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THE CHURCH



HER CALLING,

AND

CONSEQUENT POSITION AND OFFICE.

Third Edition,

REVISED AND IMPROVED.



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THE CHURCH, ETC.

IN ancient time it pleased God to form a nation apart from the nations, and to establish it in greatness and honour. That nation, however, abiding not in righteousness, fell under judgment. It has passed then, for a season, aside; and God has turned unto us "sinners of the Gentiles."

Beloved brethren, fellow-heirs of the Kingdom! God has contradistinguished us from that nation by peculiar Designations—by a special Destination or *Calling unto*, and a special Election or *Calling out of*—by a personal Description-roll and a particular Directory—by a remarkable Appointment and Allotment—and by certain appropriate Revelations and Promises.

Is it indeed so? Did God so honour Israel of old as to separate them from the

peoples, and to set Himself as a Wall of fire round about them and the Glory in the midst of them; and has God now exalted a Gathering out of the Gentiles unto an honour and a glory contradistinguishing them from Israel?—has God indeed so set us in *contradistinction* and *contrasted position*? Blessed then we if we recognise this appointment, and walk worthily of the gracious intent of it! Let us accordingly, and with very collected and solemnized spirit, consider certain of the Scriptures declaring it: and let us begin by contemplating the DESIGNATIONS by which we are characterized.

“Regenerate or Re-born men—New-born babes—The New lump—New Creatures in Christ—Children of the resurrection—Spiritual men—Sons and daughters of the Lord Almighty—Children of the Light, of the Day of the Truth, of the True God—Imitators of God—Household of God—Church of the Living God—Partakers of the Divine holiness and of the Divine nature—Holy brotherhood, partakers of the Heavenly Calling—Habitation of God through the Spirit—Members of Christ, the Body of

Christ, the Bride of Christ—One spirit with the Lord Christ—Living epistles of Christ—Bearers of and Reflectors of the Image and the Glory of Christ—Heirs of God and joint-heirs with Christ—Heirs of the Glory to be revealed—Citizens of Heaven—Kings and Priests unto God the Father—Spiritual House, or Temple of the Holy Ghost—The Light of the World—The Salt of the Earth—The City set upon a hill.”

Prepared by designations so significant and indicative let us contemplate our DESTINATION. “God hath called us unto his Kingdom and Glory. God hath made us partakers of the Heavenly Calling. God hath chosen us and called us unto the obtaining of the Glory of our Lord Jesus Christ. God hath predestinated us unto the adoption of Children to Himself; hath given us an inheritance in Christ; and hath sealed us with that Holy Spirit of promise which is the earnest of our inheritance. God hath blessed us with all spiritual blessings in Heavenly places:—He hath *quickened us*; hath *raised us up*; and hath *made us sit in Heavenly places*, together with Christ. We are of the

Household of God, and our Citizenship is in Heaven. The Father hath made us meet to be partakers of the Inheritance of the Saints in light. We are elect (at present or whilst on Earth) *unto obedience*, and begotten (through Resurrection) *unto a living Hope*—unto an inheritance *reserved in Heaven*: we are kept unto a salvation *to be revealed in the last time*: and *in that* we rejoice, although *now* we are in heaviness through manifold trials. We bear love to all the saints on account of the *Hope which is laid up for us in Heaven*. We seek a City to come, and are receivers of a Kingdom which cannot be moved: and we stand in that Faith in which all the elders died, not having received the promises, but desiring a better country, even a *Heavenly*.” OUR DESTINATION then or *Calling unto* is HEAVEN.

But read further. “Christ gave Himself for our sins, that He might deliver us from this present evil World. We are not of the World, but Christ hath chosen us out of the World. Love not the World, neither the things of the World. We are Sons of God, but unknown by the World, and

unmanifested—waiting for the manifestation of Christ: and, being Sons, we groan in this present creation, waiting for the Adoption, *i. e.* our Resurrection out of it. By Christ the World is crucified unto us, and we unto the World. Whatsoever is born of God overcometh the World. We are not to look at things which are seen, but at things not seen. We are strangers and pilgrims upon the Earth: we have here no continuing city: let us go forth, therefore, without the camp, bearing the reproach of Jesus. We are here Foreigners and Sojourners, Children of the *Promise*, Rejoicers in *Hope*, Walkers by *Faith*, Lookers for and Waiters for *the Glory to come*." Our ELECTION then is a *Calling out of and away from EARTH*.

Read further. "Saints—elect or called Saints! Elect of God through sanctification of the Spirit! Chosen generation! Royal priesthood! Holy nation! Peculiar people! People of God! Living stones!—built up a SPIRITUAL HOUSE to offer up Spiritual sacrifices acceptable unto God! Because we are Sons, God hath sent forth the Spirit of his Son into our

hearts, crying, Abba, Father. We are not servants but Sons, and thus, Heirs of God through Christ. We are Saints or Separated ones unto God, and Risen ones with Christ: *therefore* we are to set our affections on things above, not on things of the Earth. We *have died*, and our life is hid with Christ in God. When Christ, our Life, shall appear, then shall we appear with Him in Glory: *therefore* we are to mortify our members which are upon the Earth. We are Sons of God, living upon the hope of being like unto Christ when Christ shall appear: *therefore* we are to purify ourselves. We have put off the old man, and have put on the new man: *therefore* we are to put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing and forgiving one another in love. The weapons of our warfare are not carnal but spiritual: for we wrestle, not against flesh and blood, but against wicked spirits. Our loins are to be girded about and our lights to be burning, and we ourselves are to be like unto men that wait for their Lord. It is not to be *among us* as among the nations:

we are not to exercise lordship or authority; but *among us* he that will be great must be a servant. We may not avenge ourselves. We are to recompense to no man evil for evil; but are to overcome evil by good. We are to be patient in tribulation and instant in prayer. Forasmuch as Christ has suffered in the flesh, we are to arm ourselves with the same mind. We are not to be conformed to this world, but to be transformed by the renewing of our mind. We are not to be yoked together with unbelievers, for *we* are the Temple of the Living God: *wherefore* we are to come out from among them and be separate. They that are Christ's have set upon the cross the flesh with its affections and lusts. We may not be partakers with the children of disobedience; but are to walk as children of the light, and to hold no fellowship with the works of darkness. Blessed are the poor in spirit, the mourners, the meek, the merciful, the persecuted for righteousness' sake. Suppress anger and all passion and lust in the very heart: swear not at all: resist no evil: give to every one that asketh: love

and bless and pray for all that hate and curse and despitefully use you: for *your* righteousness and *your* love is to excel that of men; and *ye* are to be perfect even as your Father in Heaven is perfect. Lay not up treasures upon Earth, and take no thought for what ye shall eat or drink or put on; after all these things do *the Nations* seek. HE THAT SAITH HE ABIDETH IN HIM OUGHT HIMSELF TO WALK EVEN AS HE WALKED." This is our DESCRIPTION and our DIRECTORY—the lineaments and features of our character, and the laws and principles of our walk and life and being.

Read further. "All that is in the World is not of the Father. The World passeth away and the lust thereof. The fashion of this World passeth away. Life on Earth is even as a vapour. As the grass withereth, and as the green grass of the field perisheth, so shall the rich man fade and pass away: for all flesh is as grass, and all the glory of man as the flower of grass. No man that warreth entangleth himself with the affairs of this life. Endure therefore hardness as good soldiers. The whole World lieth in the Wicked one. Because

ye are not of the World, therefore the World hateth you. The World knoweth you not because it knew Him not. If the World hate you, it before hated Christ Jesus: and if it persecuted Him it will also persecute you. Whoso killeth you will think that he doeth God service. As then he that was born after the flesh, persecuted him born after the spirit, so it is now. If any man will come after me, let him deny himself, and take up his cross, and follow me: for whosoever will save his life shall lose it; and whosoever forsaketh not all that he hath, and hateth not even his own life, he cannot be my disciple. Blessed are ye when men shall revile and persecute you and say all manner of evil against you falsely for my sake. When the Bridegroom is taken from them, then shall the children of the bridechamber fast and mourn. For the present ye shall weep and lament and be sorrowful, but the World shall rejoice. In the World ye shall have tribulation, but in me, peace. Think it not strange concerning the fiery trial which is to try you: but rejoice, inasmuch as ye are partakers of Christ's sufferings;

that when his glory shall be revealed, ye may be glad with exceeding joy. Now ye are in heaviness through manifold trials; but rejoice in the salvation ready to be revealed. Ye are appointed unto afflictions, and all that will live godly in Christ Jesus, shall suffer persecution. Ye must, through much tribulation, enter into the kingdom of God. May ye be strengthened with all might—*unto all longsuffering and patience*: and may God strengthen, stablish, settle you—*after ye have suffered*. Beloved! For manfully running the race, for fighting the good fight, and for keeping the faith, there is laid up for you a CROWN OF RIGHTEOUSNESS: for hearty, diligent, and self-denying labour in the Church, a CROWN OF GLORY: for enduring temptation, and for faithfulness unto death, a CROWN OF LIFE.” These, showing the character of Earth and Earthly men, declare our present ALLOTMENT and PORTION: they express the EXPECTATIONS we are to entertain from it and them, and exhibit the nature and the aspect of the PROMISES made to us.

Read yet further. “God sent forth his Son to redeem them that were under the

law, that they might receive the adoption of sons. I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. God hath predestinated us to be conformed unto the image of his Son. We are the workmanship of God created in Christ Jesus unto good works. We have fellowship with the Father and with the Son. Our old man is crucified that the body of sin might be destroyed.—that henceforth, we should not serve sin. Our light affliction worketh out for us an exceeding weight of glory. We are to count it all joy when we fall into trials, for the trial of our faith worketh patience. The trial of our faith is in order to its being found unto praise and honour and glory at the appearing of Jesus. God purgeth the branches which bear fruit, that they may bear more fruit. God chastens us to make us partakers of his holiness. We are to love our enemies and persecutors, that we may be the children of our Father which is in Heaven. In being reproached for the name of Christ happy are we: for, thus, the Spirit of Glory and of God resteth upon us. God

God condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk, not after the flesh, but after the Spirit. God hath made us dead to the Law, that we should be married to another, even to Christ raised:—that we should bring forth fruit, and that we should not serve in the oldness of the letter, but in the newness of the Spirit.” These open out the mind of our God and Father respecting us, and afford the *reason* of his wondrous precepts and directions unto us.

