
That on the cross he shed his blood
That I might happy be.”

And now let us turn to the other side of the subject — *the oneness of believers with Christ.*

And first, we are one with him in his *acceptance with the Father.* You remember the language of Paul, “To the praise of the glory of his grace, wherein he hath made us *accepted in the Beloved.*” I might remark, in passing, that the word “accepted” in this passage does not give the apostle’s meaning in its fulness and beauty ; it is the rather, wherein he hath *graced us—favoured us,* having

put us into the joy and love the Father now hath in Christ.

Do you ask how Christ was accepted before the Father, and how it is that you and I can go in with him? Let me explain. The question of our acceptance finds its true answer only in Christ's death and resurrection, inasmuch as "He was delivered for our offences, and raised again for our justification." The Lord had respect unto *Abel* and his offering. Here was the first announcement of the acceptance of the person, because of the offering. So also, in Romans iii., the *crucified One* is set forth by God to the guilty sinner as a "propitiation," whereby he finds God's righteousness, as regards his sin, has been satisfied. The fact that he was "delivered for our offences" makes *an end* of the offence, having "put away sin by the sacrifice of himself." And now, sin being put away, the ground is clear for the joy of acceptance before God, as well as for complete deliverance from all accusations of conscience and Satan.

This question being once and for ever settled, another arises, What right and title have I to be in heaven? for though sin be put away, that

does not of itself give a title to be there. If I am to be there in God's presence, I must be meet for the scene. Hence another great truth, which is, that Christ, in his *perfectness and holiness*, is mine; that he who dwelt in the bosom of his Father, who was the brightness of his glory, and the express image of his person, having become Son of *man*, that he might perfectly glorify God *as man*; but withal having rendered a far more wonderful obedience *as Son*, thereby settling the question of righteousness, is now crowned with glory and honour at the right hand of the Father: as the Word says, "of righteousness, because I go to the Father, and ye see me no more." Christ, therefore, being made unto me righteousness, I go into heaven in union with him—on his title, which has been established, not only by his resurrection, but also by his ascension to the right hand of God. Hence the prayer of the apostle (Eph. i. 3) is because the believer is one with Christ, which language fails to describe in Eph. iii.

What a righteousness is this!—even "the righteousness of God in him"—which every saint before God, in his union with Christ, is.

Having it, we have nothing more to desire. It is a righteousness greater than that of the first Adam; greater than the righteousness of angels; it is a *Divine* righteousness, which seats the believer in the very PRESENCE OF GOD, and enables him to *behold his face in righteousness*. This is a wonderful privilege indeed! to see God's face—not with trembling, alienation, or dread, but, in *righteousness*, in *acceptance*, in the enjoyment of *perfect love*. Moses (perhaps because of his connection with the law) could only see the "back parts" of God—so the expression is; but we, in our oneness with Jesus, see HIS FACE.

And it is because of oneness—*because* of our connection with his Son, that we shall see his face for ever, and be in its favour and joy. What a place! do we not see the meaning of that word, "perfect love casteth out fear"?

Thus the subject of our identification and oneness with Jesus goes on settling the questions of holiness, righteousness, redemption, and wisdom—all which a believer sees in Christ. None of these, as required, can he see in himself down here; for, as I have often said, "I grew in personal holiness for a million

million years, I should never come up to *the absolute and eternal perfectness* required by the presence of God and heaven. Well may we bow the head and worship, when we find, and see, and know, that we have all in Christ. Blessed identification, oneness, and participation with Christ before God is this! What a glorious Gospel—a Gospel full of glory, is the truth which gives us to know it!

I need not say that we could not have this righteousness unless as *a gift*; and that God could not give it except on the grounds named in Christ. Let us not lower this gift. It is not *an* attribute of righteousness, not a mere garment to *cover* sin; for God through that garment could see the odiousness of sin underneath; but CHRIST *himself* became righteousness for us, and he is now “our righteousness.” And it is in the perfection of righteousness that he is before God—accepted of God. And, O great salvation! on the same ground, as a believing sinner, I am accepted, and have now my place in heaven, being *one* with Jesus, and even as he is, before God.

Third, we are one with him *in his peace*

There are three kinds of peace in the word—

“Peace I *leave* with you” (John xiv. 27).

“*My* peace I give unto you” (John xiv. 27).

And “the peace of *God*” (Col. iii. 15).

The first was accomplished by the Lord on the cross when he put away sin—this He *leaves with us*; the second refers to his own personal communion, his own peace which *as Son* he enjoys with his Father—this *He gives us*; and the third is the peace which God himself has; a peace which he possesses and enjoys above all circumstances—the peace of his *throne*. All these are ours. What a privilege! Peace of the cross, *left* for us here! “*My* peace!”—His own peace! The peace of God. All ours, through our oneness with Christ. Blessed peace is this! the peace of *God*. Not the *sinner's* peace. My own peace may fluctuate with my frames and feelings; but *his*, like himself, is unchanging, the same yesterday, and to-day, and for ever. Like the pure sky which remains untouched (though sometimes obscured) by storm and tempest and underlying cloud, his peace remains the same in sickness as in health, in poverty as in plenty, in death as in life.

“It is the peace that Jesus beams;
The life of grace, the death of sin.”

Being one with Christ we have oneness with his peace.

And now look upward: he is *our life*. We are one with him in his life. As the whole organism of our persons is pervaded by one principle of life, so with Christ and his members, the Head and the body. But how is Christ my life? From the first Adam down, our old nature is sinful, corrupt, judged by God, condemned. Christ took its condemnation, and settled its account by dying on the cross, and by lying in the grave. Thence he rose, in new life, which life by faith *I* have in him. The power which raised him from the dead hath quickened me to know this, that I who was dead in trespasses and sins, am quickened together and raised together in Christ. So that he is my life. His life is mine. And as he is seated before God, inside the heavens, so am I raised to sit together in heavenly places in Christ Jesus. For where else is life? In myself? No. In my labours, prayers, sermons, sorrows, joys? Ah no! Rutherford loved his own labours in "Anworth on the Solway," and preaching was his fond employment; but sweetly does he say

(singing in his prison cell of "Immanuel's land")—

"But *Anworth* was not heaven ;
And *preaching* was NOT *Christ*."

No. CHRIST IS OUR LIFE ; and when he who is our life shall appear, we also shall appear with him.

Again, we are one with him *in his glory*. Thus we read, "The glory which thou gavest me *I have given them*." This we have shown elsewhere. Wondrous gift ! It comes of relationship : the closest and the dearest and the longest ever known. As the wife shares the riches, honours, and joys of her husband, so Christ's riches, honours, and joys will be given to all his members. Is he honoured ? the honour will descend to them. Is he glorious ? the glory will spread over them. Is he glad ? he will have no gladness but what is shared in connection with them. Is a man raised from obscurity to opulence ? all his circle rise with him. Is he crowned with the crown of empire ? his sons are princes, and his circle royal. In nature the dews that fell on Hermon descended to the mountains of Zion ; and the

oil on the head of Aaron ran down even to the skirts of his garments. So with Jesus. The glory, nay, the *glories* (for who can tell their number?), which encircle his head, will crown and adorn his body also. All the rights of Jesus (the essential ones excepted) will be ours, and ours for ever.

But again, we are one with him as to *place*. "Father, I will that they also whom thou hast given me be with me *where I am*." All our best interests even now are with him, and *where he is*. Our place of life, and our fellowship, are *with him*, and *in him*. The power that raised him to where he is, is the same that has raised us there likewise. The life raised by it is our life. But we are not yet personally and actually in the place where he is. We are personally outside. The Church is not yet received at home. The members are not yet gathered to their Head. They are separated only by "a little while" from him, and from each other. That past, and then—

"O glorious hour! O blest abode!
I shall be near and like my God,
And sin and flesh no more control
The sacred passions of my soul.

Or, if we sleep—

“ My flesh shall slumber in the ground
Till the glad trumpet's joyful sound ;
Then burst my chains with sweet surprise,
And in the Saviour's image rise.”

And now, O sinner, if you want to be saved, it is simply to know this blessed truth—that as Jesus became man ;—one with us in our sorrows, and bore them ; one with us in our sin, and endured its curse ; so we, if we believe, are one with him in his acceptance before God ; one with him in his righteousness ; one with him in his peace ; one with him in his glory ; and one with him in his place.

Yes ; to *know* it is life : for, have *we* anything to *do* ? Has my hand or my foot anything to do in order to become associated with my head ? No. And to enjoy being associated with Jesus requires but *to know it*. “ This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” Precious principle is *faith*. “ He that *believeth* shall be saved.” See that verse in John v. 24.—“ He that *heareth* my words” —do *you* not hear them now ?—“ and *believeth*

on him that sent me"—do *you* not believe that Jesus was sent of the Father? That He died for our sins? What then? Oh, precious Gospel!—"HATH EVERLASTING LIFE." Now look. Is not *that* salvation? The very sight of it should make one happy. And so it is when one gets hold of a truth like this, it is a rock for us. Sinner! this is a truth of God for you. Believe it *now*.

And now, dear Christians, the Lord Jesus will *take care of his members*. Would He needlessly afflict His hand, or His feet? You have a precious instance of His care over you, when turning aside from the hallelujahs of the heavenly armies, He said, Saul, Saul, *it is my feet thou art touching*; it is *my hand thou art burning*; it is *my body thou art persecuting*—"WHY PERSECUTEST THOU ME?" Yes. The Head cares for the members; and if you, as a member, are cold, will he not warm you? if dead, will he not resuscitate you? if in sorrow, will he not console you? if separate, will he not unite you? *Can* the Head be in heaven with one member finally absent? What a truth! He takes charge of the weakest saint. Not one can perish.

“All that his heavenly Father gave,
He will securely keep.”

