

# Gilt Deeds.

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"I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF."

"WHOM HAVING NOT SEEN YE LOVE."

"BE PATIENT THEREFORE, BRETHREN."

"WE SHALL SEE HIM AS HE IS."

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LONDON: JAMES CARTER,  
ALDINE CHAMBERS, 13, PATERNOSTER ROW, E.C.



## TITLE DEEDS.

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JUDAISM is the witness to One God. Christianity is the witness to One God, known as Father *by* the Son, and *the relationship consciously maintained by* the Holy Ghost, given to us, and abiding in us.

To force one's way into the second while the first existed, or to take up with the first when the second has come to pass, is designated by the Lord "adultery." In both cases the will of man is in exercise, in opposition to the will of God. The religionist of *that* day would have forced his way into the privileges of the kingdom of God, ere the law and the prophets were fulfilled—forsaking the old wife for

the new. The religionist of *this* day takes up with that which has been divorced, by going back to Judaism *in any form whatsoever*. See the Lord's discourse on this important subject (Luke xvi. 16, 17, 18), in which are weighty truths addressed to such as thought they could serve two masters (law and gospel) at the same time, or could serve which they pleased, when and how they pleased. In Romans vii. 1-4, the existing claim having been disposed of by Christ, a person was *free by the resurrection of Christ*.

Hear, O Israel ! Jehovah is our God. Jehovah is one (Deut. vi. 4 ; Mark xii. 29) is the language of Judaism.

The epistle to the Ephesians, which may be justly said to contain the title-deeds of Christianity, shows how persons had been predestined to certain blessings in Christ *before* the foundation of the world (i. 4) ; that is, before

the distinction of "Israelite" existed, and had been, by the great love of God (ii. 4)—though Israel had been discovered dead in offences—forgiven, co-quickenened, co-raised, and co-seated in the heavenlies, in Christ Jesus (ii. 5, 6). And that Gentiles, saved by grace (twice repeated, ii. 5, 8) through faith, by God's gift, and not by works (ii. 9),—and brought nigh by the blood of Christ (ii. 13). Unity between Jew and Gentile had thus been established by Him (ii. 14), and out of the two (Jew and Gentile), ONE NEW MAN had been made (ii. 15); and, by the cross, the pre-existing enmity had been killed; and the two (Jew and Gentile), had been reconciled to God in ONE BODY (ii. 17); and that both (Jew and Gentile), had now access to the Father by ONE SPIRIT (ii. 18); so that now, they had become members of the *household of God* (ii. 19); were together built up upon the foundation of the apostles and prophets (New Testament prophets); of

which foundation, Jesus Christ was the corner-stone (ii. 20); and that the edifice co-fitted, was growing into a *holy temple* in the LORD (ii. 21); being co-built for a *habitation of God* in the SPIRIT (ii. 22).

Let us tabulate the result of this precious document. Man, in eternity, afterwards known as Jew, predestined to adoption, and an inheritance in Christ.

Man, in eternity, afterwards known as Gentile, saved by grace, through faith, God's gift, and brought nigh by Christ's blood.

The former having, by the great love of God, been co-quickened, co-raised, and co-seated in the heavenlies in Christ. The latter—reconciliation to God effected, and enmity to His people abolished in Christ Jesus, and put to death by His death on the cross. Result—ONE NEW MAN; ONE BODY; ACCESS BY ONE SPIRIT TO THE FATHER.

A five-fold result :

- (1) A household of God, The family  
(oikeios) circle.
- (2) An edifice (oikodomē).  
for
- (3) A holy temple, The place of wor-  
(naos hagios) ship.  
in the Lord
- (4) A joint uprearing (sūu-oikodomē).  
for
- (5) A habitation, The regal abode.  
(kat-oikētērion)  
of God.

1. Word used for 'household of faith' (Gal. vi. 10), and 'one's own house.' (1 Tim. v. 8.)

2. Word used only for—

The temple structures.

(Mark xiii. 1).

God's edifice. (1 Cor. iii. 9).

(our earthly uprearing).

God's edifice. (2 Cor. v. 1.)

(our heavenly body),

and for the edification derived from ministering Christ.

3. Word used about forty-four times for the

- (a) *house* as distinguished from all other of the temple structures.
- (b) The body of the Lord Jesus.
- (c) The gatherings of believers.
- (d) The bodies of individual believers.
- (e) What the spiritual structure is growing to in the Lord, for God's glory.
- (f) The symbolical temple of the apocalypse.
- (g) The temple of the holy Jerusalem, which consists of God and the Lamb only.

Once more let us recapitulate.

- (1) God's family down here (alas for some therein still unsheltered by blood!).
- (2) The work of the Spirit going on among those who are led by the Spirit of God.
- (3) The previous, in its complete and glorified state.

- (4) That aspect of the work now going on by God's Spirit, that will manifest Israel as being part of it ; and with a view to  
 (5) God dwelling among His people their God, by the Spirit.

4. Word only used as above.

5. Word used only here, and once as an awful antithesis to shew Babylon's end. She becomes a habitation of devils. (Rev. xviii. 2.)