Beloved! These Scriptures might be doubled and quadrupled, and yet further multiplied. They are *not* as the Scriptures addressed to the Jews. They are *not*, manifestly *not*, addressed to men in the Flesh or Adam-nature: and if they be so received and read, they are then not vital, not practical, not intelligible. They demand the concentrated attention, and the most energetic acting of our minds and souls. Render this, brethren, and we shall discover

THAT WE DIFFER FROM THAT ANCIENT NATION: that we differ from it—in our CALLING; for that is, not unto earthly

greatness and honour, but into Heaven:—
 in OUR ALLOTMENT UPON EARTH; for that is,
 not pleasure and enjoyment and ease, but
 Tribulation:—in OUR RELATION UNTO GOD;
 for that is, not of subjects and servants, but
 of Children:—in OUR RELATION TO THE
 WORLD; for that is, not of membership as
 a fellowplicity or people, but of Strangers
 and sojourners and foreigners:—in the
 SPIRIT OF OUR AFFECTIONS AND MIND, AND IN
 THE PRINCIPLE OF OUR ACTING AND BEARING;
 for that is, not the seeking and desiring,
 however moderately and temperately, of
 present possessions, and not the maintain-
 ing and defending, however calmly, mildly,
 and legally, of property or of personal dig-
 nity or immunity, but Weanedness, mor-
 tifiedness, submissiveness, non resistance
 of evil and hearty forgiveness of the evil-
 doer, together with calm and patient
 expectancy of things yet to come:—in the
 ESTIMATE WE ARE TO FORM OF EARTH, AND
 THE EXPECTATIONS WE ARE TO HOLD FROM
 IT; for that is, not as of a thing of which
 God does now give the good in reward and
 in token of favour, but as of a “desert land,
 and a waste howling wilderness:”—in our

APPREHENSION AND REGARD OF THE PROMISES; for these are, not of long life, victory over enemies, grandeur, riches, &c., but of Spiritual blessings in Heavenly places—*i. e.* not of present *reward*, but of present *support* and *solace*:—WE DIFFER THEN FROM THAT ANCIENT NATION, not in measure, manner, or in certain particulars and respects, but totally and absolutely:—we stand against it in OPPOSITION AND CONTRAST.

Beloved Brethren! Our designation “PARTAKERS OF THE HEAVENLY CALLING” is not a light designation. It is great and lofty, of immense significance, of intense interest, and of strong and holy influence. Most calculated is it to arouse and fix your attention, and most worthy is it to obtain your intetest study: for it pours a very flood of light upon the darkest and most astounding principles of our Heavenly Master’s law. Your attention to it and your intent study of it is earnestly pressed upon you: for, through the Church’s very criminal overlooking of it or accommodating explanation of it, the grossest ignorance and the most grievous miscon-

ception of her present Position and Relations has prevailed, and incalculable loss of spiritual power and spiritual blessedness has been sustained. Contemplating then this illustrious DESIGNATION, let us take up and bring to the light of it certain of our dear Master's "hard" and "astounding" sayings. But, first, suffer a word of admonition.

The LAW came by Moses, but by Jesus Christ came GRACE. It is good to be established, not with meats, but with grace. The Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Meat commendeth us not unto God. Observance of days commendeth us not. Bodily exercise profiteth not. Obedience in the letter serveth not. And the spirit which we have received is not of bondage or of fear, but of power, and of love, and of a sound mind. Let us then for a moment, consider "The ministration of death written and engraven upon stones:" and let us note the absolute contrast betwixt it and "The ministration of the Spirit."

The LAW is addressed to man's *old* nature: the GOSPEL to man's *new* nature. The LAW

respects a nature prone, both in doing and in omitting, to *disobedience*: the GOSPEL respects a nature inclined to *obedience*. The LAW accordingly, is a system of commands and prohibitions, "Thou shalt, Thou shalt not;" having for its sanction or enforcement, "Good if thou obey, Evil if thou disobey:" whereas the GOSPEL is a body of exhibitions or displays of God—of declarations of God's doings for us, and of God's gifts and promises to us—of revelations of God's mind and will—of great facts, and of principles and truths—of LIFE and MOTIVE and POWER. Its language therefore is, not "Thou shalt, thou shalt not," but "Thus and thus is Christ or God thy Father, thus and thus is his manifested mind;" and its sanction or enforcement is—Nothing: for, to a nature and a will allowing and inclining with the will of God, not Law and its sanction, not Command and its enforcement, are appropriate, but, simply and singly, Declaration of that will.* The LAW speaks to *servants* or *subjects*: the GOSPEL

* It is not forgotten that, in the Gospel, *Reward is promised according to the work*. True: but here, the Promise of reward as well as the Requirement of work presupposes LIFE—is ad-

speaks to sons. Of the first, therefore, the brief but full description is, "Do and Live:" of the second, "Since you live, do." The LAW, as it universally opposes, so necessarily irritates and exasperates our *old* nature—it manifests and confirms DEATH, the moral death which is man's nature derived from Adam: whilst the GOSPEL, as it universally accords with and approves itself unto, so is, with like necessity, the aliment for the growth and maturation and consummate developement of, our *new* nature—it manifests and perfects LIFE, the spiritual life which is man's nature hidden or inherent in Christ. Let us then, beloved, *obey*, and let us *do*, the sayings of our Master; but O let us obey and do in the liberty and love and life of our new and spiritual nature.

Thus admonished and cautioned, we may proceed to examine, in the light of the Heavenly Calling, Luke vi. 31. "As ye would that men should do to you, do ye also to them likewise." Of this precept dressed to the affections and intelligence of QUICKENED SUBJECTS, open therefore to a pure stimulus, and susceptible of a holy excitement.

the one unvaried and universally allowed explanation is, "As ye think it *just* and *reasonable* that men should do unto you, so do ye unto them." Now could the true and plain and glaring meaning of it have possibly been missed and lost but through darkness upon and carnal deadness unto "The Heavenly Calling?" Dear brethren, the Lord is not enjoining something *just* and *reasonable*—even love to them which love you, good to them which do good to you, lending to them of whom ye hope to receive: He is enjoining love, and doing of good, and lending—to *enemies, to the unthankful, and to the evil:—i. e.* something *unreasonable, something beyond and above justice, something more than others.*

Now bring to this light Luke vi. 30, "Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again." Here it is said, that the Lord's meaning must of course be understood with some accommodation—with some limitation, qualification, or special application. But nay. The terms are plain, express, and definite, and they are universal: and the Lord yet adds to their

clearness, and at once settles their signification by saying, "that ye may be the children of the Highest." It is then something *unordinary*, *unpolitic*, *unapproved* by the children of men, that is enjoined upon "children of the Highest"—even upon subjects of "The Heavenly Calling."

Next view in this light Luke xii. 33. "Sell that ye have, and give alms; provide yourselves treasure in the Heavens." Of this direction it is said, that it must be understood as confined to the Apostolic times. Certainly, if only the Christians of those times were comprehended under the designation "Little flock, inheritors of the Kingdom," and were concerned in the injunction and admonition to wait and watch for it:—if only *those* Christians were privileged to forego present enjoyments and pleasures, and to stand expectant of future glory:—if only *those* Christians were required to repress and mortify the lustings of the eye, and of the flesh, and of the proud and honour-seeking mind, and to make themselves and keep themselves poor, low, unentangled with the affairs of life, unencumbered with the weights of the

world, and girded and wakeful and watchful for the return of their Lord. Beloved! Here, again, it is only the knowledge of "The Heavenly Calling" that gives us the Lord's mind:—but O how glowingly does *this* give it!

Next view Mat. xviii. 21, 22. "Then said Peter, Lord how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith, I say unto thee, not until seven times, but, until seventy times seven." Now what one Commentator or Expounder or Preacher of the marvellous Gospel of the Grace of God, not discerning the Church's "Heavenly Calling," has received and delivered this precept in its single, simple, natural, and (almost) unmisconceivable meaning? What one such has understood and taught that, most literally and strictly, all manner and all measure of trespass and offence is to be forgiven by the Christian to his fellow-man? Yet the Lord most expressly and most emphatically says so; frames the whole narrative from v. 23 to v. 34, to exhibit and establish his meaning; and adds the solemn intimation in v. 35, to confirm and enforce it.

One other precept bring to the light of "The Heavenly Calling." "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven." (Luke vi. 37, together with Matt. vii. 1-5.) Now, has it *ever* been allowed by men holding the Gospel as a scheme for the improvement of man's nature and of man's earthly condition, that the Christian is in very strictness not to condemn and not to judge—is not to condemn or judge even the most flagrant and atrocious doer of evil? Confessedly not: Yet the Lord plainly says so; and very intelligibly adds his two reasons; "for with what judgment ye judge, ye shall be judged," and "how wilt thou pull out the mote out of thy brother's eye, and behold, a beam is in thine own eye"—that is, if ye judge equitably and according to desert, ye shall be yourselves judged EQUITABLY AND ACCORDING TO DESERT: and how can ye, being sinners yourselves, judge or correct the sinner?

Beloved! Your attention to the fact that these and all such Scriptures have been softened and smoothed down into

kindly accommodation with the fondly and firmly cherished tenet of the Church's earthly and fleshly and natural standing, and that they must *necessarily* have been so accommodated by men rejecting the Heavenly and Spiritual Calling of the Church, is very earnestly and affectionately demanded. We need not then cite the whole N. T. Scriptures. Just survey Matt. v. 39-41 "Resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law &c." Matt. v. 33-37 "Swear not at all—neither forswear nor swear—swear not, vow not, promise not, make no engagement and no purpose according to the flesh." Matt. vi. 19-34 "Lay not up treasure upon Earth, but lay up treasure in Heaven. And take no thought for your life, what ye shall eat or drink, nor yet for your body, what ye shall put on. And take no thought for the morrow." Matt. xvi. 24, 25, Luke xiv. 26, 27. "If any one will come after me let him take up his cross, and follow me. For whosoever will save his life shall lose it. If any one come to me, and hate not his

father, and mother, and wife, and children, and brethren, and sisters, yea, and hate not his own life also, he cannot be my disciple." Matt. xxiii. 8-11. Be not *ye* called Rabbi, and neither be *ye* called Master, and call *ye* no man Father: for all *ye* are brethren; and he that is greatest among you shall be your servant. Matt. xx. 25-28. The princes of the Gentiles exercise dominion and authority; but it shall not be so among you:—together with other Scriptures which will occur to you, and then, having well seen and observed that these Scriptures *never have been*, and well considered that they *could not possibly have been*, interpreted aright by a Christian viewing himself as a member of the World's citizenship and polity, and as such, bound or warranted to engage in its legislation, government and warring, to partake of its titles and honors and fleshly remunerations, and to act prudently and wisely in providing a stock against want, in protecting his stock against assault, and in maintaining his dignity and defending his person against aggression or insult,—take notice and bear in remembrance that they

are most justly interpreted, and most brilliantly manifested to be the radical and essential and vital principles of the Christian Code, by this all-opening and all-harmonizing truth "THE CHURCH'S HEAVENLY CALLING."