Another thing—*live in the enjoyment of this truth*. It was said by the Countess of Powerscourt, “I am not like one walking on earth and looking up to heaven; but as if in heaven, looking down upon earth,” so sweetly did she realize her privileges. And Hewitson said, “I know more of Jesus than I do of any other person.” What a saying! Ah, my doubting friends, take the crape from off your faith, if you can imagine crape on faith. You would not dishonour royalty by doubting its favour, or by going into its presence with a gloomy countenance. Is the Divine *Head* in gloom? Are you *one* with Him? O ye who are members of a risen Christ,—“members together of his body, of his flesh, and of his bones,” be not always approaching him with the language of fear, and terror, and distrust; but dwell with him in fellowship and love. Alas! the prayers of many show where and what they are—distant, cold, doubting, suing for very acceptance, and even mercy—I speak of believers—instead of indulging their confidence, communion, and love.

Further : let us *walk as members* ; that is, walk according to the Head. The legs of the lame are not equal. Some who are mere professors, and not possessors of Christ, walk a *dual* kind of walk. When religion is before them, they are religious. When the world, they are worldly. This is melancholy walking, and is sure to fail in the end. But *should* the members of Christ walk according to this world? Should the members go where the Head would be dishonoured or disowned? Would Jesus give his presence to the foolish and the vain?

Sometimes when ministers, or men known to be spiritual, are withdrawn from a scene, those who remain relax at once into the secular and the earthly. But are ye “members” of ministers, or of churches, or of a mere profession, only? Are ye not “members” of CHRIST? Oh then, dear Christians—you dear young converts especially—wherever ye are, and with whomsoever ye are, forget not ye are members of *Christ's* body—members together of “his body, of his flesh, and of his bones.”

And finally—be astonished at the grace *wherein ye stand!* That we who by sin were

most distant from God are brought the nearest to Him, even *into* His own Son, and are *as* He is, before Him; that we who know ourselves to be but sin and corruption should be raised to His holiness and His life!—there is nothing a creature can have which is higher.

In His oneness with us He passed by angels—took upon Him a nature lower than theirs. But in our oneness with Him (marvellous is the thought) we take higher rank than they.

Angels are not redeemed. He died not for *them*. They see not *their* nature on the Father's throne. The peace they have is not the peace of the *Son*. Their righteousness is not a *Divine* righteousness—the righteousness of the Son of God.

They, moreover, will never form *His members*. They are servants, subjects, sons of the morning, but not *His body*, not sharers of his own glory, heirs with Him of God, to sit on His throne, to reign with Him, to be ever with Him, and to be like Him.

Our oneness, beloved, is a great mystery. The whole intelligent universe look into it with wonder. To them it passeth knowledge. It forms the highest revelation of God himself

—His grace and love; and of Christ, who having seen, as in the mirror of the Divine purposes, His body, the Church, desired it even unto death—giving for it all that He had. O for hearts to take it all in! O to know the love of Christ! May the blessed Spirit, who dwells within us, reveal it to us more and more!

“Lord Jesus, are we one with thee?
O height, O depth of love!
Once slain for us upon the tree,
We're one with thee above.

“Our sins, our guilt, in love Divine,
Confessed and borne by thee;
The gall, the curse, the wrath were thine,
To set thy members free.

“Ascended now, in glory bright,
Still *one* with us thou art;
Nor life, nor death, nor depth, nor height,
Thy saints and thee can part.

“Oh teach us, Lord, to know and own
This wondrous mystery,
That thou with us art truly *one*,
And we are *one* with thee.

“Soon, soon shall come that glorious day,
When, seated on thy throne,
Thou shalt to wond’ring worlds display,
That thou with us art one!”

SANCTIFICATION.

It is of great importance we should understand *what sanctification is*. And my desire is to make it simple, clear, and convincing.

There are many passages of Scripture which justify our speaking, specially, of *two sanctifications*; that is, of sanctification by Christ, which is absolute and complete, and sanctification by the Spirit, which is not complete, but progressive.

The one relates to what a believer is before God; the other to what we are in ourselves.

The one regards our standing, the other our character or life. I shall treat of both of these.

And first, in order, I shall treat of **THAT WHICH IS IN AND BY CHRIST**, and which is absolute and complete.

There are two words in both the Old and New Testament Scriptures which our translators have rendered "*sanctified*," or "*holy*." The

one relates to what is essentially possessed. Thus God *is* holy. And angels *are* holy. And that which is born of God is holy. Hence "holiness," essentially so, "belongeth unto the Lord," and to angels, and to believers as the result of their being in Christ. The other word simply signifies *separation*, or *setting apart*. Thus the Tabernacle was *set apart*, was *holy*; and Aaron; and "the bush that burned;" and "the holy mount;" and the utensils, vestments, and "vessels of the sanctuary." The Tabernacle *in itself* was not holy, that is, not essentially holy. And the bush that burned, in itself, was no more than any other bush; and the holy mount no more than any other mount. The same with Aaron, and the vestments, and vessels of the sanctuary. *They*, in themselves, were not holy, that is, not essentially holy. Yet were they called "holy." They were *separated, set apart*, by God from all ordinary uses, and became sacred to God in virtue of their relation to Him. Thus the Tabernacle was related to the presence of the Divine glory; Aaron to God; the bush to the sacred fire; the holy mount to the glorified persons of the Lord Jesus, of Moses and Elias.

Now in both these senses is every believer holy in Christ Jesus. In the former, as born of God, he is absolutely holy. "That which is born of the Spirit is spirit." As a new creation, he is a "*partaker of the Divine nature*"—which nature is not by acquirement, but by Divine birth, and is not, as to its moral quality, imperfect or progressive, but perfect and complete.

In the latter sense, (the sense of simply *setting apart*) from the timeless ages, in the purposes of God, has the saved sinner been "*sanctified*," set apart, "*in Christ Jesus*;" set apart for the most wondrous designs and privileges in the grace and love of God. As a sinner, in himself, he is no more than any other child of Adam. His origin is only evil. His essence is evil. He is born in sin, and shapen in iniquity. As Aaron owed his position in *the Holy of Holies* to no intrinsic fitness or merit in himself, but solely on the ground of the grace and righteousness of God, so the saved sinner, as "set apart," owes his position, as holy and accepted before God, not to any quality in himself, but simply and only on the ground of Divine grace as displayed in Christ Jesus. Whatever per

sonal growth or acquirement there was in Aaron, it did not touch the question of his position. He doubtless *did* grow, *did* acquire more and more of a character and life corresponding to the glory he had so often known in the Holiest, yet was that growth a fruit only, and not the ground of his position.

In order of time, accordingly, the sanctification by Christ, of a believer, is prior to that of the Spirit, which is personal and progressive. God found, in *the blood*, reason in perfect righteousness why Aaron may appear in his presence, and why Aaron, and Israel whom he represented, may be accepted before Him. In virtue of the blood, which typified Christ, he was set apart *for* all the rich and varied blessings of life, acceptance, personal holiness, and peace before God. It is the same with us. The believer is "set apart," *sanctified in Christ Jesus*, in order to all the wondrous blessings of righteousness and acceptance, of life, light, and holiness, of rank, inheritance, and glory; all of which are his in virtue of his oneness with Christ, who *Himself*, for us, is righteousness, and who is now before God, even at his right hand in the heavens, where also we are, IN

HIM, *having boldness to enter through his blood, and being as he is, having his holiness and perfectness, "complete in him."*

It is of our being thus sanctified by Christ (a work which is complete) that Paul speaks in Hebrews, and in 1 Cor. i. 30, where he treats, not of the sanctification of the Spirit—which also, as we shall see, is a blessed truth—but of sanctification *in and by Christ*.

Let us carefully note the following words—they are selections from numerous others—words often strangely overlooked when the question of sanctification is considered.

“By the which will we are sanctified *through the offering of the body of Jesus Christ once for all*” (Heb. x. 10).

“For both he that sanctifieth and they who are sanctified are all of one” (Heb. ii. 11).

“Wherefore *Jesus* also, that he might sanctify the people,” “*suffered without the gate*” (Heb. xiii. 12).

“Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor. i. 30).

“For by one offering he hath perfected

for ever them that are sanctified" (Heb. x. 14).

Than these words of the Spirit, testifying to what we are and have in Christ, nothing can be clearer or more convincing. It has been asked, however, Is not the sanctification spoken of in these passages the same as justification, or, as it is called, *imputed* righteousness? To which we reply, Certainly not. The word, as the reader can see, is *not* justification, *not* righteousness, but *sanctification*, the true meaning of which word shows the doctrine.

That it is a *completed* work the tense determines. The words quoted are, for the most part, in the *present*, or *past*; none of them in the *future*. For example, in Heb. x. 10 the Greek reads, "By the which will we *have been* sanctified."

It will be observed that this completed work is ascribed exclusively to the blood and work of Christ. Jude 1, indeed, and other passages, speak of our sanctification by *the Father* also; but this accords with our doctrine; for *God* it was who loved the sinner, who laid our sins on Jesus, who sanctified us unto himself in him. The ground of all is Christ, his blood, his

work. It is the "one offering," the "suffering without the gate," "the offering of the body of Jesus Christ once for all," that hath put away sin, separating it from himself, who bore it for us, not *in* him, but *on* him, on the cross, and from the believer, so that the separated one is before God in holiness (as in Isaiah vi. 7) and in rest (as in Heb. x.); being "once purged;" having now "no more conscience of sins." It was solely on the ground of Christ Himself, and not on their own account, that Paul could say to the Corinthian disciples, "But ye . . . ARE *sanctified*;" and to the Colossians, that they WERE *made meet* for the inheritance of the saints in light."

It is on the same ground that believers, who, in the sight of God, are viewed according to the value of Christ's sacrifice, have the fair titles of holiness and beauty. They are said to be "holy," are "called saints," "sanctified in Christ Jesus," and are (as in Eph.) seated in perfectness and holiness, *not* their own, but *Christ's perfectness and holiness*. And they being *one* with Him, though still in themselves sinners (see Heb. x.), are viewed only under the names of "*worshippers* once purged,"

“*saints*”—Christ having cleansed them—and “*sons*,” whose place is at the Father’s table, having on *the* best robe—having *Christ*.

Such, then, is the one grand aspect of sanctification—sanctification in and by Christ: a sanctification which we have the moment we believe. It is only to look on Jesus, and we are “holy,” “clean every whit.” But there is a further truth in Scripture, and as plainly revealed; viz., *progressive sanctification*, or, as it is usually called, SANCTIFICATION by THE SPIRIT.

