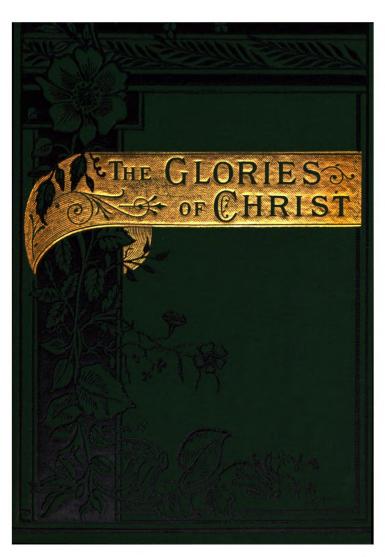
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#### With an Introduction

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## INTRODUCTION.

AVING been asked to write a few words of introduction to the following pages, I gladly do so, though I cannot but feel that they need no "letter of commendation" to testify to their worth.

I can truly say that the Notes on the Epistle to the Hebrews (for they do not profess to be anything more) were expected and studied by many with deep interest, as they originally appeared week by week in the pages of the *Christian*.

The line adopted in the Notes is, to my mind, an eminently useful one, since, being suggestive and not exhaustive, they lead the reader to refer and study the divine Word himself, rather than to adopt the fully expressed views of another.

The writer has succeeded in tracing some very beautiful lines of thought which run through this wonderful Epistle, and in throwing a new and often very striking light on many of its passages, as well as on other parts of Scripture. The present little work is only another testimony to the inexhaustible depths of God's word written, and another proof that the "glories of Christ," which it seeks in some measure to unfold, possess a richness and variety which it will take not only time, but eternity, to apprehend.

I earnestly trust that a great blessing may attend the issue of these Notes in a more connected form, and that they may be graciously used by God the Holy Ghost for the quickening, strengthening, and encouragement of every one who reads them.

STEVENSON A. BLACKWOOD.

Manor House, Crayford, Kent.

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THE Worshippers—Sent from God—The Object of Worship—The Epistle of Contrasts—"Behold the Man!"—Key-Words: "Better," "Perfect," "Once," "Heavenly," "Eternal," "But"—The Person of Jesus—"Himself"—"Partakers"—Unbelief or Disobedience—The Ground of Worship—"Unto the Morning"—"Let us therefore"—"Hold Fast"—"Without"—"Faith"—The Shadow and the Substance—The Coming of the Lord—A Holy Priesthood—Priestly Consecration—The Hand—The Foot—The Heart—The Lips—The Life of Faith—The Mainspring—The Helper—The Shepherd—Immanuel.

"The most beautiful exposition of Moses, the Prophets, and the Psalms, is the New Testament, and especially John and Paul, even as the Old Testament is the foundation and fortress of the New Testament. If I were younger, I would seek all the words of the New Testament in Moses and the Prophets. By placing expressions and texts of the two together, grand and wonderful expositions of Scripture would be obtained."

MARTIN LUTHER, Table Talk.

# The Clonics of Christ,

AS SET FORTH IN THE EPISTLE TO THE HEBREWS.

#### THE WORSHIPPERS.

THE epistle is addressed to the Hebrews. (See note at the close of chap. xiii.) In this we find an interesting parallel to the history of Abraham. In Gen. xiv. 13 he is spoken of as "Abram the Hebrew." The word signifies "one that passes over, a passenger, or from the other side," and is probably derived from Eber, his ancestor. (Gen. xi. 16, 24, 26.) It also refers to the fact of Abram's having been taken by God from the other side of the river Euphrates, and as such is a beautiful picture of the "illuminated" ones to whom this letter is written (chap. x. 32), who have been brought by God—

Out of darkness (Ps. cvii. 14) into His marvellous light. (1 Peter ii. 9; 2 Cor. iv. 6.)

From the horrible pit into His banqueting-house. (Cant. ii. 4; Ps. xl. 2.)

From the depths of the sea to the desired haven. (Ps. lxviii. 22; cvii. 30.)

Out of the iron furnace (Deut. iv. 20) to the King's chambers. (Cant. i. 4.)

From being bound with chains (Ps. lxviii. 6) to the glorious liberty of God's children. (Rom. viii. 21.)

Brought up from the grave [or hell, P.B.V.] (Ps. xxx. 3) near unto Himself. (Exod. xix. 4; Num. xvi. 9.)

On the other hand, the word may be connected with Hebron (Gen. xiii. 18), Abram's new home, or rather place of sojourning (Gen. xxxv. 27); for he was confessedly but "a stranger and a sojourner" even in the land, because he "looked for a city" of God's building. (Gen. xxiii. 4; Heb. xi. 9.) If so, this suggests a beautiful train of thought when we recollect that "Ur of the Chaldees," where he formerly dwelt, signifies fire, demons, or robbers; and Haran, where he tarried half-way to Canaan, and where Terah his father died, means wrath, surely teaching that destruction is as inevitable for one who tarries on the threshold of heaven, outside the ark, as for those who are thousands of miles away. There is no intermediate place of safety. Lost or saved; dead or alive. In Christ, not condemned; but out of Him, the wrath of God, the wrath of the Lamb, the wrath of the Holy Ghost, abideth on the unbeliever even now, and hereafter the vengeance of eternal fire; for "our God is a consuming fire." (John iii. 36; Rev. vi. 16; Heb.

iii. 7, 11; xii. 29; Jude 7.) "The fire is not quenched," for fire burns on and on until there is nothing left to feed it. (Isa. i. 31; Malachi iii. 2, 3; iv. 1; Nahum i. 2, 8.)

Hebron signifies fellowship, enchantment: "Truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John i. 3.); it was situated in the mountain of Judah—i.e. praise. (Josh. xx. 7.)

Mamre is the same as Hebron. (Gen. xxiii. 19.) This word means vision, recalling: "His countenance was as the sun.... and when I saw Him I fell at His feet as dead. And HE said.... I am alive for evermore." (Rev. i. 16-18.) "I live, yet not I; Christ liveth in me." "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God in Jesus Christ our Lord." (Compare Gal. ii. 20; Rom. vi. 11.)

So we find in our epistle (xi. 24-27) Moses, who forsook Egypt and its allurements, did so "seeing Him who is invisible." We too are enjoined to look off from the sorrows and difficulties of the way unto Jesus. (xii. 1, 2.)

#### SENT FROM GOD.

To be "sent from God" it is essential that the soul be first brought to God, "out of darkness" and "the horrible pit," near unto Himself. (Compare Num. xvi. 9.) The key-text to the gospel and epistles of John is: "As He is, so are we in this world." (1 John iv. 17.) Accordingly, we find

three especial aspects of this truth. If He is the Son of God, in the bosom of the Father (John i. 18), then we, poor sinners, who have believed through grace, are also the sons of God, and our place is on His bosom. (John i. 12; xiii. 25; cf. 1 John iii. 1; Luke ix. 58.) As He is the Christ, the anointed One (John i. 41, marg.), so are we anointed, being partakers with our Great High Priest of the holy anointing oil which flowed from the head of Aaron to the skirts of his raiment—an anointing which all the sons of Aaron shared. (Exod. xxix. 21; 1 John ii. 27.)

This gospel also sets forth Jesus as the Shiloh—the sent One from the Father. Shiloh also means Peace; and Siloam, the Branch; beautifully significant of Him who is our peace, the righteous branch of Jehovah's planting; and the living water, sent from God. (Eph. ii. 14; Jer. xxiii. 5; John ix. 7; iv. 10; Isa. viii. 6.) The word is used of Him over forty times. In John vii. 29 it is the same word as in the Septuagint. (Compare Exod. iv. 13; Gen. xlix. 10. Shiloh: The Tranquillizer; lit. He whose right it is.) And as He was sent, so He now sends us. (John xvii. 18; xx. 21.)

Thus we find it written of Him (John iii. 18), "Sent that the world through Him might be saved." (Compare John i. 7.) John the Baptist came "that all men through him might believe"—i.e. on Christ. "God sent Jesus to bless you, in turning away every one of you from his iniquities." (Acts iii. 26.) Compare Ezek. xxxiv. 26, "I will

make them . . . a blessing . . . there shall be showers of blessing." "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John xviii. 37.) Compare i. 7, "The same (John) came for a witness, to bear witness of the Light."

The works done are the evidence of the Father's sending. (John v. 36.) Compare the fruit of the Spirit, Gal. v. 22; Eph. v. 8, 9, "I speak those things which I have heard of Him... As my Father hath taught Me I speak... The Father which sent Me, He gave me a commandment, what I should say, and what I should speak." (John viii. 26-28; xii. 49; xiv. 10-24.) Compare Jer. i. 7-9; Exod. iv. 12; Ezek. iii. 27. "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure" (John iii. 34): "unto Him," found in the text, being in italics, is not in the original, therefore this applies to any sent one.

John viii. 42 is important: "Neither came I of Myself, but He sent Me." Some run before they are sent, and have "no tidings ready;" hence failure. (Jer. xxiii. 21; 2 Sam. xviii. 22.) If He has indeed sent us, then we have His presence, as the Lord Jesus realized—"He that sent Me is with Me." (John viii. 16-29.) To us He says, "Lo, I am with you alway: go ye, therefore." Again, "The living Father hath sent Me, and I live by the Father." (John vi. 57.) So, Gal. ii. 20: "I live; yet not I, Christ liveth in me." "The Son

can do nothing of Himself, but what He seeth the Father do;" "Without Me ye can do nothing." (John v. 19; xv. 5; xiv. 10-12-20.)

Look at the three "thens" in Isa. vi. 5-8: first, conviction and confession; next, purging and forgiveness; and then, "Here am I, send me." "Delivering thee, I send thee to open the blind eyes," &c. (Acts xxvi. 17; Ex. vi. 13.) Accordingly, in John i. we find that this "sent" one's name (John) signifies what is needed in a would be witness. In Cruden's Concordance the meaning is given as "The grace, the gift, or the mercy of the Lord." Do we know anything of this? Are we gifted ones? Yes; if we have received God's gift to us (John i. 12), and in Him His gift of eternal life (Rom. vi. 23); embracing the nine gifts in John's gospel-power to become the sons of God (i. 12); living water (iv. 10); His flesh (vi. 51); His life (x. 11); the Comforter; His peace (xiv. 16, 27); His words; His glory. (xvii. 8-22.) As "having received mercy" (2 Cor. v. 18, 20; iv. 1) can we plead with others? Do we receive for our service as "accepted in the Beloved," out of His fulness, grace for grace? Herein lies the power for service, the credentials of our office, as "a man," or a woman, or a child "sent from God."

"The Lord looked upon him, and said, Go in this thy might... have not *I sent thee?*... Surely I will be with thee." (Judges vi. 14, 16.) The Sovereign's authority, power, and resources back up the ambassador. Thus the Lord says, "All

power is given unto Me in heaven and earth: go ye."

(Matt. xxviii. 18, 19; John viii. 16, 18; Mark xvi. 15-20; Acts iv. 13; xiv. 3; Heb. ii. 4.) "Thou shalt speak my words, whether they will hear, or forbear." (Ezek. ii. 7.) So the ambassador is sent to represent his King—"sent," too, "to bear witness." "I must preach the kingdom of God: for therefore am I sent." (Luke iv. 43.)

- 1. "Ye shall bear witness, because ye have been with Me." (John xv. 27.) "As every man hath received the gift, even so minister the same. . . . The ability God giveth." (1 Peter iv. 10, 11.)
- 2. "Tell of all my glory, and of all things ye have seen." (Gen. xlv. 13.) Compare 1 John i. 1, 2. The blind cannot lead the blind; neither can a man bear witness of what he has not heard or seen. "I speak that which I have seen with my Father." (John viii. 38.)
- 3. The power lies in being "sent forth by the Holy Ghost." (Acts xiii. 4.) Compare Luke i. 15-17; xxiv. 48, 49; Acts i. 8. And also in living continually with Him: "I... that stand in the presence of God, am sent to speak unto thee, and to show thee these glad tidings." From Mark iii. 14, Luke ix. 1, 2, x. 19, we see that Jesus endued His disciples with this twofold power ere sending them forth "as lambs among wolves." (Luke x. 2, 3.)

Compare the Lord's own experience—

Born of the Spirit. (Luke i. 35.)

Baptized of the Spirit. (Luke iii. 22.)

Full of the Spirit. (Luke iv. 1.)
Led by the Spirit. (Luke iv. 1.)
Walking in the power of the Spirit. (Luke iv. 14.)

Anointed by the Spirit. (Luke iv. 18.) Sent by the Spirit. (Luke iv. 18.)

#### To Heal.

An unclean spirit cast out (vv. 33, 35.)
A great fever cured (v. 38.)
All, any, divers, every one diseased (v. 40.)
One full of leprosy cleansed (v. 12.)
The palsied recovered (v. 17-25).
The withered arm restored (vi. 6, 8).

#### To Preach.

Gracious words (iv. 22.)

The word of God (v. 1.)

Word with power and authority (iv. 32, 36, 39; v. 5, 6.)

Hearers amazed at results (iv. 22; ix. 43; xix. 37).

Parallels in the Christian's experience—

Born of the Spirit. (John iii. 5).

Baptized of the Spirit. (Acts i. 5.)

Full of the Spirit. (Eph. v. 18.)

Led by the Spirit. (Rom. viii. 14.)

Walking in the Spirit. (Gal. v. 16.)

Anointed by the Spirit. (2 Cor. i. 20, 21.)

Sent by the Spirit. (Acts xiii. 4.)

Results. John vii. 38, 39; Acts vi. 5, 9, 10, 15; xiii. 52; xiv. 1.

It is worthy of remark that the word in Luke x. 2-"send forth labourers"-is the same as that in Luke xi. 14: "He was casting out a devil, and it was dumb." How often are we possessed with an evil spirit of dumbness! how much we need to be expelled into the harvest-field! "Thou shalt be dumb, and not able to speak, because thou believest not." (Luke i. 20.) Mark ix. 25, 26, shows what a struggle, even unto the death of the flesh, it may involve. But the word in Luke xi. 13 is full of encouragement-"How much more shall your heavenly Father give the Holy Spirit to them that ask Him ?" Then it follows-"When the devil was gone out, the dumb spake." "He maketh the dumb to speak." (Mark vii. 37.) Compare Luke xxiv. 32 with Jer. xx. 9; v. 14; xxiii. 9.

"They were all filled with the Holy Ghost, and began to speak . . . as the Spirit gave them utterance." (Acts ii. 4; 1 Cor. i. 5; 2 Cor. viii. 7; Ezek. ii. 2; iii. 27.)

The Mission: Acts xxvi. 17, 18; Isa. xl. 3, 4.

The Encouragement: "The Lord sent them before His face into every city and place whither He Himself would come" (Luke x. 1); "When He putteth forth His own sheep He goeth before them" (John x. 4); "They that were sent found even as He had said." (Luke xix. 29, 32.)

An African heathen chief sent messengers to look at Dr. Moffat and inspect his work. Some time after, when he saw the missionary, and thanked him for his kind reception of them, he told him that had his treatment been otherwise, he would have avenged his servants; "For," said he, "in sending them I sent my eyes, my ears, my mouth. What their eyes saw, my eyes saw; what their ears heard, my ears heard; what their mouth said, my mouth said." What a striking illustration of Matt. xxy. 40!