Here, dear brethren, again suffer the word of admonition. On opening your eyes to such injunctions and instructions from your beloved Master, you may promptly exclaim, "Good is that which the Lord hath said: all that the Lord hath spoken we will do, and be obedient." Be not hasty. This was the prompt exclamation of the Children of Israel on receiving the Law of Sinai—a law so holy, just, and good that, verily, "if a law could be given which could give life," it would be this law, and comprising commandments "which indeed, if a man do, he shall live by them,"—was, yet, not given that man *should* obey it and *should* live by it: it was given to show that man *could not* obey it and *could not* have life through it: "it entered that the offence might abound:" it came to test and prove and manifest man's fleshly nature—to evince and establish that in the

Flesh there is no strength, no stability, no soundness, that "there dwelleth no good thing."* And observe that the Gospel, in delivering precepts and principles as high above the Law as the Heavens are high above the Earth, proclaims still more loudly the impotence and the worthlessness of man's Flesh—the inability of man under the ruin of the Fall to obey and please God. If then, you have failed in learning from the Law, yet learn, O learn from the Gospel, that, as men, as natural men, you "cannot do what the Lord hath spoken." Pause and deeply ponder over these sublime and unearthly directions; and well settle it that you are not to receive them in the forwardness and foolhardiness and vain-gloriousness of the Flesh. They are hard to the Flesh: they are *superlatively and insuperably* hard to the Flesh: and they are so *designately and declaratively*. Thus they show you *yourselves* as ruined and dead; but they tell you of JESUS the Eter-

* Though the Law has indeed *established* the impotency of the Flesh, it could not *discover* it, but unto us, the subjects of the new birth, the possessors of the spiritual nature.

nal Life. They declare the necessity of your birth anew and into a new nature; but they come to you from the Quickener of the dead and the Imparter of the life and power of the Resurrection. They express, and that emphatically, your incapacity of obedience; and they are designed to express it, and to convince you of it, and to abase and repress and silence you under the sense of it: but they are designed also to express the all-sufficient capacity of your new nature in Christ, and to incite you to act and walk in that nature, and to follow and press on in the track of Jesus unto the holiness and perfectness of the highest Heavens. Whilst then you notice that these directions, in their very sublimity and unearthliness, proclaim their impracticableness to the Flesh, and, thus, that they are not addressed to the Flesh; fail not to notice also that they, as proceeding from the Son of God unto Sons in Resurrection-life, proclaim, not simply that they are practicable, but that they are appropriate and apt, even the bright manifestations of the Divine mind unto beings called to be conformed unto, and to exhibit

and declare that mind. Noticing these two great truths, forbear, O forbear to set about obeying the heavenly Lawgiver in the vain bustling and presumptuous energy of the Flesh: yet fear not and slack not to receive and do his "astonishing sayings" in the life and power of the Spiritual nature and the Indwelling Spirit."

It was David's prayer "Give me a heart to delight in thy commandments." Ah, truly, it is hard to delight in commandments of which the sanction is DEATH UPON TRANSGRESSION! To us, beloved, begotten from above—to SONS living in the LIFE which is with Christ in God—it is not hard, but natural and congenial to delight in the directions and intimations of the FATHER. Realizing then this LIFE, we may contemplate more closely certain of the Scriptures just cited, and we may bring to the elucidation of them other Scriptures, likewise expressing the principles of the HEAVENLY WALK OF HEAVENLY MEN.

Lay not up treasure upon earth. Take no thought for your life, what ye shall eat or drink or put on. Sell that thou hast, and give to the

poor." In illustration and enforcement of this instruction from the Heavenly Man, we have Matt. vi. 21-24, 26-32, and xix. 24, Luke xvi. 1-13, and xxi. 1-4, Acts ii. 44,45, and iv. 32-35, 1 Tim. vi. 17-19. In Matthew we find the Lord, addressing us as Children of the Father, thus graciously expressing the *reason* of his precept. As your heart *must* be with your treasure, so, if it be with treasure upon earth—with Mammon—it *cannot* be with your Father, God: you *cannot* serve God and Mammon. If your eye be not single, your whole body *must* be full of darkness. Though with God all things are possible, yet, easier is it for a camel to go through the eye of a needle, than for a man having riches to get into the kingdom of God. Moreover, dear children, how much more shall your Heavenly Father feed and clothe *you* than the fowls of the air or the grass of the field! And, again, dear children, these are the things which the *Nations of the World* seek after:—*you* have a Father in Heaven." In Luke we have a parable constructed to recommend to us *the dispensing and dealing out* of Mammon. Mammon (i. e. Riches,)

though, in the olden time, bestowed by God *in blessing*, is here styled *Unrighteous*; and the follower of Jesus is instructed that the right and profitable use of it is *the giving of it away*. It is spoken of as not belonging to the Christian, but as *another man's*—as committed in trust: and this faithfulness in the trust, viz. *wise distribution* is constituted a ground upon which the Christian is, hereafter, to receive that which is his own.* And in the case of the widow giving her all, we enjoy the Lord's own comment upon the Lord's commandment. We see a case of close and literal

* See this astonishing Scripture illustrated and confirmed by Matt. xix. 21, Luke xii. 33, and 1 Tim. vi. 17-19: likewise by Matt. vi. 1, in connection with Deut. xxiv. 13, Ps. cxii. 9, Dan. iv. 27, and 2 Cor. ix. 9, 10. Here the giving away of Mammon, is, however amazingly, made the condition, or, at least, the preliminary and prerequisite of "our getting treasure in Heaven," "of our having a reward from our Father in Heaven," "of our righteousness' remaining for ever," of our laying up in store a good foundation against the time to come, and of our laying hold of eternal life." Brethren! it is "to the perfect that the Lord speaketh wisdom."

and full obedience, and we hear the Lord's commendation of it:—we see a case of self-stripping superlatively improvident, and we see this case approved and admired. In Acts we see the selling and giving up of their possessions “by all that believed;” and we read that “the whole multitude of them that believed were of one heart and soul.” We are further informed that the whole body had “Singleness of heart,” and that “Great grace was upon them all.” In Timothy we have one who had himself sacrificed and renounced all earthly and fleshly things, “charging the rich that they *do good, be rich in good works, ready to distribute, willing to communicate*: thus laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life.”

Beloved! It was not by *precept* or *statute* that “the multitude of them that believed were of one heart and soul, and had all things common; selling their houses and lands, their possessions and goods.” THEY WERE LIVING IN THE LIFE OF FAITH AND LOVE! It was not *by the virtue of the Commandment* that they “laid

not up treasure upon Earth." THE HOLY GHOST WAS IN THE CHURCH!

"Swear not at all." In order to our understanding of this direction, we may, besides noticing the reason therewith given, "for ye cannot make a hair of your head black or white," consider the purpose of this New Lawgiver to bring out into full manifestation the truth declared in Gen. vi. 5, and viii. 21, "that every imagination of the thoughts of man's heart is only evil continually," and in Rom. vii. 18, "that in the Flesh there dwelleth not good." Man had already been proved, first, *without law*, then *under law*; and he had already exhibited, first, his depravity and lawlessness, then his refractoriness, rebelliousness, and moral impotence: but this exhibition he had made, in the first case, in the freest spontaneity of his nature, in the second, under engagement and under efforts to curb and to urge his nature. Man, *under Grace*, though no longer to be proved, was still to declare his nature's ruin: but he was *now* to do so, neither in his licensed nature, nor in his restrained or constrained nature; but through open

confession of his nature's badness, through utter disallowal and renouncement of it, and through refraining, in consequence, from oaths and vows and self-obligation.

Beloved! A being that has undergone crucifixion and death in his Adam-nature, and has entered, in the Resurrection-birth, into UNION WITH CHRIST, may forbear "Swearing."

"Be not YE called *Rabbi* or *Master*," and "It shall not be among you to exercise dominion or authority." Plainly because the Son of Man came, "not to be ministered unto, but to minister:" because the rule and reign of the Saints is not at present, but future, is not whilst their Head is disowned and dishonoured, but when He shall come in his power and glory: because the Church is "to know the fellowship of her Lord's *sufferings*; to be made conformable unto his death; and to be perfected in the manner in which He was perfected:" because the Church is to be the Witness for God of the riches of God's *goodness* and *long suffering* and *grace*.

Beloved! The Citizen of Heaven, The Heir of God, The Witness for Jesus,

shewing his HUMILIATION AND DEATH, and proclaiming his COMING IN GLORY, may refuse "the honour which cometh from men," and may decline "to reign without Christ."

"Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven." To apprehend this prohibition, let us reverently study John viii. 3-11. Here we are presented with the case of an atrocious transgressor taken in the very act, and brought up before the Righteous One to be judged. "What sayest thou, Master, shall this criminal receive her punishment?" "Let him among you who is without crime and sin inflict it." But was this the *Law of Moses*? Did *Moses* require the condition of freedom from criminality and sin in the applier and inflicter of the Law? Surely then this New Lawgiver is here intimating his new law for his new people! Surely He is signifying that the sinner is no longer to judge the sinner—that the sinner *receiving free forgiveness* is not the one to award to his fellow *righteous judgment*.

Here study also Matt. xviii. 21-35, the

case of the full discharge of the ten thousand-talent-owing debtor, and the consequent requirement from him of the exhibition of like grace towards *his* debtor. O brethren! "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother his trespasses."

Here also consider Mat. vi. 12. What mean we in this our constant petition "to be forgiven as *we* forgive"? Two meanings are possible, viz. Forgive me *all* and *absolutely*, for I forgive *all* and *absolutely*: and, Forgive me *as* I forgive trespassers against me. As I treat trespassers with calmness and gentleness, with punishment justly proportioned to their desert, and in the strictest legal order and propriety, so treat thou *me*—*i. e.* with calmness and righteousness and strict equity. But does a sinner AGAINST GOD pray to be treated with *righteousness* and *equity*?