As showing that the terms “progressive sanctification” and “growth in holiness” are warranted in Scripture, we may refer to 1 Thess. v. 23, where the apostle prays, “May the God of peace *sanctify you wholly* ;” and Heb. xii. 14, where the saints are exhorted to “*follow after holiness* ;” also John xvii., where the blessed Lord supplicates for his disciples, “Sanctify them through thy truth: thy word is truth.”

But the question meets us, and it is most important, “*What is progressive sanctification? or in what does its growth consist?*”

It surely does not mean that our *standing*

in Christ can be improved. For *that* is complete. God, in Christ, keeps no memory of sins. And "where remission of these is, there is *no more offering for sin*" (Heb. x. 18). The believing sinner has been put down in "*the holiest,*" "PERFECTED FOR EVER."

Nor can it mean that the *new nature becomes holier*. *That*, in its very essence, is pure, though, as we have shown, for the present surrounded by a body of sin and death. The Christian, as a new creature, is a *partaker of the Divine nature*; which nature never becomes soiled or corrupted by reason of its co-existence in the same being with the old, but remains unalterably the same.

Nor, again, is it that the *old nature is expelled*. On the contrary, it is incurably corrupt, and can never be absorbed into the new, but remains "contrary" to it. The doctrine of expulsion, or, in other words, of personal perfection, is utterly at variance with all the known facts of the case. It is contrary to Christian experience; for who, or what Christian, ever declared himself free of evil?

and also to the Spirit of God, whose testimony is, that the flesh is still *in* us; that it does *not* die, but "*lusts*" within us, which lusting, because of its contrariety to the Spirit, constitutes our life-long Christian warfare. This must be clearly seen, or all the instincts of the soul and life will be sadly and sorely entangled; and peace, if we judge our standing according to evil, will be seldom or never known.

That the holiest Christian has this nature may be seen by its opposition to what is good; in its affections after evil; in his downfalls, if he neglect communion, yield to temptation, or indulge in sin. It is remarkable, the agreement on this subject of men in other respects strongly opposed. They say—and their words are weighty,—

"The infection of our nature **DOTH REMAIN**; yea, even in the regenerate." *

"The corruption of nature during this life **DOTH REMAIN** in them that are regenerated. Both itself, and all the motions thereof, are truly and properly sin." †

* Article IX., Church of England.

† Westminster Assembly's Confession, chap. vi. 5.

“The regenerate *cannot fulfil the law of God PERFECTLY in this life.*” *

These witnesses are according to God Himself, who says that “the flesh,” instead of being destroyed, “lusteth against the Spirit, and the Spirit against the flesh.” Whatever else it may be, sanctification by the Spirit is not effected by any process, longer or shorter, of expulsion or destruction of the evil that is in us.

Nor, surely, is it *the changing of that evil*. The only power equal to such change is the truth, by the Spirit of God. But Paul says the carnal mind is *not subject* to the law of God. And if not *subject*, how can it be *changed*, or *improved* ?

It is well to know this, that we may not plough a rock, or expect a harvest from a field of sand. The rock will never become Eden, or the sand a fruitful field. No; like tree like fruit. That which is born of the flesh is flesh, and can never rise higher than itself. It is well, I say, to know this, that we may not garnish corruption or beautify a tomb. The only way of peace with it, or rather concerning it, is to see it doomed by God, judicially *dead* !

* Article XLIII., Church of Ireland.

It was thus with Bunyan's pilgrim. When he first saw the lions he trembled. But when he saw they were *chained* he triumphed! This is our power over the flesh: to see it crucified, dead upon the Cross; and, as to its presence, not to nurse it, nor to fan its evil life by the unholy and airy elements of a worldly temptation; but to "*mortify its deeds,*" to "*keep it under,*" to "*reckon it dead.*"

But more directly. It is *the Truth* that sanctifies. Hence, "Sanctify them *by thy Truth;*" "and for their sakes I sanctify myself, that they also might be sanctified through the Truth." But what is the Truth? Said Christ, "*Thy Word,*" thy *Logos,* "is the Truth." The truth is all embodied in Him who reveals the Father, his grace and love towards us. It is Christ, who died for us, and who is now with God, for us, holy and accepted, *brought down,* as it were, *into us,* by the Holy Ghost, who *dwells in us,* revealing him in our souls, that *new-forms our life.* This is the good we now enjoy—that Christ should be *in us,* and that the love wherewith the Father hath loved him may be *in us* (John xvii. 26), which love is a "perfect love," "casting out

fear," and which, possessing and controlling us, makes us *practically* holy, that is, *separate from evil unto God*.

And now is it not just here that we find an answer to our question? For is it not in proportion as I live in the energy of the Truth, that is, of Christ, whom I have believed, that I do not allow the flesh, but keep it under, and mortify its deeds? And in the same proportion am I not growing in a personal holiness, a holiness I mean of life, and character, and walk?—a walk not according to the flesh, but according to the Spirit. It is of *believers* that Paul speaks when he says, "*Walk in the Spirit, and ye shall not fulfil the lusts of the flesh: for the flesh lusteth against the Spirit, and the Spirit against the flesh.*" But surely it is the Christ I have, revealed to me more and more by the Spirit, through the Word, that gives me to keep the body under. Would the flesh lead me into sin? It *would*: Christ would *not*. Would the flesh, as aforetime, indulge in anger, hatred, pride, or any other deadly evil? It *would*: Christ would *not*. Thus I am exhorted to *put on Christ*, and to *walk even as he walked*.

It was, doubtless, for this self-same absti-

nence from evil that God schooled Israel of old, when, through forty years of their wondrous life, in the midst of symbols and types in the desert, they were ceremonially unclean if they but touched a corpse, or a bone, or the grave even of the dead! (Numb. xix. 11—16). Not that there was harm in touching the form in death dear to the bereaved Hebrews; but what God, it would seem, wanted was to create in them the habit of obedience; an obedience which demanded a practical separation from whatever, judged in the light of Divine holiness, was contrary to God. Thus we are taught not even to touch sin, or *self*, both being deadly—*corrupt*; but to “*reckon ourselves to be dead* indeed unto sin, but alive unto God through Jesus Christ our Lord” (Rom. vi. 11).

But our answer ends not here. The glorious privileges of being “once purged,” of having “boldness to enter into the holiest,” and being as Christ is before God, made nigh, holy, and accepted—moreover, having the Spirit in us, revealing *Christ*, and *the Father’s love*, and *the glory of his inheritance in the saints*, these and many others form the ground for the most blessed responsibilities. They form the

daily life, and involve *the renewal of the mind*; as Paul says in Eph. iv. 23: "And be renewed in the spirit of your mind;" or, as some read it, "Be renewed *by* the Spirit (that dwells) in your minds;" which renewal doubtless includes *a growing subjection to the Divine will*, as in Phil. ii. 13; also *the enlightening of the understanding*, as in Eph. i. 18; also *the growth of heavenly affections*, and *the adding of one fruit of the Spirit to another* (Phil. iv. 8); and *the abounding more and more in every good work* (2 Tim. iii. 17).

Precious attainments these! They all have their root in Christ, and denote a growth in grace, and in the knowledge of Christ, by the Spirit, and are the great proof to others that the profession made of Christ is true. Behold *such* a professor! sanctified in Christ—saved, secure, complete as to his standing. Behold him, sanctified by the Spirit—in his affections and life (Jer. xxxi. 18; Joel ii. 13; Acts iii. 26; Acts xxvi. 18; Rom. vi. 13; Rom. xii. 1); changed, *converted!* from a condition of proud unbelief to the simple confidence in God and love of a child (Acts iii. 19; viii. 21, 22; Matt. xviii. 3); changed from a state of

death or separation from God to one of life and union; so changed that in this sense he is a wondrous transformation, "OLD THINGS ARE PASSED AWAY, AND ALL THINGS ARE BECOME NEW" (2 Cor. v. 17).

Such, then, are *the two aspects* of sanctification—sanctification by Christ, and by the Spirit. We may learn from them the true character of *our standing and walk as Christians*. Our *standing* in Christ is our standard! nothing less. We are as Christ before God. Any other standard will be defective, and must give a defective walk. It is a low standard to say I am a professor, or I am a member of a church, or I am a minister, and must walk as such; the true standard being, *I am as Christ, and must walk like him*. The knowledge of our perfect position before God is the ground of exhortation for the highest walk: that perfect position before God is *as Christ*, and our walk and life must accord therewith. "Be ye holy; *for I am holy*."

The connection of the standing and walk is as the tree with its fruits. The tree is known by its fruits. Who can live in the calm

sense of oneness with Jesus, and not war against sin? Who can "look for him," and not feel the effect to be purifying? Who can delight in his love, and not obey? Who can know the fellowship of his sufferings, and not mortify the deeds of the body? Who, "complete in him," can "know him," and "love his appearing," and expect to sit down with him on his throne, as body with the Head, and not morally die to the world, to the things of the flesh, to self, and to sin?

"The tree *is* known by its fruits." The effect of having received Christ on the dear young Christians, whom I know as having, during the last few years, been converted, is, that it takes them out of the things of the flesh. They have a better thing in *Christ* than the flesh or the world can offer, and they walk according to him. Hence concerts, worldly parties, sports, and amusements, after which mere professors naturally go, are all given up, not so much on account of any wrong in them, as because of Christ. They seek to see *him*, and to have *him* in everything and everywhere. It is *Christ* they have. And the treasure they have in his love makes them pilgrims and

strangers in scenes where others appear to be satisfied and at home. The *Antinomian* says, "I have Christ, and I may live as I list." *They* say, "We have Christ, and *we must put him on.*" Their Christ is not the goal, at which to sit down in sloth, but the beginning of a course which ends in being *with* Christ and *like* him. It is truly blessed, their life of spirituality, of holiness, of heavenly-mindedness, of separation from the world, of delight in the truth, of desire for the word, of meeting together for prayer, of spiritual converse, of reading together the word. The Spirit of God, in leading them into rest and peace, had revealed *Christ* to them, and now gives them to walk according to him.