"I am the Voice." (John i. 23.) A voice to convey the living Word. Jesus needs voices. The voice dies away, but the Word remains. What effectual witness-bearing was John's. (vv. 36, 37; Matt. xiv. 12.) Let us then consider Him the Apostle (lit., "Sent One") of our profession—Christ Jesus, the faithful Witness. (Heb. iii. 1; Rev. i. 5.)

It is the Epistle of Worship. Therefore it opens with a revelation of the God of glory as the object of worship. "God . . . hath . . . spoken unto us by [Greek, in] His Son." (i. 1-3.) God's thoughts towards us are expressed in Jesus, "the Word of God" (John i. 14), who is the very heart of God vocalized. These thoughts are described in the Old Testament as being "higher than our thoughts, "very deep," "many," "precious" to the "poor and needy," "thoughts of peace and not of evil." (See Isa. lv. 8, 9; Ps. xcii. 5; xl. 5, 17; cxxxix. 17; Jer. xxix. 11.) They find their fullest expression in the Son of His love so freely given up for us, to be our Peace, whose ineffable love has a breadth, and length, and height, and depth, which pass our knowledge. (Eph. iii. 18.)

God's Son, "Who is the Brightness [or radiance] of the Father's glory." Compare 2 Cor. iv. 4, 6—
"The gospel of the glory of Christ, who is the image of God." "God.... hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." In John xiv. 9 the Lord Jesus says of Himself, "He that hath seen Me hath seen the Father." (Cf. vi. 40; Isa. xlv. 22.)

At Athens Paul's spirit was stirred within him when he saw the city wholly given to idolatry and worshipping an unknown God. Jesus, the Son of God, came to reveal to us a Father, seeking worshippers who should worship Him in spirit and in truth, having received the spirit of adoption, whereby they cry, "Abba, Father," and turned to Him from idols to serve the living and true God, and to wait for His Son from heaven. (John iv. 23; Rom. viii. 15; 1 Thess. i. 9.)

Four thousand years ago Abram "served other gods" on the other side of the flood. (Josh. xxiv. 2.) But the God of glory revealed Himself (Acts vii. 2), saying, "Come into a land that I will show thee . . . . and I will bless thee;" and He took him and led him throughout the new land, and gave it to him, and to his seed for ever. Then we find Abram building "an altar unto the Lord, who appeared unto him;" a testimony among the idolatrous Canaanites still "in the land." (Gen. xii. 6, 7.) A going forth unto Him (Heb. xiii. 13), boldly confessing Him who was no longer an unknown

God, ignorantly worshipped after the "doctrines and commandments of men" (Matt. xv. 9), but one who Himself had deigned to call Abram "My friend," and to be a God unto him, as He is a God for, with, and in those who walk in the steps of our father Abraham. (Rom. viii. 31; Matt. i. 23; 1 Cor. xiv. 25; Rom. iv. 12.)

What a striking comment on those words, "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." (John xiv. 21; xv. 14.)

Connected with this expression, "The God of glory" (Acts vii. 2), we read of the Gospel of the glory of the blessed God (1 Tim. i. 11), also of the glorious gospel enlightening (2 Cor. iv. 4); the glorious liberty of God's children (Rom. viii. 21); His glorious power strengthening (Col. i. 11); the glory of His grace, the riches of His glory (Eph. i. 6; iii. 16), which brings those who had "come short of the glory of God" nigh, that they may behold, in the Lamb which beareth away their sin, the glory of the only Begotten of the Father, full of grace and truth. (Rom. iii. 23; John i. 14, 29.) A glorious Church (Eph. v. 27), indwelt by Christ, the hope of glory (Col. i. 27); sharing in His glorious rest (Isa. xi. 10), with joy unspeakable and full of glory (1 Peter i. 8), progressing from "faith to faith," receiving "grace for grace," adding "strength to strength," telling of all His glory, speaking of the glory of His kingdom; till, ascending from glory to glory, she sees Him face to face, and shares in His glorious appearing. (See Rom. i. 17; John i. 16; Ps. lxxxiv. 7; Gen. xlv. 13; Ps. cxlv. 11; 2 Cor. iii. 18; 1 Cor. xiii. 12; Titus ii. 13; Col. iii. 4.)

#### THE OBJECT OF WORSHIP.

The worshippers in this epistle are those who once "were without Christ, and strangers from the covenants of promise" (Eph. ii. 12), walking in a strange and froward way, after their own thoughts (Prov. xxi. 8; Isa. lxv. 2), worshipping an unknown God. But now, being "in Christ Jesus," they receive, "through the knowledge of Him, exceeding great and precious promises," even "all the promises of God, which are in Him yea and amen." (2 Peter i. 4; 2 Cor. i. 20.) Thirty thousand! A goodly heritage! Yea, it is the very Land of Promise, wherein they are blessed with all spiritual blessings in the heavenly places in Christ.

"Through faith obtained promises." (Heb. xi. 33.) "Every place that the sole of your foot shall tread upon, that have I given unto you. It shall be yours." (Josh. i. 3; Deut. xi. 24, 25.) In Gen. xxxiii. 14, marg., we read, "According to the foot of the children." As they increased in stature so would their capacities also be enlarged. "Henceforth be no more children... but... grow up into Him in all things... unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 13-15.) Thus the Lord says to

us, "Open thy mouth wide, I will fill it" (Ps. lxxxi. 10); "Fill the sacks with food, as much as they can carry;" "Loaves, as many as he needeth;" "As much as they would." (Gen. xliv. 1; Luke xi. 8; John vi. 11; Exod. xvi. 18.) We are straitened in ourselves, not in God; for He can supply ALL need according to His riches in glory, but then it is, "according to your faith be it unto you." (Matt. ix. 2.) "Give me this mountain," cries the Caleb-heart (Josh. xiv. 12), and the praising ones (Judah) "possess the mountain." (Josh. xv. 14; Judges i. 19, marg.; Isa. lvii. 13; Mark xi. 23; 2 Chron. xx. 22; 1 John v. 4.) Mountains flow down at His presence, become a way for the ransomed, break forth into singing before them. (Isa. xlix. 11; li. 10; lv. 12; lxiv. 3.) For difficulties are but as a grain of dust compared to the ocean of His love. "If it be difficult in the eyes of this people, should it also be difficult in mine eyes?" saith the Lord of hosts. (Zech. viii. 6, marg. Take a concordance, and you will see that this is the only time the word "difficult" occurs in our Bible.) "Who art thou, O great mountain? before Zerubbabel . . . a plain." (Zech. iv. 7. Words italicized omitted.) "In whom is the Spirit of the holy gods . . . an excellent spirit of a dissolver of doubts or knots." (Dan. v. 11, 12, marg.) "Will you not then be strong, and of a good courage, since I have commanded you? Go in and possess the land; there is yet very much land to be possessed." (Josh. i. 9-11; xiii. 1. Cf. 2 Sam. xiii. 28, marg.)

When we behold the wondrous grace which bids us who were far off draw nigh through the peacespeaking Blood, well may we exclaim, as we veil our faces in adoration at His feet, "Why have I found grace in Thine eyes, that Thou shouldest take knowledge of me, seeing I am a stranger?" (Ruth ii. 10.) Then beholding Him, the King of Glorya homeless Stranger, of no reputation, despised and rejected of men-we ask once more, "Oh, the Hope of Israel, the Saviour! why shouldest Thou be as a stranger?" (Jer. xiv. 8.) And in His answer we discover the reason of such marvellous lovingkindness and condescension-"In all things He would be made like unto His brethren" (Heb. ii. 14); He Himself would take the stranger's place, and learn the stranger's heart. (Compare "He came where he was "-Luke x. 33.)

"He that is surety for a stranger shall smart for it" [marg., "be sore broken"]. (Prov. xi. 15.) "I am sore broken." (Ps. xxxviii. 8.)

"Smite the Rock;" "Smite the Shepherd." (Ex. xvii. 6; Zech. xiii. 7.)

"Thou shalt answer for me, O Lord my God." (Ps. xxxviii. 15, P. B. V.) "The chastisement of our peace was upon Him, and by His bruise [marg.] we are healed. Surely He hath borne our griefs, and carried our sorrows." (Isa. liii. 4, 5.)

"Thy cross, not mine, O Christ,
Has borne the awful load
Of sins that none in heaven
Or earth could bear, but God."—H. Bonar.

"Ye were strangers." (Eph. ii. 12.) "I was a stranger." (Matt. xxv. 35; Ps. lxix. 8.) "Ye were . . . aliens—alienated, and enemies in your mind, by wicked works; alienated from the life of God." Eph. ii. 12; iv. 18; Col. i. 21.) "I am an alien." (Job xix. 15; John i. 11; vii. 5.)

Under the old dispensation there were six especial privileges from which the stranger was excluded. Note the exquisite contrasts:

1. "Thus saith the Lord God, No stranger uncircumcised in heart shall enter into my sanctuary" (Ezek. xliv. 9); "When a stranger will keep the Passover, let him be circumcised." (Exod. xii. 48.)

Contrast. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature;" "faith which worketh by love" (Gal. v. 6; vi. 15); "If any man be in Christ Jesus, he is a new creature" (2 Cor. v. 17); "We have liberty to enter into the holiest by the blood of Jesus." (Heb. x. 19, 22.)

2. The Tabernacle. "The stranger that cometh nigh shall be put to death." (Num. i. 51.)

Contrast. Writing "to the strangers," Peter says, "To whom, coming as unto a living Stone . . . ye also, as living stones, are built up a spiritual house." (1 Peter ii. 4, 5.) "An habitation for God." (Eph. ii. 22.) "The temple-of the Holy Ghost." (1 Cor. vi. 19.)

3. The priest's office God's gift to Aaron's seed. "The stranger that cometh nigh shall be put to death." (Num. xviii. 7.)

Contrast. "He loved us, and washed us from our sins in His own blood, and hath made us a kingdom of priests to God." (Rev. i. 5, 6.) A holy, a royal priesthood. (1 Peter ii. 5-9.)

4. The holy anointing oil. "Whosoever putteth any of it upon a stranger shall even be cut off from his people." (Exod. xxx. 31-33.)

Contrast. "Through Him we both have access by one Spirit unto the Father." (Eph. ii. 18.) "After that ye believed ye were sealed with that Holy Spirit of promise." (Eph. i. 13; Acts xv. 7-9)

5. "Neither from a stranger's hand shall ye offer the bread of your God, because their corruption is in them, and blemishes, they shall not be accepted." (Lev. xxii. 25.)

Contrast. "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi. 9-11.) "Without blemish." (Eph. v. 27.) "Faultless." (Jude 24.) "Accepted in the Beloved." (Eph. i. 6.) "By Him, therefore, let us offer the sacrifice of praise continually." (Heb. xiii. 15; 1 Peter ii. 5; Rom. xii. 1.)

6. "No stranger . . . . come nigh to offer incense." (Num. xvi. 40.)

Contrast. "Having every one of them . . . golden vials full of odours, which are the prayers of the saints." (Rev. v. 8, 9.) "There was given unto Him much incense, that He should offer it with the prayers of all saints upon the golden altar which is before the throne." (Rev. viii. 3.)

Observe how exquisitely the Old Testament dovetails into the New.

OLD.—"One law and one manner of law shall be for you and for the stranger;" "one law for him that sinneth through ignorance." (Numb. xv. 16, 29.) "The soul that sinneth, it shall die." (Ezek. xviii. 4.)

New.—"All guilty before God;" "no difference;" "all have sinned." (Rom. iii. 19, 22, 23.) "The wages of sin is death." (Rom. vi. 23.)

OLD.—One ordinance for the Passover, an offering made by fire. (Numb. xv. 13, 15; ix. 14.) Cf. the fiery sword. (Gen. iii. 24.)

NEW.—"That He by the grace of God should taste of death for every man." (Heb. ii. 9.) Cf. "He poured out His soul unto death, and He bare the sin of many." (Isa. liii. 12.) "The gift of God is eternal life in Jesus Christ our Lord." (Rom. vi. 23.) "The righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference." (Rom. iii. 22.) No other Name (Acts iv. 12); no other Foundation (1 Cor. iii. 11); no more Sacrifice for sins. (Heb. x. 26.)

OLD.—"The City of refuge... for the stranger. Every one may flee thither." (Num. xxxv. 15.)

NEW.—"Come unto Me all... and I will give you rest." (Matt. xi. 28.) "Him that cometh to Me I will in no wise cast out." (John vi. 37.) "If any man sin we have an Advocate." (I John ii. 1.) "If any man thirst let him come to Me and drink."

(John vii. 37.) "If any man enter in (by Me) he shall be saved." (John x. 9.) "Through His name whosoever believeth in Him shall receive remission of sins." (Acts xi. 43.) "That we might have strong consolation who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and sted-fast." (Heb. vi. 18.)

OLD.—"Neither let the . . . stranger that hath joined himself to the Lord say, The Lord hath utterly separated me from His people. . . . For thus saith the Lord to them that . . . choose the things that please Me, take hold of my covenant, join themselves to the Lord, to serve Him, and love the name of the Lord, I will give in mine house . . . a place and a name better than of sons and daughters." (Isa. lvi. 3-5.)

NEW.—"To as many as received Him, Jesus gave power to become the sons of God, even to them that believe in His name." (John i. 12.) "Come out from among them, and be ye separate . . . and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 17, 18.) "Now therefore ye are no more STRANGERS and foreigners, but fellow-citizens with the saints, and of the household of God." (Eph. ii. 19.)

OLD.—"A stranger coming out of a far country for Thy name's sake . . . do according to all that the stranger calleth to Thee for." (1 Kings viii. 41, 43.) Compare the histories of Ruth the Moabitess (i. 16; ii. 12); the Queen of Sheba (1 Kings x. 1);

[New] Matt. xii. 42; and the Ethiopian eunuch (Acts viii. 27-35); illustrated also by the Prodigal Son. (Luke xv. 13, 20, 22.)

OLD.—"Yea, though he be a stranger... thou shalt open thine hand wide unto him... sufficient for his need." (Lev. xxv. 35, with Deut. xv. 7, 8.)

New.—"My God shall supply all your need according to His riches in glory by Christ Jesus." (Phil. iv. 19.) "God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound [Greek, overflow] to every good work." (2 Cor. ix. 8.) "My grace is sufficient for thee." (2 Cor. xii. 9.)

In connection with this subject of the strangers who are brought nigh through grace, it is interesting to note Num. iii. 17, 18; iv. 24, 27—the service of the Gershonites.

Gershon, or "a stranger here," a stranger in a strange land" (Exod. ii. 22, marg.), was one of the Levites, or joined ones (see Isa. lvi. 3), whose curse had been so wondrously turned, clause by clause, into a blessing. (Gen. xlix. 5, 6; cf. Deut. xxxiii. 8-10, Num. iii. 8, with Rom. vi. 13, marg.; cf. Gal. iii. 13; Deut. xxiii. 5.)

