

Chas. Van Winkle

MEDITATIONS ^O _N MANIFOLD
GLORIES OF CHRIST


—BY—

C. C. CROWSTON

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FOREWORD

For a number of years I have been prompted again and again to write upon the names and titles of Christ, and upon some of the varied figures under which He appears in Holy Writ. But have been hitherto deterred from doing so on the ground that it required some one with more education, knowledge and gift. However, a few weeks ago I flung those timorous feelings to the wind and began the happy task, though still deeply conscious of my inability to take up such a theme—**Himself**. And indeed, "Who is sufficient for these things" for what human pen, or finite tongue can adequately set forth the glories of Him who is eternal and Divine?

Those who have long walked the path of faith, and as a result are deeply taught in the ways of God may learn but little or nothing from the following pages. But believing He will use them for blessing to those who are babes in His family, and to others not so well instructed in "the things concerning Himself," they are sent forth in dependence upon Him whose glories they are in some little measure intended to unfold. My first thought was to write briefly upon each name, title and figure of Christ found in the accompanying list, which was made up for that purpose, but this would have made the volume vastly larger than its intended size, so I have just written upon some of the more prominent ones. The reader, by referring to the list, can take the Scriptures, and trace out stores of precious truth in connection with Him in whose blissful presence we shall find our everlasting joy.—How blessed to learn more of Him here with whom we shall be occupied for all eternity.

DIVERS NAMES AND TITLES OF CHRIST

Jesus, Christ,	Matt. 1:1
Saviour, Lord,	Luke 2:11
Son of God,	Matt. 8:29
Emmanuel,	Matt. 1:23
The Word,	John 1:1
God Manifested in the Flesh,	I Tim. 3:16
The Word Was Made Flesh,	John 1:14
Son of Man,	Matt. 8:20
Son of David, Son of Abraham,	Matt. 1:1
Lamb of God,	John 1:29
Holy One of God,	Mark 1:24
Son of the Most High God,	Mark 5:7
Son of the Blessed,	Mark 14:61
Son of the Highest	Luke 1:32
Dayspring from on High,	Luke 1:78
The Gift of God,	John 4:10
The Just One,	Acts 7:52
The Holy One,	Acts 2:27
My Beloved Son,	Mark 1:11
My Servant,	Matt. 12:18
Only Begotten Son,	I John 4:9
The Image of the Invisible God,	Col. 1:15
The First-born of Every Creature,	Col. 1:15
Creator,	Col. 1:16
First-born from the Dead,	Col. 1:18
The Head of All Principality and Power,	Col. 2:10
Head of the Church,	Eph. 5:23
The Saviour of the Body,	Eph. 5:23
King of the Jews,	Matt. 2:2
Governor,	Matt. 2:6
Nazarene,	Matt. 2:23
Master,	Matt. 8:19
Bridegroom,	Matt. 9:15

Friend of Publicans and Sinners	Matt. 11:19
A Sower,	Matt. 13:3
A Merchantman,	Matt. 13:45
Rock,	I Cor. 10:4
The Prophet,	Matt. 21:11
Just Man,	Matt. 27:19
King of Israel,	Matt. 27:42
Well Beloved,	Mark 12:6
Consolations of Israel,	Luke 2:25
The Glory of Israel,	Luke 2:32
Thy Salvation,	Luke 2:30
A Light to Lighten the Gentiles,	Luke 2:32
Physician,	Luke 4:23
Light,	John 1:9
Rabbi,	John 1:38
Messiah,	John 1:41
Bread of Life,	John 6:35
I Am,	John 8:58
The Light of the World,	John 9:5
The Door,	John 10:9
The Good Shepherd,	John 10:11
The Great Shepherd,	Heb. 13:20
The Shepherd and Bishop of Your Souls,	I Peter 2:25
The Chief Shepherd,	I Peter 5:4
The Resurrection and the Life,	John 11:25
A Corn of Wheat,	John 12:24
Way, Truth, Life,	John 14:6
Comforter,	John 14:16
The True Vine,	John 15:1
Prince of Life,	Acts 3:15
A Prince and a Saviour,	Acts 5:31
Judge,	Acts 10:42
The Lord of Sabaoth,	Rom. 9:29
The Deliverer,	Rom. 11:26
Wisdom, Righteousness, Sanctification and Redemption,	I Cor. 1:30
The Lord of Glory,	I Cor. 2:8
Foundation,	I Cor. 3:11
Passover,	I Cor. 5:7
The Firstfruits,	I Cor. 15:23

The Last Adam,	I Cor. 15:45
The Second Man,	I Cor. 15:47
Chief Corner Stone,	Eph. 2:20
Our Peace,	Eph. 2:14
Our Life,	Col. 3:4
Avenger,	I Thess. 4:6
The Lord of Peace,	I Thess. 3:16
The Blessed and Only Potentate, King of Kings, and Lord of Lords,	I Tim. 6:15
Heir of All Things,	Heb. 1:2
The Brightness of God's Glory,	Heb. 1:3
Thy Throne O God ,	Heb. 1:8
Captain of Our Salvation,	Heb. 2:10
He That Sanctifieth,	Heb. 2:11
Apostle and High Priest,	Heb. 3:1
The Author of Eternal Salvation,	Heb. 5:9
The Forerunner,	Heb. 6:20
A Minister of the Sanctuary,	Heb. 8:2
A Sacrifice,	Heb. 9:26
The Author and Finisher of Faith	Heb. 12:2
Advocate,	I John 2:1
A Propitiation,	I John 4:10
Saviour of the World,	I John 4:14
The Faithful Witness,	Rev. 1:5
The Prince of the Kings of the Earth	Rev. 1:5
Alpha and Omega,	Rev. 1:8
The Amen,	Rev. 3:14
The Lion of the Tribe of Judah,	Rev. 5:5
The Root of David,	Rev. 5:5
Faithful and True,	Rev. 19:11

CHAPTER I

A BRIEF HISTORY FROM THE FALL, TO THE
COMING OF CHRIST IN FLAMING FIRE

A BRIEF HISTORY FROM THE FALL, TO THE COMING OF CHRIST IN FLAMING FIRE

IT is striking and instructive to notice that the last word in the Old Testament is the word "curse." Sad beyond expression is the contemplation that at the end of thirty-nine Books, or nine hundred and twenty-nine chapters, giving from the creation of man four thousand years of human history, God should be heard threatening in righteousness to come and smite the earth with a curse.

Our first parents disbelieved and disobeyed God, and so brought sin and death into the world. Through fear and shame they hid themselves, but God sought and found them, and brought them from their hiding-place, and clothed them and gave them the promise of a Redeemer in the woman's seed. The first man that was born was a murderer, the second was murdered. What a tide of unutterable grief and woe must have rolled in upon the hearts of those first parents when they beheld one son slain, the other his slayer—awful fruit of their own sin. After a decade and a half of centuries, God's verdict was: "All flesh has corrupted his way upon the earth." They sinned against light and knowledge, for the expulsion from the garden of delights was to them a well-known fact, and was still fresh in the memories of the ancients as related to them by those who were actually driven out—what a direful story in the history of their family.

The fact of Abel's slaughtered lamb by which God was propitiated and he accounted righteous was no doubt to

them a page of familiar truth by frequent repetition, told by those whose early years reached back to the bounds of his generation. Though they knew Cain was branded as a murderer and a vagabond, and that Abel's name shone in exonerated brilliancy on God's roll of honor, not because of what he **was**, but by what he **did** in bringing his lamb in sacrifice. Its flowing blood and rising smoke conducted to God the confession that he was a sinner, thus proving that he entered into the current of God's thoughts, and antedated the statement of that precious redemption truth, "Without shedding of blood is no remission" (*Heb. 9:22*). Yet they preferred to go in the way of Cain though it led to death and judgment. Abel was thrust out of the world by fiery rage and fierce jealousy, but God received him into His paradise above and anointed him His first singer there. His body was the first to mingle with the dust of the valley, and his soul the first in celestial courts. But Cain's posterity went on increasing in independency and ungodliness until Noah's ark was launched on death's dark judgment sea. The Divine Record says that he was a "preacher of righteousness," and though he worked on the ark and preached to the mockers of that godless age for one hundred and twenty years, yet no one apart from his family believed his message and availed themselves of the refuge the ark afforded, so they perished in their sin and unbelief; yet not altogether in their unbelief, for as the waters increased their infidelity decreased until it dissolved entirely amid the tremendous realities of actual experience.

This world is the only one of the three where unbelief abounds. In heaven all believe and are happy, but they took God at His word and believed His message before they entered there, and in that world of unassuaged remorse unbelief is absent. After crossing time's boundary

line they were compelled to believe by the stern and awful realities of sight and demonstrated fact.

Reader, are you among the number of whom the Saviour said: "Blessed are they that have not seen, and yet have believed" (*John 20:29*)? If not, remember your only opportunity lies between the present, and the gates of death, or the coming of Christ, if either event finds you unsaved. Of you it will be said eternally: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still" (*Rev. 22:11*). How intensely solemn!

After the wicked antediluvians were swept away by the flood, the world had a new beginning in Noah's family, but we soon see the increasing race rushing madly on the downgrade. If before the deluge "the imagination of man's heart was evil, and that continually," it was so still. Lawlessness and wickedness of every kind flourished in the native soil of man's evil nature. Idolatry, a thing unknown before, takes root, and is watered by him who delights to arrogate to himself, and to rob the Creator of His glory and ruin man for time and eternity.

About two hundred years after the flood they built the tower of Babel. Independent of God, and inflated with pride, they sought to build a monument so lofty, solid, and grand, that it would outlive the flight of ages, and cause their name to be honored by succeeding generations, but "He disappointed the device of the crafty so that their hands could not perform their enterprise." Confusion and dispersion frustrated their project. About three hundred years later, wickedness had increased to such an extent, that God announced to Abraham He was going to destroy the cities of the plain. Although universal destruction by water, and the scattering of the Babel builders had occurred in the last two or three generations, yet they pur-

sued their nefarious course as though man had never been rebuked for his sin.

God's patience and grace were wondrously manifested in the age preceding the deluge, in allowing the race to forget Him and sin against Him until only eight believed Him and passed into the ark. And now, though "the cry of Sodom and Gomorrah is great and their sin very grievous" (*Gen. 18:20*), He is willing to spare the populous cities of the plain if but ten righteous can be found in them, but alas, not even five can be found. Lot, his two daughters and his wife escape, the judgment falls, not this time the fountains of the deep broken up, but fire from the Lord out of heaven consumes them. It is recorded in Revelation 20:9, that this will occur again, it will be at the close of earth's history.

As we thread our way along time's stream we see Israel, God's chosen nation, in the furnace of affliction in Egypt. He sees their affliction, hears their groaning, and delivers them from bondage. He brings them through the Red Sea "by crystal walls protected." He made a covenant with them, and gave them just judgments, and holy laws. They were not left to the light of conscience, and to the light of nature, but had the Written Word to guide them. He fed them on manna for forty years in the wilderness. He smote the rock and made it give forth streams to slake their thirst. He put forty years of service into their shoes, and caused their garments to weather a pilgrimage of the same duration. He brought them through the Jordan as miraculously as He had conducted them through the Red Sea. He placed them on the vine-clad hills and honeyed plains of Canaan. What more could He do for them than He did? He lavished kindness and blessing upon them in rich profusion, but what did He receive from them in re-

turn? His first commandment was: "Thou shalt have no other gods before Me," but immediately they made a golden calf, and worshiped it, and sacrificed to it, saying, "These be thy gods, O Israel, which brought thee up out of the land of Egypt" (*Exod. 32:8*).

He commanded them not to commit adultery, but twenty-three thousand of them fell in one day (*I Cor. 10:8*). They broke all His commandments times without number. To record all their sins would require a fountain of ink. For a graphic record of their rebellion and sin written by a master hand, read Psalm 78 and 106 and Matthew 23. Century after century He bore with them in patience and grace, sending them prophets and seers to instruct, admonish, and warn, but all was to no avail, they slew His prophets and murdered His messengers. Their captivity in Assyria and Babylon, and Rome's galling yoke worn in their own land, all speak in thunder tones of their sin against the Holy One of Israel.

But the climax of wickedness was only reached in their treatment of their Messiah. Joseph of old had come to his brethren from their father's house burdened with kindness to see how they fared, and laden with rich provisions for their need, but they put him into a pit, and a little later sold him to a band of Ishmaelites, then took his blood-daubed clothes to their father to make him believe a wild beast had devoured him. We see intended murder, lies, and deceit recorded against them in Genesis 37: "Oh my soul come not thou into their secret." David, too, had come to his brethren loaded with provisions and tokens of love and kindness, but they derided him and set him at naught.

But now the Creator and Upholder of all things, the world's Redeemer, and Israel's Messiah—"God manifest in the flesh"—had come to a world of sin-shackled aliens with

liberty, pardon, and life. His almighty shoulders were freighted with an infinite weight of everlasting blessing to lavish upon a race reeking with sin and moral corruption.

But how was He received? Was He loved and adored for such oceans of love, and rivers of grace? Let us listen while the Inspired Volume gives us the answer. As to the Jews—"He came unto His own, and His own received Him not" (*John 1:11*). As to the world—"He was in the world, and the world was made by Him, and the world knew Him not" (*vs. 10*). It was true of both Jews and Gentiles: "They hated Me without a cause" (*John 15:25*). So homeless and friendless was He that "The foxes had holes, and the birds of the air had nests: but the Son of Man had not where to lay His head" (*Matt. 8:20*). He was hated for His goodness, and despised for His grace. His holiness reflected on their wickedness, and His light reprov'd their deeds of darkness, so they could not tolerate His holy presence in their midst. As ravenous beasts seek the life of a tender lamb, so they sought His. "They gaped upon Me with their mouths, as a ravening and a roaring lion." "Many bulls have compassed Me, strong bulls of Bashan have beset Me round" (*Psa. 22*).

Among His followers they found one who was a "devil." With him they bargained for the sinless One for thirty pieces of silver. At the head of a fierce nocturnal troop he marched to Gethsemane where the "Man of Sorrows" oft resorted with His disciples. They found Him where He had been praying in such an agony of earnestness, that great drops of blood fell from His sacred brow. Then He was led to the high priest's palace where the scribes and elders were assembled. They, together with the whole conclave of officers, sought false witnesses against Him to put Him to death. Oh, wicked plot! Satanic scheme!

perpetrated by those who professed to be God's ministers. From thence He was conducted to Pilate's judgment hall, followed by the religious leaders of Jerusalem, that they might accuse Him before the Roman governor, but when Pilate knew He belonged to Herod's jurisdiction he sent Him to Herod, and he with his men of war set at naught and mocked Him, and arrayed Him in a gorgeous robe, after thus deriding and degrading Him he sent Him again to Pilate. The same day Pilate and Herod were made friends together, for before they were at enmity between themselves (*Luke 23*). That blessed, loving Man of Grace was such a common object of hatred, that enemies could drop their bone of contention, and be made friends in condemning Him. Pilate said to the assembled host: "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? * * They said, **Barabbas**. * * What shall I do then with Jesus which is called Christ? They all say unto him, **Let Him be crucified**" (*Matt. 27:17-23*).