From these truths, moreover, we learn *the true secret of CHRISTIAN INFLUENCE*. As has been said upon another question, holiness of *life* must in this, as in other things, be the convincing argument in favour of *the doctrine*. Criticisms and arguments have been used over and over again; but while convincing to many who desired to believe them, they have in innumerable cases failed of that at which Paul aimed: "*by manifestation of the truth commending*

ourselves to every man's conscience in the sight of God." It is by this manifestation of the truth in *his life* that the man of God must commend himself and his doctrine to every man's conscience in the sight of God. Such a manifestation of the truth which *sanctification* teaches—that believers who are "sanctified in Christ Jesus" are living a life in the Spirit corresponding thereto, of holiness, of spirituality, of separation from the world, of heavenly-mindedness,—would silently, powerfully, and constantly commend the doctrine, while mere argument and criticism may irritate and disunite those whose brightest testimony to the world is, that they "*love one another.*" The fair, beautiful name of *saint* is best seen and appreciated, not so much by any argument in its favour, as in a life and conversation holy to the Lord.

A result *in us* of these truths will be,—

Quietness and assurance: not in self, but in *Christ*. It is well to see this. The enemy in his attempt to harass us makes constant use of our defective knowledge. "It has been well said," remarked Mr. Haldane, "that parts and parcels of truths are among the

most envenomed shafts of Satan." The Christian, anxious about his state, knows instinctively that he cannot be meet for heaven, or fit to die, unless he be perfectly sanctified. But then, looking at himself, he finds he is not so. The conclusion drawn (and often through long years of such experience) is according to doubt and trembling. Not being meet for heaven, or perfect, he doubts much if he ever will be! Oh, how would this dark chamber of the soul be cleared of its gloom if *only Christ* were let in!

It is *Christ*, and *not self*, however advanced, that forms his meetness for heaven. Such an one seems in vain to war against "the infection that remains." And though he may not know it, his warring is often a sort of Romanizing *for* life, rather than a healthful sense *of* life. *Warring* is not our meetness. Were we to war a million years, or mortify a million years, we have the same enemy, and the same evil within us, and should be as far from the absolute perfection required for heaven as ever. Yet on the ground of *Christ*, like the thief on the cross, we are ready for its blessedness at any day or

any moment: "Absent from the body, present with the Lord."

This is a complete salvation. To know it gives perfect rest. It was assured of this that the apostle wrote, "Giving thanks to the Father, who HATH MADE US MEET to be partakers of the inheritance of the saints in light." Observe, "who hath;" not who, at dying, *may*, but already *hath*; not in and through ourselves, but in and by *Christ alone*.

And now, finally, beloved, behold your perfectness in Jesus! remembering the words of John the disciple, "*the fine linen, clean and white: for the fine linen is the righteousness of the saints*" (Rev. xix. 8); and of Paul the apostle where he exhorts, "*and put on the new man*" (Col. iii. 10); also the "*garments of glory and beauty*" (Ex. xxviii. 2)—fair types of Christ and of his Church; of Christ as seen in Aaron; in that *head* adorned with spotless mitre, and tints of "blue," and "plate of gold," with HOLINESS TO THE LORD inscribed thereon; of his Church—his *body*—in that inner garb of fine linen of woven work. How beautiful! and how blessed! And thrown over the inner garment the "robe

of blue," gorgeously woven, and embellished with "bells of gold" and fruits of beauty. The Head is holy: the body is holy. This is as God sees us. The Head and the members are counted as *one man*. Jesus clad himself with a *Divine* perfectness. This he reckons to us. Over the fair inner garb of white was the robe of blue—the heavenly, whilst in "*the Holiest*" were spots of blood, which told of death; which had put away sin. Well may our loving, wondering eye look on and on, and see, *in the blood within the veil*—in Christ Himself—a sure title for heaven and a true meetness for the glory to be revealed. And, O sinner, may the blessed Spirit of God, whose office it is to reveal Christ, give *you* to see this, and to enjoy it. Aaron was for sinning Israel: Christ is for sinful men. Aaron met the need of Israel: Christ alone can meet yours. Life, light, and holiness are in Him. To go in before God, and to be AT REST IN THE PRESENCE OF GOD, you need them all; and believing in Jesus, and being *one* with him, you have all in him. He gives them to faith, and on the ground of his own title. This is rest to the weary. This is peace in believing. They that believe do enter into rest."

COMPLETE IN JESUS.

“AND ye are complete in him” (Col. ii. 10). This passage must ever be associated with the preceding context. In the preceding context you find it said regarding the Lord Jesus Christ, that “in him dwelleth all the fulness of the Godhead bodily.” Not “in him dwelleth some of the fulness of the Godhead bodily”; nor “in him dwelleth most of the fulness of the Godhead bodily.” But, says the apostle, “in him dwelleth ALL the fulness of the Godhead bodily.” Just as the glorious Shekinah of old dwelt in the tabernacle, so the Godhead was in him who tabernacled with men—“in him dwelt all the fulness of the Godhead bodily.” And, says the apostle, ye are “filled”—for such is the idea (of complete) from the “fulness” of the Godhead. You might read it thus—“In him dwelleth all the fulness, and ye are filled out of that fulness, so that what-

ever your need may be, it is met by that fulness. Our translators have given us the result, namely, that we are complete in him.

You may remark, that the apostle does not isolate any particular persons from among the believers in Colosse. He does not speak of those far advanced—fathers in the Lord—that they only are complete in him; but that those lately quickened by the truth which he had preached unto them were also complete in him. The apostle is speaking of all the saints when he says, “Ye are complete in him.” So that of the youngest born among Christians—those who on reading this may believe in Jesus, long after heaven, long after his glory, even of such it is true that “ye are complete in him.” Yes, of the newly quickened, newly saved, it is as true as of the very oldest saint that “ye are complete in him.”

Nor does the apostle speak of any time in the future, saying that after a long process of experience; after long learning in the school of the Lord Jesus Christ; after graduating onward and onward in divine knowledge, that *then* the believer would be complete in him. But what Paul says is not that they *may* be or

will be ; “ but that they ARE complete in him.”

Nor does the apostle intimate that any addition can be made to what is complete. For nothing can be added to completeness. You might as well try to purge a sunbeam—which I suppose is the most perfect of all material substances—you might as well try to wash white the pure snow which comes down in perfectness from heaven, as to add to completeness. Completeness is not a *progressive attainment* ; but the *normal, natural condition of every Christian*. Says the apostle, “ *ye are complete in him.*”

What a truth is it for us Christians ; may my God help me to unfold it to you. And oh if but one poor sinner be made to say, “ I see it all—not me but Jesus,” then there will be joy amongst the angels of heaven, even over one sinner that repenteth. May God by his own Spirit give you understanding hearts. May the Lord give you to see his truth : and may his truth liberate you with the freedom with which the truth can make you free.

God’s thought from eternity seems to have been this—that he wanted the sinner. He

wanted the sinner to be his; not so much down here, though the believing sinner does belong to God down here; but God's thought was that he wanted the sinner with him in the very bosom of his love. He wanted the sinner! wonderful truth! for no less an object than that he, millions such, should be near, and dear to him as the Son of his own love—even *the body* of that Son. God's thought was that the sinner should be with him there where Christ is. But the sinner could not be there unless in completeness—in perfectness; and the sinner had no completeness—no perfectness in himself. God's plan in the purpose of his grace, then, was that Christ should come to this world and do everything perfectly, which the sinner could not do, and so put the sinner into the perfectness and completeness of himself—the perfectness and completeness in which he himself now stands as representative of the sinner before God. So he came and bore the sin of the sinner, he became “a curse” for the sinner. We find all through the psalms that there is a voice confessing—a voice telling out sins—which have been taken upon the confessor; which do not belong personally to the

confessor. In his saying, "I will acknowledge my transgressions," it is not his own transgressions but ours. When he had done everything which God demanded of the sinner: which the sinner did not do, and could not do, when he had gone back to heaven, where he is now upon the throne of the Father, he brings in the sinner in all the completeness, in all the perfectness in which he himself is before God. And he there presents the sinner as *made nigh*, putting him down, as in the 13th of John, "clean every whit." He has taken the sin of the sinner upon himself, according to 2 Cor. v. 21; and we, having died with Christ, are freed from sin—and at *rest* in the Divine presence.

But some man will say, *I* am not personally complete, but contrarywise; I am most *incomplete*, imperfect, sinful. Quite true—incomplete, yet complete! "black, yet comely!" sinful, yet sinless! You ask, How so? Let me give you an analogy. Imagine that I have an interview with the Queen. And that on my way to that interview I meet with an accident, that the coat on my person became rent; I now see that I cannot have the interview with the Queen. And why? Because I have met with

the accident. So I stand outside. But it happens that the Sovereign understands the accident and sends me a message, "Tell him not to mind it. Tell him I know the accident; but it is gone from my mind; let it be altogether gone from his mind; bid him come in." And so I go in actually with greater ease than if the accident had not occurred, or than if I had not seen the grace of the Queen. Notwithstanding the rent in that coat, I can stand before her as if complete, as if nothing had occurred. Oh, it is a poor analogy; nothing comes up to the blessed reality; the Lord of Glory knows me, what I am as a sinner—sinful, weak, polluted, hell-deserving—but oh! what grace, what love, and how just suited to my need. He says, from the far throne of his grace, "Tell the sinner, I know his sin, I know his condition as a sinner, as a separated one from me; tell him that I have taken his sin; that I have endured its death; that it is gone from the cross, gone from the bar where it was against him, gone completely, gone from my mind. Now let it be gone from him. Tell him that he is made nigh; tell him that he hath boldness, hearty, to enter." And so, believing this, I

stand before God in all the completeness of God's own thought toward me in the glorious work and person of the adorable Son of his love. Our text is the calm and simple utterance of this truth, "Ye are complete in him."

