

LEAVEN

JOHN R. CALDWELL.

104 Pearson
"Grewer"
Hall St

Cambridge

CLARSON

THE PUBLISHED BY

LEAVEN

CONTENTS.

	PAGE
PART I.	
THE SCRIPTURAL MEANING OF THE TYPE,	3
PART II.	
THE USE OF THE TYPE IN THE OLD TESTAMENT,	5
PART III.	
PROHIBITION OF LEAVEN IN THE OFFERINGS,	9
PART IV.	
THE NEW MEAT-OFFERING, ...	12
PART V.	
THE MYSTERY OF THE KINGDOM, 16
PART VI.	
THE PARABLE OF THE LEAVEN,	19
PART VII.	
THE LEAVEN OF THE PHARISEES, ...	26
PART VIII.	
THE LEAVEN OF THE SADDUCEES, ...	34
PART IX.	
THE LEAVEN OF HEROD, 41
PART X.	
CONCLUSION, ...	45

LEAVEN.

PART I.—THE SCRIPTURAL MEANING OF THE TYPE.

“**I**O the law and to the testimony, if they speak not according to this Word, it is because there is no light in them” (Isaiah viii. 20).

In 1 Cor. v. 8, the Word declares “leaven” to mean “malice and wickedness.” Again, in Luke xii. 1, the Lord Himself declares the “leaven of the Pharisee” to be “*hypocrisy*.”

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

There is also in the Lord’s own teaching a warning against the “*leaven of Herod*” (Mark viii. 15). Thus He enumerates three different kinds of *doctrine*, all evil, and warns against them, perceiving with divine foresight how each in time would be introduced by the enemy, and so the food of His people be corrupted.

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

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

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

"But when the Pharisees heard that He had put the Sadducees to silence, *they* were gathered together;" their boast ever was, "We are Moses' disciples" (John ix. 28). Hence their question respects the law of Moses, or legal righteousness. The Lord's instruction and warning is therefore directed against everything that would savour of the teaching of these three ancient sects.

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

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

The expression, "*old leaven*," in 1 Cor. v. 7, has been adduced as proof that leaven of *some* sort might be allowable; therefore that it does not universally represent an evil thing, as if the purging out of the "*old leaven*" were to be followed by the introduction of a

“*new leaven;*” but this has no sanction in the Word, the purpose of the “purging out” being “that ye may be a new lump, as ye are UNLEAVENED.” “Let us therefore keep the feast with the unleavened bread of sincerity and truth.”

PART II.—THE USE OF THE TYPE IN THE OLD
TESTAMENT.

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

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

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

The next allusion to leaven is in Exodus xii. 8, from which it would appear that leavened bread was the

common food of Egypt, and that the children of Israel had thus far adopted the ways of the Egyptians.

But this Egyptian ingredient, which is in fact a process of partial decomposition or corruption, required to render bread palatable to a corrupt nature, was an abomination in the sight of the Lord, and therefore His chosen people were commanded to put away leaven out of their houses, from the same hour that the blood of the passover lamb was shed, and to feast on the lamb with "unleavened bread" (Exod. xii.)

The soul that would eat leavened bread during the seven days of the feast was to be cut off from Israel (Ex. xii. 15). It was impossible to partake of Egypt's bread and *God's lamb* at once, as impossible as it is now to serve God and mammon (Matt. vi. 24), to drink the cup of the Lord and the cup of devils, to be partakers of the Lord's table and the table of devils (1 Cor. x. 21).

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

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

From 1 Cor. v. 8, it may be supposed that the Lord's Supper answers to the passover. The fact of our Lord

ordaining it on the same night, may also favour this conclusion—doubtless it is “for a remembrance” (1 Cor. xi. 24, see margin) of the same great event which the passover foreshadowed.

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

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

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

As leaven introduced into ever so large a proportion

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

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

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

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

Satan gets the advantage as much in the casting out of the unleavened, as in the retaining of the leavened (2 Cor. ii. 11).

PART III.—PROHIBITION OF LEAVEN IN THE OFFERINGS.

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

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

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

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

Too sweet for mortal sense to apprehend—fit only for the presence of the Father, ALL the frankincense was burnt upon the altar (Lev. ii. 2). All the fragrance of the infinite love of Jesus the Son to God the Father was drawn forth upon the cross.

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

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

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

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

The *burnt-offering*, the *sin-offering*, and the *trespass-offering*, represented what Christ Jesus alone could do. He only could give Himself unto God an offering and a sacrifice for a sweet-smelling savour (Eph. v. 2). He only could pay the ransom price for trespasses. He only could be made sin for us; for He knew no sin (2 Cor. v. 21).