Barabbas is called a "notable prisoner;" "notable" because he was guilty of robbery, insurrection, and murder. They chose the **sinful** in preference to the **sinless**. One of the **worst** on earth, instead of the only **perfect** One that ever lived below.—The life-taker instead of the Life-giver. They would rather have the man set free in their streets whose hands were red with the blood of their fellow-men, than the blessed, leper-cleansing, sight-giving, dead-raising, sorrow-banishing, sin-forgiving Christ of God. O fellow-Christian, let tears of sorrow wet thy cheeks at the remembrance, that once thou wast part of that company that made such a choice. But let tears of joy well forth now in the knowledge that He has forgiven thee all, and has promised to remember thy sins against thee no more forever.

Unsaved one, art thou going to continue in the com-

panionship of those who cried, "Away with Him! Away with Him!" or wilt thou bow before Him confessing thy sins, and receive Him as thy Saviour, and, like Thomas, joyfully exclaim: "My Lord and my God!"

From the judgment hall where the most unrighteous decision in the annals of time was rendered, He was taken to the common hall where He was robed in scarlet, crowned with thorns, spit upon, smitten, derided, and bowed to in feigned worship, with the cruel taunt, "Hail, King of the Jews!" Then the cross on which He was to suffer was put upon His shoulder, and by the fierce rage of the fiendish mob was goaded on to Calvary, where all the insults and ignominy of satan-inspired hordes were heaped upon Him while enduring crucifixion woes. High priest, elders the scribes, soldiers and passers-by, the godless populace, Jews and Gentiles, and even the two thieves stretched in dying agony by His side, all conspired to pour upon Him the scalding streams of the most degrading mockery and derision. Then three hours of darkness settled down upon the scene. The sun seemed to be blotted from the heavens. Then the Holy Sufferer's voice was heard amid the gloom: "My God, My God, why hast Thou forsaken Me?"

Ah, fellow-Christian, thou knowest why He was forsaken of God, because "He was made a curse for us." "He bore our sins in His own body on the tree." "He died the Just for the unjust that He might bring us to God."

May the very mention of His peerless name ever bow our hearts before Him in adoring worship. Sinner, He died for thee, but if thou wilt not receive Him as thy Saviour thou must die both the first and second death.

Then may thy heart before Him bow.
Don't put it off, receive Him now.

Again, "He cried with a loud voice, and yielded up the ghost." The rending veil, the quaking earth, the quivering rocks, proclaimed the Creator's death. Men and devils had contrived to get rid of Him, and now they held high carnival around His silent cross. The tomb in which He was placed had a great stone rolled against the door and sealed, and a guard of soldiers was set to prevent His disciples from stealing Him away, but an angel with lightning-like countenance descended from heaven, rolled back the stone and sat upon it, "And for fear of him the keepers did shake and become as dead men," while the mighty triumphant Saviour walked forth in resurrection power and glory. "It was not possible that He could be holden of death." "He tore the bars away, the almighty Victor rose," and blessed be God, He has turned that supreme act of man's wickedness into the greatest blessing that ever visited a fallen world, and more, the paradise of God in the fields of eternity will be filled with the fruit of Calvary's tree.

If God smelled a sweet savor rising in the smoke of Noah's oblation, how sweet must be the perfume ascending from the sacrifice of Christ. It will saturate the Eternal City to its utmost bounds, to the gratification of God, of saints, and of angels forever and ever. He, in His atoning death, is the alabaster box of ointment whose fragrance fills all heaven—the box was broken on Golgotha that the odor of His love might flow out and fill everlasting ages.

The righteousness too that shall fill and flood the "new heaven and the new earth" will flow from Him in whose Blood salvation now flows. Forty days after His resurrection He went up from Mount Olivet and sat on the right hand of the Majesty on high. He ascended alone, but when He enters heaven the next time it will be with the uncountable millions of His redeemed. Reader, will you

be in that company? Child of God, whatever may happen to you in this scene of change and decay, whether you go down in a Titanic catastrophe, be cremated in the conflagration of a city, engaged with toils of the day or wrapped in midnight slumber, **you** will rise to meet Him with all the saved from Abel to that happy moment of rapture, "And so shall we ever be with the Lord." Then "He shall see of the travail of His soul and shall be satisfied." Oh, bright and glorious hour, crowned with supreme delight! The Saviour and the saved, "the Bridegroom and the Bride, are seen in glory ever, forever satisfied." When He visited this world in grace He was alone, when He appears to set things right by His power it will be with His holy myriads to execute judgment upon all, and to convince all the ungodly of them of all their works of ungodliness, which they have wrought ungodlily, and of all the hard things which ungodly sinners have spoken against Him (*Jude, R. V.*).

Those who refuse grace must meet judgment. In that day of universal conquest, "His enemies shall lick the dust." Unsaved one, I beseech you now, in this day of grace, to "kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him" (*Ps. 2*).

CHAPTER II

JESUS

JESUS

WE have traveled hurriedly across the stage of time from Adam's fall to the coming of Christ in judgment. Now let us turn and prepare to begin our theme. It has been stated that the last Old Testament word is "curse," then there is a break in inspiration's stream of about four hundred years. The stream resumes its course, and the silence is broken when the Holy Spirit begins the Book of the generation of Jesus Christ (*Matt. 1:1*).

He does not begin with His birth, but goes back to Abraham and runs through forty-two generations leading up to His, the birth of births. Unnumbered millions have been born spiritually because He was born naturally, not that atonement was made by His birth, that could **only** be accomplished by His **death**, but He must have a body to become a sacrifice—"a body hast Thou prepared Me" (*Heb. 10:5*), and in that holy body He bore our sins on the tree (*I Peter 2:24*). So believers can joyfully and yet sadly say, We have been "reconciled to God by the **death of His Son**" (*Rom. 5:10*).

When Jesus came to the world it was just as ripe for judgment as when the flood swept away all that was outside of the ark, or when fire reduced the cities of the plain to ashes. God might be represented as with an uplifted sword ready to smite the world in judgment according to the demands of **justice**, but in **mercy** to the world it fell upon His Son instead. Now the sword is sheathed, the world is spared, and God has been dealing with it ever since, not according to what it deserves, but because Jesus

by His death has bought for it a long dispensation of grace. If when Jesus came it was sufficiently wicked to be treated as the antediluvians, and as Sodom and Gomorrah, how inestimably has its sin been increased by the crucifixion of the Son of God. It is just because mercy is on the throne that the world goes on to-day in defiance and open rebellion against God, practicing sin in every conceivable form. Mercy now rejoices against judgment, but soon it will be judgment without mercy. The hand that opened the door in grace will close it in judgment. Solemn thought!

Since Jesus came into the world, two additional charges of guilt stand recorded against it—His crucifixion, and His rejection. When this highly-favored age of grace ends, men will be dealt with, not because Adam sinned, or because they were born in sin, but for the crucifixion and persistent rejection of God's Son. As we have seen, Malachi ends with a threat of judgment, but Matthew begins with a proclamation of the Saviour's birth. Then was fulfilled Isaiah's prophecy in the first part of verse 6 in chapter 9: "Unto us a Child is born, unto us a Son is given." The next part of the verse declares that the government shall be upon His shoulder. As we look around and see sin lifting up its head in triumph everywhere, we know this is not so yet. The government will not be upon His shoulder while He is upon the Father's throne, but soon He will rise up and with an almighty hand will rend it from the usurper (satan) and from the hands of potentates energized by that arch-enemy. True and solemn are the words, "He must reign, till He hath put all enemies under His feet" (*I Cor. 15:25*).—Enemies under His feet, and the government upon His shoulder are truths inseparably connected.

We must now turn to our chapter. Jesus is the first

name found in the New Testament. Doubtless the very youngest of our readers know that it is not once to be found in the Old Testament. In Acts 8 we see that the Ethiopian was riding along in his chariot reading Isaiah 53 when the Spirit told Philip the Evangelist to go and join him. He invited Philip up to ride with him, then he wanted to know of whom the prophet spake, of himself or some other man? "And (he) began at the same Scripture, and preached unto him **Jesus**." The Spirit led the soul-troubled eunuch to read Isaiah 53 **about Jesus**, then He led Philip to **preach Jesus** to him out of that rich redemption chapter, then He led the Ethiopian to **trust in Jesus**, then He led Philip to baptize him **unto Jesus**, then the Spirit caught away Philip and the eunuch saw him no more down here, but they have been together for almost two millenniums in the paradise of God enjoying the blissful **presence of Jesus**. Isaiah 53 and Psalm 22 are among the strongest and clearest of the Old Testament Scriptures in bringing Him before us in His condemnation, crucifixion, and death. They are so full in detail, description, and pathos, that if they were found anywhere but in the Inspired Volume we would declare they were written after the scene at Calvary. We are bold to say that if Christ was taken out of the Old Testament it would be just as empty and valueless as the New Testament would be if His name was struck from its holy pages—the entire Book would be a meaningless jumble of confusion—a mockery, a shell without a kernel, a sheaf without wheat, an organ without reeds.

Jesus, after His resurrection, joined the two disconsolate travelers to Emmaus, and beginning at Moses and all the prophets, He expounded unto them in **all the Scriptures the things concerning Himself**. The same night He went

to Jerusalem and found the eleven, and others with them, and said unto them: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of **Moses**, and in the **prophets**, and in the **Psalms, concerning Me**" (*Luke 24:44*). Do not the law of Moses, the prophets, and the Psalms embrace the bulk of Old Testament Scripture? Peter, when preaching in the house of Cornelius, exclaimed: "To Him give **all the prophets witness**, that through His name whosoever believeth in Him shall receive remission of sins" (*Acts 10:43*).

The coats of skin with which God clothed our first parents were a type of Christ. Abel's lamb, Noah's ark, Isaac offered in sacrifice on Mount Moriah, Israel's paschal lamb slain in Egypt, the Red Sea, the tabernacle in the wilderness, the manna, the Jordan, the old corn of the land, countless birds and animals dying on Jewish altars, all, together with other numerous shadows and symbols scattered in rich profusion through Old Testament ages, pointed forward to the coming of the blessed One. Reader, again we affirm the Old Testament is full of Christ. He is the life of it, as steam is the life of an engine. We would fain tarry longer amid the elevations and enchanting glories of this delectable mountain, tracing Christ through the domain of vanished cycles, but we must turn to our theme and speak of Him more personally.

We have seen that though Jesus, as a **name**, is confined to the New Testament, Jesus, as a **Person**, is the burden of the Old Testament, as well as the New. While pursuing this branch of the subject it might be well to give a number of significant titles, some of which refer to God and some to Christ. In Genesis 12:1 "The **Lord** * * said unto Abram." In chapter 15:1 He said to Abram "I am

thy shield, and thy exceeding great reward." In chapter 17:1 "The Lord appeared to Abram, and said * * I am the Almighty God." In chapter 22, in connection with the offering up of Isaac, Abraham gives Him the appropriate title **Jehovah-jireh**, which means: "God will provide." He provided a ram and Isaac was spared.

In Exodus 3 He addressed Himself to Moses as the I AM and sent him to Israel to tell them that "I AM hath sent me unto you." It means the self-existent and eternal One. In chapter 17, in connection with the conquest of Amalek, Moses built an altar, and called the name of it **Jehovah-nissi**, which means, "God my banner." When the Midianites greatly oppressed Israel, the Lord sent Gideon to deliver them, then he built an altar unto the Lord, and called it **Jehovah-shalom**, which means, "God is peace." In Jeremiah 23 we read, "He shall be called" **Jehovah-tsidkenu**, which means, "THE LORD OUR RIGHTEOUSNESS." "The **Holy One** of Israel" is a title sometimes used, but the most commonly-used title in the ancient Scriptures, especially in the Psalms, is **Lord**. These are by no means all the names and titles by which God, and our adorable Saviour were known before the fuller revelation of Godhead—glory was given at the incarnation, and by the descent of the Holy Spirit at Pentecost, but this varied list will suffice.

Since we have been tracing Jehovah and His "Fellow" in diversified appellations and titles in past ages, it might be well to travel back into eternity and view Him (For the sake of convenience we will use the singular pronoun, for the sense in which we now write, what is true of one person in the Godhead, is true of the Trinity.) from the standpoint of Scripture in connection with His eternity of being. I would especially warn young Christians against the delu-

sions and damnable heresies that are flooding the world to-day. Two or three generations ago the guns of enmity were leveled against the Bible by infidels and atheists, but now the red-hot charges of satan are fired at it by cultured ecclesiastics and gifted divines. They profess to be proclaimers of its truths, but they are defamers of the Book and its Author. Many of these blatant wolves in sheep's clothing whose business is to scatter the flock, deny that the peerless Person of our theme had an existence before His birth in Bethlehem's manger. The way to meet error is not by argument, but with truth. The way to dispel darkness is to lift the blinds and let the sunlight pour in. So now, let us turn to the Volume of **Truth** and **Light**, and see how its Author declares and defines His Deity. In Deuteronomy 32:40 He says: "I lift up My hand to heaven, and say, **I live for ever.**" In chapter 33 He is proclaimed to Israel as "the **eternal God.**" "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from **everlasting to everlasting, Thou art God**" (*Ps. 90:2*). In Isaiah 57 He announces Himself as the One who **inhabits eternity.** Read the 8th chapter of Proverbs and notice how strong the language is there referring directly to Christ. He is brought before us as away back in the depths of eternity beyond the limits of thought. In John 17 Jesus speaks to His Father of "the glory that He had with Him **before the world was.**" Read carefully the 1st chapter of John, 1st of Colossians, and 1st of Hebrews. In the face of these Scriptures, and many others that might be adduced, dare any one say he believes the Bible, and yet claim Christ had a beginning?

Let us turn again to Matthew 1. We find the angel of the Lord was sent to Joseph, and said unto him: "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring

forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins." The angel Gabriel gives His name, and the meaning of it, and the purpose for which He came. What wondrous truths and blessings are wrapped up in the expression, "He shall save His people from their sins." No doubt this refers primarily to the Jews, but "His branches have run over the wall," so it is blessedly true: "Whosoever shall call on the name of the Lord shall be saved." As far as we know this was the last visit and the last announcement that Gabriel made to our world. In Luke 1 we see he was sent to Zacharias, and said unto him: "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings." Then he announced the birth of John the Baptist, and connected it with the prophecy in the last chapter of Malachi relating to the sending of Elijah the prophet. The Saviour interprets it that John the Baptist who was His forerunner was Elijah who was to come. Six months after Gabriel announced the birth of John, he brought the glad tidings of Jesus' birth. It is recorded in Daniel, chapters 8 and 9, that Gabriel made two visits to Daniel, and rolled before him wonderful visions of prophecy much of which is not yet fulfilled. Apart from these four visits to earth we know not whether Gabriel ever descended to this sin-stained scene before or since. The angel of the Lord so often mentioned in Scripture may be this same angelic being, but we cannot say. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever" (*Deut. 29:29*). Let us beware of speculation in Divine things. The poetic admonition is wholesome, and may we profit by it:

"Be sure that you have Scripture
For all you say and do,
And where God's Word is silent,
May you be silent too."

Now let us try and grasp something of the meaning of the angel's declaration: "His name shall be called JESUS: for He shall save His people from their sins." Jesus is His name in connection with incarnation and humiliation. It speaks of Deity enshrined in humanity—"God was manifest in the flesh" (*1 Tim. 3:16*). "As the children are partakers of flesh and blood, He also Himself took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (*Heb. 2:14*). He was tempted in all points as we are, sin apart (*Heb. 4*). Such portions as these are associated with that all-precious name, **Jesus**. "He shall save" He does not **help** to save, or merely tell **how** to be saved, but **He saves**. He does it all. Blessed Saviour! No wonder Thy people sing:

"Jesus, how much Thy **name** unfolds
To every opened ear,
The pardoned sinner's memory holds
None other half so dear.