But in what as to detail does this truth consist? In *what* as believing sinners are we complete? Let us see. First of all, we are complete as it regards the atonement of sin. The Lord, as we have before said, came down from heaven that he might be an atonement and a substitute for the sinner; he died for the sinner, and "he will die no more." He died for sin—sin *on* him. When the victim in Levitical sacrifice was brought to die, he was brought with all his filth, with all his hoofs, and his horns, and his offal; with all that was unclean about it. God directed that the animal should be "burned," *consumed*, outside the camp. That victim represented Christ upon the cross; it represented Christ as a sacrifice *for sin* before God while he was upon the cross. And mark, it was not the people who appointed the animal: that animal was expressly by God's own appointment. And God it was who gave his Son.

If there had been no sinner for God to save, God must have dealt with sin on its own account; God, on the ground of his own character, could not let sin go unpunished. And so we behold the Lamb of God upon the cross! with the dark, dark load of sin upon him; gathered by the hand of justice upon his devoted head. "He appeared once in the end of the world to put away sin, by the sacrifice of himself." He will die no more. I often think what a gospel this is to spell out to one's own heart, for if my sins were not upon the head of the victim when he died 1800 years ago, they never will be; moreover, if all my sins were not upon him 1800 years ago, they never will; if only some of them were there—and but one only was *not* laid on his head—I am a doomed, a lost man. But O, sinner! this is the gospel, "The LORD laid upon Him our iniquity. He was delivered from our sins." "Who hath washed us from our sins in his own blood," so saving the redeemed. They were laid upon him, *in atonement*, for *expiation*; they were on him that he may take their *doom*; that he may save us from that doom which now, on the cross, is gone. So we sing—

“All my sins were laid on Jesus,
He the full atonement made.”

What a glorious truth then! We are complete as to atonement.

But, some man will say, “I understand now what atonement is, and how it is we are complete as to atonement; but I do not understand so clearly how it is that we are complete as to *forgiveness*.” Then, you do not know the gospel. God, it was, who, knowing all your sin, summed up the dark indictment that was against you; but these are his words of forgiveness, “I, even I, am he that blotteth out thy sins.” Ah! yes, though your sins be as numerous as the drops which compose yon cloud which now hides the sun from the earth; which brings darkness upon mountain and valley, and spreads itself over one whole hemisphere; though your sins be as numerous as the drops of water that formed the cloud that this day blackens the mighty heavens, says God, “I have blotted them out as a cloud.” Where is the cloud when it is blotted out?

Says God, “YOUR SINS AND YOUR INIQUITIES HAVE I CAST BEHIND MY BACK.” Mark the words, *behind my back*.

Wondrous words! wondrous forgiveness! so that the Godhead, the whole Deity, as it were, stands between the sinner and his sins. And, again, "as far as the east is from the west,"—how far is that? Stretch out thy right hand and touch the east, if thou canst; and put out thy left hand, and embrace the west. Oh, what a pigmy you are! with the whole diameter of the globe between them and thee! Oh, what a forgiveness is it! As far as the east is from the west, with the whole globe rolling between! SO FAR, says God, HAVE I REMOVED YOUR TRANSGRESSIONS FROM YOU. What a completeness then as to forgiveness!

But some one says, "There are all my every-day sins; are *they* forgiven?" All sins are every day sins. The term is a generic term, and includes the whole of life. Before God you have no other sins but these. Oh! what a grand clearance and completeness is there, then, in this forgiveness. But, as to future sins, all your sins were future when he said, "Your sins and your iniquities will I remember no more." "Sins" were all future as to God, and his purpose of grace is saving the lost. It was before ever the cross was erected that in view

of it he said, your sins and your iniquities will I cast behind my back. They were all in the perspective when we were chosen in the Son of his love before the foundation of the world. How complete, then, is forgiveness of sin! Oh for a hatred of sin equally complete!

But you say, I understand how we are complete as regards atonement, and also as to forgiveness, but I do not see how I am complete as to the removal of sin from my own heart. Let me again say thou dost not understand the gospel! for the gospel is this, that sin must be dealt with on you or on some other. Christ is that other. He bore it. It is expiated, gone, in Him; and now, sin being gone from the cross, and so seen by faith to be gone—and only faith *can* see it—it is then seen to be gone from *the soul, the conscience that felt it*. Notwithstanding the rent, the Queen's message is, "I know what is on his mind, but tell him it is gone from my mind; now let it be gone from his." Let me change the metaphor. If you, as a merchant in London, owed £50,000 in New York, and were unable to pay, and were troubling your heart about it in London, and saw nothing but poverty and the poor-house loom-

ing before you ; if, then, a friend in New York paid that £50,000 for you ; from the very moment you knew the debt was gone from your creditor's books in New York, it would be gone from your troubled heart in London. Do you understand ? When your sin is gone from the cross, and gone from God—when the dark lines of the indictment lying, as it were, upon God's book, have been taken out by the sponge from the heavenly sanctuary, a sponge dipped in blood, and God says, " Your iniquities I have blotted out from my book," then, seeing this, when they are blotted out from *his book* they are blotted out *from your heart*; and there is now *no more conscience of sin*. Paul says, " With the blood of bulls and of goats " there was a remembrance of sins every year ; every year they had a remembrance, a *conscience* of sins ; but now, by the one offering of Christ, the worshippers being purged, have no more conscience of sins. For " by one offering he hath perfected for ever them that are sanctified." Thus now the sinner before God : he has no more conscience of sin. We first see the blood of Jesus Christ has made an end of sin upon the cross ; and then an end of it here (in the heart) as to its condemn-

ing, damning power. "Ye are complete," thus, as having no more conscience of sin.

Take a simple illustration—that of a servant who had robbed her mistress, and who did not like to go into the presence of her mistress. At first she did not mind going into her presence. And why? Because she believed that her mistress did not know that she had robbed her. But the moment she found out that her mistress knew it, she got conscience of sin; like one about to die, when he knows that he is going into the presence of God, he has conscience of sin, and dreads to go into God's presence because he feels that God knows and will judge him for his sin. So with the poor servant. She did not like to go into the presence of her mistress; she avoided her, and sent, in her stead, her fellow-servant again and again. The mistress said to that servant, Why does she not come in? But no one could tell. At last she sent for her, and said, "I know what it is that troubles you. I know what you have done, and it may well trouble you, trouble your conscience; but I want to tell you that it is now gone from my own mind, and let it be gone from yours." These words

(for such is the power of grace) melted her heart, and she now goes in and out before her mistress freely. She has, and ever will have, a deep consciousness of her sin. Yet is there no more conscience, but a *forsaking*, of her sin. How blessed is it when God shows me that my sin is completely gone from his mind, completely cast behind his back, completely gone from his memory. Then it is I am complete in forgiveness, and have no more conscience of sin. And so I may go on to show how that, having Christ, he being revealed to us by the Spirit through the truth as it is in Jesus, we are complete in everything else.

He who gets Christ gets a divine purse, and in it are four inestimable jewels—WISDOM, RIGHTEOUSNESS, SANCTIFICATION, REDEMPTION. And in all these we are complete in him, “Who of God (says the apostle) is made unto us wisdom and righteousness, sanctification and redemption.” We have, I say, a divine purse given to us when we have Jesus—when we can say, “Jesus is mine.” And if I give you a purse I give you everything that is in it. When I get this purse, Christ, I find four inestimable jewels in it.

First, Wisdom. I do not marvel that "wisdom" is cited first. For there is, I suggest, deep meaning in the very order of these jewels. Wisdom *first*—because of first necessity. Imagine a council of angels over degenerate man. God inquires of them, *Can* man be in heaven? They say, *Impossible*. Angelic wisdom soon comes to its end. But what was insoluble in the great problem to all others, is of easy solution to the mind of God. *He* sees all to be plain in Christ Jesus. And so, now that he is revealed, do angels. And we all, as in a glass, see the same. In fact, we had known nothing of God, as we now know him, but for Christ—*His* life—*His* love—*His* grace—*His* holiness—*His* sufferings—*His* death. I had never known the compassion of God had it not been for Him; because it was the mighty stirring of that compassion within him that led him to give the Son of his love, that the compassion might eventuate in God's embracing the sinner, and in his bringing him up to his very bosom, and to the throne of his presence! God is love—is love! I had known nothing adequately of God but for Christ. How else know the timeless love of the past—

the endless glory of the future? I had known nothing of the glory to be revealed which "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive," had it not been for Jesus; for we are one with him in it,—members together of his body. He passed by angels to take man down here into union with Himself. He passed by angels a second time to take man up to the throne. I had never known the glory had it not been for Jesus. He is made unto us *wisdom*.

Then, says the apostle, he is made unto us righteousness. This, too, is of first necessity; for wisdom can only *be such* in consistency with righteousness. But man as he is in his sins, and at enmity to God, is all *unrighteous*. With the least taint of sin on him he cannot enter heaven. What righteousness finds is judgment for sin—its utter condemnation—its separation on the cross—its separation from Christ and from us in him. And here let me say, for a moment, that this righteousness is *not* simply a garment thrown about me. Do you know what the garment was which the man at the wedding feast had not on? Was it simple reconciliation, or justification? Nay, I believe

the truth to be that the wedding garment was CHRIST HIMSELF, who of God is made unto us Righteousness. "He who knew no sin became sin that we might be made the righteousness of God in him." God wanted the sinner in his presence in a way that should be in accordance with his whole character. And Christ, in whom the believing sinner is treated by God as *sinless*, met that want. He answered everything that interfered with the sinner being put down before God in righteousness. It is CHRIST HIMSELF who is made of God unto us *righteousness*.

Accordingly, next in order is Sanctification : a sanctification which is present and absolute ; said Paul to those who had been idolaters, and everything that was abominable, "But ye *are* washed, ye *are* sanctified, ye *are* justified." It is not *may* be, or *will* be, but *are*—"are washed, sanctified, justified." All this the believer has in Christ, and has it *now*. However important my own attainments in holiness may be (and they are most important), they can never reach the requirement of God, which is *absolute perfectness*. God can have nothing that is imperfect before him. If I went on in my own pro-

gressive personal growth down here for ever, I should never be complete: my progress would never reach the infinite: therefore I want before God a *complete* sanctification, which, when sin is put away, I have in Christ. This truth is rest to the soul that sees it.