Gershon's sons were named Libni, or whiteness—recalling the white-robed multitude who serve God day and night in His temple (Rev. vii. 14, 15); and Shimei, one that hears or obeys. (Cf. John x. 27: "My sheep hear my voice, and they follow Me.")

Their service was to serve, and for burdens.

(Num. iv. 24-27.) But "at the appointment of Aaron . . . shall be all the service of the sons of the Gershonites in all their burdens and in all their service," teaching us that suffering is a precious gift entrusted to us to make use of to His glory, and cannot come to the child of God save through the pierced, anointed hands of our great High Priest, the burden-bearing being as much "a service of gift" as the priest's office-"the service of the burden." (Num. xviii. 7; iv. 47.) "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. i. 29); and though that gift bear the form of "a thorn in the flesh" (2 Cor. xii. 7), yet, casting the burden (marg. gift) upon the Lord, we find that it is "as a precious stone in the eyes of him that hath it; whithersoever it turneth it prospereth." (Ps. lv. 22: Prov. xvii. 8.)

As sometimes you will observe a railway-truck bearing these words, "Not to carry more than ——tons;" so it is written, "By name ye shall reckon the instruments of the charge of their burden." (Num. iv. 32.) And again, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make the way (Gr.) to escape, that ye may be able to bear it" (1 Cor. x. 13); cf. "Unto God the Lord belong the issues (lit. ways of escape) from death." (Ps. lxviii. 20.) "God is our refuge and strength, wonderfully found in straits." (Ps. xlvi. 1. Owen.) Though when "brought nigh" we become Ger-

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shons, or strangers here; yet our fellowship is with Him!

"I am a stranger upon earth (among) a people of strange language, which I understood not" (Ps. cxix. 19; cxiv. 1; lxxxi. 5); or, as John Bunyan expresses it, "They naturally spoke the language of Canaan, but they that kept the fair were the men of this world: so that from one end of the fair to the other they seemed barbarians each to the other; but that which did not a little amuse the merchandizers was that these pilgrims set very light by all their wares."

The Lord says to those who set out upon pilgrimage, "Ye are strangers and sojourners with Me" (Lev. xxv. 23); "Ye are My friends." (John xv. 14.) Contrast Abraham (Gen. xxiii. 4; James ii. 23) with Lot. (Gen. xix. 7-14; James iv. 4.) "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv. 19; xvii. 14.) "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Therefore the world knoweth us not, because it knew Him not." (1 John iii. 1; compare also Gen. xxxi. 15; Ps. xlv. 10, 11.)

How precious! He knows the heart of a stranger for He was a stranger, and loves him as Himself. (Lev. xix. 34; with Exod. xxiii. 9; Heb. iv. 15; Isa. lxiii. 9.)

Jesus became homeless for us, that we might have

a home for eternity. "They confessed they were strangers and pilgrims on earth . . . they desire a better country . . . . declare plainly they seek a home (Gr.): wherefore God is not ashamed to be called their God: for He hath prepared for them a city." (Heb. xi. 13-16; Jer. ii. 2; xxxv. 7; 1 Peter iv. 4; ii. 11.) And when we meet Him, He will not be a stranger to us, and we shall be "at home with the Lord." (Job xix. 27, marg.; 2 Cor. v. 8, Gr.)

"There no stranger-God shall meet thee, Stfanger thou in courts above; He who to His home shall greet thee, Greets thee with a well-known love."

"Yea, mine own God is He." (Ps. xlii. 11. Scotch version.)

#### THE EPISTLE OF CONTRASTS.

It is also the *Epistle of Contrasts*. Adolph Saphir throws considerable light upon it in a few sentences which describe the circumstances of those to whom it was written: "In a.d. 63, after the death of Festus, the high priest Ananias and the Sadducees persecuted the Christian Hebrews as transgressors of the law, confiscated their goods, banished them from the temple and all its privileges. (Up to this time we read of their being constantly in the temple: compare Luke xxiv. 53; Acts ii. 46; v. 42.) They were treated as unclean apostates, and cut off even from the Gentiles' outer court. Hence the apostle shows the unspeakably greater glory of the New Covenant, the *reality* of the

Heavenly Sanctuary, the great High Priest, the true Altar, the liberty of access into the Holiest, in contradistinction to their treasured privileges lost, for Messiah's sake being cut off from Messiah's people."

Seven times the writer uses the expression "we have."

- 1, 2. "We have a great High Priest. Such an High Priest, a Minister of the Sanctuary—Jesus, the Son of God." (iv. 14; viii. 1; x. 21.)
  - 3. "We have an Altar." (xiii. 10.)
- 4. "Liberty to enter into the holiest by the blood of Jesus, by a new and living way." (x. 19, marg.)
  - 5. We have strong consolation. (vi. 18.)
- 6. We have an anchor—sure and stedfast within the veil. (vi. 19.)
- 7. In heaven a better and an enduring substance. (x. 34; 2 Cor. v. 1.)

One thing we "have need of "—patience (x. 36); and two things we "have not," and those how full of encouragement! "We have no continuing city here" (xiii. 14); and "We have not an High Priest who cannot be touched with the feeling of our infirmities." (iv. 15.)

And so we trace the Spirit of God taking up one thing after another, and as He finds each imperfect, setting it aside, and instead revealing to our astonished gaze the matchless perfections of Jesus the Son of God, and amid all changes fixing our eye continually on Him, saying, "Consider Him." (iii. 1; vii. 4; compare John viii. 58.)

Three times He declares Him to be the One of whom Malachi wrote, "I am Jehovah, I change not." In chap. i. 12, "They shall be changed, but Thou art the same." (Compare Jas. i. 17.) In the centre, "He hath an unchangeable priesthood" (vii. 24); and at the close, "Jesus Christ, the same yesterday, to-day, and for ever." xiii. 8.)

Similarly Matthew alludes to Him three times in the gospel as *Immanuel*, God with us. (i. 23; xviii. 20; xxviii. 20.)

The Holy Spirit in this epistle ascribes to the Lord Jesus the divine attributes of

Omniscience (iv. 12, 13; compare Isa. xlix. 2; John i. 1; ii. 24; 25);

Omnipotence (i. 3);

Eternity (i. 8-12; v. 6; vii. 16);

Unchangeableness (xiii. 8);

and in the first chapter speaks of His divine works (vv. 2, 3), e.g. Creation, Upholding, Atonement, Government from God's right hand; in verse 6 God commands divine worship to be offered to Him.

The fourth verse refers to His "excellent name" (see Isa. ix. 6): "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." This name embraces His Sonship (v. 5), His Deity (v. 6), His Eternal Kingship (v. 8) His just and holy character (vv. 8, 9), His Creatorship. (v. 10.) He is Jehovah's Fellow. (v. 13; compare Zech. xiii. 7.)

How much hinges upon that precious name!

There is "no other name" given for our salvation. (Acts iv. 12.) It gives life (John xx. 31); the remission of sins. (Acts x. 43.) It makes whole. (Acts iv. 10; 1 Cor. vi. 11.) Believing in that name we receive power to become the sons of God. (John i. 12.) It gives power in prayer, victory over devils. (John xiv. 13; Luke x. 17.) It represents us in resurrection life before the Father. (Num. xvii. 3, 5, 8, 10.) It is the mainspring of the believer's life (Col. iii. 17), the object of the world's hatred, of the Christian's glory, and of the Church's gathering. (Acts iv. 17, 18; Matt. xviii. 19, 20.) It is the test of the world's condemnation (John iii. 18), and the crowning reward of the redeemed. (Rev. iii. 12.)

"They that know Thy name will put their trust in Thee." (Ps. ix. 10; Prov. xviii. 10.)

No wonder, then, that when God hath in these last days spoken to us in His Son (compare John viii. 26-28), He should say, "Hear ye Him;" and again, "See that ye refuse not Him that speaketh from heaven" (Matt. xvii. 5; Heb. xii. 25; Deut. xviii. 15-19)—Him that is set down at God's right hand as our Sin-purger (i. 3), our High Priest (viii. 1), our Sacrifice (x. 12), the Author and Finisher of our Faith. (xii. 2.)

Let us trace the path which for us He trod from the heights of glory to the lowest depths.

In chap. i. 3 He is the brightness of the Father's glory, the express image of His person, sitting at the right hand of the Majesty on high.

In chap. ii. 9, 14, 18 we see Jesus, a partaker of flesh and blood, suffering temptation, tasting death for every man. (Compare 2 Cor. v. 21, "made sin for us.")

In chap. i. 4, 12, "So much better than the angels." "Thy years shall not fail."

In chapter ii. 9, "Made a little lower than the angels for the suffering of death;" and in Matt. iv. 11, Luke xxii. 43, ministered unto by angels.

The second chapter presents Him as Emmanuel, Jehovah the Saviour, "made like unto His brethren." (v. 17.) Note His sevenfold work-"Tasting death for every man" (ii. 9); "Declaring God's name unto His brethren" (v. 12); "Destroying him that had the power of death, that is, the devil" (v. 14); "Delivering those who were subject to bondage" (v. 15); "Making reconciliation for the sins of the people" (v. 17); "Succouring those that are tempted" (v. 18); "Bringing many sons unto glory" (v. 10); This is our Beloved, and our Friend. (Cant. v. 16.) The Brother born for adversity, the Friend that sticketh closer than a brother, our Prophet, our Priest, and our King. (Prov. xvii. 17; xviii. 24; Deut. xviii. 18; Exod. xxviii. 1; Deut. xvii. 15.) And He is not ashamed to call us brethren. (Heb. ii. 11; comp. Gen. xlvi. 31, 32, 34.)

A friend suggested to me that each chapter in the epistle presents to us a different picture of the Lord Jesus, thus:

- i. The Sin-Purger.
- ii. The Captain of Salvation.
- iii. The Head of His House.
- iv. The Rest of His People.
- v. The Great High Priest.
- vi. The Forerunner.
- vii. The Surety of the Better Covenant.
- viii. The Minister of the Sanctuary.
  - ix. The Perfect Offering.
  - x. The Obedient One.
  - xi. The Object of Faith.
  - xii. The Prince and Pattern of Faith.
- xiii. The Shepherd of the Sheep.

# "BEHOLD THE MAN!"-John xix. 5.

- "The Man that is my Fellow, saith Jehovah."
  (Zech. xiii. 7.)
- "The Man is near of kin to us." (Ruth ii. 20, marg.; Phil. ii. 7; Heb. ii. 14; Job ix. 33.)
- "One Mediator between God and man, the Man Christ Jesus." (1 Tim. ii. 5.)
- "Truly this was the Son of God." (Mark xv. 39; Heb. iii. 3.
- "The Man will not be in rest till He have finished."
  Ruth iii. 18; Gen. i. 31; ii. 2; Josh. iv. 10;
  John iv. 34; ix. 4; xvii. 4; xix. 30, 42.)
- "There is a Man whose labour is in wisdom, knowledge, and equity, yet to a man who hath not laboured therein shall He leave [give] it for his portion." (Eccles. ii. 21, marg.; Rom. iv. 5.)

"It is of necessity that this Man have somewhat to offer." (Heb. viii. 3.) "Offered *Himself* without spot to God." (Heb. ix. 14.)

Pilate's testimony-

"I find no fault in this Man." (Luke xxiii. 4.

The thieves' testimony-

"This Man hath done nothing amiss." (Luke xxiii. 41.)

The centurion's testimony-

- "Certainly this was a righteous Man." (Luke xxiii. 47.)
- "A Man approved of God." (Acts ii. 22.)
- "This Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God." (Heb. x. 12.)
- "This Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able to save to the uttermost." (Heb. vii. 24.)
- "A Man shall be an hiding-place." (Isa. xxxii. 2; Exod. xvii. 6; John xix. 34.)
- "I am the Man." (Lam. iii. 1; i. 11-13; Isa. liii. 2; Ps. xxiii. 4.)
  - "I flee unto Thee to hide me." (Ps. cxliii. 3, 9; cxlii. 5.)
  - "Searched for-not found." (Jer. 1. 20.)
  - "Found—in Him." (Phil. iii. 9.)
- "Through this Man is preached unto you the forgiveness of sins." (Acts xiii. 38.)
- "This Man receiveth sinners." (Luke xv. 2.)

This word "receiveth" is translated—

- "Waited," implying "watching." (Mark xv. 43.)
- "Were in expectation;" marg., "in suspense." (Luke iii. 15.)
- "Looking for a promise." (Acts xxiii. 21.)
- "Took joyfully." (Heb. x. 34.)
- "Accepting." (Heb. xi. 35.)
- "A Man of Rest" (1 Chron. xxii. 9; Matt. xi. 28); lit. "I will rest you."
- "This Man shall be the *Peace*." (Micah v. 5; Eph. ii. 14; John xiv. 27.)
- "Never man spake like this." (John vii. 46.)
  Gracious words. (Luke iv. 22; Ps. xlv. 2.)
  Word in season. (Isa. 1. 4.)
  - Powerful words. (Luke iv. 32.)
- "Whence hath this Man this wisdom and these mighty works?" (Matt. xiii. 54.)
- "Wilt thou go with this Man?" (Gen. xxiv. 58.)
  Willing? (John v. 6; vii. 17; Hosea vi. 3.)
  Thou? (Mark x. 51.)
  - Go? He leadeth. (Exod. xiii. 18; Deut. ii. 7; Ps. cvii. 7; cvi. 9; Isa. lxiii. 12, 14; Jer. xxxi. 9, marg.; Rev. xiv. 4.)
- In Suffering—
  - "In the Furnace... the Son of Man." (Dan. iii. 25; Heb. ii. 10, 17.)
  - "A Man of sorrows, acquainted with grief." (Isa. liii. 3.)
  - Hand in hand with Jesus. (Josh. xxiv. 3; Isa. xlii. 6, 7.)

### In Service-

- "In my Vineyard." (Matt. xxi. 28.)
- "The Man with whom I wrought to-day is Strength." (Ruth ii. 19; 2 Cor. xiii. 4; 2 Cor. vi. 1; 1 Chron. iv. 23.)
- "The likeness of the hands of a Man was under their wings." (Ezek. x. 21; Col. i. 29; 2 Cor. xii. 9.)
- "Infirmities" translated "strengthlessness," Rom. v. 6; "impotence," John v. 7.
- "A man . . . Captain of the Lord's host." (Josh. v. 13, 14; Heb. ii. 10.)
- "There went with him a band whose hearts God had touched." (Acts xvi. 14.)
- "But . . . how can this Man save us?" (1 Sam. x. 26, 27.)
- "But his citizens hated him, and sent a message after him, saying, We will not have this Man to reign over us." (Luke xix. 14; Isa. liii. 3.)
- "Behold, ye despisers, and wonder," &c. (Acts xiii. 41.)
- "There wrestled a Man with him." (Gen. xxxii. 24, 26.)
- "Hinder me not." (Gen. xxiv. 56.)
- "The Holy Ghost saith, To-day." (Heb. iii. 7; 1 Sam. ix. 27, marg.)
- "I drew them with the cords of a Man, with bands of love." (Hosea xi. 4.)