"There is **no name** so sweet on **earth**,
No name so sweet in **heaven**,
The name before His wondrous birth
To Christ our Saviour given."

But what makes His name so endearing and precious on earth and in heaven too? Listen! The believer can say, God's claims had to be met, Jesus has met them. God's justice had to be satisfied, Jesus has satisfied it. All my sins had to be atoned for, Jesus has atoned for every one. I was lost, Jesus found me. I was a rebel, now I am a joint-heir with Christ. I was guilty, God, for Jesus' sake, pardoned me. I was once a child of wrath, but through what Jesus has done for me, I am now a child of God. I was once a hell-bound sinner, now I am sure of heaven.

When did He accomplish all this? When on the cross

He died for me, and was forsaken of God on account of my sins. God forsook Him while He was bearing my sins, that He might forgive my sins and receive me. By His deep sorrow, I have everlasting joy. By His death, I have eternal life. Is it any wonder that the martyrs in realizing something of the surpassing love of Jesus would endure tortures at the stake? Unsaved reader, it is a greater wonder if thy heart is not melted in the presence of such matchless love and grace. If it is not it is because thou art dwelling in the frigid zone of satan's presence.

Once a prize was offered to the one who would give a word or name around which clustered the greatest joys and sweetest memories. Some gave the word "mother" enlarging upon her tender love and care in infancy and childhood, her unwearied toil and patience in sickness, etc. Others thought "home" with its joys and comforts, and precious fireside memories, was the word most dear to them. And others thought "heaven" was the prize-taking word; its everlasting glories and neverfading joys, the companionship of angels and fellowship of saints, etc., were dilated upon. But the one who carried off the prize, said "Jesus' is the name above all names and words." He was right. It is the most precious name that ever rolled through finite minds, or lisped by tongues of men and angels. A full tide of eternal glory, and overflowing streams of endless bliss, flow from Him who bears that name.

Let us now turn and look at Jesus in other ways. In Luke 10:17 we see the devils were subject to the disciples through the name of Jesus. A raging tempest was hushed to rest by three words from His gracious lips: "Peace be still" (*Mark 4:39*). Lazarus was called back from the gloom of death and decay by three words from His life-

giving lips: "**Lazarus, come forth**" (*John 11:43*). A man who had never walked was made to walk and leap for joy by the power of **Jesus' name** (*Acts 3:1-9*). Pages might be filled with instances of the power of His **name** and **words**.

In regard to salvation Peter declares in Acts 4:12, "There is none other **name** under heaven given among men whereby we must be saved." John writes in his First Epistle to those whose sins are forgiven for **His name's sake**.

In Philippians 2 the deepest depths and highest heights are reached by **Jesus**. "Though subsisting in the form of God He made Himself of no reputation, took upon Him the form of a servant, was made in the likeness of men, and became obedient unto death, even the death of the cross." This was the most disgraceful death that one could die. In Deuteronomy 21 there is a curse attached to it. This was the lowest point of ignominy to which Jesus descended, "Wherefore God also hath highly exalted Him, and given Him a **name** which is above every name: that at the **name** of Jesus every knee should bow, of things in heaven, in earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This is the pinnacle of glory He has accorded Him, and in due time all shall come to pass according to God's decree.

Reader, thou canst not escape bowing before Him. It is impossible to hide thyself in a region that is not included in the "**celestial**," the "**terrestrial**" and the "**infernal**."

"Jesus the **name** high over all,
In hell, or earth, or sky,
Angels and **men** before it fall,
And **devils** fear and fly."

Fellow-Christian, thou dost **willingly** bow before Him **now** in worship. Christ-rejecter, thou wilt be **compelled** to bow before Him **then** in judgment. In Romans 14 it is put

forth in the strongest terms possible. Instead of the word "should," it is, every knee "shall" bow, and every tongue "shall" confess. Remember, my infidel and agnostic reader, that you are included in the "every" and "shall" of the last quoted verse. But even now you subscribe a certain amount of allegiance to Christ, for every time you write a letter, sign a deed, or draw up a lease, you acknowledge His birth. You know that the time-stained calendar of four thousand years was folded up and laid aside at His advent that by His coming, time was divided, old dates stopped, and a new era dawned, and that history now stands in relation to B. C. and A. D. Atheists are most numerous in Christian lands, and in these Christmas is observed, which is **supposed** to be the date of the birth of Christ. The exact date of His birth may not be known, and doubtless the day (Christmas) was formerly associated with heathen worship, but however that may be, when they enjoy a rest or a feast on Christmas, they owe it to Him who was born in Bethlehem's manger.

Sunday, or the first day of the week, which comes fifty-two times a year, is professedly kept throughout the domain of Christendom as a day for rest and worship, dates from the resurrection of Christ.

Unbelieving friend, the sunbeams and showers that pour upon your field bringing fruitful seasons and prosperity, the air you breathe, the water you drink, the clothes you wear, your very being itself, and all the numberless mercies that crown your days, come to you through Jesus. While dwelling on the varied glories of Jesus' name we will couple with it the two companion titles so often found in the Epistles—"Christ" and "Lord." What a wondrous wealth of meaning is embraced in the Divine trio. "Christ" is not to be found in the Old Testament, it first appears in

Matthew 1:1 joined to the name "Jesus" and means, the Anointed, the Messiah. "Lord" means Jehovah, or Supreme Ruler. When a sinner accepts Jesus by faith he is saved, then Jesus is to him Saviour and Lord, and he is responsible to own Him as Lord. All who confess Him as Saviour should joyfully acknowledge His lordship. The three Divine names, Lord Jesus Christ, in their different couplings, which are found a few times in the Acts, and so often in the Epistles, are not seen joined together in the Gospels.

CHAPTER III
CHRIST AS MAN

CHRIST AS MAN

MATTHEW begins, "The Book of the generation of Jesus Christ the son of David, the son of Abraham." The Book of Revelation begins, "The revelation of Jesus Christ." What makes "the generation of Jesus Christ" and "the revelation of Jesus Christ" so precious is what is recorded in the 1st verse of Mark, "The beginning of the Gospel of Jesus Christ, the **Son of God.**" What we read in Matthew 1, that He was the son of David, son of Abraham is true, but it is not all the truth. If you say fire is bright, that is true, but it is not the whole truth, it is also warm, neither is this all the truth, it is consuming, etc.

If it could be proven that Christ was not the Son of God, Christianity and all connected with it would go down in the darkness and blackness of despair, but with intense reverence and delight we listen to the Apostle's triumphant declaration, "We know that the **Son of God is come**" (*I John 5:20*).

As soon as Saul of Tarsus was saved he preached in the synagogues that Christ was the Son of God (*Acts 9:20*). The Jews, no doubt, believed that He was the son of David and Abraham, but when He preached that He was the **Son of God** "they were amazed, and went about to kill Him." They declared that He blasphemed because He said He was the Son of God (*John 10:36*) and they judged Him worthy of death "because He made Himself the Son of God" (*John 19:7*).

When Jesus was baptized, God thundered through an opened heaven saying, "**This is My beloved Son**, in whom I am well pleased" (*Matt. 3:17*). The testimony of God the Father, God the Son, and God the Holy Ghost is, that He is the Son of God. God's **love** was displayed in the **gift** of His Son (*John 3:16*). His **power** was manifested in the **resurrection** of His Son (*Rom. 1:4*). His **longsuffering grace** has been proven for nearly two thousand years to a lost and perishing world in sending out the glad tidings of His Son (*Rom. 1:19*), and believers **wait** in joyful expectation for His **Son from** heaven (*I Thess. 1:10*).

Now let us turn to the four Gospels, and notice how He is presented in different ways. As has been stated, in Matthew He is announced as son of David, son of Abraham. You will observe His genealogy only goes back to Abraham, so in this Gospel He is looked at as King of the Jews—"Behold, there came wise men from the East to Jerusalem, saying, Where is He that is born **King** of the **Jews**" (*Matt. 2:1*). In Mark no genealogy whatever is given. The Holy Spirit begins the Book without saying one word about His birth. He does not even mention His early life, but begins with His baptism, which was the commencement of His public ministry. In this Gospel He is presented as the **Servant**—"Behold My **Servant**, whom I uphold; Mine elect, in whom My soul delighteth; I have put My Spirit upon Him" (*Is. 42:1*), and in Mark 1, after He was baptized the Spirit descended upon Him like a dove. In Mark 9:35 He said: "If any man desire to be **first**, the same shall be last of all, and servant of all." He did not desire to be first. He was meek and lowly, and stooped even to wash the disciples' feet. Blessed, perfect **Servant!** One would not expect a servant's genealogy to be given, but who would not be surprised if a king's gene-

alogy was withheld? But in Luke's Gospel it is quite different, it is much broader even than Matthew. Here His genealogy conducts us back to the father of our race—Adam (*Luke 3:38*). So since the whole backward sweep of time is covered, and the first man is reached to, we would naturally expect Him to be presented in this Book as the **Son of Man**.

When He was born, a multitude of the heavenly host praised God and said: "Glory to God in the highest, and on earth peace, good pleasure in **man**" (*Luke 2:14*). This embraces more than Israel. In Simeon's benediction the whole human family is included—"Mine eyes have seen Thy salvation, which Thou hast prepared before the face of **all people**; a light to lighten the **Gentiles**, and the glory of Thy people **Israel**" (*Luke 2:30-32*). This is the breadth of the expression, "Son of Man."

In Matthew and Luke we have two points or persons to reach back to in tracing His genealogy, but when we consider Him as presented in John to what event shall we refer? It would be just as sensible to talk about the birth of eternity, as to speak of a beginning in connection with Him, or to speak of measuring that which is measureless, or of putting a fence around that which is boundless. If it were possible to travel back ten billion years, and there find finger posts to point us back a billion times as far, we would just be getting deeper into the wilderness of infinity to no purpose, for Christ is presented in the fourth Gospel as the **Son of God**. The little Scotch girl came as near grasping the ungraspable, as any theologian that ever undertook the task. When her Sunday School teacher asked her how long she thought eternity was, she replied, "Just as long as the lifetime of the Almighty." Neither He or eternity had a beginning. John's might be called the eter-

nity Gospel, for it sets forth Christ as the Eternal Son. "Behold your God" (*Is. 40:9*) can be applied to Him as well as "Behold the Lamb of God" (*John 1:29*). Reader, are these your thoughts of Christ? He was human and Divine. He was God and man.

"Some take Him a creature to be,
A man or an angel at most,
But they have not feelings like me,
Nor own themselves wretched and lost.
So guilty, so helpless am I,
I durst not confide in His Blood,
Nor on His protection rely,
Unless I was **sure He were God.**"

He was just as fully God after He became man, as He was before, and He was the **only perfect man** that ever trod this scene. "He knew no sin," "He did no sin," "In Him was no sin." Yonder is a beautiful butterfly spreading its variegated wings in the sunshine, and I exclaim, "What a pretty creature!" "Yes," but you say, "it was once a loathsome caterpillar." True, but it could not be both at the same time. With reverence suffer the contrast, Christ was both God and man at the same time. Supreme paradox of truth! How often when here He proved that He was God, and at the same time showed He was man! As man He was asleep upon the pillow. As God He folded the winds to rest, and quelled the wrathful sea. As man He wept with Mary and Martha. As God He drove the "king of terrors" from the tomb, and called back Lazarus from the gruesome shades of corruption. As man He sat weary, thirsty, and hungry on Jacob's well. As God He fed five thousand men beside women and children from five loaves and two small fishes, and took up many times as much in fragments as the five loaves and two fishes amounted to. These and many other portions show His Deity and humanity.

We must now hasten on and trace Him in other ways. As **Son of Man** He had power on earth to forgive sins (*Mark 2*). A helpless, palsied man was brought into His presence. When Jesus saw him He said unto him, "Son, thy sins be forgiven thee." The four friends that carried him to Jesus brought him for the purpose of having his body healed, but Jesus looked first to that which was more important—the forgiveness of sins, then bade him rise, take up his bed and go to his house. He received a double blessing from the Almighty Saviour and Great Physician. What a happy man he must have been, sins forgiven, and palsy gone. Has the reader received the former great blessing yet? If unsaved there is nothing you so much need as the pardon of your sins. The most gigantic schemes of men shrivel into nothingness in comparison with the sin question.

"To lose your wealth is much,	To lose your soul is such a loss,
To lose your health is more,	That no man can restore."

You can only be forgiven through **Him** who said to the man with the palsy, "Son, thy sins be forgiven thee." When He was in the council being tried by the chief priests, elders, and scribes, He said unto them, "Hereafter shall the **Son of Man** sit on the right hand of the power of God" (*Luke 22:69*). But let us pause a moment and consider the path by which He must reach God's right hand. At any moment of His sojourn here He could have gone up to the throne of God and sat down, and none could have questioned His right, for He was just as worthy to occupy that place of immaculate holiness as He was before He left it. He received no tarnish by becoming man, and by coming in daily contact with mortals foul with sin. He could lay His hand upon a leper and cleanse away his leprosy without being contaminated by that dread disease. Yet

like the sinful sons of men He must tread the rugged path of sorrow and death. He must die upon the accursed tree, and fill the gloomy grave. He sounded His own death knell when He said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (*John 3:14*).

Oh, reader, with deep solemnity consider that awful "**must**" uttered by Him in contemplating the cross. Our sins made that "**must**" an imperative law. The cruel taunt uttered by His enemies when He was on the cross was true—"He saved others, Himself He cannot save." He could not save Himself from going to the cross, and save us eternally. Sin's judgment must be borne, and He has borne it to the full. He also said, "Ye must be born again." This is our **must**. Only by the accomplishment of His **must** is the blessing of our **must** made possible. "The Son of God became the Son of Man, that the sons of men might become the sons of God." The Son of Man has died, that the sons of men might live. Just before Stephen was slain "he saw heaven opened, and the Son of Man standing on the right hand of God." The Son of Man who was on the earth, and on the cross is now upon the throne of God. Man sent Him back to heaven with the determined cry of hatred, "We will not have this Man to reign over us." The Jews rejected Him as King, and refused Him as Saviour. Earth ejected Him, but heaven received Him. Man degraded Him, but God exalted Him. If men would not have Him when He was here in person, they refuse Him now when He is carried to them on the sweet strains of the Gospel. "He **was** despised and rejected of men" and He **is** so still. This is man's side of the sad truth, but God's side is "Him hath God exalted with His right hand to be a Prince and a Saviour" (*Acts 5:31*), and faith joyfully exclaims,

“When He had by Himself purged our sins, (He) sat down on the right hand of the Majesty on high” (*Heb. 1:3*). He has been there ever since, and the Holy Spirit’s testimony is, “There is one God, and one Mediator between God and man, the **Man** Christ Jesus” (*I Tim. 2:5*). So the **crucified** Man of Calvary, is a **glorified** Man in heaven. He has five wound marks, and will have them forever—wounds received in the atoning conflict. They are the **powerful** proof of His love, the **solemn** proof of our sins, and the **glorious** proof of His victory over satan, death, and the grave. At the close of this Gospel age, which may be before the reader finishes this chapter, He will rise from God’s right hand, descend into the air, and rapture the Church away to the Father’s house of many mansions. The door of grace that was opened when He came before will be closed when He comes again. Solemn beyond expression will that event be for those unsaved.