So that while Judaism had its rise over 2000 years *after* the foundation of the world, Christianity was purposed in the mind of God *before* the foundation of the world ; that is to say, before time existed, or man's course had begun. Circumcision was the seal of the title-deed of Judaism, but the *righteousness of faith*, upon which everything was built, was reckoned to Abraham thirteen years *before* circumcision was enjoined ; and thus, as we learn (Rom. iv. 11), he became *father of all believers*, whether

circumcised or not. In making Abraham a father of a multitude of nations, God had reference to His purpose which He had purposed *before the world's foundation*, as stated above; and He settled all this with Abraham (Gen. xvii. 4-7), as follows:

“As for Me, behold, My covenant is with thee, and thou shalt be the father of a multitude of nations. Neither shall thy name any more be called Abram [exalted father], but thy name shall be Abraham [father of a multitude of nations]: for the father of a multitude of nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between Me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee.”

Afterwards He began to talk to him about the land of Canaan, the subject of which is found from the

8th to the end of the 14th verse of the same chapter.

“And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, And as for thee, thou shalt keep My covenant, thou, and thy seed after thee throughout their generations. This is my covenant, which ye shall keep, between Me and you and thy seed after thee; every male among you shall be circumcised. And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt Me and you. And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and My covenant shall be in your flesh for an everlasting covenant. And the uncircumcised male who is not circum-

cised in the flesh of his foreskin, that soul shall be cut off from his people ; he hath broken my covenant."

Circumcision was the token of this *second* arrangement, and Abraham and Ishmael (aged 13), were circumcised on the same day (Gen. xvii. 26), and all the men of Abraham's household, of every description, were circumcised. Any one henceforth not circumcised, would be held to have broken God's covenant. All this took place a year before Isaac was born. Abraham begged hard for Ishmael that he might be the heir, but God would not hear of it. "I have heard *thee*," said He, "and I will bless *him* exceedingly, and make a great nation of him ; *but I will not establish My covenant with him* ; that shall only be confirmed in Isaac, your son and Sarah's [it was just the same with Jacob and Rachel. God would not include Dan among the sealed tribes of the Apocalypse],

which shall be born this time next year."

"And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai ["Jah is prince;" and, "my lady"], but Sarah [princess, *the* lady] shall her name be. And I will bless her, and moreover I will give thee a son of her: yea, I will bless her, and she shall be a mother of nations; kings of peoples shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, Oh that Ishmael [God heareth] might live before thee! And God said, Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac [he laughs]: and I will establish my covenant with him for an everlasting covenant for his seed after him. And as for Ishmael [Ishmael and Isaac are the first two in Scripture named before birth; the former by the angel of Jehovah, the latter by God], I have heard thee: behold,

I have blessed him, and will make him fruitful, and will multiply him exceedingly ; twelve princes shall he beget, and I will make him a great nation. But *My covenant will I establish with Isaac*, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham."

Of course, *we* know the reason of this now. We (kings, by the grace of God,) must needs be born of a princess, not of an Egyptian servant-girl. Let any circumcised son of Abraham, whom God may give to read these lines, clearly understand that we—uncircumcised—have been brought into this privilege through Messiah, who was Isaac's seed. And Israel too, if they delay not, and God be pleased in His great mercy just to lift the veil for a moment, only a moment ; oh, what a sight would they see ! Oh, what a provocation to jealousy might there be ! To see *us*, who were *Gentiles*, let in to all *their* magnificent privi-

leges—not the Canaan ones—uncircumcised could not be let into those ; but into the many-nations-clause ; the “kings-shall-come-out-of-thee”-clause (v. 6), the “kings-of-peoples”-clause. (v. 16.) Oh, Israel, we pray for you. Our hearts yearn after you. We would fain give up some of our blessing, if it were possible, that you might be brought in—some at least—before the door closes. It is no mere sentiment. The nations of the earth have not much of that even for you ; they hate your very presence in the lands they call theirs ; they possess the land you call yours. They explore the land God calls His. But *we* look at *you*, and, like Joseph, when he looked at Benjamin, our bowels yearn for *you*. You may not think so ; but “there is an interpreter between us.” Oh that we could say to you, “Peace be to you ; fear not.” We *can* say, “God be gracious unto you.” Can you believe that our hearts long after you ? *We* have

obtained mercy through *your* unbelief. Oh, that by *our* kindness to you *you* might find kindness! God has not shut up the whole of you in unbelief. He has already been kind to some; but you know that there was an early rain and a latter rain; and if Tisri be past, Nizan may yet bring you the blessing. Cannot you say with your prophet Isaiah (lix. 20, 21), "A Redeemer *has come* to Zion, even to captives of transgression in Jacob?" Jehovah says it. "And I—this is My covenant with them, said Jehovah, My Spirit that is on thee, and My words that I have put in thy mouth, depart not from thy mouth, nor from the mouth of thy seed, nor from the mouth of thy seed's seed, said Jehovah, from henceforth now and *for ever!*"

W. R. H.

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