- "What shall I do with Jesus?" (Matt. xxvii. 22.)
  Crowned with thorns. (John xix. 5.)
  Crowned with glory and honour. (Heb. ii. 9.)
  - Crowned with glory and honour. (Heb. ii. 9.) Thou shalt be a crown. (Isa. lxii. 3.)
- "Above . . . a Man!" (Ezek. i. 26, 8; Hosea xi. 4.)
- "This Man . . . sat down at God's right hand."
  (Heb. x. 12.)
- "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." (Acts vii. 55.)
- "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the Man whose name is The Branch; and He shall grow up out of His place, and He shall build the temple of the Lord: even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both."

  (Zech. vi. 12, 13.)
- "Behold He cometh!" (Rev. i. 7.)
- "This same Jesus." (Acts i. 11.)
- "God will judge the world by that Man whom He hath ordained." (Acts xvii. 31.)
- "Gifts in the Man . . . even for the rebellious." (Ps. lxviii. 18, marg.)
- "Come, see a Man that told me all things that ever I did." (John iv. 29.)
- "And she said, I will go." (Gen. xxiv. 58.)

### KEY-WORDS.

### "BETTER."

There are certain words which, occurring frequently, are like a bunch of keys, and enable us to unlock the treasures in this epistle.

Such a key is "better;" and we find the Lord Jesus described as being better than angels (i. 4: illustrated in John v. 4-6), better than Moses (iii.), Joshua (iv.), and Aaron (vii.); His Blood speaking better things than that of Abel (xii. 24); Himself the surety of a better testament, established upon better promises (vii. 22, viii. 6). The old covenant based upon man's promise (Exod. xix. 8; xxiv. 7, 8) was broken in forty days; but the performance by the Son of God was the foundation of the better covenant. "The two tables of the testimony were in the hand of Moses" (Exod. xxxii. 15; Gal. iii. 19), but God's law is within the heart of our Surety. (Ps. xl. 8; compare Deut. x. 1, 2.) That word was spoken by angels (Heb. ii. 2; Acts vii. 53): but this by Him who is "so much better than angels."

How wonderful when we consider Him our Surety, and reflect what suretyship involves! In the case of property, ceaseless care (Gen. xxxi. 39, 40; compare John x. 11, 27, 28; xvii. 12; if undertaken for a person, slavery (Gen. xliii. 9; xliv. 17, 32, 33; Mark x. 45; Phil. ii. 7); for debt, poverty. (Philem. 18, 19; 2 Cor. viii. 9.) Well may

"the wise man" caution against undertaking this suretyship, even for a friend (Prov. vi. 1-5); but the Lord Jesus became Surety for us who were strangers to Him, yea, even His enemies. (Rom. v. 10.) "He that is surety for a stranger shall smart for it"—(be sore broken, Prov. xi. 15, marg.); and "the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is my body, which is BROKEN for you." (1 Cor. xi. 23, 24.)

How then "shall we escape, if we neglect so great salvation?" Despising is the next step to neglect, and refusing is the third quickly following. (Heb. ii. 3; x. 28, 29; xii. 25.) Neglecting, despising, refusing the Refuge set before you, "What will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee?" (Isa. x. 3.) "Behold ye despisers, and wonder, and perish. Beware, therefore, lest that come upon you which is spoken of in the prophets." (Acts xiii. 40, 41.)

His Sacrifice, too, is "better." (Heb. ix. 23.) Better, because the Offerer has an endless life (vii. 16, 23, 24), and is sinless (vii. 26, 27); because the Sacrifice is for ever (x. 11, 12)—it put away sin (ix. 26; x. 4), purified the conscience (x. 2; ix. 14), perfects the saints (x. 14), and opens the way into the Holiest. (ix. 8; x. 19.)

We read also of a better Substance (x. 34), a better Hope (vii. 19), a better Country or Home

(xi. 16), and of a better Resurrection. (xi. 35, 40; Rev. xx. 5, 6.)

"PERFECT."

Before God can pass us into heaven Perfection must be on our side. Under the Law nothing was perfect (vii. 19; ix. 9); yet the Law had said, "It shall be perfect to be accepted." (Lev. xxii. 21.) Therefore all that Jesus touches becomes "perfect," because He is perfect God and perfect Man (i. ii. 10, v. 9)—He provides a perfect Redemption, a perfect Rest (iv.); He is the perfect High Priest (vii. 28, marg.; compare verse 11), offering a perfect Sacrifice (ix. x) in a perfect Tabernacle (ix. 11); and as He is the perfected Author of Salvation (v. 9), the Perfecter of our Faith (xii. 2, Greek), so we read of perfected saints. (x. 14; contr. ix. 9; x. 1; xiii. 21; xi. 40. Cf. Matt. xiv. 36 with Mark vi. 56.) "As many as touched Him were made perfectly whole." (Luke viii. 47; Exod. xxix. 37.)

"ONCE."

All being perfect, the word "once" occurs in natural sequence. "He entered in once into the holy place; once in the end of the age hath He appeared to put away sin. . . . As it is appointed unto men once to die . . . so Christ was once offered to bear the sins of many. (ix. 7, 12, 26-28; vii. 27.) "One Sacrifice of sins for ever;" the worshippers being "once purged," "sanctified once for all," and "perfected for ever by one offering." (x. 2, 10, 12, 14.)

# "HEAVENLY."

#### THE PLACE OF WORSHIP

Being transferred from earth to heaven, there is constant reference to "heaven" and "heavenly" things.

The heavens are the works of our Saviour's hands. (i. 10.) Ours is a heavenly calling; for our High Priest is passed into, or through, the heavens (iii. 1; cf. "He was received up into heaven"—Mark xvi. 19; "He ascended up far above all heavens"—Eph. iv. 10), and is made higher than the heavens, set on the right hand of the Majesty in the heavens; appearing now in heaven itself, in the presence of God for us. (iv. 14; vii. 26; viii. 1; ix. 24.) He speaks from heaven. (xii. 25, 26.)

The former tabernacle was a shadow of heavenly things; but His sacrifice hath purified the heavenly things themselves (viii. 5; ix. 23), and now a heavenly gift is presented to us. (vi. 4.) Ours is a heavenly calling (iii. 1) to a heavenly country (xi. 8, 16), even the heavenly Jerusalem, where is our enduring substance. (xii. 22; x. 34.) Our names are enrolled in heaven. (xii. 23.) Our High Priest's entrance into heaven is always mentioned as being "for us." (vi. 20; ix. 12, 24.)

# "ETERNAL."

Everything is "Eternal," enduring, unchanging. "Unto the Son He saith, Thy throne, O God, is for ever and ever." (i. 8.) "Thou art a Priest for ever." "This man, because He continueth ever,

hath an unchangeable priesthood, wherefore He is able to save evermore, seeing He ever liveth to make intercession." (v. 6; vi. 20; vii. 24, 25; marg. 28.) The Author of eternal Salvation obtained eternal Redemption for us. (v. 9; ix. 12.) Through the eternal Spirit He offered Himself to God one Sacrifice for our sins for ever (ix. 14; x. 12), and hath perfected for ever them that are sanctified (x. 14) through the blood of the everlasting Covenant, that they which are called might receive the promise of eternal Inheritance. (ix. 15; xiii. 20.)

How solemn that here too is the inseparable reality of eternal Judgment (vi. 2) just as in Matt. xxv. 46 in the same verse the Lord tells us of eternal life and everlasting punishment; while Jude 7, 21 speaks of "eternal Life," and "the vengeance of eternal Fire!" The following striking passage occurs among the letters of Mr. Grant, of Arndilly, the late well-known evangelist: "These three truths all stand on exactly the same scriptural ground, as the same word is used—the everlasting God, eternal life, and everlasting punishment. If punishment is not everlasting, neither is heaven, neither is God Himself."

In the same Book we read too of the love of God, and the wrath of God (John iii. 16, 36); the love of Christ which passeth knowledge (Eph. iii. 19; 1 John iii. 16); the blood of the Lamb, and the wrath of the Lamb (Rev. vii. 14; vi. 16); the love of the Spirit (Rom. xv. 30), and the wrath of the Holy Ghost. (Heb. iii. 7, 11.)

Thus too the "Breath of the Lord" brings life and peace to some, and destruction to others. (Gen. ii. 7; John xx. 22; Isa. xi. 4; 2 Thess. ii. 8.)

See also the different effects of the Face of the Lord. (Ps. xvii. 15; Rev. xxii. 4; 2 Thess. i. 9; Rev. vi. 16.)

" BUT."

In tracing the word "But" we find many beautiful contrasts:

- "But unto which of the angels said He, Sit on my right hand?" "But unto the Son He saith, Thy throne," &c. (i. 8, 13.)
- "They shall perish, but Thou remainest. They shall be changed, but Thou art the same." (i. 11, 12.)
- "But we see Jesus made lower than angels." (ii. 9.)
- "But He took on Him the seed of Abraham."
  (ii. 16.)
  - "But Christ as a Son over His own house." (iii. 6.)
  - "But was in all points tempted." (iv. 15.)
  - "But He that is called of God." (v. 4.)
- "But He . . . liveth" (vii. 6, 8, 19) "a Priest, . . . after the power of an endless life" (v. 16);
- "hath an unchangeable Priesthood" (v. 24) . . .
- "by the word of the oath." (vv. 21, 28.)
- "But He hath obtained a more excellent ministry." (viii. 6.)
- "But Christ being come an High Priest." (ix. 11.) "But by His own Blood entered into heaven itself." (ix. 12.) Not often, but once suffered. (ix. 12, 23, 24, 26; x. 3, 12.)

There are some practical "Buts" with regard to ourselves.

- "But without faith it is impossible to please God." (xi. 6.)
- "But now they desire a better country, that is an heavenly." (xi. 16.)
  - "But ye are come unto mount Zion." (xii. 22.)
- "But that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned." (vi. 8.)
- "Be not slothful, but followers of them who through faith and patience inherit the promises." (vi. 12.)
- "But exhort one another daily . . . lest any of you be hardened." (iii. 13; Prov. xxviii. 14; Rom. ii. 5.)
- "But a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries." (x. 27.)

Chapter x. contains some interesting contrasts: Verse 1, never perfect; verse 14, perfected for ever. Verse 3, sin remembered every year; verse 17, sin remembered no more; verse 2, no more conscience of sins; and in beautiful harmony with this, not a single failure is recorded in the histories of the saints in chapter xi. Compare, "I will not remember thy sins" (Isa. xliii. 25), and "Thou shalt not be forgotten of Me." (xliv. 21.)

"Offering oftentimes sacrifices which can never take away sins." (x. 1, 11) He "offered one sacrifice for sins." (v. 12.) "Where remission of these

is, there is no more offering for sins." "Behold the Lamb of God, which taketh away the sin of the world." (vv. 18, 26; John i. 29.)

"In burnt-offerings and sacrifices for sin Thou hast had no pleasure." (x. 6, 9.) "Then said I, Lo, I come to do Thy will, O God." "This is My beloved Son, in whom I am well pleased." (Matt. xvii. 5.) "Every priest standeth daily," &c. "But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God." (x. 11, 12.)

It is noteworthy that Mark, who describes the Lord especially as the *Servant* of God, is the only evangelist who records that on His ascension He sat down at God's right hand (xvi. 19), His service being ended, completed.

### THE PERSON OF JESUS.

It is most striking how much the *Person* of Jesus is dwelt on in this epistle. The yearning of the human heart for fellowship with a living, loving Person is at the root of a man-made priestly system and its confessional. Thus doth Satan give a stone for bread, a serpent for a fish (Luke xi. 11), when for the real abiding presence of the Lord in the heart he substitutes a wafer-god ("the workman made it, therefore it is not God"—Hosea viii. 6), and setting aside Jesus, the Son of God, perfected for evermore—such an High Priest, who hath compassion on the ignorant (Mark viii. 2, with Matt. iv. 1, 2), and can reasonably bear with them (Heb.

v. 2)—substitutes the broken reeds, "men which have infirmity." (vii. 28; Isa. xxxvi. 6.)

What a contrast to the constant and sure Abode, the Refuge set before us (Ezra ix. 8, marg.); of whom the Father says, "I will fasten Him as a nail in a sure place . . . and they shall hang upon Him all the glory of His Father's house . . . all vessels of small quantity, from the vessels of cups even to all the vessels of flagons." (Isa. xxii. 23, 24.) So long as the nail holds, the gold and the pewter cups are equally safe. "My soul hangeth upon Thee," said David. (Ps. lxiii. 8, Prayer-Book Version.) We have the same thought in Lev. i. 4-"He shall put his hand upon the head of the burnt-offering;" or lean-i.e. "with the whole force," as if to lean one's whole weight on the substitute. It is the same word translated "lieth hard upon me," and "presseth me sore," in Ps. lxxxviii. 7; xxxviii. 2.

"I lay my hand on Jesus,

The spotless Lamb of God;
He bears our sins and frees us
From the accursed load.

I rest my soul on Jesus,

This weary soul of mine;
His right hand me embraces,
I on His breast recline."

# "HIMSELF."

Notice next the word "Himself."

- "He had by Himself purged our sins." (i. 3.)
- "Himself took part of flesh and blood." (ii. 14.)
- "Himself suffered, being tempted." (ii. 18.)

"Christ glorified not Himself." (v. 5.)

"He offered up Himself" (vii. 27) "without spot to God" (ix. 14); "put away sin by the sacrifice of Himself." (v. 26.)

A sacrifice too precious to be offered by any but Himself, thus distinctly contradicting the pretended sacrifice of the Mass.

At His crucifixion the chief priests and elders mocked Him, saying, "He saved others; Himself He cannot save." (Matt. xxvii. 42.) Daniel had foretold (ix. 26) "He should be cut off, but not for Himself," because "His own self bare our sins in His own body on the tree." He gave Himself for our sins (1 Peter ii. 24; Gal. i. 4; ii. 20); for He would "reveal Himself unto us" (1 Sam. iii. 21; Matt. xi. 25), and bring us near unto Himself, to serve Him amid the congregation (Num. xvi. 9), until He shall descend from heaven with a shout to receive us unto Himself for ever. (1 Thess. iv. 16; John xiv. 3.)

# "PARTAKERS."

The thought of Fellowship pervades the epistle. "Forasmuch as the children are partakers of flesh and blood, He also Himself took part of the same." (ii. 14.)

"Partakers of	the heavenly calling"	iii. 1.
,, of	Christ"	iii. 14.
" of	the Holy Ghost" .	vi. 4.
,, of	chastisement".	xii. 8.
" of	His holiness".	xii. 10.

,,

Our place is with Him inside the veil (x. 19), but outside the camp. (Exod. xxxiii. 7.) In Num. xv. 35 and xix. 3 we see the sinner and the sinoffering outside the camp; but in Heb. xiii. 13 it is the place where the saint and his Saviour have fellowship in suffering. (Compare Jer. li. 9, 10; Isa. lii. 11, 12; John ix. 22.) "Cast out" for His sake, with Him shall we be crowned. (1 Peter iv. 14.)

As He was "separate from sinners" (vii. 26), so doth the Father call us to "come out from among them and be separate." (2 Cor. vi. 17.)