Brethren! This our petition is a plain one. It *must* mean, Either that my trespasses be forgiven *wholly, absolutely, without any reserve, qualification, or condition*,—as I thus forgive; Or that my trespasses be forgiven

partly, restrictedly, with some reserve, qualification, or condition,—as I thus forgive. . In other words : Either that I be treated altogether in MERCY: Or that I be treated with some measure of JUSTICE—with some reference to my ill desert—with some of the Righteous wrath and indignation of God. For which character of ANSWER are we looking from God?

Beloved! The sinner forgiven, the Lost one saved, The Rebel adopted and invested with glory—may spare to judge and to condemn Sinners.

Mat. v. 40, "*If any man will sue thee at the law, and take away thy coat, let him have thy cloak also.*" And 1 Cor. vi. 1-7. "*Dare any of you go to law before the unjust? Brother goeth to law with brother, and that before the unbelievers. Now, therefore, there is utterly a fault among you, because YE GO TO LAW ONE WITH ANOTHER. The Christian, then, it is clear, may not appeal to Law.*

Will it be argued that, though it is indeed clear that "Brother may not go to law with brother," it is not so clear that the Christian may not take the law against the Unbeliever? Nay, brother. If the

clear and strong word in Mat. v. 40, do not satisfy thee: if thou see not the incongruousness and the indecorousness of THE CHRISTIAN^s proceeding against *The Unbeliever*: and if thou see and feel not that the Unbeliever, so far from being the fit one to be dealt with in rigour or righteousness, is set as the express and especial object of thy remission and forgiveness and grace:—then bow to 1 Thess. v. 15, “See that none render evil for evil *unto any one*; but ever follow that which is good, both towards one another and *towards all*.”

Beloved! The Partaker of the Heavenly Calling, the Co-Heir with Christ of Glory The Child of the Living God,—may refrain from Prosecutions at law.

“*Resist not evil.*” This precept, and the principle involved in it, and the Lord’s aim in delivering it, viz. “Resist not evil, whether offered to thee *lawlessly* or *through the law*, but meet it with all passiveness and submission, with all yielding and compliance, and with deportment and acts, and disposition altogether gracious and good; thus condemning it, thus overcoming it, and thus declaring God the Father;”

are well expressed in Mat. v. 38-48: but this most practical subject may profitably be considered as it is presented to our consciences and affections in other Scriptures and with other connections. And O may the meek and lowly and forbearing and all-enduring Propounder and Exemplar of it open it, commend it, impress it, and empower and enforce it!

INTRODUCTORILY, let us briefly look over the Scripture before us (Mat. v. 38-48). The Lord gives *plain, direct, reiterated, exemplified, and variously expressed* prohibitions of Resisting evil. What does He mean? That we resist not evil *passionately, revengefully, implacably, violently, excessively, illegally?* Or, that we resist not evil *absolutely—at all?* The first interpretation of the prohibitions is precluded 1st, by the Exemplifications (see v. 39, 40, 41.): 2dly, by the Reasons which are stated for them, viz. the character and conduct of God the Father under the present DISPENSATION OF GRACE, and the standing forth of this character and conduct FOR THE CHRISTIAN'S IMITATION (See v. 45, 48, also Luke vi. 35, 36.). It remains then that the Lord is pro-

hibiting the Resistance of evil *absolutely*—that He is abrogating the very LAW OF EQUITY—the law requiring eye for eye, tooth for tooth, life for life—the law of righteous retribution—the Lex talionis. And wherefore? Because God in Christ is now dealing with man, not in Equity or Righteousness, but in GRACE—in Forbearance—in loud and universal declaration of peace and goodwill and readiness to pardon: and because the Divine mind under this gracious dealing is exhibited as the model for the mind of that people who are ordained to be in all things “conformed unto God.”

Ex. xxi. 24-15. Lev. xxiv. 20. Deut. xix. 21. Though the Lord is, confessedly by all, forbidding Retaliation, and, confessedly by all, forbidding the very Law of Retaliation delivered by God, yet it is stoutly denied that He is forbidding this law to the Public Judge; and it is maintained that He can be addressing *only his followers*, interdicting this law *only to them*, and propounding a rule *only for them*:—for, it is said, how possibly can the Lord be understood as forbidding this most righteous

law to "Powers ordained by God Himself," and expressly as "Revengers to execute wrath." Beloved brethren! Most correct and just is this representation. Most truly is it affirmed that the Lord is not interfering with the law for the regulation and ordering of the World, but is, simply and singly, prohibiting his own dear followers and imitators from having recourse to it. Brethren! Note then that it is the *universal* affirmation or admission of the Church that *the Christian* is forbidden to appeal to law, even to this equitable, excellent, and divinely-appointed law. Now wherefore? Plainly because this law, however excellent, (yea it is essentially and eternally excellent—it is **EQUITY**) was not congruous with the new and amazing dispensation of Forbearance and Grace which it was, in that dueness of time, the pleasure of God to introduce; and in which it was his further good pleasure to permit his own people to imitate Him. This law, well is it said, was not forbidden *to the World*. No! *In the World* it continues, and it will ever continue whilst there is an evil-doer; and for the execution of it God Himself, in

his providence, raises up kings and rulers: and to these "ministers of wrath" Christ commands his people to be subject and respectful. But whilst it continues in the World, it is abrogated *in the Church*, and whether as the law for the Church's government of her own members, or as a rule for her procedure towards them that are without: *—and 1st, in order that the CHARACTER OF GOD IN CHRIST, viz. a God of Grace and Love—a God reconciling sinners by not imputing trespasses—might be brilliantly exhibited in the CHARACTER OF THE CHURCH: 2ndly, that the privilege, the high honorableness, the peculiar blessedness of the Church might be publicly manifested: 3rdly, because that for every evildoer in the Church, Ejection from her holy pale and Delivery over to the World was the special provision.

* This law is justly said to be abrogated in the Church, notwithstanding that the Church is the *place of Righteousness*: for, though her members are disciplined and judged, it is not in recognition of *desert* and in observance of *justice*, but *in order to their good*:—it is not in *retribution* or *punishment*, but in *correction* and *chastisement*.

Of CHRISTIANS then it is the peculiar blessedness and glory to deal with their fellow-men in absolute and unlimited Grace: knowing 1st, that in the wisdom of God it is appointed that through participation of the sufferings of Christ their Head, they are to be conformed to Christ and perfected: 2ndly, that this their exercise of Grace towards the World is one of the methods of the wisdom of God to arrest and draw out from the World his own children: 3rdly, that this their persisting, unwearied, unwearyable Forbearance and Grace is an absolutely irresistible testimony to the World of its own terrific wickedness and ungodliness; and is, thus, an exceedingly sweet smelling savour of Christ unto God: 4thly, that thus is furnished the amplest vindication of that tremendous Judgment which is impending over the pertinacious despisers and rejecters of Grace. (See 2 Thess. i. 6-9.)

The view of the Lex talionis exhibited above may be exhibited in smaller compass. The undenied burden of Matt. v. 38-48 is that Retaliation and the Law of retaliation is forbidden. Is it then *Private*

retaliation—is it *Excessiveness*—is it *Vindictiveness*—is it *Rancorousness*—which is forbidden? Nay, for such procedure and such dispositions were not sanctioned by that law. Is it then the *Law for the Judge*, that is forbidden—God's own law for the Minister of God's own vengeance? Nay, for "Rulers and Powers are ordained expressly as revengers, and to be a terror to the evildoer." What remains then to be the meaning of the Great Lawgiver? Surely this—To put out that law from the circle of his own people—his inoffensive, offence-forgiving, Christ-imitating, God-manifesting, and God's grace-commending "little flock."

Acts xiv. 22, Mat. xvi. 24, 1 Cor. xv. 19, 1 Thess. iii. 3, 2 Tim. iii. 12. Under the Mosaic dispensation the reward promised to obedience was the natural and very reasonable one **BLESSING**—blessing in the basket and in the store, in the city and in the field, in one's person and in one's family: whilst under the Christian Dispensation the reward to obedience is the *unnatural* and apparently *unreasonable* one **TRIBULATION**. And wherefore? Plainly because

the Christian's kingdom *is not in or of the World*. If, says Christ, my kingdom were of the Earth, then would my servants fight—if I were of this World, then would my servants act after the manner of this World. Conversely therefore—As my kingdom is *not* of the Earth, therefore my servants are *not* to fight—as I am *not* and my followers are *not* of this World, therefore I and they are *not* to adopt the manner of this World.

NOW, if TRIBULATION be the "whereunto we are appointed," the privilege "to the which we are called," the condition in which the disciple is to follow and to be conformed unto, and thus, to declare and to exhibit his Master, and the condition in which he is to acquire those tempers and graces which all Christianity commends and commands,—then are meekness and passiveness and unqualified forgivingness essential to the character of the Christian. But if APPEAL TO ARMS OR TO LAW, in whatever calmness and soberness and belligerent or forensic order and propriety, and with whatever freedom from vindictiveness and selfishness, and through whatever zeal for the good of Society and the rights of

Man,—if APPEAL TO ARMS OR TO LAW be our procedure—then do we declare that the forgiveness enjoined by our Lord is not *actual* and *acted* forgiveness, but forgiveness *in the secret of the heart*:—then do we declare that we are dealing with our fellow-sinners in equity and righteousness:—then do we declare our hearty consent to be dealt with *in equity and righteousness* by God the Judge!

O for a look, *one* look at CHRIST! O what manner of man should he be who would know CHRIST—who would know the power of the *resurrection* of CHRIST—who would enter into the fellowship of the *sufferings* of CHRIST—who would be made conformable unto the *death*, and become participant of the *glory* of CHRIST!