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

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

God only fully knows how the various forms of evil that leaven signifies, do enter into all our worship and service. If tested on their own merit by the fire of His holiness, the best we ever offered could only be rejected. Surely we are at no loss to discover from this Old Testament parable, that only in virtue of the blood of the true *Peace-offering* (Col. i. 20) could such leavened services be accepted.

Hence, if we give thanks to the Father, it must be “*by Him*” (Col. iii. 17). “*By Him*, therefore, let us offer the

sacrifice of praise to God continually" (Heb. xiii. 15). "Giving thanks always for all things unto God and the Father, *in the name of our Lord Jesus Christ*" (Eph. v. 20). "A holy priesthood, to offer up spiritual sacrifices acceptable to God *by Jesus Christ*" (1 Peter ii. 5).

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

PART IV.—THE NEW MEAT-OFFERING.

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

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

Doubtless, many a prophet and righteous man searched

what the Spirit of Christ did signify in this; but to us are revealed by the Spirit things that eye had not seen, nor ear heard before.

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

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

The very day that the Lord Jesus rose from the dead, and became "the first-fruits of them that slept" (1 Cor. xv. 20), the sheaf of corn was waved, an empty form—before the riven veil—by a priest, whose order was superseded, in a temple whence the glory had departed.

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

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

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

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

Even so, it is only in virtue of the full value of Christ and His finished work, as exhibited in all these offerings, that believers, whilst yet in the body, and unable to say they have "*no sin*" (1 John i. 8), can be admitted into the very presence of God, to worship Him, and be made partakers of the Holy Ghost. Having been washed in the blood of the Lamb, and made kings and priests unto God (Rev. i. 5, 6), their place is no longer outside the tabernacle, but within the veil (Heb. x. 20); brought there not in their own righteousness, but in the righteousness of God (2 Cor. v. 21); and having an

High Priest over the house of God, they have boldness to enter even into the holiest "by *the blood of Jesus*" (Heb. x. 19—21.)

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

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

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

PART V.—THE MYSTERY OF THE KINGDOM.

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

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

In Matt. xii. their iniquity reached its climax, by their attributing the very miracles that attested the Divine authority of the Lord to the power of Beelzebub. And solemn indeed are the awful predictions that follow concerning the nation.

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

Israel is thus, as a nation, judicially given over to their own blindness and hardness of heart; henceforth the manner of His teaching is such that only those who were willing to do the will of the Father, and thereby

spiritually related to Him (see Matt. xii. 47—50), could understand.

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

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

By-and-by the kingdom shall come in manifested power and glory, and the Lord Jesus Christ will then be revealed from heaven as King of kings, and Lord of lords. But His first appearance was "a mystery," as it is written, "Great is the mystery of godliness; God was manifest in the flesh" (1 Tim. iii. 16). His birth, His life, His death, His resurrection, His ascension, all were mysteries, "known" only to faith; inscrutable to the wisdom of men, "to the Greeks foolishness," "to the Jews a stumbling-block. But we speak the wisdom of God in a mystery" (1 Cor. i. 23; ii. 7). The cross sums up the mystery—*The King crucified*, as witnessed by the superscription.

Just such are "the mysteries of the kingdom." An expression often overlooked in efforts to unveil the hidden treasures of these parables. With Israel's rejection of the King, the kingdom being taken away from that generation, is inseparably connected. See Matt.

xxi. 42, 43, where the word "*therefore*" gives the force of this connection.

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

The time is coming when the mystery of God shall be finished (Rev. x. 7), when the "Word of God," clothed with a vesture dipped in blood, His eyes as a flame of fire, and on His head many crowns, shall in all His glory be manifested to a world heedless of its coming judgment, as the world before the flood, or the cities of Sodom and Gomorrah; when those who despised the saints are made to worship at their feet, as seated on His throne, partakers of His glory, with Him they rule the nations (Rev. ii. 26, 27).

Then shall the mystery be finished. Then shall the reign of glory commence, on which the Spirit loved to dwell in the prophecies of the Old Testament, unfolding its glories with *no parable* to veil; for there will be no *mystery* in such a reign to hide from a godless world. It will be a reign of judgment, as typified in the reigns of David and Solomon. The holiness of God will be displayed and felt. There will be no mysterious subjection of the righteous to the wicked. "The sons of Belial shall be all

of them as thorns thrust away" (2 Sam. xxiii. 6). "In His days shall the righteous flourish" (Psalm lxxii. 7).