Sanctification, as well as justification, has a double aspect. There is a justification before God, of which Paul speaks, which is by faith; and there is a justification before men, of which James speaks, which is by works. So there is my sanctification before God, *which Christ is*: and there is my sanctification, *in myself*, by the Spirit. The one in both cases is an evidence of the other. It is a thought full of rest to me, that I do not expect to enter heaven on the ground of what I am *in myself*, but solely on the ground of *Christ*.

The true idea of sanctification or holiness is presented in the vision of glory in Isa. vi., where we find the leading trait in God's character is "HOLY, HOLY, HOLY"—that is, *separate from all evil*. How evident, then, is it that if we are to be in his presence, we, too, must be holy! He has brought us into his presence to be "*in the light as he is in the light*" :

therefore we must be without spot or stain. Had we either, we should be unfit for the light.

In Eph. ii. 13, we are "*made nigh* by the blood of Christ." And in Heb. x. 19, we have "boldness" (liberty) "*to enter* INTO THE HOLIEST by the blood of Jesus." These positions demand a holiness in accordance with their character. It was a sense of the holiness of God's presence that made Isaiah at first cry, "Undone," and "Woe is me"; and it was not until he learned by the "*live coal*" that "*his iniquity was gone,*" that he was at rest. Then, though still in the midst of holiness, which at first had made him tremble, he was at liberty peacefully to say, "Here am I, send me."

This question of holiness is brought out in the New Testament as the result of God's eternal counsel and good pleasure of his will. We are declared "*sanctified through the offering of the body of Christ.*" There, too, the questions of peace, and our perfectness before God, are settled once and for ever, by the work and person of Christ, who "*by one offering hath perfected for ever them that are sanctified.*"

Now, unless I see this—the fitness and per-

fectness he has given me (that "by his one offering he hath perfected for ever them that are sanctified")—I cannot have settled peace. Instead of being at peace with God when in his presence, that very presence would disturb my peace. It would detect the unfitness which I find to be in me.

The common idea is, that the Spirit works out this perfect fitness—holiness—in the believer. Now, what the Spirit does is to reveal it. The Spirit could not accomplish it in us, because the evil nature is still there—the flesh always warring against the Spirit. And yet, to be happy and at rest in God's presence, I must be perfect. To come short of this, destroys my title to be in his presence, and hinders my peace there. Yet, every instinct of the new nature demands this perfect holiness, which we can never attain to through the Spirit. We must, then, distinguish between the perfect holiness which we have *in* Christ, and which is always the same, and the sanctification by the Spirit, which is progressive, and therefore still incomplete.

It is in reference to this latter aspect of sanctification, namely, by the Spirit, that we

are to put off the old man, and to put on the new—that is, to put on the Lord Jesus; to walk as Christ walked; to be *in life and walk* on earth *what* the believer *is made in his standing*, as described, before God. Our standing, beloved, is our standard! Here comes in practical sanctification; for if you walk even as He walked, what manner of persons will you be! A *prince* cannot mingle with low society simply because he *is* a prince. A bride, in her bridal garb, on the bridal morning, is white as white can be. The servants in the house *may* walk carelessly as to anything that may assoil *them*. Not so the bride, who is taintless, perfect in her attire, and must walk as such. O what a walk it gives to us believers when *we* walk as those who *are* clean, *are* perfect, *are* complete in Jesus! Such should be the aim of all who *are* believers, to live and act *according to what God has made them before himself in Christ*. Therefore it is, because I know that I am as Christ is before God, I ought to walk *like him*. The knowledge of my perfect position is the ground of exhortation for the highest walk here below. When this is not seen by the believer, lowness and defectiveness of walk,

because of lowness of standard, are the sure result.

Now, it is in regard to the first of these two aspects of sanctification, which is always the same, that "we are complete in Him"; it is *that*, and not the second, which constitutes your standing before God, and fitness for heaven. It was on the sole ground of Christ that the dying thief entered heaven the very moment of conversion.

But you must distinguish between these two things. If you do not, you will be thrown back upon yourselves. Oh, miserable employment! to be looking for comfort to our own imperfect attainments, to the rags of our own righteousness, which can never cover us, instead of triumphing in him, our divine, risen, glorified Saviour, and having everything in him.

Ah! no, no; for your rank and standing before God, and meetness for Heaven, "YE ARE COMPLETE IN HIM." Believe me, the moment a man receives Christ, like the dying malefactor, he is a son—*now* are we sons of God—and has everything necessary to heaven, and *is* "meet for the inheritance of the saints in light." What joy does it give to see this! It

is the bread of life, instead of the ashes of self! What a salvation! What redemption! How complete!—now and in the future—for time and Eternity!

The last gem is Redemption, which is our complete deliverance from all that is corruptible and mortal into the full and final glory. Not deliverance of soul merely but also of the body. Says Christ, *I am* the Resurrection and the Life. Beautifully may the Christian say—when he speaks of his hands that have grasped the weapon of warfare and the staff of the pilgrim—it is these hands that shall grasp the crown and the palm. And his feet which have trod the desert, and which have been pierced among the thorns of this wilderness—these same feet shall walk the golden streets, and tread the corridors of heaven. And these eyes which, as they looked upon the desolations of the land, have wept tears of blood, as it were, on account of iniquity—for his own sin and that of others—they shall see Jesus—see the king in his beauty.

“O glorious hour, O blest abode,
I shall be near and like my God
And flesh and sin——”

which I have still with me as a presence, though their condemnation is overpast—

“And flesh and sin no more control
The sacred passions of my soul.”

And what passions we have! What a passion for love!—Oh, I often long to love him; my soul burneth with the longing that it hath after God! I know that I am not saved on the ground of *my* love, but of *his* love; but oh, my soul is like some vast river yet six thousand miles from the ocean. I am longing to come to a junction with the ocean itself, and then to go out upon its sea of wonders.

“Oh, Love unparalleled!
I long to lose myself in thee.”

Nor is my passion for love only. I have glimmerings of knowledge, but, oh, what a dim candle is my knowledge! But knowledge will soon be in its own home.

“Knowledge dwelleth in Emmanuel's land.”

How we yearn for that land!—for its glory!—
for like knowledge,

“Glory, glory, dwelleth in Emmanuel's land.”

Well, then, in perfect redemption, these hands

shall grasp the crown, these eyes shall see Jesus—see him as Son, as Lord, as Christ, as King in his beauty; these feet shall walk the golden streets, these senses shall be regaled by troops of angels and of saints. There in that New Jerusalem, or in that kingdom, I shall see Sarah and Abraham; and there, in the glory, I shall meet with Luther, Melancthon, and Knox; there I shall see Whitfield and Wesley. What a number of redeemed! What a company will be seen upon the morning from the dead—that auspicious morning! We shall witness perfect redemption, glorious redemption. We have redemption now; but only the first sheaves of the harvest; we see the first glimpses of day; we have the first fruits of the divine vintage. We are gone forth for a sublime goal;—for Christ! yes *Christ Himself!* and Heaven, and glory! and are already on the march—

“Marching through Emmanuel’s land
To fairer worlds on high.”

And, oh! glorious truth! meanwhile—“complete in him!” Clap your hands, ye saints! strike your harps, ye saints! raise your songs, ye saints! “Ye are”—put it over against all

your doubts and fears—"YE ARE COMPLETE IN HIM."

Beloved—are we, in the blessedness of our theme, forgetting ourselves? God be praised if we are! It is the gospel that I bring to you, glorious truth for the believer to enjoy, and for the sinner to believe. Let him say—let all say—Christ is the gift of God to the sinner. I take the gift. Christ is mine.

It is not merely justification by faith—not a mere dogma which any one may have. It is not sanctification merely. It is not that Christ died for our redemption, as a mere dogma. All these, as bare truths, may be known as a schoolboy knows a proposition in Euclid. But it is *Christ*, a person whom I, as a lost sinner, embraced, and who said—

"Come unto me and rest."

Oh, how precious—and thou blessed Spirit that revealeth Him!

"*Thou mad'st my soul embrace
Jesus as mine.*"

Beloved—this, I say, is not mere doctrine—though doctrine is blessed—but Jesus himself; and truths, doctrines, are but stepping-stones to

the person of Jesus; with tears have some sought Him whom they desired; how have they been solitary until they have found him, and how have hundreds confessed, "Oh, I cannot say 'Jesus is mine.'" Pray for me, said a little one, that the Lord Jesus may give me his Spirit—that his holy Spirit may go up and down in my heart, that I may be able to say, "Jesus is mine."

I might tell you how saints have sung their joyful hallelujahs, as in these last years seeking ones have said,

" Now I have found a friend,
Jesus is mine."

O, sinners, put the arms of your own faith around Jesus himself *now*: say, "God gives me Jesus; I take him; Jesus is mine."

" Oh! ye that feel your sins,
And coming long have been,
Now find your rest in him.
Jesus is yours."

Beloved—my heart is enlarged towards you. May my God, by his Holy Spirit, quicken the dead! Hay he draw the affections of the saint (by his own Spirit) towards his beloved Son!

May he bring you to see Jesus only, and so to forget yourselves; and may you see that you are "complete in him."

Ah yes, "*complete*," that is the word, how wonderful!

"Complete *in Him*," then *how* complete! and *how* blessed!

O Jesus—

"What language can I borrow
To praise Thee, Heavenly Friend;
For all thy dying sorrow,
Thy love, which ne'er can end?
Lord, I am Thine for ever,
And would not faithless prove,
O may I never, never
Abuse such dying love!"

And O sinner!—go straight out of self into Christ. And to Christ where he now is. He is not now down here. Christ is not in the grave now; but risen, seated, and before God in perfectness: and as He is so are we. Accepted as He, complete as He, seated as He, "in heavenly places."

DOCTRINE AND LIFE.