Mat. xviii. 21-35. Here there is a detailed account of a question put to the Lord, of the Lord's reply to it, and of the Lord's solemn summing up and application. Briefly—"Lord, how oft shall I forgive my brother? Until seventy times seven. For the kingdom of Heaven is thus likened:—A king, taking account of his servants, finds one who owed him ten

thousand talents. He freely forgives the debt. The man goes out, and lays hands upon a fellow-servant who owed him a hundred pence, and casts him into prison. Then the king says to him, O thou wicked servant! I forgave thee all that debt: shouldst thou not have had compassion on thy fellow-servant, as I had compassion on thee? And the king delivered him to the tormentors until he should pay the whole debt." Now, *what* was the wickedness of this "wicked servant"—what did he? Simply this:—he lodged a just complaint before a magistrate, and suffered the law to take its course*—he acted in strict righteousness and equity—he went to law. But was this *wickedness*? Yea, brethren: "SO LIKEWISE SHALL MY HEAVENLY FATHER DO ALSO UNTO YOU, IF YE FROM YOUR HEARTS FORGIVE NOT EVERY ONE HIS BROTHER HIS TRESPASSES."

Rom. xii. 12, and xiii. 1-5. Additional to the plain prohibition of the Lord,

* Our warrant for this affirmation is "he cast the debtor into prison." Now this act was necessarily a legal act and the official act of the Law-Officer.

“Resist not evil,” and to the plain grounds and reasons for it which we have been considering, is the prohibition in Rom. xii. 19, and the Apostle’s explication of it from that verse down to the 5th verse of the following chapter. (Let the unhappy break of chapters xii. and xiii.—one among the causes of the Church’s grievous missing of her Lord’s mind—be disregarded, and let the two chapters be read continuously.) In ch. xii. 19, the Apostle says, “Dearly beloved, Avenge not yourselves, but give place unto wrath: for it is written, VENGEANCE IS MINE, I WILL REPAY, saith the Lord.” The Apostle, after amplifying his prohibition of exacting vengeance, by the injunction to confer benefits, and thus to be superior to and to overcome the opponent’s evil, (See v. 20, 21) proceeds to apply the Scripture he had quoted, and commands, upon the authority of it, obedience to the rulers and powers set up in the World. “VENGEANCE IS MINE, saith the Lord.” Accordingly, saith the Apostle, “Let every soul be subject to the higher powers. For all the powers are ordained *by God*,—are ministers of *God*,—are revengers to execute

the wrath of God,—and are the ministers of God to thee for praise and for good.”

Should it be argued that this constitution by God of authorities and powers for the punishment of evil, and for the protection and good of God's people and of the welldoer is, though indeed a reason against *private* and *personal* retaliation, not a reason against, but a reason for, *the Christian's application to those powers* for the reparation or the prevention of injury:—then, Nay brethren. *To you* the command is, *Avenge not yourselves, The Lord will repay: The Lord hath appointed ministers to execute The Lord's vengeance: The Lord hath taken the cognizance of the evildoer: The Lord hath taken the care of protecting his people, and of punishing the evil or restraining the wrath of the World's rude ones: The Lord and The Lord's own revengers hold and conduct the department of vengeance. Leave ye both Vengeance and the ordained Ministers of it unto God the Lord: and do ye “recompense to no man evil for evil, but overcome every man's evil with good.”*

O Brethren! How express is the Scrip-

ture, "Vengeance is the Lord's!" How express is the Scripture, "All powers and rulers are of *God's own ordinance* for the ministration of *God's own wrath!*" How explicit the consequent injunction to the Christian, "Avenge not thyself!" And O, how blessed to live peaceably with all men, and to lie, self-relinquishingly, in the hands of our God!

* Eph. iii. 3-6, and v. 32. Nothing less than "all truth" is the portion of the Church. As God is Light, so the very brightness of his glory has been exhibited to us in Jesus. Moses, truly, declared much; yet he and all the holy men of old knew that there were secrets in the Divine mind which, though they desired to see, they saw not, and to hear, they heard not. It was the "PROPHET LIKE UNTO MOSES, into whose mouth God would put ~~his~~ words"—it was He alone that should declare God: and He alone was competent to manifest and introduce that SECRET, of which, though it was in the mind of God

* This head is abridged from "The secret of God" in the Christian Witness.

from all eternity, and though it was early fore-shadowed by type, God made not the full declaration and development until after the death, resurrection, and ascension of Jesus, and the descent of the Spirit "who leadeth into all truth." This Secret—this Great Mystery—"the Mystery concerning Christ and his Church," was indeed unfolded very gradually. Christ confined his personal ministry to Israel: though, throughout it, He treated Israel as apostate, and intimated the approaching change in dispensation. Amongst the earliest intimations of this is that "astonishing" Sermon on the Mount; every line of which opposed the strictly Jewish feeling—*i. e.* the feeling of one who considered himself as under Law, and therefore, that Law (or the assertion of right, and the punishment of the invader of it) was the rule betwixt himself and others. Law knowing nothing of Mercy, the asserter of Law manifestly takes the place either of one who has not himself transgressed, or of one who, in his transgressions, incurs punishment:—of one therefore, who has the title to deal with transgressors in the way of Retributive

justice. "The people were astonished at his teaching"—both at the unheard of matter of it and at the authoritative manner of it. Indeed even now, unless we see distinctly that the spirit of the present dispensation is, not simply diverse from, but absolutely in contrast with, the spirit of the preceding one, we shall necessarily either charge God foolishly, setting God speaking by his Son against God speaking by Moses, or (what is now so extensively done) so accommodate and adapt the two dispensations as to neutralize both. The principle is, "the Priesthood being changed, there is made of necessity change also of the Law." So, the Kingdom being changed from an earthly one to a heavenly one, the Law of the Kingdom is changed also. God, whilst He dealt with a people in a dispensation of righteousness of Law, (*i. e.* in an award of earthly good and evil according to their obedience or disobedience) made his own principle of dealing applicable to his people one with another:—whilst He was dealing with them ostensibly in Law, He sanctioned Law-dealing between man and man. But when God changed

his principle of dealing with man from LAW to GRACE, then He changed also the principle of dealing of man with his fellow. Having called us, not to blessing under conditions fulfilled, but "to glory according to his free purpose in Christ Jesus," He grants us this principle as the principle of our dealing one with another. To the children of the Kingdom it is permitted that their principle of conduct be that of the Kingdom and of their Father: so that a principle (viz. that of Equity or Righteous Retaliation) which was right and fitting to man under Moses or in Nature, would be wholly incongruous to a follower of Jesus and an imitator and a child of the God of Grace.

Let us dwell a little upon the *distinctness* and the *characteristic nature* of the glory of the Christian Church: and to do so effectually, let us contrast it with the proper *Jewish* expectation of the Messiah. Now it is most clear that the Jewish expectation of Messiah was of a Redeemer to deliver them and their land—to make them glorious as a people, and to restore their land to fruitfulness; to make them also the

channel of Blessing to the Nations; and all this when Jehovah should be the King. (See amongst other Scriptures, Micah v. 8, 9, and 7, Zech. viii. 23. Is. ii. 2, 3. Is. xxiv. 23. Luke ii. 30-32. Luke i. 32, 33, 54, 55, 68-75.) But OF THE CHURCH the distinctive glory (the Great Mystery revealed) is its ONENESS WITH CHRIST. The Messiah, though of, was *distinct from*, Israel: though He was to be over the nation as King, He was not to bring the nation into Oneness with Himself:—whereas JESUS is, not over his Church as King, but of his Church the Head; not a distinct Ruler or Lord, but as the Head to a body, as the Bridegroom to a bride, as the Root or Stock to the branches. And the great characteristic of the Church is that it is HEAVENLY: that it is made One with Jesus, not as the “Son of David after the flesh,” but as the “Son of God in power after the resurrection:” that its Hope is “that which entereth into the veil, whither the Forerunner is, for it, entered:” that its country, its city, its resting-place, its home is—“Heaven opened.”

Particularly let us consider that the *present* glory of the Church is Heavenly: that

its *present* calling is Heavenly: that its *present* citizenship is in the Heavens: that it *at present* is not of the World, even as Jesus is not of the World. As Jesus is the Heavenly man, so are his members Heavenly men: as He is the Beloved Son, so are they Sons beloved: as He is the Heir of all things, so are they Heirs of all things: as *He* is, so are *they*. The Church then, being "called of God into his Kingdom and Glory," so is called to declare and manifest God in its present sojourning place—to imitate and to exhibit God, not in that character displayed heretofore, but in that displayed *now*—that of God reconciling the World BY NON-IMPUTATION OF TRESPASSES.

It is most important to perceive the *distinct character* of the present dispensation: that it is not an improvement of the old—a new piece upon an old garment—but "the Mystery hidden from all previous ages and generations." When God took unto Himself "a nation from the midst of other nations, by signs and wonders and war and a mighty hand and an outstretched arm," He was "showing his wrath and

making his power known." *Then* his avowed principle of dealing with man was Righteousness; and his own people both were the instruments of vengeance upon his enemies and *their* enemies, and were themselves ostensibly under the righteousness of Law. But *now* God is making known, not his wrath and power, but the riches of his forbearance and grace and goodness: and *now*, accordingly, He calls upon his Elect ones "to put on bowels of mercies, long-suffering, forgiveness, and love." A time indeed is coming when **RIGHTEOUSNESS** shall be the principle to order the World. "A King shall reign in righteousness." *In that time* Kings and Rulers and Powers shall be ordained, not by God in his providential government of the World, but by Christ the Anointed man: and *then*, under this King reigning in Righteousness, shall the Saints, as Princes, rule in Judgment. But *until that time*, as the servant is not higher than his rejected and refraining Master, the Christian cannot reign—cannot exercise power—cannot revenge or repel or resist evil:—his "calling is to suffer."

Beloved! To this representation of the oppositeness and contrastedness of Judaism and Christianity object not, quoting the 11th of Hebrews, that Abel, Noah, Abraham, Moses, and the host of Elders were, as well as Christians, partakers of the Heavenly Calling; and, upon such objection, denying the distinctness of Christianity, support not your argument for the holding of the riches, the honours, and the power of Earth, and for the engaging in legislation, in warring, and in schemes for the improvement of Society and Man: nor say that as THE CHURCH (*i. e.* God's Election) was in the very beginning, and continued to be even through Judaism, a People "seeking the Resurrection and the Heavenly country," there is no peculiar requirement from Christians of abstinence or withdrawal from earthly things—there is no reason why Christians should not, in company with Moses, David, and Solomon, be Kings and Rulers and Warriors, and employ their talents and energies and affections, in acquiring and applying and enjoying "this world's good" and things seen and temporal. Argue not thus, beloved.