Elsewhere we have:

```
"Partakers of grace"
                                   Phil. i. 7.
            of His promise in
     ,,
               Christ"
                                   Eph. iii. 6.
            of the gospel"
                                . 1 Cor. ix. 23.
     ,,
            of the one bread"
                               . 1 Cor. x. 17.
    ••
            of the Lord's table" 1 Cor. x. 21.
            of the Divine na-
               ture"
                                   2 Peter i. 4.
            of Christ's suffer- (2 Cor. i. 7, and
     ,,
               ings"
                                . 1 1 Peter iv. 13.
            of affliction accord-
     ,,
               ing to the power
               of God".
                                   2 Tim. i. 8.
            of the consolation"
                                   2 Cor. i. 7.
     ,,
            of the first resurrec-
     ,,
               tion"
                                   Rev. xx. 6.
            of the glory"
                                   1 Peter v. 1.
```

There is an awful contrast (Rev. xxi. 8): "The

unbelieving . . . shall have their part in the lake which burneth with fire and brimstone, which is the second death." It is the same word as that in Col. i. 12: "Partakers of the inheritance of the saints in light."

#### UNBELIEF OR DISOBEDIENCE.

It is remarkable that there is no sin mentioned in this letter to the Hebrews, excepting that of unbelief or, as it is rendered, disobedience (iv. 11, xi. 31; marg. "disobedience;" and Rom. xv. 31—"Them that do not believe;" or, marg., are "disobedient.") Disobedience is the root, unbelief the fruit.

"We see they could not enter in because of unbelief" (iii. 19.) Contrast "the obedience of faith" (Rom. i. 5, marg.; xi. 30, marg.; xvi. 26; "as obedient children"—1 Peter i. 14) with "those who stumble at the word, being disobedient," and "the wrath of God cometh upon the children of disobedience or unbelief." (1 Peter ii. 8, and Eph. v. 6, marg.) "This is His commandment, that we should believe on the name of His Son Jesus Christ." (1 John iii. 23; Acts xvii. 30; Prov. xix. 16.)

"Let us labour therefore to enter into that rest, lest any man fall after (or into) the same example of unbelief." (Heb. iv. 11.) Compare Josh. iv. 10, "The people hasted and passed over;" 2 Peter i. 10, 11, where the idea is that of a ship entering port in full sail; Heb. xii. 15-17 with Ps. cvi. 24.

He limiteth a certain day, saying, "To-day if ye

will hear His voice harden not your hearts." (Heb. iii. 13, iv. 7; Prov. xxvii. 1, xxix. 1.) "Make haste, and come down; for to-day I must abide at thy house." (Luke xix. 5.) "This night." (Exod. xii. 12; 2 Cor. vi. 2.)

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (ii. 1, John xiv. 23: "If a man love Me he will keep My words.") Some think that the idea here is of a person swallowing food the wrong way, and being choked; others that it is of a ship sailing past some floating object which may soon be out of reach. The margin gives, "run out as leaking vessels;" compare Gen. xl. 16—"Behold, I had three baskets," [marg. "full of holes,"] "with all manner of bake meats, and the birds did eat them out of the baskets on my head;" see also Hag. i. 6; Matt. xiii. 4—19.

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." (iv. 1.) Only twice does this expression occur in Scripture; once in Rom. iii. 23, where the fact is stated, "All have sinned and come short of the glory of God," and here, where it shows that it remains in our own choice whether we will come short also of His rest. "Looking diligently lest any fail of the grace of God." (xii. 15.)

The words "therefore," "wherefore," and "lest" are of frequent occurrence, and full of import.

#### THE GROUND OF WORSHIP.

Observe the prominence given to the precious Blood of Christ in this epistle of worship; for the Blood of the Lamb is the only ground of worship from Abel (Heb. xi. 4—God testified of his gifts which he offered by faith) onwards through the ages of eternity. (Rev. v. 8, 9.) "Not without blood . . . for without shedding of blood there is no remission." (ix. 7, 18, 22.)

"It is the blood that maketh atonement for the soul." "I have given you the blood upon the altar." "For the blood is the life." (Lev. xvii. 11.) "And when I see the blood I will pass over you." (Exod xii. 13, 22, 23.) "Strike the lintel and the two sideposts with the blood . . . and none of you shall go out at the door of his house until the morning."

The root meaning of the word "trust" in the Old Testament is "to take shelter under." (Cf. Ps. lxi. 3, 4, marg.) As Rahab, who bound the scarlet thread in her window, whilst dwelling in the doomed city (Josh. ii. 18, 19), so the Israelite who took shelter behind the sprinkled blood was perfectly safe: the destroyer could not pass through that blood into the house to hurt the trusting one; for "the Lord will pass over the door;" lit. "Jehovah will spring over or before the door." (See Lowth's translation of Isa. xxxi. 5: "As mother birds hovering over their young, so will the Lord of hosts defend Jerusalem; protecting also He will deliver it; leaping forward and rescuing it.")

The Protector throws Himself in the way, and covers from the destroyer. (Ps. xci. 4; Matt. xxiii. 37.) The marginal reading of Heb. vi. 17 is interesting in connection with this—"God interposed Himself."

"Jesus sought me when a stranger, Wandering from the fold of God; He, to save my soul from danger, Interposed His precious Blood."

Compare Heb. xi. 28—"Lest he that destroyed the first-born should touch them"—with Zech. ii. 8—"He that toucheth you toucheth the apple of His eye."

### "UNTO THE MORNING."

Under the Blood. "It is the burnt-offering, because of the burning upon the altar all night unto the morning." (Lev. vi. 9.) "At His feet." (Ruth iii. 13; Sol. Song ii. 17; 2 Peter i. 19.)

Compare "Kill the lamb . . . . when I see the blood" (Exod. xii. 6-13) with Heb. ii. 14—"That through death He might destroy him that had the power of death," &c.

The Great Shepherd of the sheep was brought again from the dead through the Blood of the everlasting covenant. (Heb. xiii. 20; Zech. ix. 11.)

By His own Blood He entered in once into the holy place. (ix. 12.)

By it He purified the heavens. (ix. 23.)

- " He purges our conscience. (ix. 14.)
- " He sanctifies and perfects us. (xiii. 12-21.)

By it He gives us liberty to commune with God. (x. 19.) Cf. Lev. xvi. 17: "There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." (Heb. ix. 7, 8.)

"When Thou didst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers." On the cross He said to the dying thief, "To-day thou shalt be with Me in paradise." (Luke xxiii. 43.)

It speaketh better things than that of Abel (xii. 24); for it "cleanseth us from all sin," and through it "we have redemption, even the forgiveness of sins." (1 John i. 7; Eph. i. 7.)

By it we receive the promise of eternal inheritance. (ix. 15.)

As Jesus is "the Resurrection and the Life, and he that believeth in Him, though he were dead, yet shall he live" (John xi. 25), so His blood purges us "from dead works to serve the living God." (Heb. ix. 14; vi. 1.)

A living God requires living sacrifices (Rom. xii. 1), therefore in Christ we are created anew unto good works; begotten again to a living Hope—"We trust in the living God." (1 Tim. iv. 10.) We have boldness to approach by a living Way, the life-giving Spirit changing us into living Epistles, and building us up as living Stones into a spiritual house, founded upon Him who is the living Stone,

chosen of God, and precious. (Eph. ii. 10; 1 Peter i. 3; Heb. x. 20; 2 Cor. iii. 6, 17, 18, 3; 1 Peter ii. 5.)

Contrast the solemn word in Matt. xxi. 44: "On whomsoever it shall fall it shall grind him to powder." Also Heb. x. 31: "It is a fearful thing to fall into the hands of the living God."

As the rays of the sun are concentrated in a burning-glass, and the seven colours are so harmoniously blended in the rainbow, so in the Epistle to the Hebrews the manifold glories of Christ culminate.

The "necessities" in this Epistle are wonderful: Chap. vii. 11. "If perfection were by the Levitical priesthood, what further need was there that another Priest should rise after the order of Melchisedec?"

Chap. vii. 12. "The priesthood being changed, there is made of necessity a change also of the law." (Compare viii. 8, "Finding fault with them," &c.; and ix. 14, marg., "HE... without fault to God.")

Chap. viii. 3. "It is of necessity that this Man should have something to offer." Chap. ix. 14, "He offered Himself."

Chap. ix. 16. "There must of necessity be the death of the testator."

Chap. ix. 23. "It was necessary that . . . the heavenly things themselves should be purified with better sacrifices."

But (vii. 27) Christ "needeth not daily, as those high priests, to offer up sacrifice."

These "necessities" remind one of the "musts" in St. John's Gospel:

"Ye must be born again." (iii. 7; cf. Luke v. 38.) Heb. xi. 6. "He that cometh to God must believe that HE is."

"The Son of Man must be lifted up." (iii. 14; xii. 34.)

"He must increase." (iii. 30.)

"He must needs go through Samaria." (iv. 4.)

"Them also I must bring." (x. 16; cf. Luke xix. 5.)

"They must worship Him in spirit and in truth." (iv. 24.)

"I must work the works of Him that sent Me while it is day." (ix. 4; cf. Luke ii. 49; iv. 43.)

Also Luke xvii. 25, "First He must suffer many things, and be rejected;" and xxi. 9, "This that is written must yet be accomplished in Me: and He was reckoned among the transgressors." And xxiv. 44 with John xx. 9, "As yet they knew not the Scripture, that He must rise again from the dead." 1 Cor. xv. 25, "He must reign, till He hath put all enemies under His feet."

## "LET US THEREFORE."

This expression is another key-note full of meaning. "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." (iv. 1.)

- "Let us therefore labour to enter into His rest." (iv. 11.)
  - ,, come boldly unto the throne of grace." (iv. 16.)
  - " go on unto perfection." (vi. 1.)
  - ,, draw near with a true heart."
    (x. 19-22.)
  - ,, hold fast the confession of the Hope without wavering, for He is faithful that promised" (x. 23), alluding to the promise of His second coming. (v. 37.)
  - ,, ,, consider one another," &c. (x. 24; cf. 2 Cor. ix. 2.)
  - ,, ,, lay aside every weight, and run with patience." (xii. 1, 2; cf. Col. i. 11.)
  - " hold fast grace." (xii. 28, marg.)
  - " go forth unto Him." (xiii. 13.)
  - ,, ,, by Him offer the sacrifice of praise to God continually."
    (xiii. 15.)

# "HOLD FAST."

Believers are urged to stedfastness in the words "hold fast."

"We are partakers of Christ, if we hold fast the beginning of our confidence stedfast unto the end." (iii. 6-14.) The conditional "if" is always used with the future tense. Here it is the "if" of evi-

dence, which is always used with the present or past tense; e.g. "if a coin stands the test it will prove it to be gold." (Compare Col. i. 21-23, "If ye continue in the faith.")

See the power for this: "Seeing we have a great High Priest... let us hold fast our profession... for HE is faithful that promised." (iv. 14; x. 23.)

"With Him is no variableness, neither shadow of turning." (Jas. i. 17, and Heb. xiii. 8.)

"Holding fast the faithful word." (Titus i. 9.)

"Stedfast unto the end . . . wherefore it is said To-day" (iii. 14, 15; cf. Matt. vi. 34), "Take no thought for the morrow."

"Lay hold on the Hope set before us," for it is "an anchor of the soul both sure and stedfast." (vi. 18; also x. 23; xii. 28, marg.)

# "without."

Three times Christ is spoken of as being "without sin or spot." (iv. 15; ix. 14, 28.)

"Those priests were made without an oath, but this with an oath," (vii. 21.)

"Without shedding of blood there is no remission." (ix. 7, 22.)

"Without faith it is impossible to please God." (xi. 6; Rom. viii. 8.)

"Without holiness no man shall see the Lord." (xii. 14.)

"Without chastisement . . . not sons." (xii. 8.) How solemn—"He that despised . . . died without mercy." (x. 28.)

# "FAITH."

The following sketch of the contents of the eleventh chapter may be useful; it was given to the writer anonymously some years ago:

The Nature of Faith	verse	a 1.
The Worship of Faith	,,	4.
God's Reward of Faith	• ,,	<b>5</b> , <b>6</b> .
The Safety of Faith	,,	7.
The Obedience of Faith	,,	8.
The Expectation of Faith	,,	<b>9,</b> 10.
The Strength of Faith	,,	11, 12.
The Confession of Faith	,,	13-16.
The Triumph of Faith	,,	17-19.
The Blessing of Faith	,,	20.
The Discernment of Faith	,,	21.
The Riches of Faith	)	
in nature's weakness	<b>}</b> ,,	22.
and certain testimony	.)	
The Courage of Faith	,,	23.
The Choice of Faith	,,	24, 25.
The Right Estimate of Fait		26.
The Vision of Faith	)	07
and strength of action	}"	27.
Faith's Acquiescence in		28.
God's way of salvation	} "	40.
Faith and presumption and		29.
their results .	}"	29.
The Weapons of Faith	"	<b>3</b> 0.
Faith uniting God's people		31.
The Triumphs of Faith		32.
The Sufferings of Faith	,,	33.

The Divine Estimate of Faith verse 38.

Christ the End of Faith revealed in the latter days 39, 40.

Heb. xii. 1, "Witnesses" to God's faithfulness, to the transitory nature of suffering, to the power and comfort of faith.

#### THE SHADOW AND THE SUBSTANCE.

St. John's gospel gives the fulfilment of many of the wilderness types; for example, chap. iii., the Brazen Serpent; iv., the Water from the Spiritual Rock; vi., the Manna; viii. 12, the Pillar of Cloud and Fire; xv., the Vine of Canaan. Or again, xvii., the Golden Altar of Incense; viii., the Golden Candlestick; vi. the Shew-bread; iii. 16, the Altar of Burnt-offering; i. 29, the Scapegoat; in connection with which read the seven precious "Alls" in Lev. xvi.:

- 1. Verse 21: Confess over him ALL their iniquities . . . ALL their transgressions in ALL their sins. (1 John i. 9.)
- 2. Verse 22: Putting them upon the head of the goat. (Isa. liii. 6, marg.)
- 3. And He shall bear upon Him all their iniquities. (John i. 29, marg.)
- 4. Verse 30: That ye may be clean from ALL your sins before the Lord. (1 John i. 7.)
- 5. Verses 33, 34: An atonement for ALL their sins; for ALL the people.

Similarly, in the epistle to the Hebrews, apart from the direct references to the tabernacle and its services, with which it abounds, there is a most interesting undercurrent in harmony with these allusions.

In chap. i. there is the Light of the Sanctuary, Jesus, the Brightness of the Father's glory; v. 7, the Golden Altar, with its sweet incense giving forth its fragrance in the fire ("In the days of His flesh He offered up prayers and supplications with strong crying and tears." Cf. Exod. xxx. 7-9; Rev. v. 8); x. 22, the Laver; xiii. 10, the Altar.