Shortly after the translation of the Church He will return to this world as Son of Man, on a mission of judgment. Notice the splendor of His coming. He will come in His Father’s glory, in His own glory, accompanied by all the holy angels, and with the white-robed myriads of His redeemed to sit upon the throne of His glory (*Matt. 16:27; 25:31; Jude 1:14*). Before Him all nations shall be assembled, and in righteousness He shall judge them. The world shall then know the truth of the Apostle’s declaration at Athens, God “hath appointed a day, in the which He will judge the world in righteousness by that **Man** whom He hath ordained” (*Acts 17:31*). This will be the judgment of the **living**, the **dead** are not included here. “A general judgment” that is taught by so many is **erroneous**, and has no foundation in the “Scriptures of Truth.” He will occupy His throne of glory for a thousand years,

sin shall be put down, and righteousness will hold universal sway. Satan will be bound and cast into the abyss at the beginning of the millennium. At the end He will be loosed for a little season, and will go out and deceive the nations and gather them together to battle. They will compass the camp of the saints about, fire shall fall from heaven and consume them. The devil who deceived them, and that wrought such havoc in the human family during the whole course of time will be cast into the lake of fire to be tormented for the ages of ages, time's weeping pen will record events no more—eternity then begins. He who sat upon His Father's throne during the dispensation of grace, and who filled His own throne for a thousand years will be seated upon the Great White Throne. From before His radiant face heaven and earth shall flee away. All the unsaved dead of time shall be assembled before Him, and they will be judged every man according to their works, the awful result will be they will be consigned to the same habitation as satan their deceiver, and whose willing captives they were. This is the judgment of the dead (*Rev. 20*).

May none who read these lines meet this dreadful doom, if they do it will be because they have refused the great salvation that God is now so freely offering through Christ.

Remember these three thrones—two in time, and the other in eternity—are occupied by Christ as **Son of Man**, and the judgments connected with them are executed by Him as **Son of Man**, "For the Father judgeth no man, but hath committed all judgment unto the Son: * * and hath given Him authority to execute judgment also, because He is the Son of Man" (*John 5:22-27*).

CHAPTER IV
CHRIST AS LIGHT

CHRIST AS LIGHT

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun" (*Eccl. 11:7*).

SOME time ago I descended about fifteen hundred feet into the bowels of the earth to see the workings of a large mine. After roaming around for some two hours in gloomy caverns with no light but from flickering candles, and from little electric bulbs, I stepped into a cage and was soon landed on the surface. What a contrast to where I had just been. The king of day, though fast settling behind the Western hills, still had enough light in his fading beams to cause me to rejoice, that I was once more in the region where his radiancy prevailed. But there was a time when darkness more dense surrounded me, and gross darkness was within me. It was a moral and spiritual darkness that the sun's dazzling rays could not dispel, it required the transpiercing rays of God's grace to shine into my heart from the face of Jesus Christ, and when those streams of Divine light and grace flowed into my benighted soul I was constrained to say: "Truly light is sweet, and a pleasant thing it is for the eyes to behold the SON"—God's blessed Son. Jesus said "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (*John 8:12*), and truly to such light is sweet, for **He Himself is the light**. Before God said, "Let there be light" (*Gen. 1:3*), this world was wrapped in darkness—it was a literal chaos—"darkness was upon the face of the deep."

When Jesus came to this scene it was in deep moral darkness—a veritable chaos. Then how significant are His words: “I am the Light of the world.” It was a very lofty declaration, and to those who did not believe Him to be the Maker and Upholder of all things—“God manifest in the flesh”—it must have been absurd and egotistical in the very highest degree, but to those who received Him it was a truth most precious. The light that shone from Him was to them above the brightness of the sun. He far eclipsed its glory for He was its Creator, and the Creator must be superior to His creation. Paul in relating his conversion to King Agrippa, said he saw “a light from heaven, above the brightness of the sun” (*Acts 26:13*). That light streamed from Him in heaven who had said on earth, “I am the Light of the world.” If any other man that ever lived gave utterance to such language, he would be called, and justly too, a most gigantic deceiver and impostor.

Christ said, “As long as I am in the world, I am the Light of the world” (*John 9:5*), but men love darkness better than light because their deeds are evil (*John 3:19*), so they could not bear the holy, sin-reproving light that reflected from Him, so at Calvary they extinguished the sun that lit up this world’s moral gloom, that they might go on practicing sin in darkness.

The lovers of darkness cast out the **Reprover** of darkness and the Light of life. He shines now in another sphere. The absence of the sun makes night, and the absence of Christ here makes it night for the children of day. A little while before He went to the glory, He said to His disciples, “Ye are the light of the world” (*Matt. 5:14*). What a responsibility then rests upon those who are His, if they are the light of the world during His absence.

None of His people, the most devoted, gifted and cultured, have any light in themselves, "for ye were once darkness, but **now** are ye **light** in the **Lord**" (*Eph. 5:8*), then the exhortation follows: "**Walk** as **children** of **light**." Astronomers tell us that the moon has no light whatever of its own. All the light it has is borrowed from the sun. So when the sun disappears, and the shadows creep over the earth, it says as it were to the moon: "Now is your chance to reflect the beams that you have received from me back upon the night-wrapped earth." May the meaning of these words of our rejected and cast out Lord, from henceforth be more real to reader (if saved) and writer: **Ye are the light of the world**," "**walk as children of light**." The former tells us what we are, and the latter tells us how we should walk.

All the world knows about Christ in a practical way is what it **hears from**, and **sees in** His people. Some one has truly said: "The Christian's life is the worldling's bible." Oh, child of God, then ask yourself the question: "Am I like the moon when it is full, shining upon the earth from a cloudless sky, or am I like the moon when it has waned, and is hidden behind black heavy clouds, so that not a ray can struggle through the murky sky to light the traveler on his way? The Saviour desires that His people should be **blameless** and **harmless**, the sons of God, without **re-buke**, in the **midst** of a crooked and perverse generation, **shining as lights** in the world, and to be **holding forth** the **Word of Life** to those **dead in sins**. See Philippians 2. They are exhorted to walk worthy of the vocation wherewith they are called (*Eph. 4:1*). The most exalted vocation in the world is the Christian's, to walk in **separation** from a polluted, Christ-rejecting world, in **fellowship** with his Saviour, and in **harmony** with those who call on the Lord out

of a pure heart. They **are** to walk in love as Christ also hath loved us (*Eph. 5:2*), and **are not** to walk as other Gentiles walk, in the vanity of their mind (*Eph. 4:17*). To walk circumspectly, and not to walk as fools (*chap. 5:15*) and when traveling days are done in this wilderness of sin, they shall walk with Christ in white according to His promise in Revelation 3:4, and with all the Blood-washed throng shall walk the golden street in everlasting bliss.

In II Corinthians 4:6, we are told that God who spoke that out of darkness light should shine, has **shone in our hearts** for the **shining forth** of the **knowledge** of the **glory of God** in the **face of Jesus Christ** (N. Trans.). From this verse we see that He who shone into our hearts, has not done it only for our light and blessing, but that it should shine out for the light and blessing of others. Then, dear children of light, let us see to it that we answer in some measure to His purpose and desire concerning us. The Apostle says in I Thessalonians 5:5: "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." This verse gives the positive and negative side, what **we are**, and what **we are not**, then follow admonitions as to our responsibility—"Therefore let us not sleep, as do others; but let us watch and be sober," etc. Because we are children of light, we are to witness for Him who is the light—**our Light and our Life**.

In the 1st chapter of John a beautiful picture is presented of devotion and faithfulness in the forerunner of Christ. John the Baptist was sent to bear witness of the Light, and his fame spread abroad so much that some thought he was Christ, so "the Jews sent priests and Levites from Jerusalem" to ask him if he really was. He confessed, "I am not the Christ." "Art thou Elias? and he saith, I am not. Art thou that Prophet? And he answered, No. * *

Who art thou?" His answer was: "I am the **voice** of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias," and when further pressed, he said, "I am not worthy to stoop down and unlatch His shoes." What a humble place that great and honored servant of the Lord took. Like his Saviour he made himself of no reputation. Dear child of God, may we learn a deep lesson from his humility and self-abnegation. Now let us hear what Jesus said of him: "A prophet? yea, I say unto you, and more than a prophet. * * Among them that are born of women there hath not risen a greater than John the Baptist" (*Matt. 11:9-11*). And in John 5 He says of him, "He was a burning and a shining light." There was warmth as well as light. In this may we imitate him. He was doing what the Saviour admonishes all His own to do—"Let your **light** so shine before men, that they may see your good works, and glorify your Father which is in heaven" (*Matt. 5:16*).

Fellow-believer, you can glorify your Father, win praise for your Saviour, and give a good testimony to men, which God may use to their salvation, and earn a reward which will be given you at the judgment-seat of Christ, by **your good works**. Your good works and faithfulness have nothing to do with obtaining salvation, but they have everything to do with obtaining a reward. God saves you for nothing, but He does not reward you for nothing. Your **salvation** is the result of **Christ's work**, but your **reward** is earned by **your work**.

Now let us sum up this branch of our study with a few contrasts. The child of God can say, I have been turned **from darkness to light**, **from the power of satan to God** (*Acts 26:18*). I have been called **out of darkness into His marvelous light** (*I Peter 2:9*). The darkness is **past**, and

the true light now shineth (*1 John 2:8*). It is **from** and **to**, **out of**, and **into**. Christ received by faith makes the difference. The Lord is my light and my salvation (*Psa. 27:1*). Praise His glorious name forever!

If this is something of the blessedness into which the children of light are brought, in what condition are the unsaved? The 119th Psalm says: "The entrance of Thy Word giveth light." Jesus was the **Living Word** and the world's light, but the world rejected Him and slew Him, and bolted its heart tight against the light of the glorious **Gospel of Christ**, so it remains in darkness, but darkness is what it loves.

The believer mourns his Saviour's absence, but the world rejoices that He is gone. The believer is filled with joy at the prospect of His coming, but the world is dismayed at the thought of His return to this scene of His rejection and murder. The world has its day now, but the shadows of its night are fast closing in, it will be a night without a day—the blackness of darkness forever. It loves darkness, but it will get its full measure then.

The believer has his night now, but the streaks of day-dawn are glimmering on the golden shore. It will be a morning without clouds, a day without a night. He loves light, and he will have an everlasting noontide of it. The coming of Christ will introduce His own into that nightless scene. We have already spoken of His coming in different connections. The Scriptures plainly distinguish between His appearing and coming.

In the last of Hebrews 9 the Apostle says: "Unto them that look for Him shall He **appear** the second time without sin unto salvation." This will be when He appears for His saints. When He came the first time it was to die for sinners—"to put away sin by the sacrifice of Himself" (*vs.*

27), but when He appears the second time it will be to **gather** home His people. But Jude declares: "He will come **with** ten thousands of His saints." There is a great difference between **for** and **with**. When He comes in the manner that Jude describes it will be to execute judgment upon the ungodly, and according to other Scriptures, to gather and restore Israel, to usher in the millennium, and to reign a thousand years. But in Revelation 22:16 He says: "I Jesus have sent Mine angel to testify unto you these things in the Churches. I am the Root and the Offspring of David, the Bright Morning Star." He is before David and after him. It was this truth that tangled and silenced the Pharisees. He asked them when they were assembled, "What think ye of Christ? Whose Son is He? They say unto Him, The son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his son? And no man was able to answer Him a word" (*Matt. 22:42-46*). He was both David's Lord and David's son. So in this relation, as the Root and the Offspring of David, He sets Himself forth in our verse as the Bright Morning Star. He is this, not to the world, nor to Israel, but to the Church. When the weary night-watcher sees the Morning Star he is cheered by the thought, that the shadows of night are departing, and the morning is breaking. O pilgrim, in this cold wilderness of night, but citizen of celestial courts, lift up your head with joy for your redemption draweth nigh. Your vigils will soon be over. Omens of His speedy coming abound on every hand. In the last verse but one of Revelation, He heralds the glorious tidings, "Surely I come quickly," and may our joyous response be, "Even so, come, Lord Jesus."

Shortly after He returns as the Morning Star to end the Church's night, and to waft it away to realms of everlasting day, He will come to Israel as the Sun of Righteousness "with healing in His wings" (*Mal. 4*). The sun rises soon after the morning star is seen. So Israel's restoration will closely follow the Church's translation. The saintly old Simeon prophesied when he held the infant Saviour in His arms, that He should be "A light to lighten the Gentiles, and the glory of Thy people Israel" (*Luke 2:32*). He will be their Glory, their Deliverer, and Restorer when He comes as Sun of Righteousness to heal their national wounds, to win their rebellious hearts, and to place them once more in the land of the Abrahamic covenant. They have been scattered and lost among the nations—the ten tribes for well-nigh three thousand years, and the two—those known as the "Jews" for nearly two thousand, but like the Church their day of deliverance and blessing is near. Time and space forbid us to further elaborate or quote Scripture upon this profitable and interesting subject, so will just give some references. See Jeremiah, chapters 16 and 23; Isaiah 11; Zechariah 12; Acts 15:15-18; Romans 11, etc. While rejoicing in the promise of Christ coming forth as the Morning Star, and as the Sun of Righteousness to dissipate the Church's night, and to usher in Israel's day, let us remember that this same peerless One will be the light of the saints' eternal abode. In the graphic description of the New Jerusalem in Revelation 21, the Divine declaration is, "**There shall be no night there.**" "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the **Lamb is the light thereof.**" "O what must it be to be there?" Language is too dark and clumsy to describe the splendor and transcendent bliss of that nightless, sinless

scene, where God and the Lamb are the temple, the light and the glory of that angel- and saint-thronged city. Christian, we shall soon be there, but till then let us live for Him who by His matchless grace has made us who were but vile creatures of sin and death, to be His meet companions in that metropolis of light and glory.

CHAPTER V
CHRIST AS LAMB

CHRIST AS LAMB

WHEN we read in Scripture of a lamb the thought of a sacrifice is at once brought before us, and a sacrifice reminds us that man is a sinner, for if he were not a sinner he would not need a sacrifice. And unless an adequate sacrifice is provided for him he must be forever lost, for God cannot receive him as he is, that is on the ground of his own merits. Now let us look at three lambs—Abel's lamb, Israel's lamb, and God's Lamb. Abel's lamb was an individual sacrifice, Israel's lamb was for the nation, God's lamb was for the whole world. The blood of Abel's lamb did not wash away his sins, or satisfy God in regard to them, but it was an acknowledgment that he was a sinner. It was the best he could provide, and on the ground of it, God counted him righteous and took him to heaven, but his account had to be settled by Jesus on the cross as well as ours. It was just as true of him, as it was of Paul, or of us, "Christ died for the ungodly" (*Rom. 5:6*). Believers now can say, He bore "our sins in His own body on the tree" (*I Peter 2:24*), but He bore Abel's too.

The work of Christ had a backward effect as well as a forward. The arms of the cross pointed in opposite directions, and so the work of the spotless Victim who died thereon reached back to Abel's day, and on to the end of time. Faith then looked forward, now it looks backward. Jesus said, "Abraham rejoiced to see My day: and he saw it, and was glad" (*John 8:56*). Of such it is said, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and

embraced them." This led them to confess that they were "strangers and pilgrims on the earth" (*Heb. 11:13*). "By **faith** Abel offered unto God a more excellent sacrifice than Cain" (*Heb. 11:4*). He offered his lamb in faith, and obtained witness that he was righteous, but it was only in view of the atoning sacrifice of Christ when all would be settled to God's satisfaction that He passed by or passed over his sins. See Romans 3:25. This is the only ground on which all Old Testament saints were saved.