True is it that Abraham and the ancient worthies were "Partakers of the Heavenly calling." True is it that Christians are but "children of faithful Abraham, and inheritors together with him of THE PROMISE." The oppositeness then and the contrast which Christianity presents is, not to the religion of Abraham or of the children of Faith, but to the Law of Moses and to the dispensation of Judaism. *This* was not heavenly: and if Moses and David and the sons of Faith under Judaism did yet look for a heavenly country, and confess themselves strangers on the earth, they did so only *by looking through and out of Judaism*. In Judaism they had but *earthly* things—earthly works, earthly good and evil, earthly hopes and fears: they "received not the promises, but saw them afar off, seeking the resurrection." Though Jews, it was not *as Jews, i. e. as subjects of Judaism*, that they confessed themselves strangers on the earth: for *thus*, they had the earth and all its glory for their portion—they rightly desired and pursued after riches and dignities, "minding earthly things." THE CHURCH was indeed, in

the beginning, a body called out of and away from things earthly unto things spiritual and heavenly; and, in and from the beginning, was and has been a confessor of strangership on earth: and Judaism and its covenant of works and its earthly stipulations and sanctions was only a preliminary dispensation to bring out, by proving the impotence and moral ruin of man, God's marvellous goodness in dealing in the way of PROMISE. Judaism was set up only "to be done away," was established only "to be abolished" (See 2 Cor. iii. 6-18), after it should have tested and manifested man's fleshly nature, and thus have prepared man for life as God's *gift*. The oppositeness then and contrastedness of Subjects under God as a King, and Sons under God as a Father; of Life or Reward through conditions fulfilled, and Life bestowed in the freeness of gift; of Life to be attained through obedience, and Obedience to be rendered as the response of life; of the Flesh and the Spirit, or of the Adam-nature and the Divine nature; of Blessings carnal and earthly, and Blessings spiritual in heavenly places; of the Law minis-

tering condemnation and death, and Grace quickening into the life of God;—the oppositeness and contrastedness of JUDAISM and CHRISTIANITY—are complete and absolute.

To fall back therefore upon Judaism to seek for precept or precedent to lay up treasures, to hold honours, to exercise power, to swear and vow, to judge and punish the transgressor, to fight and war, to mind earthly things, and to allow one's self in "whatsoever the soul lusteth after," (See Deut. xii. 7, 15, 18, 20, xiv. 26, xxviii, 1-13) is grossly to confound things differing, and greatly and hurtfully to err: and to refer to Abraham and the worthies antecedent to Moses, is, though to err less, yet to err; for to Abraham and the Elders the Flesh, not having been proved and found worthless, was not given *to be crucified*, and the World, not having rejected and killed God's Son, was not denounced as *lying in the Wicked one*.

Nay, beloved. CHRISTIANS ARE RISEN MEN. They are CITIZENS OF HEAVEN. They are SONS OF GOD, living IN THE SPIRIT, walking BY FAITH, sustained BY HOPE,

waiting and looking for "praise and honour and glory AT THE APPEARING OF JESUS."

But there are Scriptures which, notwithstanding this express precept, "Resist not evil," are interpreted as sanctioning Resistance of evil. Let us consider them.

Matt. viii. 5-13. War and Law, as modes of meeting evil with evil (*i. e.* of awarding Righteous retribution to the evil-doer), have been defended on the ground of our Lord's commendation of the faith of the Centurion. Our Lord, it is urged, would assuredly have improved such an occasion for condemning and forbidding the Centurion's profession, had He indeed viewed it with disapprobation. Have we then not noted that the Obedience which our Lord required and valued was the Obedience of the heart and understanding?—that, accordingly, He laboured to *instil principles* and to *form a spirit*; patiently awaiting the sure conformity of the walk and outward life? Our Lord knew, and He tells us so, that man would but gradually be able

to bear or receive "the things He had said and the many things He had to say"; and that the Promise of the Father to lead into all truth, and to effect the reception of it and the obedience unto it, must be calmly awaited. Our Lord wanted no *body-obedience* no *bodily exercise*: and He was quite as well satisfied with the Centurion's soldiery as with Peter's fishing occupation—soldiering being not in itself wrong, but simply incongruous with that new and marvellous aspect of God towards man, of which the Centurion had, as yet, everything to learn. God seeks *enlightened* obedience. Accordingly, no Christian, even of the present advanced day, would please God by giving up the Navy or Army or Magistracy without his seeing the principle upon which these callings (perfectly right *in themselves*) are inconsistent with the Religion of Christ. And *therefore* is it that these callings (and certain others) are nowhere in the N. T. forbidden by name or specification. In Matt. xix. 12, our Lord speaks of men who had made themselves eunuchs for the kingdom's sake; and He adds "he that is able to receive it,

let him receive it." Indeed He had just before said (v. 11) in tacit commendation of celibacy, "all men cannot receive this saying, saving they to whom it is given." Our Lord here plainly leaves men to act altogether according to the light that is in them. He requires from man *only the loving and seeking heart*:—and to such a heart He delighteth to reveal his whole mind and will. "The secret of the Lord is with them that fear him; and to them He will show his Covenant."

Luke iii. 14. The directions of John the Baptist to the soldiers have been adduced in vindication of War and Law and Resisting of evil. But why are not Moses, Joshua, David, and the other servants of God in past ages cited? *They warred, they killed, they met injury with injury, evil with evil, yea, in countless instances, they were commanded to do so.* John answers (as the Lord Himself answered the ruler, telling him *to keep the commandments*, if he would enter into life—argumentum ad hominem) the people, the publicans, and the soldiers, *ad homines* or *ad officia*, and on the ground of righteousness or of common

charitableness and decorousness. It was not *his* business to set aside Moses and the Mosaic code "Do and Live." *He* could only tell the people to do what was right *in those callings and departments in which he found them.* "*He, though the last of the prophets of the old dispensation, and the greatest of those born of woman, was yet less than the least in the Kingdom of Heaven.*" *He* pointed to the Great Lawgiver just descended from Heaven; and *he* left *HIM* to deliver his Law and to set up his Kingdom. But *HE*—the Lord from Heaven—what does *HE* do? This—*He* formally and most authoritatively repeals the Mosaic Law of Retaliation or Equity, enjoining *HIS* disciples to cease from avenging or vindicating themselves; not because it was wrong to do so, but because *HE* had come to proclaim to the rebels of man's race "the ACCEPTABLE YEAR of the Lord," the DAY OF GRACE on the part of God, the DISPENSATION OF FORBEARANCE AND PARDON AND RECEPTION TO FAVOUR.

What! says Christ, would *ye* visit back the trespasses of your fellow-men, when the Great King of kings is pleased to pro-

claim pardon both to them and to you, and to invite and exhort and command you all to come to Him and live?

Deut. xx. 10-12, xxi. 10, &c. &c. Numerous Christians labour to establish the *Scripturalness* and *intrinsic rightness* of War and Judicial punishment of evil; but in this they labour gratuitously. War, inso-much as War is understood to be the mode of repressing or punishing foreign aggressions, and Judicial Retributionary awards are, incontestably Scriptural, and are intrinsically right; and *Christ Himself* came to reduce the nations into subjection, and to reign as King with Justice and Judgment. He came as the subject of glowing prophecies to reign over Israel and over the whole Earth; and, accordingly, He rode with royal style into Jerusalem, and formally presented Himself as "the Son of David to sit upon David's throne." And had Israel received Him, He would have reigned; and in reigning, would, unquestionably, have appointed and maintained Officers of Justice and Righteous retribution. But Israel did *not* receive Christ, and Christ did *not* reign. Christ was re-

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jected, cast out, crucified. Christ was driven from earth to Heaven; to sit, not upon his own throne, but upon the throne of the Father: there expecting until the Father, in his providential rule, shall have made all his enemies his footstool. *Then* "He will take unto Himself his great power and will reign"—*his Saints reigning with Him*. Now it is Christ's good pleasure that, as He Himself thus forbears to reign, so his "little ones," his "little flock," his "called ones out of the world," shall wait for their Kingdom:—shall manifest that their Kingdom is not *now* or *from hence*: that their Calling is a Heavenly calling, and their Citizenship Heavenly; and shall, by refraining from all power and authority and dignity and greatness, however permitted to them or urged upon them by the World, powerfully declare 1st, the present position of Christ as the rejected King; 2ndly, the present aspect of God in Christ, "not condemning the World and not imputing its trespasses;" 3rdly, the sure coming of Christ to assert his right over those "who would not have Him to reign," and to judge all the persecutors of his peo-

ple; 4thly, the accursed character of greatness and honour from a World lying in the Wicked One, and the ungodliness and ripeness for destruction of that World itself. And *were* the Church of Christ thus following its Head and Lord, all these things it *would be* declaring:—it would be impressing the World's wickedness upon the World's conscience: it would be establishing the righteousness of the coming judgment upon the World: and it would be affording a sweetsmelling savor of Christ unto God.

War then, and Judicial punishment, even did they aim, not at the grand and noble object of redressing evil or repressing evil, but at the simply equitable end of rendering evil for evil, are not *essentially* wrong. They are wrong *only to the Christian*: and power and authority and honour are wrong to the Christian, only because, 1st, The Christian is called off from vindictive visitation of evil, in order that he should proclaim, not by inoperative words of the mouth, but by the overbearing evidence of a life, the grace and forbearance and long-suffering of GOD IN CHRIST; and, 2ndly,

The Christian is called out from present dignity and greatness, into the patient waiting for the grace which is to be brought unto him at the revelation of the Lord Jesus Christ.

1 Cor. vii. 23. So obviously opposed to the spirit and principle of War is the whole spirit and significance of the Religion of Christ, that, even by Christians set upon vindicating numerous conformities to the course and fashion of the World; the indecorousness, to a follower and imitator of Jesus, of the Profession of Arms is perceived and admitted:—yet, say they, quoting 1 Cor. vii. 20, “Let every man abide in the calling wherein he is called” —let the soldier and the sailor abide in the Army and the Navy. A brief examination of this argument will suffice.