It has been said that our position in this dispensation resembles that of the worshippers on the day of atonement, awaiting the return of the High Priest from the Holy of holies, after He has sprinkled the Blood before and upon the Mercy-seat, and been manifested before the face of God in our behalf. (Heb. ix. 12, 24.) And the "signs of the times" are just the tinkling of the bells upon the High Priest's robe, announcing, not only that He liveth, and because of God's acceptance of Him and of His work we shall live also (John xiv. 19), but also that He cometh again. (Exod. xxviii. 34, 35; Lev. xvi. 17; Acts iii. 21.)

#### THE COMING OF THE LORD

Is presented as the motive-power for Christian love, diligence, and unity in chap. x. 24, 25: "So much the more as ye see the Day approaching;" "For yet a little while, and He that shall come will come, and will not tarry." (x. 37.)

In Rom. xv. 13 (Greek) we read, "Now the God

of the Hope fill you with all joy and peace in believing, that ye may superabound in the Hope through the power of the Holy Ghost." In Heb. iii. 6, vi. 11, "The rejoicing of the Hope"—hold it fast, firm unto the end. Chap. vi. 19, "Which hope we have as an anchor of the soul, both sure and stedfast." Chap. x. 23–25, "Let us hold fast the confession of the Hope (Greek) without wavering; for He is faithful that promised." "And every man that hath this Hope in Him purifieth himself, even as He is pure."

What is the Hope? Looking for Him. "Unto them that look for Him shall He appear the second time without sin unto salvation." (Heb. ix. 28.) "The crown of righteousness the Lord shall give at that day . . . unto all that love His appearing." (2 Tim. iv. 8.) "Looking for that blessed Hope, the glorious appearing of the great God and our Saviour Jesus Christ." (Titus ii. 13.)

Compare also 1 Thess. i. 3, 9, 10:

- "Your work of faith . . . Ye turned to God from idols."
- "Your labour of love . . . To serve the living and true God."
- "And patience of hope in our Lord Jesus Christ . To wait for His Son from heaven."

Contrast "the certain looking for of judgment and fiery indignation, which shall devour the adversaries," with "looking for and hasting the coming

of the day of God." (Heb. x. 27; 2 Peter iii. 12, marg.)

"Looking diligently lest any fail of the grace of God." (Heb. xii. 15.)

#### A HOLY PRIESTHOOD.

A similar undercurrent of thought may be traced in reference to the priestly character of believers.

Under the Law, the proof of birth was required of those who would enter either the Priest's or Levite's office. None but a "son of Aaron" might be a priest; none but a "son of Levi" could undertake the service of the Tabernacle. (Num. i. 50, 51; iii. 5-13; xviii. 7.)

Under the Gospel, birth into God's family is essential ere a man or his service can be acceptable, for "they that are in the flesh cannot please God," and "except a man be born again he cannot see the Kingdom of God." (Rom. viii. 8; John iii. 3.)

"Ye are the children of God by faith in Christ Jesus." (Gal. iii. 26.) "Let us draw near with a true heart in full assurance of faith." The expression "draw near" signifies "a priestly approach to offer sacrifice."

Twice in the Epistle "full assurance" is urged as a duty upon the believer. (vi. 11, x. 22.) As 2 Peter i. 10, "Give diligence to make your calling and election sure." St. Paul declares that the Gospel came to the Thessalonian saints "in power, in the Holy Ghost, and in much [full] assurance." (Col. ii. 2; 1 Thess. i. 5.)

Ezra says of those who could not show their father's house, and their seed (marg. pedigree; cf. Num. i. 18), whether they were of Israel... "therefore were they as polluted put from the priesthood." (ii. 59-62.) In Rev. xxi. 27, none can enter into the Holy City "but they which are written in the Lamb's Book of Life." Those alone who are "enrolled in heaven" (Heb. xii. 23, marg.) have access to the King's Palace.

"These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." (1 John v. 13.)

The priest was *sprinkled* with the blood, and bathed with water at the door of the Tabernacle. (Exod. xxix. 4.) We have the twofold allusion in Heb. x. 22, "Let us draw near . . . having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Again, "Ye are come . . . to the blood of sprinkling." (xii. 24.)

The Tabernacle had no floor, and the priest contracted defilement from the desert sand over which he walked. Every time he entered the Tabernacle he washed his hands and feet. Thus the Lord said to Peter, "He that is bathed needeth not save to wash his feet, but is clean every whit." (John xiii. 10.) Two different words are employed, the first "bapto," signifying to dip or immerse (used of the whole body, as 2 Kings v. 10, 14; the same word is always used of Baptism in the New Testament), the other "nipto," used of washing parts of the body—e.g. the hands and feet. The idea is that of

a bather who rinses his feet in a rock-pool to cleanse them from the sand.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John i. 9, "cleanse," same sacrificial sense as Lev. xiv. 7, xvi. 30.) "That He might sanctify and cleanse it with the washing of water by the word." (Eph. v. 26.) "Looking diligently . . . lest any root of bitterness springing up trouble you, and thereby many be defiled." (Heb. xii. 15.) On earth sin mingles even with our holiest services, and often our feet sink in the mire of the streets (Ps. lxix. 2; Isa. x. 6); but in the city for which we look the street is of pure gold, as it were transparent glass. (Rev. xxi. 21; Heb. xi. 10, 16.)

The sons of Aaron were clothed with holy garments for glory and for beauty. (Exod. xxviii.) When the royal priests are seen in the glory, it is as those who have been washed and clothed. (Rev. vii. 9, 14.)

The word "clothed" carries us back to the garden of Eden, where God clothed the naked ones with coats of skins. There is a strange contrast between Gen. iii. 7 and Rev. iii. 17. "The eyes of them were opened, and they knew that they were naked." "Thou knowest not that thou art... poor, and blind, and naked."

"They washed their robes" points to the scene in Zech. iii., where Joshua clothed in filthy garments stood before the angel. These have come with the God-given prayer—"Take away all iniquity, and receive us graciously" (Hosea xiv. 2); and heard the Lord's answer—"Take away the filthy garments from him. Behold, I have caused thine iniquity to pass from thee. . . . I will clothe thee with change of raiment." "Behold the Lamb of God, which taketh away the sin of the world." (Zech. iii. 4; John i. 29; "Thou hast taken away all Thy wrath," Ps. lxxxv. 3; cf. also Isa. lxiv. 6. "Take away his ungodliness, and Thou shalt find none," Ps. x. 3, P.B.V.) The "white robes" are God's gift. "White robes were given to every one of them." "To give unto them the garment of praise for the spirit of heaviness." (Rev. vi. 11; Isa. lxi. 3, 10.)

Under the old dispensation, those who had been lepers, or had dwelt in a leprous house, or had become unclean through contact with the dead, were obliged to wash their clothes at their cleansing. (Lev. xiv. 8, 9, 47; Num. xix. 18, 19.) So this multitude, who have washed their robes and made them white in the blood of the Lamb, were lepers; lived in the world which lieth in the wicked one, in constant contact with the dead, and were themselves once dead in trespasses and sins. (Isa. i. 6, 18; 1 John v. 19; Eph. ii. 1.)

<sup>&</sup>quot;All these were once sinners, defiled in His sight;
Now, arrayed in pure garments, in praise they unite.
He maketh the leper a priest and a king;
He hath bought us, and taught us this new song to sing.
Unto Him, who hath loved us and washed us from sin,
Unto Him be the glory for ever. Amen."

# PRIESTLY CONSECRATION.

The Priest's ear, hand, and foot, were each anointed for the service of God. (Exod. xxix. 20, 21.)

His Ear, that he might hear and understand God's voice (cf. 1 Sam. iii. 7, marg.; John xii. 29; 1 Cor. xiv. 11; Heb. v. 11) Dead ones hearing that Voice, live (John v. 25; Job xiv. 14, 15).

"The sheep hear His voice... and follow Him, for they know His voice." So Mary heard His voice calling her by name, and at once, recognizing its tones, replied, "Master!" "Every one that is of the truth hearth My voice." (John x. 3, 4; xx. 16; xviii. 37.) "The companions hearken to Thy voice: cause me to hear it." (Cant. viii. 13.) "Bless the Lord, ye His angels . . . that do His commandments, hearkening unto the voice of His word." (Ps. ciii. 20.)

"What is it to be a Christian?" was asked of a little eight-year-old girl in Bethnal-green.

"To be led by Jesus, to let Jesus lead you," was her reply.

Is His voice indistinct? Have other sounds come between you and Him? Get nearer.

The *Hand* was anointed for ministry, and the *Foot* that he might walk with God, touched with the redeeming blood, and in the power of the Spirit.

In this epistle every power of mind and body is alluded to—the eye, the ear, the mouth, the hand, the foot, the conscience. The Gospel of John is said to set forth Jesus as the antitype of the burnt-offering, wholly given up to God. The

Epistle to the Hebrews seems to be illustrative of the living sacrifices presented to God, even our bodies yielded up unto Him as those that are alive from the dead, and our members as instruments of righteousness unto God, having been sanctified through the offering of the body of Jesus Christ once for all. (Rom. vi. 13, xii. 1; Heb. x. 10.) "He offered up Himself without spot to God." (Heb. ix. 14.)

Because He loved righteousness and hated iniquity, Christ was anointed with the oil of gladness above His fellows. (Heb. i. 9.) We are anointed by Him in order that we may become righteous. (Isa. lxi. 3.) "Made partakers of the Holy Ghost." (Heb. vi. 4.)

"Every day seek for fresh anointing, or you will become a heretic by losing it." \* (Ps. xcii. 10; xxiii. 5.)

"Day by day the manna fell;
Oh to learn the lesson well!"

The Ear being touched, we listen when God speaketh to us by His Son, and the word profits when mixed with faith—we believe to the saving of the soul. (Heb. i. 1, 2, iv. 2, x. 39; Rom. x. 17.)

"Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit." "His own." "Henceforth . . . live . . . UNTO HIM." (1 Cor. vi. 19, 20; John xiii. 1; 2 Cor. v. 15.)

In the New Testament there are instances of \* Rev. H. P. Stokes. anointing for sight, or spiritual understanding. (John ix. 6; Rev. iii. 18; Eph. i. 18; 1 John ii. 27; Ps. cxix. 18.)

The anointed Eye looks off unto Jesus for salvation and strength, upon Him for example, for Him to come in glory. (Heb. xii. 2; ix. 28.)

"Seeing Him" is a revealing power, resulting in self-abhorrence and repentance. (Job xlii. 5, 6; cf. xxvii. 6, xxxii. 1.)

Self is seen to be black. (Cant. i. 6.)

- " undone. (Isa. vi. 5.)
- " corrupt. (Dan. x. 8.)
- ,, dead. (Rev. i. 17; 2 Sam. ix. 8.)
- " fruitless. (Hosea xiv. 8.)

It is a saving power. (Isa. xlv. 22; John i. 29; vi. 40; Num. xxi. 9.)

A separating power. (Hosea iv. 17; Heb. xi. 26, 27.)

A sustaining power. (Heb. xi. 27, xii. 2; Ps. xxv. 15.)

A soul-winning power. (John i. 36, 37—looking same word as gazing, Acts i. 11.)

A transforming power. (Acts vi. 15; vii. 55; 1 John iii. 2; 2 Cor. iii. 18. The word beholding is the same as "fastened on Him." (Luke iv. 20.) Contrast the effects of beholding the glory of the Lord, and beholding oneself in a glass. (James i. 24.)

"They looked unto Him, and their faces were made bright." (Ps. xxxiv. 5, lit.) "God be merciful... and cause His face to shine upon us, that

Thy way may be known upon earth." (Ps. lxvii. 1, 2; cf. Gen. xxi. 6; Zech. x. 7.)

"His face did shine as the sun." "Toward the rising of the sun shall they of the standard of the camp of Judah [praise] pitch." (Matt. xvii. 2; Num. ii. 3)

"All gloom His face will banish."

# THE HAND.

The anointed *Hand* has first been laid in faith on the head of the Substitute, thus accepting the fact that "the Lord hath laid on Him the iniquity of us all." (Lev. i. 4, viii. 14; Isa. liii. 6.) It has "given the hand to the Lord." (cf. 2 Chron. xxx. 8, marg.; Isa. xlii. 6; Heb. viii. 9.) It has "laid hold" of the anchor of the soul. (Heb. vi. 18.)

Having thus been emptied, as it were, of sin, the hand was filled (or consecrated, Exod. xxix. 9, marg.) from the ram of consecration and the basket of unleavened bread, thus signifying that the value of all Jesus' perfections was laid upon it, in exchange for the weight of sin. (Lev. viii. 26, 27.)

"Thou shalt put all in the hands... and thou shalt receive them of their hands." (Exod. xxix. 24, 25.) Thus the Lord Jesus took the five small loaves, and having blessed them, gave them to His disciples with a multiplying power, to distribute to the famished people. (John vi.) "Open thy mouth wide and I will fill it." Then, "Thou shalt open thy hand wide unto thy poor brother. (Ps. lxxxi. 10; Deut. xv. 7, 10; Lev. xxv. 35, marg.)

So saith the Holy Ghost, "Ye ought to be teachers." (Heb. v. 12.) Have you "tasted of the heavenly gift, of the good word of God?" (Heb. vi. 4), then "Feed the flock of God as much as in you is. . . . As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (1 Peter v. 2, marg.; iv. 10, 11; Deut. xxxiii. 3; John xvii. 14, 26; Dan. xii. 3, marg.)

Let my hands perform His bidding, Let my feet run in His ways— Let my eyes see Jesus only, Let my lips speak forth His praise, All for Jesus! all for Jesus crucified!

# THE FOOT.

In striking contrast to those who tread under foot the Son of God, and make light of the Blood of the Covenant, the Foot of the true child of God has been placed under the Redeeming Blood. "Thou shalt take of his blood, and put it upon the great toe of the right foot." Compare Exod. xxix. 20 with Heb. x. 29.

"The blood of Jesus cleanses me The moment I believe."

"I thought upon my ways," said David, "and turned my feet unto Thy testimonies." This is the first step on the road to heaven. How many are lost for ever because they do not pause for five minutes just to consider God's question, "Where art thou?" (Gen. iii. 9.)

The result of David's thinking caused him to make haste, and without delay turn his feet into the right path. (Ps. cxix. 59, 60.) Some, like Nicodemus, are, as it were, on the clean side of the broad road; others, like the woman of Samaria, are confessedly on the bad side; but in both cases the goal is one and the same—"the broad road leadeth to destruction," "whose end is to be burned." (Matt. vii. 13; Heb. vi. 8; 1 Tim. v. 24.)

"I sink in the deep mire . . . my feet had almost gone." David was powerless to raise himself; then he cried unto the Lord, and his joyful experience was, "He heard my cry; He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." (Ps. lxix. 2; lxxiii. 2; xl. 1, 2.)

"The Master is come, and calleth for thee. As soon as she heard that, she arose quickly and came unto Him." "Zacchæus, make haste, and come down; for to-day I must abide at thy house." (John xi 28, 29; Luke xix. 5, 7; Rev. iii. 20; Mark x. 49, 50.)

When the prodigal came to himself, he said, "I will arise and go to my Father. . . . And he arose, and came to his Father." (Luke xv. 18-20.) "It don't take time, but decision," is D. L. Moody's comment on the passage.