DOCTRINE and life should never be separated. God hath joined them in the word, and they should be united in us. By doctrine I mean the truth. By life I mean those moral qualities which by the energy or power of the truth in us go to make up our character and walk. Many have the doctrine—that is, they know the truth—who have but little of the life. Others have the life whose knowledge of the truth is only partial. Mere truth, in itself, will never renew the mind or ensure life. Gifts even, in themselves, have no power to sanctify. They do not ensure grace. The Corinthian Christians, we are told, were “enriched in all utterance” and in “all knowledge,” and “came behind in no gift, waiting for the revelation of our Lord Jesus Christ” (1 Cor. i. 4). Yet were they *not spiritual*, but carnal; not manifesting grace or love, but a life di-

rectly contrary to the blessed "knowledge," and to "the gifts" and "utterance" they possessed. Their moral qualities before men and among themselves were contrary to Christ. Says Paul, whose converts they were (chap. iii. 1—4), "I could not speak unto you as unto *spiritual*, but as unto *carnal*, even as unto babes in Christ. . . . For ye are yet carnal: for whereas there is among you envying, and strife, and divisions (*factions*), are ye not carnal, and walk as men?" Plainly they were not in the life of the truth, in which they were deeply taught. Knowledge, utterance, and gifts, all failed to give it. *Self*, which was at the root of their unlovely factions, was allowed to rule, and Christ, for whose manifestation (or revelation) they were confessedly waiting, was wounded and dishonoured in the house of his friends. It was doctrine and self, and not doctrine and life. And accordingly self, and not life, was uppermost. This is a life-like picture of many who, in the infancy of grace, did run well, but have been hindered. The fair young bloom of first love has disappeared, and in its stead are seen the obtruding leaves and branches of mere

party. The evil in them may be but one, yet it spoils all. Just as a single fracture may damage and disable the finest frame, so the appearance of any one unlovely moral quality—such as levity, self-will, captiousness of spirit, pride of truth, alienation, contempt of others—will damage the fairest life, and mar of its power for good the richest and holiest truth.

What is wanting in such case is not so much truth, though truth is blessed, but grace. How many have found to their deep sorrow that both truth and gifts without grace soon become powerless. Ah, then the chariot is without its wheels, and is hard to move; and none are bound as willing captives in its train. To drop the figure, a little truth with much grace will move and melt the hearts of thousands; whereas a ministry of the greatest truth, in the absence of grace, falls dead on the ear, and results only in disappointment. What we want is both grace and truth. Without the grace the truth in us will be of little avail. How delightful is it to turn our eyes to that ONE who when on earth was "*full of grace and truth*;" grace first, but also truth—grace and truth. He was full of both, and his life

as man was the result of both, and was perfect. What the world sees in us is *our life*. Any amount of doctrine will go but little in favour of our profession of Christ if there be a manifest want in the grace and life. But the object we have now in view is not so much to treat of this subject as it relates to any special bearing of it in the case of the Corinthians, but to show its relation to every believing sinner, who, immediately on receiving the truth as it is in Jesus, should manifest its life. We have both the doctrine and the life distinctly seen in the Passover.

For example, as to doctrine, we see God's estimate of *sin*, how it was opposed to him and must be judged. Wherever there is sin it must be judged. It cannot go unpunished. To that punishment God's whole character is publicly committed. "The soul that sins must die." Israel had sinned. Egypt had sinned: amidst many signs and wonders they had refused to let the people go. *Judgment* accordingly befell Egypt in the death of the first-born, and in Pharaoh and his hosts, who sank as lead in the depths of the sea. And Israel, if saved, must be saved on grounds consistently with

God's character and truth. Judgment can neither be ignored or set aside. It must fall on Israel or on some divinely-accredited victim taking their place and bearing their guilt. That victim was *the slain lamb*. This is the doctrine of the Cross, which opens up the whole question of another great doctrine—a doctrine which lies at the foundation of things, viz., that of salvation by *substitution*.

Substitution, as a doctrine, runs through the whole of Scripture. "The seed of the woman," as seen in the first promise, was to be "*bruised*" (Gen. iii. 15). That seed, Christ, *was* "*bruised*." "It pleased *the Lord* to bruise him" (Isa. liii. 10). But why was *he* bruised? Plainly because the sinner must be bruised, punished for sin, or that punishment must fall on some other. That other was Christ. This is the Gospel as preached to our first parents by God himself; and in virtue of which, on believing, no punishment befell them. As with them, so with us. "He," who was typified by the slain lamb in Egypt, "was wounded for our transgressions, and bruised for our iniquities." The chastisement of our peace was laid on him. The stripes due to us he received on his own

person on the tree—he bared his back to the smiters—they smote *him* until all the stripes due had been given. It is a truth arising out of the nature of God that sin must be punished. Hence suffering and sorrow. Hence judgment and hell. It was because Christ “*became sin*” that he became a sufferer. We cannot lower the words, “He who knew no sin *became sin* ;” not became, as some read it, a *sin-offering*, which also is true, but he became as the word is, “SIN.” Not that he personally was a sinner, for in him was no sin. But he *took the place of the sinner*—stood for the guilty—and sin itself was “laid on him.” This was the cup which, with trembling, he took into his hands to drink in the garden, and concerning which he prayed, “Father, if it be possible, let it pass from me.” What that sin was, when *on him* at the cross, may in measure be seen by the misery and desolation he endured. Says Jesus (and oh what words!), “My God, my God, why hast thou forsaken me?” “I am a worm, and no man ; a reproach of men, and despised of the people. . . . They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and

all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; thou hast brought me into the dust of death. . . . They pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture" (Psalm xxii. 6—18). Who that reads but must see what sin is—how hateful! And what holiness is—how dreadful in its judgment against sin! And what the love of God to the sinner is—how to save the sinner he gives his Son; and what the love of Christ is—stronger than death. Greater love hath no man than this, that a man lay down his life for his friends; but whilst we were yet sinners Christ died for the ungodly. And what Divinerighteousness is in requiring such a death; and wisdom, which finds in the cross so grand and so great an exhibition of what, in relation to sin, to man, and to the universe, God himself is, who finds there his highest glory; for it is there, as on a pedestal, it is seen—"We all with open face behold as in a glass the glory of the Lord, and are changed into the same image

from glory to glory, as by the Spirit of the Lord."

But there is more in the Passover than the fact of the death of the victim. There is scarcely a feature of the person of Christ that the Passover does not teach. The *manhood* of Christ; the Lamb was to be one year old—taken in its prime. The Lord was in the meridian of his days—thirty-three years old—when he offered himself for sin; the person, the mind, the affections, all at their matured height. The *perfectness* of Christ; the Lamb was to be "without blemish." Christ was holy, harmless, undefiled, and separate from sinners. That dreadful taint of modern speculation of the supposed sinfulness, or peccability, as it is called, of the Lord's human nature, has no place in Scripture, and found none in him. "He knew no sin." Had he in any degree personally known sin, or had he in any sense possessed a sinful nature, then he must needs have died for himself, and his death would have been of no avail for us. The *dignity* of Christ; the lamb was to be a *whole* lamb. Not a Socinian, or a Unitarian lamb; still less a mere Humanitarian lamb. He was not a mere crea-

ture, however high, nor merely man. Nor was he simply divine. He is both Lord and Christ, both God and man. There is nothing in him we do not need : we need his offices—Prophet, Priest, and King ; we need all he is in himself, “ who of God is made unto us wisdom, righteousness, sanctification, and redemption ; ” we need his work—atonement, mediation, intercession ; we need his gifts—sonship, “ to as many as received him to them gave he power to become sons of God ; ” heirship, for if sons then heirs ; love, “ that the love wherewith thou hast loved me (the love of *the Father*) may be in them, and I in them ; ” peace, “ My peace I give unto them ; ” glory, “ and the glory thou hast given me have I given them ; ” place, power, authority, he says, those who have been with me in my temptation (in my rejection), in the regeneration (millennium) will I give to sit on thrones, judging the twelve tribes of Israel ; and higher still, “ to him that overcometh will I give to sit on MY throne, even as I have sat down in my Father’s throne.” We find *all* we need in him.

“ All fulness resides
In Jesus our head.”

Which fulness, according to our need, it is the office of the Holy Spirit *to bring down* into his Church, which is his body, the fulness of him, even to each member of that body, however distant or small—even life, righteousness, sanctification, joy, peace, and all else purchased by his blood, and revealed to us in the truth.

Further, as a doctrine we are taught the *sufferings* of Christ—the Lamb was not to be *sodden* but *roasted* with fire. Christ was not an *unsuffering* Christ; not a mere example, but by *dying*, an *atonement*. He was not an unbloody sacrifice, like the wafer, for without shedding of blood there was no remission of sins.

And that Christ to be possessed must be appropriated—the blood had to be *applied*. The blood *in* the lamb was not enough, nor the blood *in the basin*. Many confessedly see it *there*—they admit that Christ died—who have no part or lot in it. To have it brought into the house of the Hebrews in Egypt was not enough. To see it, however distinctly, as a fact, that death had transpired, and life given—for life is in the blood—was not enough. It must be *applied*. God said put it on the door-posts and lintels; apply it *there*. Our doctrine is,

that that blood was Christ. Whoever had the blood on the door-post, saw that death had transpired. That death Israel deserved, but the lamb had taken. There was no death therefore for Israel. The destroying angel gave none: he righteously PASSED OVER, and did not destroy. The doctrine is, that *God* saw the blood, and was satisfied. And the Israelite had peace—peace *with* God through the slain lamb, “*through our Lord Jesus Christ.*”

This is the rock of our peace, even Christ our Passover, slain for us. It displaces all fear of sin: of its doom, for the doom is overpast; of justice, for it has had its course; of God, for it is God, who, having made the provision, *justifieth*. He is, says Paul, the just God, and *the justifier of the ungodly*. Yes; just to himself, having vindicated his own holiness in the punishment of guilt; just to sin, to which he owed the highest doom, which he gave on the cross; just to the Saviour, who, on taking the place of the sinner, took the judgment of his sins, else were God *unjust* in afflicting *him*; and just to the sinner “the ungodly;” for if the sin of the ungodly were charged on the Surety, and their guilt expiated by him, then are the

ungodly free. *This is the Gospel.* Anything less than *fully justified* leaves us yet in our sins; and in fear; and exposed still to the angel of doom. Blessed is it to know the Gospel! to be saved from the coming wrath; to hear of vials to be poured out on the earth, and to know of safety in the shelter of the blood; to forecast a great tribulation such as never has been, and yet to be in the secret place of the Most High; to be now, in fact, like the Thessalonians, waiting for his Son from heaven, even Jesus, who hath saved us from the wrath to come.