Abel's lamb was a vivid foreshadowing of Christ the Lamb of God. Though it had great **typical** value, it could not have in it the merits of **eternal** value, Christ only had that.

As to Israel's lamb, we see from Exodus 12 that God commanded them to take a lamb without blemish, and to keep it up from the tenth day to the fourteenth day of the same month, and the whole assembly of the congregation was to kill it in the evening. No doubt thousands of lambs were slain that evening. According to verses 2 and 3 each family had a lamb, or if one household was too small, two families could take one together, but it is always spoken of in the singular, "The whole assembly shall kill it, they shall eat it, nothing of it shall remain until the morning, it is the Lord's Passover," etc. God would have that blemishless lamb to typify His Son. Paul, in writing to the Corinthians, said, "Even Christ our Passover is sacrificed for us." God told the Israelites to take the slain lamb's blood, and to strike it upon the two side posts, and on the upper door post of their houses. This they did, and at midnight when the destroying angel passed through the land, a wail of mortal anguish rose from Egyptian dwellings. The Divine avenger visited Pharaoh's stately palace, as well as the first-born in the captive's dungeon. "And there was

not a house where there was not one dead, but against any of the children of Israel durst not a dog move his tongue." What made the difference?—**the blood of the lamb.** The blood of Israel's lamb sheltered them from **temporal judgment**, but this did not indicate or prove that they were saved from **eternal judgment.** Their lamb's blood could not afford them such far-reaching protection because of the insufficiency of the sacrifice. This could **only** be accomplished by the **all-availing** and **all-cleansing Blood of Christ**,—God's spotless Lamb. See I Peter 1:18-20. **He being eternal, His Blood must necessarily secure eternal blessing, and save from eternal judgment, all to whom it is applied.**

"Though all the beasts that live and feed
Upon a thousand hills should bleed
Though all their blood should flow.
The sacrifice would be in vain,
The stain of sin would still remain,
Sin is not cancelled so.

"'A better sacrifice' than these
It needs the conscience to appease
Or satisfy the Lord.
No blood hath virtue to atone
For man's offense, but His alone
Whose title is 'The Word.'"

Flowing blood, dying animals, and rising smoke characterized to a greater or less degree the dispensations that preceded the cross. Man could not, by the light of conscience, and by the light of nature, find his way savingly to God—He must be approached by means of a sacrifice.

The children of Israel who stood in covenant relationship to Jehovah, and to whom were committed the oracles of God, the moral and the ceremonial law, and who had such an elaborate and imposing ritual, could only draw near to Him by means of a slain victim. His emphatic word to them was, "The life of the flesh is in the **blood**:"

and I have given it to you upon the altar to make an atonement for your souls: for it is the **blood** that **maketh** an **atonement** for the soul" (*Lev. 17:11*). This brings us to the Lamb of God, for we have seen that all these things are but types and shadows of Christ. In Hebrews 10 God says, **it is not possible** that the **blood** of **animals** could take away sins, but that Christ after He had offered **one sacrifice** for sins **forever**, sat down on the right hand of the throne of God, and that by **His one offering** believers are **perfected forever**.

In the 1st chapter of John's Gospel, John the Baptist is seen standing upon one of the most prominent points of time, and making one of the weightiest and most precious exclamations that ever fell on human ears: "Behold the Lamb of God, who taketh away the sin of the world" (*vs. 29*). Never was man pointed to so great. He was God and man, the self-existing One, the maker and upholder of all worlds. The star in the East had called attention to the **place** of His birth. The angels above the star-lit plains of Bethlehem had announced to the shepherds the **fact** of His birth. The **majesty** of His person is shown in God's decree, that as first-born, all His angels should worship Him (*Heb. 1:6*). At His baptism and on the Mount of Transfiguration God called attention to **Him**, in whom He found His **full delight**. And now John would have Him admired in the glory of His **sacrificial person**.

In Him four thousand years of shadows and imagery came to an end. He was the glorious reality, and the eternal substance to whom all symbols pointed. The people of God in the three dispensations that are past looked forward to Him. The children of God in this long age of grace that is nearing its end look back and see in His atoning work a full answer to God for all their sins, and from

the stages of time that are to follow, His people shall look to the cross, and see all their blessings flowing from Him who hung there. That awful cross with its judgment and death for Him, but life and blessing for us, divides time and eternity. There it stands with three dispensations on each side of it.* And on one side of it lies an eternity that is past, but on the other an eternity to come. One has expressed it thus in reference to the cross, "An eternity that is past knew no other future, and an eternity to come shall know no other past." Upon that accursed tree of overwhelming woe, the greatest and most important business of time and eternity was transacted by the second Person in the Trinity, who came down and died as Lamb of God. He glorified God, and provided for the need of a sin-ruined world at the same time. O my soul adore Him for such measureless love and grace! Just look for a moment at the extent of His work as expressed in the latter part of His forerunner's exclamation, "Who taketh away the sin of the world."

All the animal blood that ever flowed in sacrifice could not erase one stain of sin, but the efficacy of His Blood is so powerful and far-reaching that by virtue of it the sin of the world shall be taken away. God's purposes in regard to the Church, the gathering and restoration of Israel, the salvation and blessing of the nations in the millennial age, and the deliverance of the groaning creation from the bondage of corruption, are all founded upon His work as Lamb of God. In this connection the Apostle in Hebrews 2 speaks of Him, "by the grace of God tasting death for every thing" (*R. V.*). On the basis of His sacrifice every

*For a plain unfolding of the dispensation of time, the reader is referred to "A Chart on the Course of Time from Eternity to Eternity," by A. E. Booth, to be had of LOIZEAUX BROS. 1 East 13th Street, New York. This together with the accompanying key is very instructive, and should be in every Christian home.

trace of sin shall finally be expunged from the universe. Satan and every incorrigible foe whether man or angel shall be consigned to the lake of fire, and in the new heaven and the new earth the teeming multitudes of redeemed shall have an everlasting day of glory in which they shall feast their eyes upon Him with supreme delight, and roll forth their volumes of untiring praise to Him who by His Blood has made them meet to be partakers of the inheritance of the saints in light.

How soothing and precious to the weary soul to look on to the eternal state, and find the everlasting absence of those things which fill this scene with sorrow, anguish, and woe, and to know that it is communicated to us on Divine authority, that "there shall be no more sorrow, no more crying, no more pain and no more death, but that former things are passed away" (*Rev. 21:4*). All these things with every attending evil came in through sin, but they shall be forever wiped out by Him who came as Lamb of God to take away the sin of the world. John the Baptist cried out twice in the 1st chapter of John, "Behold the Lamb of God," but in verse 36 he omits, "Who taketh away the sin of the world." In verse 29 he tells who He **is** and what He **does**. This is more applicable to the sinner. It is necessary to notice that the extent and value of His work is according to the greatness and majesty of His Person. The second time John exclaimed, "Behold the Lamb of God," the two disciples that were with him left him and followed Jesus. This was faithful ministry to so exalt, magnify, and point to Him that He alone would be followed. If there was more of this earnest pointing to Christ, there would not be so many following Paul, Apolos, and Cephas, but more following Him. George Whitefield who was an earnest and eloquent preacher,

was asked by Wesley why he did not organize a church. He replied:

“Let names and sects and parties fall,
But Christ alone be all in all.”

Precious spirit of devotion to his Lord!

It is recorded in Exodus 12 that while the Israelites were enjoying protection from the sword of judgment by the **blood** of the lamb outside upon their doors, that they were feasting upon the **flesh** of the roasted lamb inside. Who can estimate the fullness of the twofold blessing that was theirs in the paschal lamb? Its blood sheltered their first-born from the stroke of death, and its tender flesh was rich food for a redeemed people. While rejoicing in salvation by its blood, by eating its flesh they received strength to march from a land of slavery and woe. Dear fellow-Christian, by the Blood of our Passover we have been saved **from** our sins and **from** eternal judgment, and **for** unending glory. Blessed be His peerless name forever, that while our salvation was **His** work, it is **our** holy and precious privilege to be daily feeding upon Him who accomplished that work! Israel ate of a dead lamb, but ours is a Living Christ at God's right hand.

Sad indeed is the condition of that soul who has received forgiveness of sins, exemption from judgment, the promise of glory, and countless blessings from His loving hands by the way, and yet is not devoted **to**, nor occupied **with** Him, not concerned about the things that pertain to His glory. In Luke 17 we see that He felt deeply the lack of gratitude on the part of nine lepers whom He had cleansed, but the tenth “who was a Samaritan when he saw that he was healed turned back, and with a loud voice glorified God, and **fell down at Jesus' feet giving Him thanks.**”

His heart was filled with appreciation and praise, and he must express it to his blessed Healer. Child of God, how our hearts should burst forth in sweetest notes of thanks to Him, who has cleansed away the leprosy of our sins in His own precious Blood. We should be crying out in reference to Jesus, as the Psalmist did in regard to Jerusalem: "If I forget thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth" (*Ps. 137:5, 6*).

The children of Israel were to eat the roasted lamb with their loins girded, their feet shod, and with staffs in their hands. This attitude showed readiness for departure, and on that very night they started for the land of promise. "Fellow-citizen of the saints in light." let us ask ourselves the question, Is there anything about us that bespeaks pilgrimage? Are our loins girded about with truth? our feet shod with the preparation of the Gospel of peace? and have we in our hands the staff of His assisting grace and sustaining love? Is our face turned Zionward, and is there anything in our countenance and deportment that would remind the inhabitants of the land, that we expect at any moment our Lord to descend from heaven and waft us home to glory? If there is not, we are grieving His loving heart, rendering a poor testimony to the world, and not regarding His gracious admonition "to lay up for ourselves treasures in heaven." Shame on us, after all He has done, is doing, and will do for us, if we do not live for Him, and do those things that are pleasing in His sight. Let us heed the four exhortations of Jude, "to build up ourselves on our most **holy faith**, **praying in the Holy Ghost**, **keeping ourselves in the love of God**, **looking for the mercy of our Lord Jesus Christ unto eternal life.**"

We must now turn to Revelation and look very briefly

at Christ as Lamb. Though this Book is pre-eminently one of judgment, yet He is brought before us very prominently in more than half of its chapters as Lamb, but in very varied connections. At first thought it seems almost absurd to speak of Him as Lamb exercising direct judgments on the earth. We have seen Him judged, condemned, and led as a lamb to the slaughter, but to see Him under this gentle figure smiting His foes in His wrath, is a contrast almost beyond parallel.

In the 5th chapter, John hears a strong angel crying with a loud voice, saying, "Who is worthy to open the book, and to loose the seals thereof, and because no one in heaven, on earth, or under the earth was able or worthy to open it, or to look thereon, he wept much, but one of the elders said, Weep not, behold the Lion of the Tribe of Judah hath prevailed to open the book, and to loose the seven seals thereof, then he sees in the midst of the throne a Lamb as it had been slain. He takes the book from the right hand of Him that sat on the throne, and when He does this, all the redeemed in heaven represented by the twenty-four elders, and myriads of angels, worship Him as the Lamb that had been slain. What a contrast is presented here in the same Person, a Lion, the king of beasts for fierceness and power, and a Lamb, which is a proverb of innocence, meekness, and defenselessness. In chapter 6 He is seen as Lamb opening six seals of the judgment book. When He opens the sixth the sun becomes as sackcloth, the moon as blood, the stars fall—that which represents almost universal destruction occurs. The kings of the earth, great men, rich men, bond and free, in short, earth's appalled nations try to hide themselves in dens and in caves, and pray for the mountains and rocks to fall upon them, to hide them from the face of Him who

sits upon the throne, and from the **wrath** of the **Lamb**. It is impossible for human tongue or pen to describe the terrors of that scene, and it is shortly coming to pass. Solemn thought!

Time and space forbid us to enlarge here. We will just give brief attention to a number of Scriptures showing Him in divers glories as **Lamb**. In chapter 5 He is seen in His authority, power, and worthiness taking the Book, that none but He could take, and is the object of worship for saints and angels. And it is worthy of note, that He is worshiped not as God, but as the **slain Lamb**, because "He humbled Himself, and became obedient unto death, even the death of the cross." Also as the **slain Lamb**, He receives commission from God to execute judgment, as following chapters of Revelation show. In chapter 6 His terror is upon the nations. In chapter 7 a great multitude which no man can number stands before the Lamb, clothed in white robes, with palms in their hands, and one of the elders tells John that this vast throng has come out of the great tribulation, and have washed their robes and made them white in the Blood of the Lamb, and as Lamb He is seen feeding them, and leading them to the Living Fountains of water. Wide indeed is the contrast between this blest and happy throng, and the appalled and quaking multitudes in chapter 6. In chapter 8 He opens the seventh seal. In chapter 12 satan is cast out of heaven into the earth, and the saints overcome him by the Blood of the Lamb. Chapter 13 shows that all shall worship the beast whose names are not written in the Book of Life of the Lamb slain from the foundation of the world. In chapter 14 the Lamb is seen standing on Mount Zion with a hundred and forty-four thousand, having His Father's name in their foreheads. In chapter 15 a ransomed host is seen

standing on a sea of glass, singing the song of Moses and the song of the Lamb. Chapter 17 shows Him as Lamb overcoming in war. In chapter 19 an account of the marriage supper of the Lamb is given. In chapter 21 an angel invited John to come up hither and he would show him the Bride, the Lamb's Wife. And in the New Jerusalem, John saw no Temple, for the Lord God Almighty, and the Lamb are the Temple of it. And in chapter 22 the Revelator tells us that he saw a pure river of Water of Life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Instructive volumes might be written upon the diversified glories of Christ as Lamb, as found in this entrancing Book. Nearly all the sublime visions of glory, and the terrific panoramic scenes of judgment described in the Apocalypse, are connected with Christ as Lamb, and all is future except what is contained in the first three chapters—these are “the things that are.” Child of God, thou art destined to see all these things fulfilled, and thou shalt not be there as a shuddering foe expecting to be crushed by His power, but linked with Him as a Blood-washed and glorified saint “to follow the Lamb whithersoever He goeth,” and it may be thou wilt pass into His presence to share His joys without having the buckle of thy pilgrim girdle loosened by the hand of death—for “the coming of the Lord draweth nigh.”

Share His rejection now, share His glory then.

CHAPTER VI
CHRIST AS SHEPHERD

CHRIST AS SHEPHERD

IN the preceding chapter we were looking at Christ as Lamb. Now let it be our happy task to trace Him as Shepherd. Wondrous truth! He was both Lamb and Shepherd. A shepherd is a keeper of sheep, but he must have sheep before he can shepherd them.

When a man proceeds to purchase a flock of sheep he goes supplied with a bank book, or with an adequate amount of money. But when Jesus came forth and bought sheep for His pasture He found them in bondage, sin and woe. His heart was filled with overflowing love for them in their wretched and dying condition, so He redeemed them at tremendous cost—infinite cost. The price paid for them was **His own life's blood**. Hence He says, "I am the Good Shepherd, the Good Shepherd **giveth His life for the sheep**" (*John 10:11*). In this verse He tells us who He is, and what He **does**—He is the **Good Shepherd**. In verse 36 of this chapter He says, "I **am** (not was but am) the Son of God."