But regarding this period, described in the parables of Matt. xiii., *the Old Testament is silent*. Christ, though exalted to the highest glory, and wielding "all power in heaven and on earth," is yet unknown to the world as King. They say in their hearts, "The Lord shall not see, neither shall the God of Jacob regard" (Ps. xciv. 7). No voice from the unseen world has broken the silence of nearly two thousand years. "GRACE REIGNS." But grace shall end in judgment—how soon is not revealed; but the Lord is "*ready to judge.*" He waits the hour appointed by the Father. Then shall He gather out of His kingdom all things that offend—then shall the righteous shine forth, and in an universal reign of matchless glory, perfect righteousness, and unperverted judgment—the devil chained, and the curse removed—the blessing and joy of earth shall be consummated for 1000 years. The kingdom and the rightful King no longer existing in mystery, but gloriously revealed.

PART VI.—THE PARABLE OF THE LEAVEN.

MATT. xiii. 33.

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

In that of the tares and the wheat, it is shown that

the enemy who first sought to prevent the reception of the word, by "catching it away" out of the hearts, has adopted a further line of opposition, viz., the introduction amongst the wheat of a sort of worthless weed, hardly in the blade distinguishable from the wheat, but in the time of fruit yielding none, and only having proved all along a hindrance to the development of the good seed. Such has been the work of introducing into the Church, by baptism of infants, and otherwise, what are called *professing Christians*—persons calling themselves Christians, but who, albeit they belong to some of the many denominations of Christendom, make no pretension to having been "born again," or to having "peace with God." They are not thorns or thistles—such are manifest—but *tares*—very like wheat; nevertheless, they are "the children of the wicked one;" and to aid the introduction of such among God's children, is to do the work of the enemy. Alas! how many think that thus they are doing God service.

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

We have already seen (Part I.), that in the teaching of the Lord Himself, the evil DOCTRINES of the Pharisees, the Sadducees, and the Herodians, were signified by the type, leaven (see Matt. xvi. 12); indeed, that there is in the Word but one unvarying testimony regarding

it—hypocrisy, insincerity, malice, wickedness, a corrupt thing, rendering all that comes under its power unfit for the presence of God, except atoned for by blood. Its origin, Sodom and Egypt, the two places named in Rev. xi. 8 as the scene of our Lord's crucifixion; thereby leading us to expect that, in *all* the Word reveals regarding it, we shall find the same evil principle that manifested itself at last in the crowning sin of the rejection and crucifixion of the Lord Jesus. Can it for a moment be supposed that such a figure could ever be used by our Lord to represent that precious truth which is "the power of God unto salvation to every one that believeth?"—that glorious Gospel of the blessed God (1 Tim. i. 11), which gives peace and joy wherever it is known and received, emanating from the heart of God, and reproducing His image wherever its life-living streams find entrance, setting Satan's bond-slaves free, and ushering them into the liberty of sons of God, with access, constant and free, to the presence of the Father, secured through the one offering and priestly intercession of Jesus? **IMPOSSIBLE!**

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

Has not the Word of God been made of none effect through tradition? "But in vain they do worship Me, teaching for doctrines the commandments of men" (Matt. xv. 6-9). "Surely such turning of things

upside down shall be esteemed as the potter's clay" (Isaiah xxix. 16).

But this false—because unscriptural—interpretation of the parable necessitates an equally untenable conclusion as to *the meal*; for if the leaven represents the *Gospel*, the meal must be construed to signify *the world*. But, on searching the Scriptures, we find nothing but good recorded concerning meal. The word rendered "flour" in Judges vi. 19 should be "meal"—there it is accepted by the Lord, unleavened, just as the "fine flour" of the meat-offering. Amongst Solomon's daily provisions were "threescore measures of meal" (1 Kings iv. 22). The Lord Himself replenished the widow's barrel with meal (1 Kings xvii. 16). And meal was used by Elisha to counteract the noxious effects of the wild vine that had poisoned the pottage (2 Kings iv. 39-41).

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

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

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

When he lays his crafty semblance of righteousness aside (2 Cor. xi. 13), and, no longer transformed into an angel of light, declares himself the open enemy of God—seeking to prove that *he* is God (2 Thess. ii. 4, 9), with all power, and signs, and lying wonders—the man, and not the woman, will be his instrument of sin.

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

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

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

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

He pauses a little, and then, dressed in fairer colours, when the number of the disciples is multiplied, he sallies forth again. “Murmuring of the Grecians against the Hebrews” is the form his next attack assumes (Acts

vi. 1) ; but this fails too. Seven men are appointed to serve the tables, and their names declare the lovely fact, that those murmured against gave way to those who murmured, for all those appointed were Grecians.