Slowly, wearily, the famine-stricken sinner wended his way homewards; but "when he was yet a great way off the father saw him, and ran to meet him." (Cf. Isa. lvii. 19.)

"Put shoes on his feet" were among the first words of welcome. To be shoeless was in Israel a mark of great disgrace, indicating a lost inheritance, a state of misery and penury. (Cf. Deut. xxv. 10.)

As we have seen, the priests' feet were bathed, then touched with the blood and the oil. Asher's feet were to be "dipped in oil," according to the blessing in Deut. xxxiii. 24; the Old Testament picture of "Walk in the Spirit."

The Chinese advertise shoes which enable the wearer to walk on the clouds. Compare Isa. xl. 31: "They that wait upon the Lord renew their strength. They shall run, and not be weary; they shall walk, and not faint" "Run with patience, looking unto Jesus . . . lest ye be wearied, and faint in your minds." (Heb. xii. 1-3.)

"Your feet shod with the preparation of the gospel of peace." (Eph. vi. 15.) The passage has been paraphrased, "Shod with the firm footing of the solid knowledge of the Gospel." The word "preparation" signifies preparedness or readiness. Compare 2 Tim. iv. 2, "Instant in season, out of season;" also Rom. i. 15, "I am ready to preach the Gospel." This preparedness is well-pleasing to Him. "How beautiful are thy feet with shoes, O Prince's daughter!" (Cant. vii. 1; Isa. lii. 7.)

Illustrated by Philip (Acts viii. 26, 27, 29, 30) and the two Marys, with the glad tidings of Jesus' resurrection. (Matt. xxviii. 7, 8.)

Abraham ran to meet his heavenly guests; but Lot, in the gate of Sodom, only rose up to meet them, indicating two different states of heart. (Gen. xviii. xix.) "I will run the way of Thy commandments, when Thou hast set my heart at liberty." (Ps. cxix. 32, P.B.V.)

The walk is the evidence to the world of sin forgiven. (Mark ii. 9.) Luke xiii. 11-13 gives an example of one who lived and walked, but had not the right attitude; "she was bowed together, and could in nowise lift herself up." (Cf. Ps. xxxviii. 6; xvii. 11-13, 15.) The eyes fixed earthwards, disappointment must ensue; whereas looking unto Him the result is, "Satisfied."

It is the mission of the Lord Jesus to break every yoke, to undo the heavy burdens, and to let the oppressed go free." (Isa. lviii. 6.) So "He laid His hands on her, and immediately she was made straight and glorified God." The yoke of sin is destroyed because of the anointing. (Isa. x. 27.) "I have broken the bands of your yoke, and made you go upright." (Lev. xxvi. 13.) Then, "Thou shalt lift up thy face unto God." (Job xxii. 26; xi. 14, 15.)

In the raising of Lazarus we see one who has life, but not liberty; "bound hand and foot with grave-clothes." "Loose him, and let him go," is the Lord's command. (Compare Lev. xiv. 7.) The one thus set at liberty will ever be found "with Him." (Cf. John xi. 40; xii. 2; Luke vii. 50; viii. 1, 2, 35, 38; 2 Cor. iii. 17.) "Let us go forth unto Him." xiii. 13.)

Dislocation makes walking hard, painful, and uncertain. (Acts iii. 6-9; Ps. xviii. 36, marg.; Prov.

xxv. 19.) So the apostle prays for the Hebrew saints (xiii. 21), "The God of peace . . . make you perfect in every good work to do His will." Or, as it has been beautifully rendered, in harmony with Eph. iv. 13-16, "dovetail you into the Body." The word "perfect" is literally "put you into joint," and is translated, "Mend, restore, framed, perfectly joined together, fitted, prepared." (Mark i. 19; Gal. vi. 1; Heb. xi. 3; 1 Cor. i. 10; Rom. ix. 22; Heb. x. 5.) Compare Joel iii. 16, marg., "The Lord will be the place of repair of His people." There is healing at Jesus' feet for the lame. (Cf. Matt. xv. 30; xxi. 14; Heb. xii. 13.) But "Be thou instructed, lest my soul be loosed or disjointed from thee." (Jer. vi. 8, marg.)

"Thou hast delivered my soul from death; wilt Thou not deliver my feet from falling, that I may walk before God in the light of the living?" (Ps. lvi. 13.) "He will keep the feet of His saints." (1 Sam. ii. 9.)

> "Take my feet, and let them be Swift and beautiful for Thee."

# THE HEART.

A two-edged knife was used in the Temple for killing and dividing the sacrifice into the proper parts. This is referred to in Heb. iv. 12, 13: "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the

thoughts and intents of the heart . . . . all are naked and opened unto the eyes of Him with whom we have to do."\*

Much is said about the Heart.

First, an erring heart is mentioned; then an evil heart of unbelief which departs from the living God; followed by a hardened heart. (iii. 10, 12, 15.)

Thrice the warning is uttered, "Harden not your hearts;" and yet a fourth time, "Lest any of you be hardened through the deceitfulness of sin." (iii. 8, 13, 15; iv. 7.)

Five times the Holy Ghost saith, "To-day." (iii. 7, 13, 15; iv. 7.) "Even to-day." (Zech. ix. 12.) Delay is dangerous; compare Exod. xii. 12, "This night."

Week after week, amid much bitter opposition, the message of salvation was put before one who was perfectly indifferent to her soul's state, being lulled in a false security; as she expressed it, "Of course I am saved; I was christened when a baby."

By degrees the Spirit revealed to her that she was blind—the first step towards seeing. (John ix. 41.) Next day, after an earnest conversation, when every argument and plea had been exhausted, a long silence ensued, during which it seemed as if the

\* "If you want to wound men, it is of no use tapping them on the shoulder; you must put in the sword. The Lord save us from tapping men on the shoulder. Oh for men and women of God that will put in the sword up to the hilt! wound them too hard for the devil to plaster them up again."—Rev. W. BOOTH.

decision were being made. These hopes were rudely shattered when the silence was broken; not by the "I will!" to Jesus, but by the following question: "What time is it? for I must away to the skating-rink!"

In such a moment human words were powerless, and looking up to heaven with an unuttered cry for help, the message was solemnly given, "The Holy Ghost saith, To-DAY if ye will hear His voice, harden not your hearts."

As an arrow quick and powerful it entered into that heart. She sat transfixed, spell-bound. At last she whispered, in awe-struck tones, "Will you pray for me? Pray that I may be made willing to be converted; for I am not willing." Then, "Will you pray again that, if ever I do get converted, I may become a very bright Christian? I mean a very whole-hearted one."

Need we add that there and then she passed from death unto life; that the entrance of the Word giving light could be seen on her very countenance? "Whose heart the Lord opened." (Acts xvi. 14.)

When speaking of it afterwards she said, "It was those words, 'To-day . . . . harden not your heart.' I felt that I was hardening mine. Was it not wondrous love in God to convert me against my will? for, you know, I was not willing to be converted."

Once again "To-day" occurs (in xiii. 8): "Jesus Christ the same to-day."

It has been well said that the devil has two lies. One he uses to the young and strong, "Plenty of time; time enough yet." Then, when the day of grace is almost over, and the gospel has been long rejected, he says to the despairing sinner, "Too late."

God's time is an ever-present Now. To-day if ye will hear His voice—the voice speaking from heaven in His Son (iii. 7; xii. 25; i. 2)—He is ready to receive and pardon; for wicked sinners are welcome to Jesus. Now is the day of salvation. Take the lost sinner's place, and claim the lost sinner's Sanjour.

"How long halt ye between two opinions?"

"Choose you this day whom ye will serve." (1 Kings xviii. 21; Josh. xxiv. 15; 1 Sam. ix. 27, marg.)

"Stand thou still to-day, that I may shew thee the word of God."

Jesus has compassion. He can bear with erring ones, those who are out of the way. The word "planaō" is variously translated "astray, err, out of the way, wander." (Matt. xviii. 12; 1 Peter ii. 25; Heb. iii. 10; v. 2; xi. 38.) Such a beautiful illustration of the kind of sinners He looks for. The solemn contrast is given in Jude 13 of those who will not be found by Him—"wandering stars" (from the same root), "to whom is reserved the blackness of darkness for ever."

"Heart disease, incurable by man, is His speciality."\*

\* C. H. Spurgeon.

The erring heart, having been "sprinkled from an evil conscience," becomes true to its centre (x. 22); God's law is written within it (viii. 10; compare Ps. xl. 8); it is "established with grace" (xiii. 9), and flows out in labours of love (vi. 10; x. 24, 34), in connection with which the sympathy of Jesus is set forth as an example. (ii. 17, 18; iv. 15; v. 2.)

God's "loving-kindness" is the link between a "thirsting" and a "satisfied" soul. (Ps. lxiii. 1, 3, 5.)

From a satisfied heart results a dependent spirit, a ministering life, and a rejoicing testimony. (Ps. lxiii. 4, 5, 8.)

#### THE LIPS.

"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our *lips*, giving thanks to His name." (Heb. xiii. 15.)

"Take away all iniquity, and receive us graciously: so will we render the calves of our lips." (Hosea xiv. 2.) Illustrated by Isaiah, who, when he realized the cleansing touch of the blood upon his unclean lips, was ready to offer himself as the Lord's messenger: "Here am I; send me." (vi. 5, 8.) So David prayed, "O Lord, open Thou my lips; and my mouth shall shew forth Thy praise." (Ps. li. 15.)

"I create the fruit of the lips . . . saith the Lord." (Isa. lvii. 19; Prov. xxii. 18, 19.)

"The lips of the righteous feed many . . . as a well of life." (Prov. x. 11, 20, 21.)

"Thy lips are like a thread of scarlet, and thy

speech is comely." "He that hath grace in his lips, the King shall be his friend." "She gave thanks unto the Lord, and spake of Him to all that looked for redemption." (Cant. iv. 3; cf. v. 13; Prov. xxii. 11, marg.; Luke ii. 38.)

"Take my lips, and let them be Filled with messages for thee."

"Jesus touched his tongue . . . and saith unto him . . . Be opened; and straightway . . . the string of his tongue was loosed, and he spake plain." (Mark vii. 32-34.)

The touch of Jesus gives speech to the dumb, sight to the blind, healing to the fevered and leprous, hearing to the deaf, strength to the weak, and life to the dead. (Matt. viii. 3-15; xx. 34; Luke xxii. 51; Gen. xlix. 24; Dan. x. 18, 19; Rev. i. 17; Luke vii. 14; viii. 54.)

Contrast Jer. viii. 6, "I hearkened and heard, but they spake not aright," with Mal. iii. 16, "They that feared the Lord spake often one to another: and the Lord hearkened, and heard." Also Luke xxiv. 15, 36, in connection with which we read of "opened eyes, opened understandings," and "burning hearts." (vv. 31, 32, 45.)

Heb. xiii. 15. "The Sacrifice of Praise."

Praise and salvation are linked together in Scripture. There is no singing the new song until the soul has experienced its truths—"He loved me, and washed me from my sins in His own blood." (Rev. i. 5.)

When Israel was in Egypt we hear only of their

groaning, crying, sighing, and anguish of spirit; but after the blood of the Lamb had been sprinkled, and the Red Sea crossed by faith, "Then sang Moses and the children of Israel. . . . The Lord is my strength and song, and He is become my salvation." (Exod. xv. 1, 2.) "Let My people go, that they may hold a feast unto Me." (Exod. v. 1; vi. 6; xii. 14; Luke xv. 23, 24.)

"He brought me up out of an horrible pit, and hath put a new song into my mouth, even praise unto our God." (Ps. xl. 2, 3.)

"I will praise Thee. . . . Thine anger is turned away. With joy shall ye draw water out of the wells of salvation." (Isa. xii. 1-3; Ps. lxxi. 23.) "Thou art my hiding-place. . . . Thou shalt compass me about with songs of deliverance." (Ps. xxxii. 7.)

The walls of the City of Refuge are salvation; its gates of praise are opened continually. The Church is clothed with the sun, with the garments of salvation and praise. (Isa. lx. 11, 18; lxi. 3, 10; Rev. xii. 1; Mal. iv. 2.)

The costly jewels on the High Priest's breast were placed around the Urim and Thummim, that in its light they might sparkle and shine to His glory. (Exod. xxviii. 30.) "Show forth the praises of Him who hath called you out of darkness into His marvellous light." (1 Peter ii. 9.) "Thy whole body shall be full of brightness." (Matt. vi. 23.) It is the same word as in Matt. xvii. 5; also translated, Eph. i. 18, "enlightened;" Heb. x. 32,

"illuminated." "The court was full of the brightness of the Lord's glory." "Your body is the temple of the Holy Ghost." (Ezek. x. 4; 1 Cor. vi. 19.)

When Jesus enters the heart, He lightens the burden, and lights up the face.

St. Peter and St. Paul couple the joy with believing. "In whom believing ye rejoice with joy unspeakable, and full of glory." "Filled with all joy and peace in believing." (1 Peter i. 8; Rom. xv. 13.)

As the children's hymn expresses it-

"I belong to Jesus, therefore I can sing; For I'm safe and happy, sheltered 'neath His wing."

Praise opens the prison doors, and is the prelude to victory and answered prayer. (Acts xvi. 25, 26; 2 Chron. xx. 21, 22; v. 13, 14.)

The precious Blood is the theme of all the songs of Heaven. (See Revelation.) This is foreshadowed in the temple-worship of the Old Testament. "Offer the burnt-offerings of the Lord with rejoicing and singing." "When the burnt-offering began, the song of the Lord began also." (2 Chron. xxiii. 18; xxix. 27.)

"The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. xxxv. 10.)

"Many an Alleluia that rings
Through the Father's home,
Sobbed out its first rehearsal
In the shade of a darkened room."

# THE LIFE OF FAITH.

"The just shall live by faith." (Heb. x. 38.) St. Paul quotes this saying from Habakkuk thrice in his epistles, each time laying the stress upon a different word, according to the nature of his argument. Thus, in Rom. i. 17, speaking of God's righteousness, he says, "The just shall live by faith." In Gal. iii. 11, "The just shall live by faith," in contrast to justification by "the works of the law." In Heb. x., having spoken of the tremendous trials through which the saints were passing, he gives the secret of a power which could sustain them in the great fight of afflictions—"The just shall live by faith," and proceeds to give examples of this life.

The French version translates the opening verse of the next chapter—"Faith renders present the things one hopes for;" and thus "the elders," who looked at things from God's point of view and walked accordingly, "saw" things which were "not seen" by others, and were therefore accounted mad by the world, which was not worthy of them. Such had been the experience of Isaiah and Hosea—"He that departeth from evil is accounted mad;" "The spiritual man is mad." (lix. 15, marg., ix. 7; Jer. xxix. 26.)

Of the Lord Jesus, His friends declared, "He is beside Himself;" and His foes said, "He hath a devil, and is mad." (Mark iii. 21; John x. 20.) So also of Paul. (Acts xxvi. 24, 25, 9.)

God's estimate is otherwise: "Madness is in their heart while they live." (Eccles. ix. 3; 1 Cor.

i. 18, 21.) "Sitting at the feet of Jesus . . . . in his right mind." (Luke viii. 35; xv. 17.)