He was not always the Good Shepherd, but He was eternally the Son of God. He is both Good Shepherd and Son of God. **He gives His life for the sheep**, this is what **He does**. As to the sheep, before He saved them, they were children of wrath, children of disobedience, children of darkness, aliens, strangers, foreigners, and had a host of such unsavory titles, but having been sought, found, and saved, every one is marked with the Blood of the Good Shepherd, so He calls them "My sheep" and He says

"They hear My voice" (*vs.* 27). When lost He said unto them, "Come unto **Me** all ye that labour and are heavy laden, and I will give you **rest**" (*Matt.* 11:28). When saved He says to each one, "Follow thou **Me**" (*John* 21:22).

Dear sheep of Christ, you have obeyed the first call, and have found rest for your weary soul, but are you obeying the second? Many profess to know Him, but those who have nothing more than profession sooner or later turn out like the dog, that returns to its own vomit, and like the sow that was washed to its wallowing in the mire (*II Peter* 2:22). Such **never** had upon them the Good Shepherd's blood-mark of redemption.

Reader, look well to the foundation of your profession. Unless you have passed through the wicket-gate of new birth, unless the burden of sins has fallen from the back of your repentant soul, by beholding with faith's steadfast eye the Good Shepherd dying an atoning death for you on Calvary, He will say to you in that coming day, "I **never knew you.**" His word to you now is "Come" then it will be "**De-part.**" But if you can, in reality, say with the Psalmist, "The Lord is **my Shepherd,**" it is well with you for time and eternity.

In verse 16 He says, "Other sheep I have, which are not of this fold (Jewish): them also I must bring, and they shall hear My voice; and there shall be one flock, and one Shepherd." These are believers from among the Gentiles. This accords with the prophecy of Caiaphas the high priest. See chapter 11:51, 52, also the last half of Ephesians 2.

In a former chapter we saw that according to Isaiah's prophecy the government in a future day shall be upon His shoulder, but in Luke 15, He is represented as the Shepherd going out into time's dark wilderness of sin to seek

His wandering sheep, "and when He finds it He lays it upon His shoulders rejoicing." One shoulder is strong enough to hold up the government of this world, but He employs both in carrying home His sheep. Saving a sinner is greater work than making and ruling a universe. He spoke and worlds were created, but in order to speak peace to our guilty sin-troubled souls, the Creator Himself must come down and die. Then if every believer is mounted upon His almighty shoulders, and kept there by the hands that hold all worlds in their orbits, why are so many of His people fearing and trembling lest they be lost? It is because they have not sat at His blessed feet, and drank in His comforting declarations found in verse 28 of our chapter: "I give unto My sheep eternal life, and they shall never perish, neither shall any pluck them out of My hand." The believer's eternal security is three times stated in this verse by the Author of salvation Himself, and once in the 29th verse in connection with the Father. A threefold cord is not soon broken, but here is a fourfold cable of Divine Truth in regard to the safety of every sheep of Christ. Believe it, trembling soul, and know on the authority of His own Word that you are safe.

In Hebrews 13:20, Christ is seen as the **Great Shepherd**: "Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the Blood of the everlasting covenant." In John 10 He is the Good Shepherd giving His life, but here He is the Great Shepherd taking His life again in resurrection.

David had his father's sheep intrusted to his care, and he proved to be a good, faithful shepherd, for when a lion and a bear came to prey upon the flock, he did not flee like an hireling, but with dauntless courage and strength he rose up and smote them, as he did later the mighty giant of

Gath. David saved the flock by his **life**, for had he been slain in the conflict the sheep would have been left for a prey, but our Shepherd saves by His **death**. Had He lived, we must have died, but more, if He had remained in death, His death for us would have availed us nothing. In the last verse of Romans 4 we find, "He was delivered for our offences, and was raised again for our justification." Here we have His death and resurrection, and what they mean for us. He was delivered **to** death for our sins, but He was delivered **from** death for our justification.

Then "both the Surety, and sinner are free." First Corinthians 15, affirms, that "if Christ be not risen our preaching is vain, our faith is also vain, that we are yet in our sins, and that those who have fallen asleep in Christ are perished." The two pillars of redemption are firmly bedded in the death and resurrection of Christ. One reaches down through the dark waters of judgment, and rests securely on the rock of death, and the other stands on the exalted ground of resurrection life.

The night that Jesus was betrayed, He said to His disciples, "All ye shall be offended because of Me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered" (*Mark 14:27*). When they saw how it was going with Him nearly all His own forsook Him. Even Peter who a few hours before boasted, saying, "I am ready to go to prison and to death with Thee," denied before a door-keeping maid that he knew Him, and a little later cursed and swore, to eliminate all thought from the minds of his questioners that he was one of His disciples. But, blessed Saviour, Thou didst not flinch. Thou didst set Thy face as a flint. The tomb must be reached and left if we were to become Thine and enter heaven. But when He came back in resurrection, "Then were the disciples

glad, when they saw the Lord" (*John 20:20*). They gathered around Him and worshiped Him. Fifty-three days after He was crucified, there rolled from the lips of him who said, "I know not the Man," a sermon that God used for the salvation of three thousand souls (*Acts 2*), and chapter 4 shows that the number was soon increased to five thousand, and in chapter 5, believers were the more added to the Lord, multitudes both of men and women.

When He died as the Good Shepherd, through fear His followers were scattered, but after He rose as the Great Shepherd, vast numbers through grace were gathered.

The Epistles of Peter were written to believers scattered throughout the five countries mentioned in the 1st verse of the First Epistle, but in chapter 5 he gives a special exhortation to the elders that were among them, "to feed or shepherd the flock, exercising oversight, not of necessity, but willingly; not for base gain, but readily; not as lording it over your possessions, but being models for the flock, and when the Chief Shepherd is manifested ye shall receive the unfading crown of glory" (*N. Trans.*). Here in connection with His coming or manifestation He is called the Chief Shepherd. We can rejoice in the precious views that these adjectives, Good, Great, and Chief, give us of our blessed, all-gracious Shepherd, in His death, resurrection, and manifestation. The word "Chief" implies there are other shepherds, and it is cheering to know that there are, and have been all through this highly favored age of grace, numbers of shepherds—under-shepherds, acting under the Chief Shepherd for the spiritual blessing of the flock. This is what Peter desired, and enjoined upon the elders, that they would shepherd the flock, and how rich was the inducing promise, that at the Chief Shepherd's appearing they would receive from His pierced hand an unfading crown of glory.

Christian reader, have you any care or concern for the sheep of Christ among whom your lot is cast? Are you living for Him, or living for self? Are you going on hand in hand with this Christ-rejecting world, or are you going on with the rejected One? If you are not living for Him who died for you, instead of being a help to the flock you are a hindrance. You are stumbling the weak ones, and bringing reproach upon your blessed Saviour.

But if you are building up yourself on your most holy faith, and seeking to build up others too by example and precept, labor on, the promise of the unfading crown is yours as well, but labor not for the crown, but for Him who gives it. When you receive it you will cast it down at His nail-pierced feet. Blessed, worthy One!

When Peter wrote exhorting the elders to shepherd the flock, he states three things in regard to himself. He was "an **elder**, a **witness** of the sufferings of Christ, and a **partaker** of the glory to be revealed." No doubt when he mentioned the sufferings of Christ, and shepherding the flock, his denial of the Saviour before the cross, and his public restoration after His resurrection, all came vividly before him. Three times he denied his Lord in the high priest's palace, but after Jesus was risen from the dead, three times He said to Peter "Lovest thou Me?" each time he answered in the affirmative. Jesus said unto him, "Feed My lambs, shepherd My sheep, feed My sheep" (*John 21: 16-18, R. V.*). Being fully restored to the Lord he was put into a place of trust and responsibility, and so became a faithful under-shepherd.

Paul from Miletus sent to Ephesus and called the elders of the assembly, and said to them, "Take heed therefore to yourselves, and to all the flock, wherein the Holy Spirit has set you as overseers, to shepherd the assembly of God.

which He has purchased with the Blood of His own" (*Acts 20:28, R. V.*). This is a very solemn and necessary admonition for us to give heed to to-day. In the next verse he speaks of "grievous wolves." Many of these destructive beasts of prey are prowling around among the sheep of Christ professing to be shepherds and guides of the flock. The "Pastor" the "D. D." or "L. L. D.," or whoever he is that denies the Divinity of Christ, or that proclaims there is salvation for the wicked after death, or that denounces punishment for the ungodly, etc., thus destroying the foundation of the righteous, and taking the edge off the Gospel Sword, such can fittingly be labeled, "**grievous wolves.**" Almost every month gives birth to some "damnable heresy," some poisonous dish of theology, conjured up by some gifted babler who has a way of making it palatable to a certain class who love error, and despise truth.

The Saviour speaks of false prophets who come in sheep's clothing, of such He says "**beware**" (*Matt. 7:15*). May the sheep heed the Shepherd's salutary warning. But as false shepherds abound in Christendom to the distraction and turning aside of many, so wicked shepherds harassed and afflicted Israel. Read carefully the whole of Ezekiel 34, from the 1st verse to the 11th, you will find a terrible description of the havoc wrought among the sheep by the heartless shepherd-rulers. Instead of feeding them, they fleeced them; instead of protecting them, they slew them. They ruled them with force and cruelty, and scattered them over the face of the earth, etc. But how pleasing it is to read from verse 11 to the end of the chapter, and see how the true and faithful Shepherd will treat in tenderness and compassion the sheep that were scattered and driven away. "He will **seek** them, and **deliver** them from the places where they have been scattered in the

cloudy and dark day. He will **bring** them from among the people, and **gather** them from the countries, and **bring** them to their own land, and **feed** them upon the mountains of Israel, and cause them to **lie down** in **safety** and contentment. All this and much more will He do for Israel in a future day as their Shepherd." "He shall feed the flock like a shepherd, He shall gather the lambs in His arms, and fold them in His bosom" (*Is. 40:11*).

This is the "**One**" Shepherd of whom we read in Ezekiel 34:23, that God has promised to set over Israel. One strain of Jacob's sublime prophecy was, "From thence is the Shepherd, the Stone of Israel" (*Gen. 49:24*). And the Psalmist cried out, "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubims, shine forth" (*Psa. 80:1*). Each believer can say now, "The Lord is **my Shepherd**," and Israel can say it in a coming day when restored.

I would suggest, for the reader's meditation, that Psalm 22 represents Christ as the **Good Shepherd**, Psalm 23 as the **Great Shepherd**, and Psalm 24 as the **Chief Shepherd**.

CHAPTER VII
THE I AM'S OF CHRIST

THE I AM'S OF CHRIST

- "I am the Bread of Life" (John 6:35).
"I Am" (John 8:58).
"I am the Door" (John 10:9).
"I am the Resurrection and the Life" (John 11:25).
"I am the Way, the Truth, and the Life" (John 14:6).
"I am the True Vine" (John 15:1).

IT would be a real pleasure to write a chapter on each "I am" in this varied list, but we must forbear lest this little volume be increased much beyond its intended size. So will just give a few thoughts on each in the group, and put them into one chapter. We will consider them very briefly in order as found in the Gospel. As we have already written on "I am the Light of the world," "I am the Good Shepherd," and "I am the Son of God," etc., it will not be necessary to include them here.

It is worthy of notice that all these "I am's" are found in John, but as it is this Gospel that presents Christ as Son of God, we would naturally expect to find them here. The declaration, "I am the Son of God," includes all the rest. In fact, it is ONLY because He could say, "I am the Son of God," that we have all His other "I am's." If any other man used the very least of these "I am's" in reference to himself, he would at once be branded as an unwonted impostor, an inflated egotist, and an abhorred blasphemer. The officers, on one occasion, that were sent to take Jesus, returned without Him, saying, "Never man spake like this Man." They never spoke a word more true.

I AM THE BREAD OF LIFE

Now let us consider His words, "I am the Bread of Life." The first part of John 6 tells how He fed five thousand men from five barley loaves and two small fishes, then He departed and went across the sea to Capernaum, but the next day many of the people followed Him, and when they found Him, He said unto them, "Ye seek Me not because ye saw the miracles, but because ye did eat of the loaves and were filled." Then He told them "not to labor for the meat which perishes, but for that which endures unto everlasting life, which the Son of Man shall give unto you." Then He sets Himself before them as that meat or food in a fivefold way: "The True Bread," "The Bread of God," "The Bread from Heaven," "The Bread of Life," and "The Living Bread." He told them that their fathers ate manna in the wilderness, and are dead, but that if they would eat of the Living Bread which came down from heaven they should live forever. Then He put it as strong, and plain as language could make it: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His Blood, ye have no life in you." This is appropriation—making Christ one's very own Saviour by faith. A man might be within reach of mountains of food, but unless he made some of it his own by eating, he would starve to death. A person may know much about Christ, he may believe in His wonderful birth, admire His devoted life, stand astounded at His mighty miracles, and believe that He died at Calvary, but unless by FAITH he eats His flesh, and drinks His Blood, he has no spiritual life in him. But in order for starving sinners to be fed with the Bread of Life, Christ must die on the accursed tree. Reader, have you ever realized that eternal life must come to you through His death?

A soldier once stuck a piece of half-cooked bread on the point of his sword, and held it over the camp fire, saying to his companions, "The staff of life on the point of death."

Dear saved one, you have received the Bread of Life from the point of that sword that awoke against the Shepherd, and the man who is God's Fellow (*Zech. 13:7*) and because that sword awoke against **Him**, for **you**, it shall sleep forever in the scabbard of justice. "O magnify the Lord with me, and let us exalt His name together."

"I AM"

It is recorded in the 8th of John, that while Jesus was speaking to the Jews, He told them that Abraham rejoiced to see His day, and he saw it and was glad, but they said to Him, "Thou art not yet fifty years old, and hast Thou seen Abraham." Jesus answered, "Before Abraham was, I am." Had He said before Abraham was I was, it would have been true, but it would not have expressed so well the fact of who He is,—the **ever-existing One**, or **He that is**. If you say Napoleon **was** a great man, the present king of England **is** a kind ruler, a hundred years hence a wonderful personage **will** appear, thus it takes three different men to cover the past, present, and future of two hundred years. But when you speak of Him as the "I am," the past, present, and future are brought to an ever-present tense. He announced Himself to the overawed and prostrated John in Revelation 1 as the **First** and the **Last**, the **Beginning** and the **End**, the **Alpha** and the **Omega**. And we can reverently add, He is all that lies between these opposites.

Time and death, made it necessary for Him to speak of past, present, and future. He laid His right hand upon John, and told him to fear not, saying, "I am He that liv-

eth (present), and **was dead** (past); and, behold, I am alive for evermore (future), Amen; and have the keys of hell and of death." Mighty, yea, eternal and almighty One.

"I AM THE DOOR"

"I am the Door: by **Me** if any man enter in, he shall be saved" (*John 10:9*). He does not say, I am a door, but **the** Door. The definite article excludes all thought of any other door. The door is the right and lawful way of entrance. He says in the 1st verse, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Thousands are trying to get to heaven without going in by the Door, which is Christ. While it is true they never can succeed in gaining admittance, yet they can be styled thieves and robbers. A man who tries to break into your house, but fails, is a thief in attempt if not in act. The lady who is kind and gentle, moral and cultured, and who devotes her life and her means to helping the poor, and relieving the afflicted, if she expects by these things to secure heaven, is in the sense referred to, a thief and a robber. The man who gets baptized, endeavors to keep the commandments, takes the sacrament at every quarterly meeting, pays liberally to the support of the church, and every day reads his Bible and prays, if he hopes all these things will buy heaven for him, is a thief and a robber.