On reading the chapter from the first verse to the twenty fourth, we find a simple matter very plainly expressed:—That the unmarried and the widowed abide unmarried: that of the married the wife do not depart from her husband, and the husband do not put away his wife: that the circumcised person, when called into

the liberty and glory of the Gospel, is not to regret his circumcision, and to desire to become, if it were possible, *uncircumcised*: that the serving man when called is not to deplore his servanthip and to fret after freedom; for, in truth, he is free, even the Lord's freeman: that in all states and conditions obedience is practicable, and that, in all alike, the keeping of the commandments of God is the great consideration:— that every man's concern should be “in the calling wherein he is called THEREIN TO ABIDE WITH GOD.” Thus the Apostle is speaking, not of professions or trades or crafts or employments, but of *states and conditions*—of certain of the connections and relations and engagements of social life: he is speaking, not of pursuits and occupations into which man enters *voluntarily and freely*, and in which voluntary and free acting he is of course under responsibility; but of positions and conditions in which man is found *without, or with little, alternative or option*. Is the Apostle sanctioning the calling of the Stage-player and the Prize-fighter, of the Gladiator and Wrestler and Racer, of the

Bravo, the Pimp, and the Bawd, and all the callings of all that pander to the lusts of the eye, of the flesh, and of the mind? Nay, O child of Light. Be solicitous "in thy calling, THEREIN TO ABIDE WITH GOD."

1 Tim. ii. 1-4. In support of legal resistance of evil, and of holding offices of power and authority, an argument is derived from this direction of Paul to Timothy. "If," it is argued, "Christians are to pray for kings and all that are in authority, that, through their coming to the knowledge of the truth (and thus of course, governing rightly), Christians may lead quiet and peaceable lives, then it is clear that kings and magistrates may continue in office after conversion." In full reply, I present a running paraphrase of 1 Pet. ii. 11-15, and of this passage from Timothy, including v. 8. "Beloved, I beseech you that, as strangers and pilgrims, ye abstain from fleshly lusts, having your whole walk and demeanour amongst the nations fair and lovely: that, wherein they speak against you as *evildoers*, they may, from the good deeds which they behold, glorify God. Submit yourselves *therefore*

(See Greek) to every ordinance of man. For so is the will of God that, as *welldoers* (*i. e.* as obedient and peaceful subjects) ye put to silence foolish men: as free, yet not using your freedom as a cloak for *evildoing* (*i. e.* for lawless and self-willed procedure). I exhort therefore that ye make supplications, prayers, &c. for all men—for kings and for all that are in authority: that ye may live a mild and quiet and peaceful life in all godliness and gravity. For thus, with a gentle and calm spirit, to pray even for our oppressors and persecutors, is good in the sight of God our Saviour; for it is the spirit of Him who willeth that all men, of whatever condition or class, come to the knowledge of the truth. Therefore, I command that men pray everywhere, *without questioning, and with all quietness and peacefulness.*" The Greek words *ηρεμος* and *ησυχος* here signify *Quiet or peaceful of spirit*, and do not point to the character of outward circumstances; and this is further shown by the two following words *ευσεβεια* and *σεμνοτης*. (See Jer. xxix. 7.)

Heb. xii. 7-9. Is evil, it is asked, not to be resisted *in children?* Are parents and

guardians and schoolmasters not to correct the children committed to their charge? Yes—Children are to be corrected. But wherefore? *Because they are children*, i. e. objects of tender and loving care. Children are to be *corrected* or *chastened*—they are to be subjected to a discipline for their advantage and good: but *Correction* is not *Punishment*, not treatment in retributive righteousness, not dealing on the ground of desert. And it is thus because this relation of Sonship is the relation which we ourselves sustain towards the Father in Heaven; and this corrective or chastening treatment is the treatment which we ourselves receive from Him.

Luke xxii. 36. That the Lord is not *absolutely* forbidding Resistance of evil, has been argued from, "he that hath no sword, let him sell his garment and buy one." Let us consider together verses 35, 36, and 37. "When I sent you without purse and scrip and shoes, lacked ye anything? Nothing. But *now*, he that hath a purse, let him take it, and he that hath no sword, let him sell his garment and get one. For this which is written, That he was reckoned

amongst transgressors, must be accomplished in me." Here the Lord is contrasting two states—the state of plentitude of power, and the state of absolute impotence, humiliation, and subjection—the state in which He was when He sent the disciples forth, and the state into which He was now to enter. And He employs such particulars of the contrast as to exhibit it vividly and powerfully. By reminding his disciples that He had sent them forth without purse or scrip or shoes, or (as it is narrated in Mat. x. 9, 10,) unprovided with gold or silver or brass or scrip or with two coats or with shoes or even with staves, and yet that they had lacked nothing, He strikingly represents to them his all-extending power and providence: by the mention now of the two great engines of power and dominance among men—the purse and the sword—and by the injunction to provide themselves with them, He as strikingly expresses the cessation of his extraordinary and extra-natural care of them, and the return of things into the natural course and character. He is forewarning them that, on their again going

forth to preach, they will not find houses open to receive them and tables spread for their refreshment; but, contrariwise, unkind rejection and outrageous treatment: and, in using emblems so lively and so comprehensive, He is most significantly intimating that they are to apply their own resources in the ordinary dependence of faith upon God. And whilst, in conformity with the Oriental idiom and usage, He employs strong figures to inform and impress them, He rests, for their apprehension of his mind, upon his *previous* and *plain* and *positive* injunctions and instructions. For, in bar to their misapprehending his present direction *to carry a purse*, He knew that He had said, "Lay not up treasure upon Earth, Sell that thou hast and give alms, Take no thought for the morrow:" and, in bar to their misapprehending his direction *to buy a sword*, He knew that He had said, "Resist not evil."

Matt. v. 39-41. That the Lord is *absolutely* and *altogether* forbidding Resistance of evil is by some denied on the ground of the *exemplifications* which He employs. These, they observe, are from *slight* pro-

vocations and injuries, such as a slap on the cheek, the seizure of a garment, the pressing to carry a burden, &c. They must therefore be received as qualifying and explaining the precept into "Under *slight* provocations and injuries, show that you have a better spirit than to seek revenge or reparation. Under trivial and merely temporary grievances, manifest your mildness, gentleness, and forgivingness. In patiently bearing trifles, which the people around you meet with impatience and anger, evince your differing from them and your superiority over them." The disciples then of Jesus are to show a meek spirit only under *slight* provocations and injuries—are not required to bear *great* and *serious* grievances—are permitted to bring the law and its vengeance against the *grave* offender—are to be *somewhat* milder and more forgiving than the men of the world—and are, in this their exhibition of Grace in *little* matters and of Wrath and Vindictiveness under *heavy* provocations, to be witnesses for God, who, though He forgives the *petty* transgressor, has assuredly no mercy for the *great* offender. Is it indeed thus?

As the Lord *could* have used other exemplifications, let us suppose others: let us suppose Him to say, "If men even break open your jewelries and your treasuries, and bear away bags of jewels or of gold and silver; if men even set fire to your warehouses or factories or granaries; should they even drive off whole mountains of cattle;—still bear and forgive, still endure meekly." Now, had the Lord so exemplified His precept, He would indeed have established the universal bearing and the absolute character of it, and have well expressed his mind as forbidding Resistance of evil however enormous and atrocious:—but whom could such exemplifications have served but the great, the noble, and the rich? How would they have elucidated a precept addressed to men exposed to a slap, a cuff, and a kick; to the deprivation of a garment or turban; to be pressed as porters or messengers; and to suchlike injurious acts of official underlings?—to men who had no jewelries to be rifled, no factories to be fired, no flocks or herds to be seized?

Again: the Lord says, (see v. 44—47)

“ Give love for hatred, blessing for cursing, prayers and kind deeds for despitefulness and persecution.” Does He mean love for *slight* hatred; blessing, prayers, &c., for *slight* or *trivial* cursing or injuries?

Again: How read we the numberless prohibitions of recompensing evil for evil, and exhortations to render good for evil:—the awful judgment pronounced upon the servant whose sole crime was ACTING IN LAW AND EQUITY, himself being the subject of Grace:—the command to forgive seventy times seven:—the injunction to follow Him who, when reviled, reviled not again:—and the commendations and inculcations of meekness, lowliness, forbearance, and bowels of mercy and love—of *putting on the LORD JESUS CHRIST*? How read we?

Again: What think we of the disciple’s standing upon his rights and dues when his Lord suffered Himself to be disowned and rejected and violently cast out; and whilst that Lord is extending his arms of peace, and love, and intreaty to all the wicked of the world? Is the disciple greater than his Lord? Or is the disciple content to leave to his Lord all that moral power,

that converting, transforming power, which is comprised in acts of self-sacrifice or self-disallowal, and which is signified so strikingly in "except a corn of wheat die, it abideth alone, but if it die it bringeth forth much fruit?" Is the blood of Martyrs *not* the seed of the Church?

Nay, beloved. As Christ *was* the Light of the world, so Christ's disciples *are* the Light of the world. They are to exhibit and commend Christ unto men:—they are to testify to the riches of the goodness and forbearance and long-suffering of God:—and they are, through this their testimony, to furnish the vindication of that righteous yet most tremendous judgment which awaits the ungodly.

John xviii. 23. "Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" On the ground of this passage JESUS HIMSELF is represented as a resister of evil. And indeed He was so all his life through. And we, beloved brethren, are called to imitate Him even in this hard work and service. O how easy to take abuse or a blow, and to pass silently on: but O how

hard, how great, how Godlike to stop and front the injurious man; to speak home to his conscience; and to seek to convince him of his sin! Yes.—The Christian is indeed to be, like his Master Christ, a resister, that is, a reprovcr and represser of MORAL EVIL.

Acts xvi. 37, xxii. 25, xxv. 10, 11. In favour of Resisting evil or, at the least, of applying the Law, the conduct of the Apostle Paul is sometimes brought forward. Let us briefly examine these cases.

Case I. Paul and Silas had been beaten and cast into prison by order of the magistrates. Had they therefore left the prison and the town upon receiving their private liberation, they would have furnished warrant for the general belief and perhaps official report, that they had been justly punished *as evildoers*: and thus they would have brought reproach upon the holy name of their Master. They reply then to the jailor, "They have beaten us openly, *uncondemned*, being Romans, and have cast us into prison, and now do they thrust us out privily? Let them come themselves, and fetch us out." Thus Paul and Silas

made it manifest that, not *they*, but the *magistrates* were the evildoers—that the Law had been broken by the Officers and the Conservators of the Law. As to their allegation, “being Romans”—this matter of fact was mentioned to show that they were entitled to the protection and to all the privileges of the Roman Law; and to convict the consciences of those who had violated it. Doubtless it was mentioned also for the obtainment of that protection and those privileges: for these they recognized as being thus provided for them by the good providence of their God. But to convict the consciences of evildoing magistrates in order to obtain acquittal as well-doing Christians, is not to recompense or to resist evil: and to claim the benefit of a law made for our benefit, is not to demand its vengeance against the transgressor of it.