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

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

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

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

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

As an angel of light, therefore, is his next attack. Hitherto "the woman" had steadfastly refused to "take" (or "receive") the leaven; but in Acts xv. Satan at last succeeds. The old "doctrine" (or "leaven") of the Pharisees is introduced by certain of them WHO HAD BELIEVED, and is *taught* (ver. 1) to the brethren.

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

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

PART VII.—THE LEAVEN OF THE PHARISEES.

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

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

The Galatian churches were "desiring to be under the law" (Gal. iv. 21). Once they had known the blessedness of being "called into the grace of Christ." The gospel they had received had proposed no terms of legal righteousness; but perfect justification and eternal

life through faith in the crucified Christ, without the deeds of the law. "Christ had redeemed them from the curse of the law, being made a curse for them," and "by the hearing of faith," not by the works of the law, they had "received the Spirit" (Gal. iii. 2, 12).

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

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

But now, through Satan's subtlety, they had been "removed into another gospel," "which," the Apostle adds, "is not another; but there be some that would trouble you, and pervert the gospel of Christ" (Gal. i. 6, 7). Having, as we have seen, "begun in the Spirit," they were now seeking to be made perfect by the flesh. They were seeking to perfect their salvation by *doing* and *lawkeeping*, when God had shown them their completeness in Christ through *believing*. How could they worship God in the Spirit, or rejoice in Christ Jesus, whilst thus having confidence in the flesh? Impossible! Their former blessedness was gone; they were groaning again under the bondage of that yoke which none but Christ had ever been able to bear. Attempting to build again the old

relationship between the flesh and the law, of which the gospel had declared the end by the death and resurrection of Christ, how could they reap ought else but corruption?

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

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

In the Romish church—the head-quarters of corruption—good works, prayers, penance, and much else, are prescribed as necessary to salvation, as well as faith in Christ Jesus. If it be not circumcision and the commandments in Exodus and Deuteronomy which they impose, it is some humanly-devised ordinance or legislation, lacking the holiness, justice, and goodness of the law of Moses, and altogether without its power to convict of guilt.

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

“All that the Lord hath said will we do, and be obedient,” was the promise of Israel at Sinai, a promise

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

What is this but bringing the flesh to God for acceptance under a burden of promises to do His will? Alas, could "the leaven of the Pharisees, which is hypocrisy" (Luke xii. 1), find a more fearful development than this solemn farce?

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

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

By such, Christ is held forth as a pattern for humanity to follow. They inculcate morality and universal brotherhood, derived from the universal Fatherhood of God; but they know not, or care not to own, that it is

written, "They that are in the flesh cannot please God" (Rom. viii. 8); "Without shedding of blood is no remission" (Heb. ix. 22); "Except a man be born again he cannot see the kingdom of God" (John iii. 3).

All such religions are careful to place the attainment of forgiveness and eternal life at the end of the race; with one consent they deny the possibility of knowing in this life whether sins are forgiven and eternal life secured, or not. These blessings, which are declared to be the gift of God, and received infallibly by believing His Word (see John v. 24; Acts xiii. 38, 39), are thus made to depend upon following, obeying, persevering, holding on; whereas God shows us in His word that pardon and life, justification and peace, being secured at once, and by faith only, He whose grace provided these, has in the same grace secured the final entrance into resurrection glory. "Whom He justified (*all that believe are justified,*' Acts xiii. 38), **THEM HE ALSO GLORIFIED**" (Rom. viii. 30).

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

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

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

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

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

Is not such teaching like the introduction of the dead fly into the apothecary's ointment—a turning of the gospel that, in its purity, is the only divine balm, into a most subtle and fatal poison?

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

Another equally sad result is, that many a true be-

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

God never meant that "*strong consolation*" should be found from feelings and experience. Looking within for evidences to comfort, is like casting the anchor into the hold of the ship—no safeguard from the waves of Satan's fierce accusations. Not the faith that holds the Word; this may be only as a grain of mustard seed; but the "two immutable things, in which it is impossible for God to lie"—God's *Word* and God's *oath*—alone can give strong consolation (Heb. vi. 17, 18).

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

There is another form in which this leaven works, that may not pass without notice. God is not only the quickener of the dead; He is the *Restorer of our souls*. We need to be renewed day by day; often through un-

belief, or through allowed sin, the soul of the believer keeps at a distance from God the Father, striving to work itself out of its coldness, and to merit a restoration of the communion that sin had broken.