In short, anything and everything that a person DOES, by which he hopes to be made worthy to pass through the pearly gates, is but earning for himself the above title in the Divine estimation. But why are such good, benevolent, religious people, people who have no evil thought or intent, called thieves and robbers? Because they are robbing Christ of His redemption glory. Thieves and robbers

are those who obtain in an unlawful way, and against the will of the owner. So every one who, by his moral and religious attainments, expects to gain an entrance to glory, is striving to obtain in an unlawful manner, and against the wish and will of Him who said, "**I am the Door.**" Such are denying the depravity of man, and rejecting the Saviour's word as to the necessity of the new birth, and are saying by their action, "Christ need not have died for my sins. I am going to heaven on the ground of what I **am** and **do.**" Reader, there was only one door to the ark, and all that entered that door were saved, but all who remained outside were lost, and there is only **ONE** Door to heaven, and that Door is **CHRIST**. If you ever enter there it will be **by Him**. Pass in, pass in, and be forever blessed!

"**I AM THE RESURRECTION AND THE LIFE**"

To introduce the subject of death to a group of unsaved people has a most saddening and solemnizing effect. Even to Christians who know that it is the door through which millions of saints have passed into the blissful presence of Him who has robbed it of its sting, it has a measure of gloom. They delight to think of the joys and glories that await them in His presence, but the black passage that leads to it, has in itself no welcome thought.

Charles Lamb has said, "The cold thought of the tomb is a skeleton at every feast, and is a drop of poison in every cup of earthly pleasure." Doctors fear it as well as patients, and few of them are bold enough to tell a dying one that he is about to cross that dark sullen stream.

But take your stand upon the brink of that grave into which the body of a believer is being lowered, and read the four contrasts in I Corinthians 15: "**It is sown in corruption; it is raised in incorruption: it is sown in dishonor;**

it is raised in glory: it is sown in weakness: it is raised in power: it is sown a natural body: it is raised a spiritual body." Then point into the grave and say, "This corruptible must put on incorruption." Then read a little farther down to show that when this is accomplished death will be "swallowed up in victory." "O death, where is thy sting? O grave, where is thy victory? * * But thanks be to God, which giveth us the victory through our Lord Jesus Christ," and most precious and consoling will be the effect upon the Christian mourners. The dark clouds of sorrow and death, are lit up with the sunbeams of promise and hope, so that they can rejoice in the midst of their tears, in the glorious prospect that they shall meet their loved one gone, on that cloudless morning of resurrection. It is touching and precious to read in the 11th of John, how that the weeping sisters of Bethany came singly to Jesus, saying, "Lord, if Thou hadst been here, my brother had not died." This showed they believed that He could have kept Lazarus from dying, but Martha said, "I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, **I am the Resurrection, and the Life.**" Mark, He did not say, I will be, but, "**I am,**" and that very hour He proved it, by extracting from the icy arms of death the one who had been dead four days. And shortly, it may be to-day, He will prove it universally, by calling His sleeping millions from their silent beds to meet Him in the air. When He descends from heaven with a "shout" there will not be a single living saint left upon the earth, nor an atom of the dust of the bodies of His people left in the grasp of death. When they rise together in one triumphant band, they can

look back to earth, the scene of their life and death struggles, and say, "O death, where is thy sting? O grave, where is thy victory?"

Countless tombstones will then be telling lies, for in almost every cemetery there are slabs that mark the resting place of some who sleep in Jesus, with the inscriptions, "Here lies John ——— in hope of a glorious immortality." "Annie ——— sweetly sleeps in Jesus, awaiting the first resurrection," etc., and it will all be false, for they will have been whipped away from the shadows of the tomb by the power of Him who said, "I am the Resurrection and the Life." Daniel speaking of the power, and despotism of Nebuchadnezzar, said, "Whom he would he slew; and whom he would he kept alive" (*Dan. 5:19*). He might slay, but he could not bring back to life one slain. This is the work of **Him alone**, who is "the Resurrection and the Life." He **only** has the prerogative to say, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" (*Hos. 13:14*). At the second resurrection, when the end of time is reached, Christ will be death's plague, and the grave's destruction, for death itself shall die. "The last enemy that shall be destroyed is death" (*I Cor. 15:26*).

Resurrection is not simply the undoing of death, for if it brought us back to the same condition that we are now in, it would be a great enemy, because it would place death before us again, but whether you speak of the saved, or of the unsaved, it places them in that condition with bodies that admit of no change forever.

In Hebrews 11 we read of "women receiving their dead again in resurrection, but others were tortured not accept-

ing deliverance, that they might obtain a **better** resurrection." The children of whom we read in I and II Kings, that were brought back to life, no doubt passed again through the gates of death, but the others who are spoken of in connection with a better resurrection, had death forever behind them, and glory before them, which they have been enjoying ever since, but they will only enter into the full fruition of it when they get their glorified bodies at the first resurrection. The first resurrection is unto life, the second is unto judgment, but both are under the power of Him who said, "I am the Resurrection and the Life."

"I AM THE WAY, THE TRUTH, AND THE LIFE"

On the night of Gethsemane's unutterable woe, Jesus spoke what is contained in the 13th, 14th, 15th, and 16th chapters of John to His disciples, and the 17th (a prayer) to His Father. In the 14th He told them not to let their hearts be troubled, that "in His Father's house there were many mansions or abodes, and that He was going there to prepare a place for them, and coming again to receive them unto Himself, and He said, "Ye know where I go, and ye know the way," but Thomas said, "We know not where Thou goest, and how can we know the way?" Then He put forth a threefold truth in regard to Himself, "I am **the Way, the Truth, and the Life.**" O what stores of wealth are here! The demon-possessed damsel, in Acts 16, said of Paul and Silas, "These men are the servants of the Most High God, which show unto us the 'way' of salvation." Paul, Silas, or any other evangelist, could do no more than to show or point the "way" to the Father's house. Pilate said to Jesus, "What is **truth?**" (*John 18:38*), but the poor deluded ruler did not know that he asked that question of the One who is the very embodiment of "**truth.**" The be-

loved John says in his First Epistle, "We have seen, and bear witness, and report unto you the **Eternal Life**, which was with the Father, and was manifested unto us." How unspeakably precious then, to hear that peerless, unique One, echo forth the comprehensive words, "Way," "Truth," "Life," putting "I AM" before them with the definite article.

Do you want to go to heaven? There is no "way" to reach it except through Christ. Do you desire "Truth?" It is impossible to have it without having Christ. Do you crave to know yourself a possessor of **everlasting life**? It is only by receiving Christ in the simplicity of faith that you can have it.

Paliaro, a faithful herald of Christ, who lived in Spain about the time of Luther, was arraigned before the officers of the Church of Rome, and asked, "What is the first means of salvation?" he answered "Christ." "What is the second?" "Christ." "And what is the third?" he gave the same unflinching reply, "Christ." But because he gave the Christ of God His true place, and made nothing of rites, ceremonies, and the church, they cried out, "Away with such a fellow, from the earth, for he is not fit to live," and they sent him home to wear a martyr's crown. Paliaro realized the truth of what one has since said, "Without the 'way' there is no going, without the 'truth' there is no knowing, and without the 'life' there is no living."

How precious to be able to sing,

"Our Lord, our Life, our Rest, our Shield,
Our Rock, our Food, our Light,
Each thought of Thee doth constant yield
Unchanging, fresh delight."

“I AM THE TRUE VINE”

In John 15 the Trinity is represented in a very striking way. Jesus is the **True Vine**, the Father is the **Husbandman**, and the Holy Spirit is called the **Comforter**, and to the disciples Jesus said, “Ye are the branches.”

Many unestablished souls are much perplexed by some expressions found in this chapter, so I would just mention for the comfort, and blessing of real believers, that there is no thought whatever in the chapter of **obtaining, retaining, or losing** everlasting life. **Fruit-bearing**, and not salvation, is the subject of it. If we keep this in mind, all difficulties will vanish. The sinner is responsible to accept Christ and be saved, and when he gets saved that responsibility ends, but as a child of God another responsibility begins, that is to bring forth **fruit unto God**.

Remember, it was to His disciples that He said, “Ye are the branches.” And what are the branches in the vine for, but to bear fruit? In verse 8 He says, “Herein is My Father glorified, that ye bear **much** fruit.” What is more pleasing to a husbandman after he has bestowed much labor and care upon his vineyard, than to see it produce fruit in abundance?

Jesus calls Himself the “True Vine” in contrast to unfaithful and fruitless Israel. The 80th Psalm tells how God had brought a vine out of Egypt, cast out the heathen and planted it in Canaan. For a while it flourished and spread out so that the shadow of it covered the hills, and its foliage filled the land, but through carelessness and indifference to the claims of the Divine Husbandman, they allowed “the boar out of the wood to waste it, and the wild beast of the field to devour it.” Then the Psalmist beseeches God to look down from heaven, and behold, and visit this

vine. He bore with them for long centuries after this, sending them prophets and wise men, but all to no avail. Finally He visited it in the person of His Son, but the husbandmen in charge, caught Him, and slew Him, and cast Him out of the vineyard.

And in Isaiah 5, God is represented as having a vineyard in a very fruitful hill. He fenced it, and gathered out the stones, and planted it with the choicest vine, built a tower in it, and made a wine press therein, and He looked that it should bring forth grapes, but it brought forth wild grapes. Then He challenges the inhabitants of Jerusalem and Judah to judge between Him and His vineyard if He could do more for it than He had done. How sad that after centuries of unremitting care and attention in tilling and training, that Jehovah should be heard threatening to take away the encircling hedge, and break down the wall (these speak of guarding care and protection), leaving it exposed to hostile intrusion. Ultimately their iniquity increased to such an extent, that God could tolerate them no longer, so they were scattered like a handful of chaff to the four winds of heaven. Since then their land has been in possession of their enemies, while they have become tribes of the wandering foot, or as Gladstone tersely expressed it, "Behold a people without a country, and behold a country without its people." God speaking through Jeremiah said to Israel, "I had planted thee a noble vine, wholly a right seed, how then art thou turned into the degenerate plant of a strange vine unto Me."

These Scriptures then give us the import of the Saviour's affirmation, "I am the **True** Vine." And as such He answered fully to the mind of the True Husbandman—everything that He **did**, **said**, or **thought**, was fruit for God brought to perfection, so that He voiced from the heavens,

“This is My beloved Son, in whom I have found My delight.” And He could say, “I do always those things which please My Father.” But alas; when we speak of the branches what a difference! Many of them are not vitally or livingly connected with the Vine, so are like the degenerate plant and strange vine mentioned in Jeremiah. They are only joined by profession, and like Judas, have no reality. “Every plant, which My Heavenly Father hath not planted, shall be rooted up” (*Matt. 15:13*), refers to such. Even those who are indissolubly united to Christ by faith’s living link, have much failure, and often produce but little fruit, yet of such it can truly be said, “Ye are God’s husbandry” (*I Cor. 3:9*), though but few yield more than thirty or sixtyfold, whereas the full measure is a hundredfold (*Matt. 13:8*).

When the spies that were sent to view the land of Canaan returned to the wilderness, they took a mammoth cluster of grapes which was carried between two on a pole, as proof of the good land. And fellow-believer, we are privileged to carry fruit from this wilderness world to our Canaan of rest above, that it may be to the praise and glory of God, and as proof that we appreciate His grace in saving us. And then, too, there is the other side, the earning of a reward, which can only be gleaned from this scene by occupation of heart **with** the Lord, and service **for** Him.

Then may each one be faithful
 Until He bids us rise,
 To that fair land of promise,
 Of glory, and of prize.

CHAPTER VIII
CHRIST AS PRIEST

CHRIST AS PRIEST

SCRIPTURE speaks of three different orders of priesthood—the Levitical priesthood under the Jewish economy, the priesthood of Christ in the heavens, and the priesthood of all believers in this dispensation. Priesthood is founded on atonement in each of the orders above mentioned. There was no priest in Israel until sacrificial blood had been shed. Christ would not be serving as a Priest in the sanctuary above, if He had not accomplished the work of atonement on earth, and there would be no priests now to offer spiritual sacrifices acceptable to God, if there had not been a sin-atonement sacrifice accepted of God. Sin made atonement necessary, and atonement made priesthood necessary. A sinner needs a sacrifice, and a saint needs a Priest. In each order three parties are in question.

The sinner needs salvation, but God's holiness must be satisfied in regard to his sins ere he could be saved.

Christ **alone** was able to meet the sinner's deep need, and to meet God's righteous requirements, so He came forth in the intrinsic purity of His Person and died as a sacrifice, thus settling forever the whole question between God and the offender, but as a Priest He stands between God, and a saved though failing people. In Israel's gory system it took both sacrifice and priest to represent Christ, for He is both sacrifice and Priest. It took the two goats in Leviticus 16 to typify Him in different aspects of His work, the two birds in chapter 14 to represent Him in death and res-

urrection, and Moses and Aaron together represent Him as King and Priest.

"O what a Saviour is Jesus the Lord.
Well might His name by His saints be adored."

In the last part of Hebrews 9, Christ is spoken of as appearing in three different ways, and at three different times. "He appeared once in the consummation of the ages to put away sin by His sacrifice" (*R. V.*). "The blood of animals could by no means put it away, and if He had not by the Eternal Spirit offered Himself without spot to God as a sacrifice, the heavens and the earth would have been forever polluted by sin, heaven would be unpopulated, save by angels, and there would be no ransomed souls to sing His praise. But blessed be His holy name to the ages of ages! He left celestial glories, and descended to this sin-filled and death-doomed world, to do a work by dying, on the ground of which sin shall be entirely and eternally put away. The very sword of judgment that fell on Him, at the same moment gave sin its mortal thrust. Although it still lives after receiving its deadly wound nearly two thousand years ago at the cross, yet, in due time, it shall prove fatal. Man's day of labor is brief, but it is not so with God. He is not hampered by time and space, He works through all ages.

About four thousand years lay between the promise, that the woman's Seed should bruise the serpent's head, and the accomplishment of it, and not only this, but the present and millennial age must run their course, time end, and eternity begin, before his final and everlasting overthrow is accomplished in the lake of fire.

We have looked at Him briefly as appearing below, now let us view Him as appearing above. He died as a sacri-

ficial victim. He **rose** as a mighty victor, and He **ascended** to glory as great High Priest "to appear in the presence of God for us." His disappearance here, meant His appearance there. One moment His holy feet pressed the brow of Olivet, the next His Father's throne, and there He has been ever since. O citizen of no mean city, let this glorious truth cheer thy heaven-bound soul, that just as certain as thy Forerunner has entered there, so in due time, shall every real afterrunner arrive there. He appears on high as our Great High Priest, our Advocate, our Mediator, our Intercessor, a minister of the sanctuary, etc. As a sacrifice He was without blemish, and without spot (*I Peter 1:15*). As High Priest, He is holy, harmless, undefiled, separate from sinners, and made higher than the heavens (*Heb. 7:26*).