But doctrine ends not here. The Hebrews, on the night of the Passover, *feasted on the Lamb.* They had *joy* mingling with safety; the very Lamb that gave them shelter was now their food. Nay, not food merely, but *a feast.* A lamb, a year old, in all its perfectness, was the appointed food for the sandalled hosts. Thus we eat the flesh and drink the blood of the Son of man. We live in and *on* Christ; he is our life. Without him we have no life. Man cannot live by bread alone, but by every word that proceedeth out of his mouth.

Ah, these truly are blessed doctrines! and no mere narrations of words, no mere history

of what is simply human ; but a grave statement of the most wonderful and solemn truths. They are the mightiest and profoundest of all doctrines, and lie at the foundation of the whole system of salvation. Millions have been saved by them. Millions, by rejecting them, or holding them in unrighteousness, have been lost. They are the wonder of the universe ; forming, as they do, the grandest pedestal on which God has chosen to reveal himself. Here, as in a centre, heaven, earth, and hell may see God's own estimate of what sin is, and of what he himself is, and of what we are in the light of salvation and redemption. It is the cross which will ever display the very highest estimate of the wisdom and glory of God to the admiration, wonder, and praise of an adoring universe.

But we turn awhile from doctrine to take a glance or two at the corresponding life ; or, as I have said, those qualities which go to make up our life. Life ! what is it ? It is to have the conscience exercised in exact proportion as the truth is received ; it is to have the feelings engaged and adjusted according to the meaning of the truth ; it is to have our words and

actions, our daily spirit, temper, and character, regulated in a manner corresponding to the truth.

To begin, then, with what we consciously know. For who does not know that our feelings have much to do with our life? Many there are who profess to hold to doctrine, whose feelings are quite at variance with their profession. They have no peace, at least no settled peace; they have no assurance of their being saved; and are accordingly never happy. Their life is one continued conflict with fear; or, at least, one continued strait betwixt hope and fear. What! to see the blood from the Lamb applied, and not to know shelter! to see it on the door-posts and lintels of the believing heart, and not at rest! to hear God saying, "When *I* see the blood, I will pass over you," and not have peace with him! Impossible. Here, then, may be doctrine without the corresponding life; orthodoxy without God; Christianity without Christ; religion without rest. These doctrines, when revealed by the Spirit to the soul, settle the feelings, regulate the conscience, give security and rest. To be feasting on the Lamb, yet not happy! to

feast on the *Lamb*, and not *know whom* you have believed! Surely impossible.

What, if some fear of death had alighted on the minds of the sheltered ones on the night of the judgment? An aged Hebrew, we may suppose, was overtaken with fear; he is old, and well-nigh blind. He says to his grandchild near, "My son, I hear the wail of Egyptia; the angel of death is at work. How dreadful! Hark to that cry! How it deepens! Alas, what a doom! List! it is near, just outside! Are we safe? What can we *do*?"

"Do?" says the child; "Moses said that if the blood were on the door the death-angel would not touch us." "But *is* it on the door?" asks the agitated sire. "My son," he says, "hold the lamp; hold it up to the door. Let me *see*. Is it there? Hold!" he says, "*it is* there. Come in, my son, it is all right; the blood is there; how safe, how happy! Let us feast on the lamb." Such is the connection, as to our feelings, between doctrine and life, joy and peace in believing. They that believe do enter into rest. They have joy and peace; joy first, then peace, settled peace. Ah, beloved reader of these lines, if you have

never had peace, never known a sense of joy and security in Christ, you have reason to look to your soul! Doctrines, profession, offices, Sabbaths, ordinances; none of these will do as a substitute for life. Thousands have the doctrine who on their own testimony have but little or nothing of the life.

But feelings are not all. Nothing more shows what a professor is than the general tone or tenor of his disposition. Such tone will be characteristic of what a man really is. Israel was not only to feast on the lamb, but, said God, "*with bitter herbs shall ye eat it.*" These "bitter herbs" are supposed by some to mean repentance. That repentance is needful none can question. "Except ye repent, ye shall all likewise perish." But then, in passing, what is repentance? Is it sorrow or grief simply? Certainly not. Else had Esau repented, of whom it is said, "he found no place for repentance, though he sought it carefully with *tears*;" that is, he could not regain his position, could not change his father's mind. Repentance is *a change of mind*, which Esau could not find in his father, or in himself, for *the birthright was gone*, the whole question having been

closed. What room there is in every poor sinner for a change of mind towards *God* may be seen in the fact that the darkened, carnal mind never has seen, or can see, anything favourable of God. God is *love*, and has ever loved the sinner. This the carnal mind does not see. To see that God loves the sinner, and has given his Son to die for the ungodly, requires a different mind (or a right mind) towards God; also faith in our Lord Jesus Christ. Said a soldier, "I always thought my officer hated me; but I have now found, on the contrary, that he had been the means of my promotion. On believing it, a total change in my views ensued; also in my conscience, for I never cease to grieve that I ever misrepresented and avoided him; and in my affections, for whereas I was suspicious of him and avoided him, I now love him." Such, in a figure, is repentance, and none can really know God without it. Especially will there be sorrow that ever we had entertained wrong thoughts of him, or that we had ever sinned against him. But bitter as the sorrow may be, I do not think that *it* is intended by the bitter herbs.

Others suppose that the bitter herbs represent

afflictions, trials. That afflictions and trials are the lot of the saint none can doubt. The shortest recorded life of faith had its trials. The dying thief, from joining in the deriding cry against the Saviour, on his confession of him, doubtless came to be an object of a similar derision. "In the world," says Jesus, "ye shall have tribulation; but in me peace."

But the bitter herbs I understand to signify not so much *our own* trials or afflictions as *fellowship with the Lord's sufferings*. It was as much as to say, the feast comes of a great price, even the death of the lamb. They who eat it were to consider the sufferings of that death on which, in fact, the feast was founded. They were not to eat it with levity of mind, or with a thoughtless mind. Such a mind is most distinguishing between one who is a Christian and one who is not. What! calm, deep, constant fellowship with a dying Saviour—one who loved us and died for us—and yet no solemnity? no solidity? no spirituality of mind and life? Impossible. Especially when, instead of these, that constant levity, and lightness of mind, and frivolity of speech oftentimes bordering on profanity! Alas! many can deal with doctrines as

they would with politics or science—split hairs on them with the ever keen edge of their superior intellect or deeper knowledge of Scripture; but all ending in no profit. This, again, is doctrine without life; knowledge without grace. O, how beautiful is it,—a mind imbued with a sense of the sufferings of Christ! Methinks even in heaven we shall look back on the cross with deep subduedness of soul, tuning our harps down to the softest melody as we

“ Search the depth of all his wounds,
The secret of his woes.”

No; the “bitter herbs” were to be taken; that is, they were to be *eaten*; teaching that we are to have fellowship with Christ in his sufferings. Not so, however, the *leaven*, of which there was to be none, for with *unleavened* bread were they to eat the lamb. Leaven uniformly represents *evil*. As if to say, Let no man say he is feasting on the Lamb, in fact, that he is a Christian, whilst indulging in evil. Ah, no, how ill the two things agree! Feasting on the Lamb, living on Christ, and yet some known evil in business! Feasting on the Lamb, living on Christ, and yet, alas! the constant

recurrence of some evil temper! Feasting on the Lamb, living on Christ, and yet (how incongruous!) at the card-table, the billiard-board, and the dance! Ah, no, no! Christ and a high spirit! Christ and a proud look! Christ and the not unfrequent lie! How unlikely! Said a governess, we may suppose, of a little child lately converted, "What a change! lessons, spirit, hours of play, even all different. Not the confession of Jesus only, but Jesus himself; not doctrine merely, but life." "Or," said that governess, "the child says she is converted, but no change in the temper, none in the lessons, which are never said—none in her life." The tree is known by its fruit; and all profession, all doctrines, of themselves, are as nothing if no life.

Further, Israel was *standing*: they ate the Lord's passover in *haste*. They were in an attitude of separation from Egypt for Canaan. "NOT OF THE WORLD" should be legibly written on the life and actions of every Christian. To feast on the lamb, and yet to remain in Egypt! how incongruous! To be looking for a country, and yet to be satisfied with the world—impracticable. Some are evidently *in* Egypt as Lot was

in Sodom—out of their place. They are seeking to make the best of both worlds. Yet, have they *some* life. They have doctrine and life; but the life, like Lot, will have to be saved as by fire. What is it that separates from the Egypt of this world? It is not that the world is *so* bad, but that what has occurred in it has so altered his sense of it, that the mind of the Christian becomes weaned from it. Sin, since the fall has been in it. Death has been in it. The Son of God died, as a rejected one, in it. If my child had been found *dead* (murdered shall I say?), lying in her blood on a favourite couch in my room, I should soon die to any special pleasure I took in that couch, or even in the room itself; not that the room has altered: the couch is still the same; but my feelings towards that room have undergone a total change. So, since the *one* Son of the blessed God came down here, and the world was stained with his blood, it is not the world that it once was, nor am I the same towards it.

This is one view of the world which gives separation; another is that Canaan is far better than Egypt, and Christ far better than the world.

“Tis the treasure I’ve found in his love
That has made me a pilgrim below.

We are not ascetic. Nor are we morbid. We should walk like other men, fashioning ourselves according to the course of this world, were it not that the love of what is far better has taken us out of it. The one love has expelled the other, and is one of those powerful qualities which make up our visible, every-day life.

And now, having the doctrine and the life, there will be a duplication of peace. Believe the doctrine, and there will be peace; live the life, and there will be peace. In other words, peace will come of the truth believed, and also from the truth obeyed. There will be “*peace, peace*”—peace with God through our Lord Jesus Christ, and peace in our own consciences. May this peace, even “*peace, peace,*” be the experience of every one who may read these lines.

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