Such was the idea in the heart of the prodigal son, when he purposed, saying, "I am not worthy to be called thy son ; *make me as one of thy hired servants.*" But grace could never have it so. A hired servant could never sit at the father's table, and no other place would suit the grace of the father's heart. "A foreigner or a hired servant could not eat the passover" (Ex. xii. 45). The believer in Jesus is no longer a "foreigner" (Eph. ii. 19); as little can he be a "hired servant." He is a son of God, and a bond-slave of the Lord Jesus—no longer his own ; but purchased by His precious blood. How then, when he departs, is his soul to be restored ? Simply as at the first he received pardon and life. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Nothing ever restored a soul but a fresh sense of the abounding grace of God. Law and hell have alike failed when the whisper of love, "Return unto the Lord, for He will abundantly pardon," has melted the frozen heart.

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

PART VIII.—THE LEAVEN OF THE SADDUCEES.

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

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

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

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

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

“Jesus and the resurrection” (Acts xvii. 18) was the burden of Apostolic preaching—“they preached through Jesus the resurrection from the dead” (Acts

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

Having failed to rob the Church of its hope in the instances already referred to, the salt of the truth having met and prevailed over the leaven, a more specious, but not less pernicious form, has since been introduced, by which the hope that could not be destroyed has been obscured, and its wonted effect in purifying the children of God proportionably lost (1 John iii. 2, 3).

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

The very natural consequence of this doctrine has been, that the believer's heart, instead of waiting in joyful expectancy "for the Son of God from heaven" (1 Thess. i. 10), "who shall change our vile body, that it may be fashioned like unto His own glorious body" (Phil. iii,

21), has sought to find satisfaction for its deep yearnings, in contemplating the *disembodied state of the spirit*, about which, the Scriptures being *all but* silent, every possible conjecture has been formed, and wildest fancies of the human mind received, in the vain hope of getting thus an anchor for the soul amid the vanity and wreck of all beneath the sun.

For the Christian "to be absent from the body," is "to be present with the Lord" (2 Cor. v. 8). It is "sight" exchanged for "faith" (2 Cor. v. 7). "To depart and to be with Christ is far better" than to be watching, suffering, toiling here (Phil. i. 23). Blessed are these assurances of the Spirit—enough to set our trembling hearts at rest, should He call us thus to Himself a little while before the glory. These indicate no unconscious state of spirit-sleep, as one form of Sadducee leaven has suggested; but rest from the toil in the *vision of the person of CHRIST*, and the *conscious enjoyment of His PRESENCE and His LOVE*.

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

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

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

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

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

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

Jacob, and many a loved one that was "torn from our embrace."

Then shall the wrongs, in meekness borne, be avenged—the sufferings of this present time appear unto praise, and honour, and glory—the labours of love be rewarded, and the tears that met no sympathy below be found treasured in His bottle; mysterious dealings of His love—unanswered prayers, perplexities in the book of nature and providence, as well as in the written Word, will all be explained.

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

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

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

This blessed hope having become corrupted or obscured by the introduction of the various forms of Sadducean leaven, Christians have been led in various

measures to accept practically the maxim—"Let us eat and drink, for to-morrow we die" (1 Cor. xv. 32). The eye and heart being withdrawn from the rewards and glories to be enjoyed in resurrection, and which are inseparably linked with suffering for Christ on earth (see Rom. viii. 17; 2 Tim. ii. 12; 2 Cor. iv. 13—18), the saints have gradually been led to question the advantage of a walk in godly separation from the world and testimony for Jesus.

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

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

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

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

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

Men talk of progress and amelioration, as if all were tending to the speedy development of that golden age. But

some, even *without the light of the Word*, are beginning to quake—to fear lest the boasted progress of the day be indeed a mighty delusion; lest iniquity, hitherto cloaked and restrained, be about to surge over all restraints; lest self-will and democracy, instead of governing, destroy all government; lest universal brotherhood and communism end in universal distrust and bloodshed.

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

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

PART IX.—THE LEAVEN OF HEROD.

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

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

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

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

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

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

ferments that appear to her shame, and of which, in God's own time, she shall be deprived.

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

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

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

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

And again, when imprisoned by Herod, his powerlessness to hurt God's servant was manifested in Peter's

miraculous deliverance from chains and prison bars, and four quaternions of soldiers. Such may be the trials of those who still would maintain the path of faith and separation ; but God abides the stong tower, and the deliverer of His people.

PART X.—CONCLUSION.

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

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

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

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

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

For any who may not yet be convinced of the identity

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

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

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

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

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

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

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

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

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

...power for His own elect.

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

“Hold fast the form of sound *words*” (2 Tim. 19).

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

“Preach the *Word*” (2 Tim iv. 2).

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

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

“But, beloved, remember ye the *words* which were spoken before of the apostles of our Lord Jesus Christ.”

“Building up yourselves on your most holy faith, abiding in the Holy Ghost, keep yourselves in the love of God.” Amen. (Jude 17, 21).