Abel recognized his place as a condemned sinner, outside Eden, and, by faith, approached God in His appointed way with the lamb which, as his substitute, suffered in his stead the wages of sin—death. He looked forward to the Lamb of God dying upon Calvary.

"Not the labours of my hands Can fulfil Thy law's demands."

Cain, despising the bleeding lamb, brought of the fruit of the cursed ground, doubtless procured at much toil and cost (Gen. iii. 18, 19), but it was a way of his own, and therefore not acceptable to God (see Jude 11)—"the way of Cain." (Isa. lv. 7, 8; 1 Kings v. 11, 15; Acts xxii. 9.)

Enoch saw the Lord's second coming from afar, and in the power of that Hope he walked three hundred years with God, pleasing Him. (The same word as "acceptable" in Rom. xii. 1, xiv. 18; Eph. v. 10; cf. also John viii. 29; Heb. xiii. 16.) Compare, "So much the more as ye see the day approaching. . . . Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." (Heb. x. 25, 36, 37; xi. 5; Jude 14, 15; Gen. v. 22, 24.)

\*Abraham having been won from idolatry by a vision of the God of glory, obeyed the call of electing love, and his heart being fixed on the golden city,

he was content to sojourn as a stranger upon earth, dwelling in tents which had no foundations, thus declaring plainly that he desired (trans. 1 Tim. vi. 10, "covet after;" lit. stretch out the hands towards) a better country. (Heb. xi. 10, 16.) Compare Col. iii. 1-5; also Heb. x. 34, "Ye took joyfully the spoiling of your goods, knowing that ye have in heaven a better and enduring substance."

# THE MAINSPRING.

Faith is the mainspring of the life of Priestly consecration which we have been considering in the foregoing pages.

"He that cometh to God must believe that He is." (xi. 6.)

"Believe to the saving of the soul." (x. 39.)

"We which have believed do enter into rest." (iv. 3.)

"Betrothed unto Him by faith." (Hosea ii. 20, lit.)

"The just shall live by faith." (Heb. x. 38; Hab. ii. 4.)

Life implies growth. Therefore the apostle says that "for the time ye ought to be teachers," instead of babes needing to be taught over and over again the A B C, the first principles or rudiments of the doctrine of Christ. (Heb. v. 11-14, vi. 1.) Elsewhere he writes, "Henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, but . . . grow up into Him in all things." "Be not children in understanding

... but in understanding be men" (marg., perfect, or of a ripe age.) (1 Cor. xiv. 20; cf. Eph. iv. 14, 15.) It is by reason of use that the faculties grow stronger. (Heb. v. 14, see marg.)

The tie which supports a branch while it is young and frail, becomes tightened as the plant grows, and impedes the flow of the sap; and the branch becomes dwarfed or distorted. Speaking of a similar case, the Rev. W. Arnot observed: "Sometimes God cuts the tie which hinders our full fruitfulness, or else He sends such a rush of life through the soul that it bursts every bond."

In Exod. x. 10, Pharaoh desired to keep the little ones back in Egypt, whilst the men went to serve the Lord. But "little ones" know the power of the Blood, and can lisp the "Abba Father." (1 John ii. 13; Rom. viii. 14, 15.) When it comes to fighting the Lord's battles—"Choose out men, and go fight with Amalek." (Exod. xvii. 9.) "Quit you like men, be strong." "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." (1 Cor. xvi. 13; 1 John ii. 14.)

"Through faith wrought righteousness." (Heb. xi. 33; cf. James ii. 22; also Jonah iii. 5, 10.) "The people of Nineveh believed God... and God saw their works." (See 1 Thess. i. 3.)

"Through faith . . . out of weakness were made strong. . . . Received strength . . . because she judged Him faithful." (Heb. xi. 11-34.)

"How hast Thou helped him that is without

power? How savest Thou the arm that hath no strength?" (Job xxvi. 2.) "To them that have no might He increaseth strength." "Strengthened with all might according to His glorious power." "Thou hast a mighty arm. . . . Mine arm shall strengthen him." (Isa. xl. 29; Col. i. 11; Ps. lxxxix. 13-21; 2 Chron. xiv. 11; xvi. 8, 9; Matt. xxviii. 18; Luke x. 19; Dan. x. 17, 18; Neh. iv. 14.)

"God hath chosen the weak things of the world, to confound the things which are mighty." (1 Cor. i. 27.) "Mighty through God to the pulling down of strongholds." (2 Cor. x. 4.)

Illustrations of weak things used by God.

A rod (Exod. iv. 2, 17, viii. 5, 16, ix. 23, x. 13, xiv. 16, xvii. 9); an ass (Num. xxii. 28; Luke xix. 34, 35; 2 Peter ii. 16); a ram's horn (Josh. vi. 5); an ox-goad (Judges iii. 31); a woman (iv. 9); a nail (iv. 21, Eccl. xii. 11); a barley-cake (vii. 13); broken pitchers and trumpets (vii. 20); piece of millstone (ix. 53); ass's jaw-bone (xv. 15, 19); left hands (xx. 16); shepherd's sling, five stones (1 Sam. xvii. 40); cruse of oil (1 Kings xvii. 16); a cloak (2 Kings ii. 8); valley full of ditches (iii. 16); empty vessels (iv. 3); a worm (Isa. xli. 15); a gourd (Jonah iv. 6, 7); babes (Matt. xxi. 16); a cock (Mark xiv. 72); cup of cold water (ix. 41); five loaves and two fishes (John vi. 9); clay (ix. 6); a voice (John i. 33, Luke vii. 28); five words (1 Cor. xiv. 9, 19); helps (1 Cor. xii. 28; Acts xviii. 27; 2 Tim. i. 16); succourers (Rom. xvi. 2, 3); repairers (Isa. lviii. 12; Neh. iii.); stoppers of chinks and strengtheners (Ezek. xxvii. 9, marg.); rags (Jer. xxxviii. 11; xxxix. 16, 17); two mites (Mark xii. 42, 44); an alabaster box of ointment (John xii. 3); tears (Luke vii. 44); a needle (Acts ix. 39); Eccles. ix. 10.)

"The just shall live by faith." (x. 38.)

His life, derived at first by looking in faith to Jesus (John vi. 40; Isa. xlv. 22), is sustained in the same way through the trials of the wilderness.

As God commanded Abraham, "I am the Almighty God; walk before Me, and be thou perfect" (Gen. xvii. 1); so in Hebrews is the injunction, "Let us go forth unto Him;" and the prayer, "The God of peace . . . make you perfect in every good work to do His will, working in you that which is well pleasing in His sight." (xiii. 13, 20, 21.)

"Through faith obtained promises." (xi. 33.)

"He wavered not [as Jas. i. 6] at the promise of God through unbelief, but was strong in faith, giving glory to God; being fully persuaded that what He had promised He was able to perform." (Rom. iv. 20, 21.) "He believed God, who quickeneth the dead." (Rom. iv. 17, 19; Heb. xi. 12, 19.) "Accounting God able to raise up even from the dead."

"So, after he had patiently endured . . . he received the promise." (Heb. vi. 15; compare x. 36.) "After ye have done the will of God, ye might receive the promise." "Jesus . . . for the joy that was set before Him, endured the cross." (xii. 2.)

"He was in all points tempted like as we are." (iv. 12.) The fiery sword touched Him at every point, and found Him perfect, while engaged in His salvation work of "opening the Kingdom of Heaven to all believers." (Gen. iii. 24.)

# THE HELPER.

"Let us therefore come boldly unto the throne of grace, that we may . . . find grace to *help* in time of need." "In that He Himself hath suffered being tempted, He is able to *succour* them that are tempted." "We may boldly say, The Lord is my *Helper*." (iv. 16, ii. 18, xiii. 6.)

The word "Helper" is literally "one who runs at a cry," as a mother to her child's cry of pain or fear, and is from the same root as that translated "cries." "The cries are entered into the ears of the Lord of Sabaoth." (James v. 4; cf. also Ps. cxlv. 19, P.B. V.) "He will hear their cry, and will help them." The Lord Jesus has been called "The great nerve of His Church, over which all His people's pains and sorrows continually pass;" and again, "The mighty Vine who knows the minutest fibres of sorrow in the branches; when the pruning-knife touches them, it touches Him." "Touched with the feeling of our infirmities." (iv. 15.)

The word translated "boldly, boldness," in Heb. iv. 16, x. 19, is rendered "boldness or plainness of speech, plainly, openly, freely, confidence." (2 Cor. vii. 4, iii. 12; John xvi. 29, vii. 13; Acts ii. 29, xxviii. 31; 1 John ii. 28, v. 14.)

"In whom we have boldness and access with confidence by the faith of Him." (Eph. iii. 12.)

The word "boldly" in Heb. xiii. 6 is rendered in 2 Cor. vii. 16, "I have confidence in you in all things." It also signifies "of good cheer, comfort, or courage," and is thus used in the following instances:—

- " Be of good cheer-
  - "He calleth thee." (Mark x. 49.)
  - "Thy sins be forgiven thee." (Matt. ix. 2.)
  - "Thy faith hath made thee whole." (ix. 22.)
  - "It is I, be not afraid." (Mark vi. 50.)
  - "I have overcome the world." (John xvi. 33.)
  - "As thou hast testified of Me, so must thou bear witness also." (Acts xxiii. 11.)
  - "For I believe God, that it shall be even as it was told me." (Acts xxvii. 25.)

# THE SHEPHERD.

Mr. Spurgeon remarks that in the Old Testament there were seven typical shepherds who fore-shadowed the Lord Jesus. Abel, the witnessing shepherd, poured out his blood. (Gen. iv. 4, 10; Heb. xi. 4.) Abram, the separating shepherd, led forth his flock to a strange land. (Gen. xii. xiii.) Isaac, the quiet shepherd, digged wells, and fed his flock in peace beside them in the midst of enemies. (Gen. xxvi.) Jacob, the surety shepherd, earned them all by long toil and weariness, and preserved them by his lonely midnight prayers. (Gen. xxix.-xxxii.) Joseph became head over Egypt for Israel's sake,

and all power was committed to him. (Gen. xli. xlv.) Moses, the chosen Shepherd, leading to the Promised Land. (Ps. lxxvii. 20; Isa. lxiii. 11.) David, the shepherd-king, fought for his sheep at the risk of his own life. (1 Sam. xvii. 33-37.)

The sheep have nothing to do with their feeding, guidance, or protection, only to follow the Shepherd. They cannot make a covenant, so the Great Shepherd does it for them. (Heb. xiii. 20.) This verse sets forth the Great Shepherd in His resurrection life: "Now the God of peace, that brought again from the dead our Lord Jesus . . . make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight."

See also, "The exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead . . . and you also who were dead in trespasses and sins." (Eph. i. 19, 20; ii. 1; iii. 20.)

"The third day I shall be perfected." (Luke xiii. 32.) "Thou art my Son; to-day have I begotten Thee." "Whom God raised up, having loosed the pains of death." (Greek, birth-pangs.) "The First-begotten from among the dead." "Declared to be the Son of God with power... by the resurrection from the dead." "Being made perfect, He became the Author of eternal salvation unto all them that obey Him." (Heb. v. 5, 9; Acts ii. 24; Rev. i. 5; Rom. i. 4.)

As the sheep are so powerless, this Great Shepherd

declared, after His resurrection, "All power is given unto Me in heaven and in earth." (Matt. xxviii. 18.)

He is able to save. (v. 7, vii. 25.)

He is able to succour. (ii. 18.)

He is able to raise from the dead. (xi. 19.)

Compare also Eph. iii. 20—"Able to do exceeding abundantly above all we ask or think." "What He has promised, able also to perform." "Able to keep that which I have committed to Him against that day." "Able to make all grace abound toward you." "Able to keep you from falling." (Rom. iv. 21; Phil. iii. 21; 2 Cor. ix. 8; Jude 24.)

#### IMMANUEL.

To be of use to such defenceless ones He must be ever present with them; therefore His name is Immanuel, and He says, "Lo, I am with you alway, even unto the end." (Matt. xxviii. 20.) And the Scriptures speak of Him as being "in the midst" of His people as,

The Sin-bearer. (John xix. 18; Num. xvi. 48.)

- " Pardoner. (John viii. 9.)
- " Peace-maker. (Eph. ii. 14, 18.)
- " Peace-giver. (John xx. 19.)
- " Prayer-hearer. (Matt. xviii. 19, 20)
- " Fellow-sufferer (Dan. iii. 25) in trial between us and the enemy. (Exod. xiv. 19, 20.)
- " High Priest. (Rev. i. 13.)
- " Centre of worship. (Rev. v. 6.)
- " Leader of His people's praises. (Heb. ii. 12.)
- " Shepherd and Consoler. (Rev. vii. 17.)

## THE CITY OF REFUGE.

The heavens "change," the law is changed, but He is Unchangeable, the Same, and hath an Unchangeable Priesthood. (i. 12; vii. 12, 24.) God's immutable counsel and unchangeable oath are the sure foundation on which our City of Refuge is built.

Each name of the six Cities of Refuge in the Old Testament gives a different aspect of the fulness of the Lord Jesus Christ, and His suitability to meet the sinner's need.

Thus Kedesh signifies holiness, and pictures Jesus the Lord our righteousness, in whom the undone sinner, forsaking the filthy rags of his fancied righteousness, becomes acceptable to God. (Num. xxi. 7; Jer. xxiii. 6; Phil. iii. 9; Isa. lxiv. 6; Eph. i. 6; Esther v. 1, 2; Cant. viii. 10, marg.) Shechem, or strength—Christ the Power of God for those who know the weakness of their own heart. (1 Cor. i. 24, 27; Ezek. xvi. 30; 1 Kings viii. 38; 2 Cor. xii. 9.) Hebron, or fellowship—Jesus the Friend of sinners, who receives them into His heart of love. washes in His Blood, and gives them access into the holiest. (Luke vii. 34; 1 John i. 7; Heb. x. 19.) Bezer, a rock-Jesus the Rock of Ages, who keeps in perfect peace the soul that has taken shelter in Him. (Isa. xxvi. 4, marg.) Ramoth, exalted-Jesus calls the dead soul out of his grave, and having quickened him, raises him to sit with Himself in the heavenlies. (John xii. 1, 2, 17; Eph. ii. 1, 6.) Golan, joy-Jesus the Delight of His Father

(Prov. viii. 30; Isa. xlii. 1; Matt. xvii. 5), gives fulness of joy to His people. (John xv. 11; 1 Peter i. 8.)

Note the contrast between Isa. xxviii. 17 and Heb. vi. 18, 19:

"The hail shall sweep away the refuge of lies, and the water shall overflow the hiding-place." "In which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the Hope . . . sure and stedfast."

The last contrast we shall note is between John xix. 5 and Heb. ii. 9.

"Then came Jesus forth wearing the crown of thorns," wreathed, as it were, with our sins, under the curse. Compare Lev. xvi. 21; Gen. iii. 17, 18; Gal. iii. 13; John i. 29. "Now we see not yet all things put under Him, but we see Jesus, who was made a little lower than the angels, for the suffering of death,

"CROWNED WITH GLORY AND HONOUR."

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