Case II. Paul, though a Roman citizen, was on the point of being scourged by a Roman officer without condemnation, without trial, and without a charge. Paul states the facts of his innocence, and of his title, as a Roman subject, to legal and just treatment; and he leaves his statement with-

out argument, without entreaty, and without menace. He calmly, and simply, and with the meekest submission, and in exact accordance with the example of his Master (See John xviii. 23 and page 78), *speaks to the conscience.*

Case III. "Festus, being willing to do the Jews a pleasure, said unto Paul, Wilt thou go up to Jerusalem, and there be judged? I stand, says Paul, at *Cæsar's* judgment-seat, where I ought to be judged. To the Jews have I done no wrong as thou very well knowest. If I be an offender, I refuse not to die; but if there be none of these things whereof they accuse me, no man may deliver me unto them. I appeal unto *Cæsar.*" The plain meaning is, If thou, O Festus, art judging me according to law, then *this* is the law—that I be judged at *Cæsar's* judgment-seat, and be not delivered over to bloodthirsty men, to whom, as thou knowest; I have done no wrong. If thou art granting to me the benefit of the law, then *this* is the law—that, if thou judge me not before thine own tribunal here, thou send me, not before mine enemies at Jerusalem, but before thy mas-

ier at Rome. If it is *the law*, that is to be observed, then "I appeal unto Cæsar." Paul, recognising the law as made, in the providence of God, for his benefit, demands the benefit of it. He seeks not vengeance upon his enemies, "not having aught to accuse his nation of." (Acts xxviii. 19.)

Beloved! what is the key of the Mystery of the astounding directions of our risen and ascended Brother? Why saith He "Lay not up treasure," "Swear not at all," "Be not called Rabbi or Master," "Condemn not and judge not," "Go not to law," "Resist not evil,"—why? **BECAUSE YE ARE CHILDREN.**

Beloved! God made Solomon a king. He gave to him riches and power and exceeding greatness and glory. He gave this earthly good in token of his well-pleaseness and favour—He gave it therefore as **BLESSING**. God herein made the experiment of Earthly good and of the Fleshly nature. He made it fully and under the fairest conditions and circumstances: and

He has graciously permitted Solomon to record the result.* Thus have been exhibited to us the Earth, the Flesh, and the Jew :— but what is the CHRISTIAN?

The Christian is a follower and an imitator of CHRIST. As Christ was in the world, so is the Christian. The Christian is a being *in* the World, but as not *of* the World. Called to follow on in the steps of Christ, BEARING A CROSS, he regards the World's vast system of sights and sounds, of arts and crafts and busy occupations, of brisk and bustling movements and vehement doing—this system of objects and actions attractive of and exercising all his bodily senses, all his mental faculties, and all his soul's affections and passions—as a system, not only of things which are fast passing away, and from which he is himself passing, but of things which engage his senses and faculties and affections far more powerfully than their importance warrants ; and from which, as they tend to draw him down and to fix him down to the Earth, upon which he is in truth a stranger, he

* See the Book of Ecclesiastes.

should strive to hold himself detached and distinct. He further regards the Earth as a vast theatre of man's rebellion and of man's misery, and as a respite-place for sinners, whilst the grace of God, striving amongst them, is calling and forming a people for his praise. He, on these views of the World and of the Earth, strongly realizes that he has no country here, no city, no citizenship, no concern with the Government but to respect and obey it, and no business with the politics and the mysteries of State. Knowing too that he has a country and a city and a citizenship, yea, and a Government and a Kingdom, in Heaven, he presses and pushes on, resisting and denying every lusting of the eye, every lusting of the flesh, and the whole pride of life, intent upon the utter destruction of the body of sin. Being privileged closely to follow, and closely to resemble his master Christ, and seeing that the disciple can be perfected only in the way in which his master was perfected, he acquiesces in being the object of the World's persecution, and in being "appointed to afflictions and tribulation." He rejoices in being constituted

a fellow-sufferer with Christ, that thus he may be a fellow-conqueror and a co-reigner with Christ. He glories in the requirement to imitate and to seek conformity unto Christ, that thus, he may exhibit and commend Christ, during the present dispensation; knowing the appointment that he is to bear the image of, and to share the exaltation and glory of, and thus still to declare and display Christ, *throughout the dispensation to come*. And he judges and well settles it in his soul that, if in the *patience, passiveness, meekness, subduedness, deadness to earth, and heavenly-mindedness* of Christ, he is to bear Christ's likeness, he cannot possibly attain these graces if he hold earthly honour and power and wealth, and be ready to maintain his dignity, to protect his possessions, and to defend his person.

Beloved! Seek we yet a solution of the Mystery of the precepts of Christ? The **CHRISTIAN** then, the Christian as contradistinguished from the Jew, is one called and set to declare unto a World that stoned God's prophets and crucified God's Son—

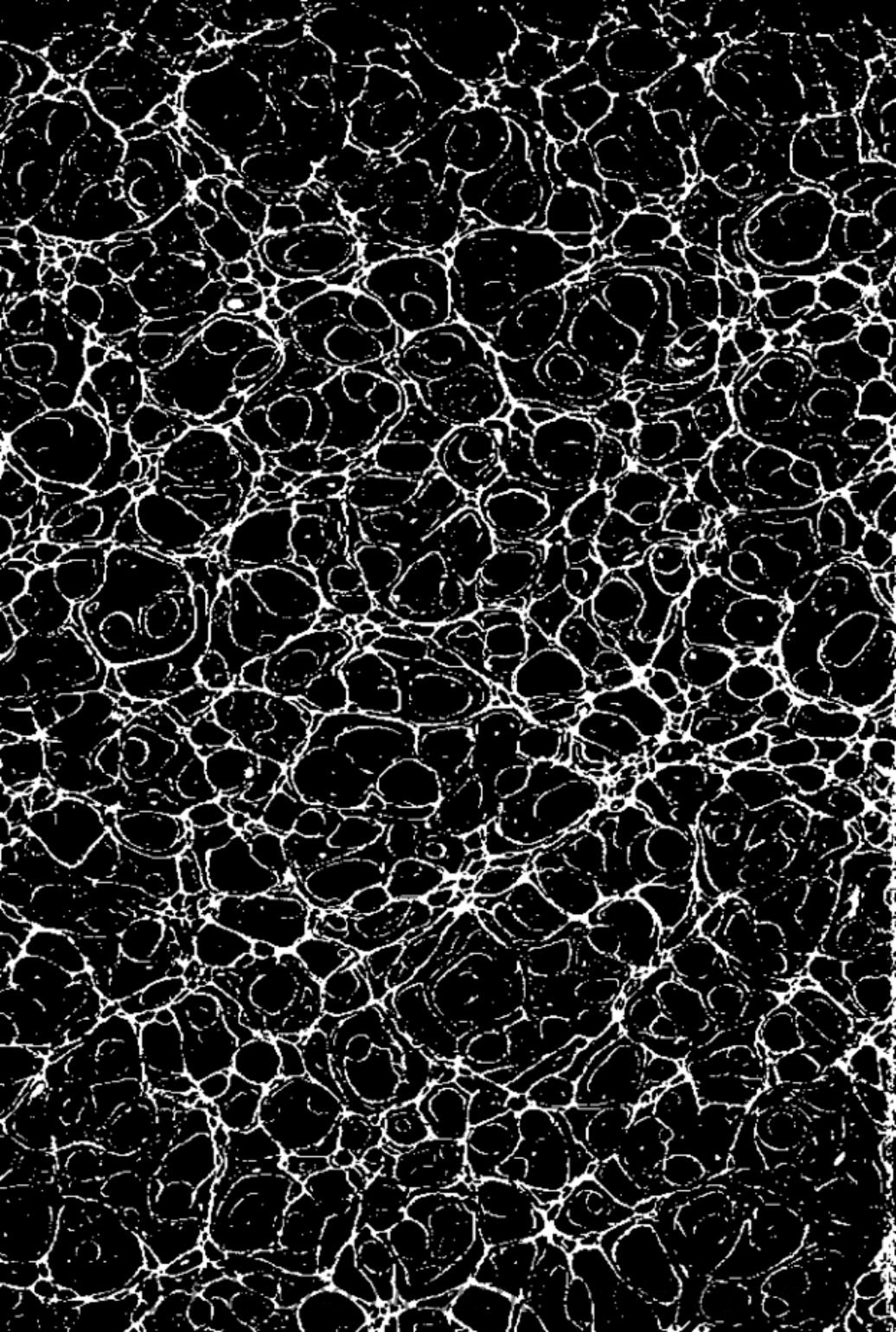
THE FATHER. The CHRISTIAN is a Witness of God—unto the World, THAT IT LIES UNDER JUDGMENT, AND THAT A REFUGE IS APPOINTED FROM THE COMING WRATH:—UNTO the Flesh, THAT IT HAS BEEN PROVED AND FOUND WORTHLESS, AND THAT ITS PROBATION IS AT AN END:—unto the Devil, THAT THE SEED HATH APPEARED WHO IS TO BRUISE AND CRUSH HIM. The CHRISTIAN is a being begotten of God, that he may overcome THE WORLD: indwelt in by the Spirit, that he may overcome THE FLESH: made one life and one spirit with Christ, that he may overcome THE WICKED ONE. The CHRISTIAN, as to the Flesh or Adam-nature, has been *crucified*, has *died*, and has been *buried* with Christ; and as to the Spirit or Divine nature, has *risen*, has *ascended*, and has been *seated in heaven* with Christ. To the CHRISTIAN then, as the Old man *judged and crucified*, and as the New man *in the Resurrection-birth and Spiritual life*, the loving precept of his God and Father is “LOVE NOT THE WORLD neither the things in the World:” “FULFIL NOT THE LUSTS OF THE FLESH, but deny and put to death and put off the Flesh:” “Give no

place to THE DEVIL, but watch against and stand against and overcome the Devil."

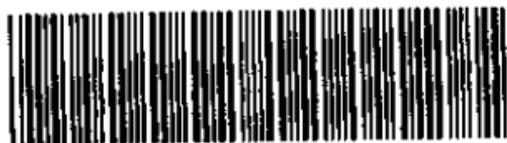
"THANKS BE TO GOD, WHO GIVETH US THE VICTORY, THROUGH OUR LORD JESUS CHRIST."



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