He appeared **here** to **die** for us. He appears **there** to **live** for us. "He ever liveth to make intercession for us" (*Heb. 7:25*). He came to this scene to take up our case as **sinners**. He is up there to plead our cause before God as **saints**. In Romans 8:34 Christ's death, resurrection, and intercession, are all grouped together in connection with our salvation and preservation. The Apostle John wrote in his First Epistle to his children in the faith, in order that they might not sin, but that if any man did sin, "We have an Advocate, or Patron, with the Father, Jesus Christ the righteous." Christ's advocacy is for sins that have been committed, that communion may be restored, but His priesthood is exercised that we may not sin. Our Great High Priest has passed into the heavens in the full value and power of accomplished redemption. "He did not by the blood of goats and calves, but by His own Blood, enter

in once into the holy place, having obtained eternal redemption for us" (*Heb. 9:12*).

"In heaven the Blood forever speaks
In God's omniscient ear,
The saints as jewels on His heart,
Jesus doth ever bear."

Then since the efficacy of His precious Blood is ever up there before the eye of God, satan may accuse and condemn (and sad to say, he often has much to accuse His people of), but by the faithful ministry of their Great High Priest pleading His own shed Blood on their behalf, the enemy's accusations are silenced, and His people maintained and kept.

"Our great High Priest appears
At God's right hand on high,
Jehovah bends His ears.
And lays His thunders by."

The third appearing referred to in Hebrews 9 will be when He appears to those that look for Him the second time without, or apart from sin for salvation. This salvation does not allude to the soul, but to that of the body. See Romans 8:23; 13:11; I Corinthians 1:30; Ephesians 4:30.

When He appeared the first time the sin question was fully settled on the cross, for all who accept Him. When He appears the second time, it will be to gather home all who have been saved "from sin's tremendous curse and fear." We may sum it up as follows: He appeared on the cross for us. He now appears before God for us, and soon He will appear for us to take us home.

These three appearings of Christ, a sacrifice here, a Priest up there, and His coming forth again for the full deliverance and blessing of His people, are beautifully typified by Aaron slaying the sacrifice, carrying its blood into the holiest of all, and then coming out to bless the people.

Israel's high priest could not go into the holy of holies without blood for himself as well as for the people. Our High Priest needed no blood for Himself, for He was sinless, undefiled, and pure. He carried it in **only** for others. In all dispensations the blood-sprinkled way must be traveled by **all** who would come to God.

In Hebrews 3:1 we are exhorted to consider the Apostle, and High Priest of our confession (Jesus) (*R. V.*). This verse presents Him in opposite ways—coming out and going in. As an Apostle He came **from** the presence of God, as an High Priest He went **into** the presence of God. An apostle is a sent one—a messenger: “God **sent** not His Son into the world to condemn the world, but that the world through Him might be saved” (*John 3:17*). This is His own precious statement of the case. And in John 17, in praying to His Father, He said, “As Thou hast **sent** Me into the world,” etc. What a helpless and hopeless condition the world was in. No one could save himself, much less another, therefore One must come from another sphere in order to save and bless. His was a glorious mission of mercy and love, but the more He loved the less He was loved. The more He blessed mankind the more He was despised. **He** gave life, but man took **His**. The crowning act of man's wickedness was His crucifixion. This is what became of the Apostle—the sent One of God.

Fiends and demons with their scant conception of justice would naturally think that the atrocious crime of Christ-murder would be sufficient cause to close the door of hope forever on the world, but who among men or angels could guess, that God would throw open the door of mercy wider still, and offer pardon and life to the slayers of His Son—yea, turn the blackest crime that men could commit into the fullest blessing that God could bestow?

After being thrust out of His own estate—the very world His hands had formed and dressed, He passed into the heavens to serve as Great High Priest for His people, and as a Prince and a Saviour, “to give repentance to **Israel**, and remission of sins” (*Acts 5:31*). “And that repentance and remission of sins should be preached in His name among **all nations**” (*Luke 24:47*). Then blessed truth, “He is able to save completely those who approach by Him to God” (*Heb. 7:25, R. V.*). There is a very important verse to be considered in Romans 5 in this connection, “For if when we were enemies we were reconciled to God by the **death** of His Son, much more, being reconciled, we shall be **saved by His life.**” But mark this is His life **after** death. There are so many false notions and expressions about the life and death of Christ, that it behooves us to be on our guard, and to reject all that is not according to the Inspired Word. We often hear such expressions as these, “We should live the Christ-life:” “Christ’s life was the ideal;” “Christ is our example and pattern,” etc. It is feared that few who make such apparently beautiful expressions have ever seen Christ bearing their **sins in His own body on the tree** (*I Peter 2:24*). He is a Saviour of **sinners**, and none will deny that He is a perfect example and pattern for **saints**. But when the **unsaved** talk about His “ideal life” and expect to be saved by “following His example” their feet are taking hold on death. Of them it can truly be said: “There is a way that seemeth right unto a man, but the end thereof are the ways of death” (*Prov. 16:25*). One who posed as a preacher, once said to the writer: “I love to speak of the life of Christ, it was so pure and holy. His life was a model—a perfect example.” He went on in this strain, until said I, “Yes, it is all true, but what do you make of such Scriptures as these? **‘Christ died for the ungodly’**”

(*Rom. 5:6*); ‘**He tasted death for every man**’ (*Heb. 2:9*); ‘**He died** for our sins according to the Scriptures’ (*I Cor. 15:3*).” I quoted a number of verses on this line, showing that salvation and life could **only** come to **us** through the **atoning death of Christ**. “Well,” said he in kind of a bewildered tone, “I have thought of these Scriptures, but I don’t understand them.” Here was a man who professed to be an expounder and teacher of the Word of God, but his soul was as dark as midnight as to the plan of salvation. In reading the Bible he never even got a glimpse of the crimson stream that is four thousand years long, which flows from end to end of inspiration’s fruitful valley. It took its rise in the promise of the woman’s Seed, and in the blood of those animals whose skins covered Adam and Eve. In Abel’s lamb it widened out, and as it onward flowed it deepened and broadened until it reached Calvary, and there it became so Amazon-like in its breadth, that one would think none could fail to see it. In fact, even those standing on the most distant margin of inspiration’s plain could clearly behold it, were it not for the god of this world blinding their eyes.

Jesus said to His disciples: “Because I live, ye shall live also” (*John 14:19*), but notice it was just to **His own**—to **His disciples**, that these words were spoken. And in *Romans 5* it was only to **saved** ones that the Apostle wrote, “We shall be saved by His life.” It is His life as risen from the dead, that is referred to, and He on high exercising His priestly ministry on the ground of accomplished redemption, maintaining and keeping His people down here in this world of temptation and trial.

As our Great High Priest, not only does He represent us in the sanctuary above, but as an honored servant of the Lord has said, “He presents to God the gifts and sacrifices

of His worshiping people. Our prayers, praises, and thanksgiving, all pass through His hands before they reach the throne of God. What a wonderful mercy is this. When we think of our confused and mixed services, so much that is of the flesh mingles with that which is of the Spirit. But the blessed Lord knows how to divide and separate between them. That which is of the flesh must be rejected, and consumed as wood, hay, and stubble, while that which is of the Spirit is precious, preserved, and presented to God in the value and sweet savour of His own perfect sacrifice."

"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name" (*Heb. 13:15*). This verse introduces the subject of the believer's priesthood. Though it is not strictly speaking within the bounds of our theme, we will make a few remarks upon it. Aaron **offered literal animals** in sacrifice for himself and for the people. **Jesus offered Himself** without spot to God as a sacrifice for sinners. And **believers** out of overflowing hearts **offer to God** by Him (Christ) **the sacrifice of praise.**

We have brought before us in I Peter 2 the double priesthood of Christians. Verse 5 an **holy** priesthood, and in verse 9 a **royal** priesthood. As "holy priests," the children of God "offer up spiritual sacrifices acceptable to God by Jesus Christ." This is worship, and of course, is God-ward. But as "royal priests," believers are to show forth the praises of Him who hath called them "out of darkness into His marvellous light." This has reference more to the world as witnessing and testifying for Him who saved them. Saints worship within the veil, but their place of testimony is **out in the world.**

This dual aspect of priesthood is illustrated by verses 15 and 16 of Hebrews 13, "Offering the sacrifice of praise to

God continually, that is the fruit of our lips giving thanks to His name." This is the service of **holy** priesthood. "But to do good and to communicate forget not, for with such sacrifices God is well pleased." This is service pertaining to **royal** priesthood. Sacrifice of **praise**, and sacrifice of **service**, are the two aspects of our priesthood. The latter depends largely upon the former, for the one who is not giving the sacrifice of praise to God, is not in a condition of soul to render much testimony for Him before men. Child of God, let us be more alive to our responsibility and privilege in regard to these precious truths of priesthood. "He has **loved** us, and **washed** us from our sins in **His own Blood**, and has **made us kings and priests unto God and His Father**" (*Rev. 1:5,6*). Who can estimate the extent of blessing that such a verse unfolds? Then may we appreciate His grace more fully, praise Him more fervently, and serve Him more faithfully.

CHAPTER IX
CHRIST AS KING

CHRIST AS KING

WHEN Jesus was born, wise men came from the East to Jerusalem saying, "Where is He that is born King of the Jews? for we have seen His star in the east and are come to worship Him. When they found Him they **fell down** and **worshipped Him**, and opening up their treasures they presented unto Him gifts: gold, frankincense, and myrrh" (*Matt. 2*). We know nothing of the names of these men, but we do know that they were truly wise, that they were loyal subjects, and adoring worshippers.

They worshiped Him, not as the crowned King, nor as the ascended Saviour, but as the King-elect in His mother's arms. They did not as the unbelieving and Christ-rejecting Jews, when clamoring for His blood, say, "We have no king but Cæsar," but on the contrary they enquired for Him and worshiped Him as the One who was born King of the Jews. But how differently were the tidings of His birth received by King Herod, and the inhabitants of Jerusalem. We read that "he was troubled and all Jerusalem with him." But his trouble soon resolved itself into murderous rage, for in his wrathful animosity he sent out his blood-hounds of death to ferret out and destroy the newborn King. So determined was he in his hellish design, that he would slay thousands of children in order to be sure of Him who was announced as King of the Jews. But he was foiled in his purpose, for he knew not the Scripture that said, "Out of Egypt have I called My Son." There He found a safe retreat until the storm ended in the death of Herod.

How futile are all man's efforts to balk the purposes of God. God has said, "Yet have I set My King upon My holy hill of Zion" (*Psa. 132*). In the decrees and purposes of the Almighty, He is seated as King on Zion's hill, and just as sure as God has spoken He shall be there. Herod may rise in power, and foam out his wrath against the infant King. "The kings of the earth may stand up, and the rulers be gathered together against the Lord, and against His Christ." Ten thousand opposing worlds may fling themselves in His way to frustrate His plans, but God has declared that He shall reign as King, and it shall be so.

Pilate wrote on the cross over the dying Saviour's head, "This is the King of the Jews" (*Luke 23:38*). Though he may have written it in derision, it was true, but the Jews did not like it put that way, it was too plain a statement of fact. They wanted it to stand as His saying, so as to brand Him as an impostor. But the day is fast approaching when they shall look upon Him whom they have pierced, and they shall mourn for Him, as one mourneth for an only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born" (*Zech. 12:10*), and in deep tones of repentance they shall say, "Lo, this is our God: we have waited for Him, and He will save us" (*Is. 25:9*). In that day, "Blessed is He that cometh in the name of the Lord" (*Matt. 23:39*), shall be a silvery note of welcome upon their lips. But not only will He be King of the Jews. Nathanael gave Him a broader title "King of Israel" (*John 1:49*). When Jesus came only two tribes were in the land, and they were in bondage to the Romans. About two hundred and fifty years after Solomon's death, ten tribes were carried away captive by the king of Assyria (*II Kings 17*). After the ten tribes revolted under Rehoboam till their captivity their kings reigned in Samaria, and were called

the kings of Israel, but Judah's capital was Jerusalem, so the expression "King of the Jews" refers to the two tribes that were in the land when Jesus was born. But in the coming day of blessing, "All Israel shall be saved." Romans 11, see also Jeremiah 23:8. When He "shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (*Is. 11:12*), He shall reign over them righteously and gloriously in their own land. James acknowledges them in their twelve-tribed form, and sends greeting to them as such in their dispersion (*James 1:1*). But let us consider Him as King in a still broader sense. After Nebuchadnezzar was shorn of his glory and pride, by being driven from among men, to wander in a demented and beastlike condition for seven years, he acknowledged, praised, extolled, and honored God as the King of heaven (*Dan. 4*). He learned what all must learn, that "the heavens do rule." But the whole world must shortly undergo a more humbling and subduing process of judgment, than that to which Babylon's haughty king was subjected. Revelation 19 gives a most appalling description of it. Christ is seen coming out of heaven upon a white horse, with celestial armies robed in fine linen white and clean following Him. He is called "Faithful and True, and in righteousness He doth judge and make war. His eyes are as a flame of fire, and on His head many crowns: * * He is clothed in a vesture dipped in blood. His name is called the Word of God. * * And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords." He will not be then the despised, rejected, thorn-crowned King,

but the mighty, exalted, world-conquering, and glory-crowned King. It will be needless to sing then, "Let earth receive her King." He will make room for Himself by the power of His sword. If His love as a dying Saviour would not win men, His measureless power as King of kings exercised in judgment will bring into subjection a rebellious world. "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the **Lord alone shall be exalted in that day**" (*Is. 2*).

Remember reader, whoever you are, whether atheist, infidel, or empty professor, that "**He must reign, till He hath put all enemies under His feet**" (*I Cor. 15:25*). The time is near when He shall show "who is the blessed and only Potentate, the King of kings, and Lord of lords" (*1 Tim. 6:15*). Zechariah in looking down the flight of ages to that time said, "The Lord shall be King over all the earth: in that day shall there be **one Lord, and His name one**" (*chap. 14:9*). The Psalmist struck the same prophetic chord: "The Lord most high is terrible: He is a great King over all the earth" (*Psa. 47:2*). The declaration, "The kingdom of the world of our Lord and of His Christ is come" (*Rev. 11:15, R. V.*) refers to both God and Christ.

We have been seeing something of the **extent** of His kingdom, that when He reigns, His sway shall be universal, "His dominion shall be from sea to sea, and from the river unto the ends of the earth" (*Psa. 72*). Now let us look briefly at the **duration** of it. In Luke 1, verses 31, 32 and 33 the word "shall" is found seven times in connection with Christ. It would be a joy to write at length upon the seven, since they have direct reference to Him who is our Saviour and Lord, but will just laconically notice the last three.

"The Lord God **shall** give unto Him the throne of His

father David." Since God's promises are just as certain as His actual performances, Christ is sure of filling David's throne. Among the last words of David as recorded in II Samuel 23:3, 4, he said, "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." These verses clearly refer to Christ, the future Ruler of Israel. In the next verse He confessed it was not so with him. "Although my house be not so with God; yet He hath made with me an **everlasting covenant, ordered in all things, and sure:** for this is all my salvation, and all my desire." From this it is plain, that David's **faith** was **strong**, and his **hope** was **bright in the coming One.**

The "everlasting covenant" sealed by the immutable promise of God, gave him rich comfort in his declining hours. He could lay the crown from his weary head, and let the scepter drop from his feeble hand, in the undying confidence that in a future day that crown should rest upon a deathless brow, and that scepter be swayed by an immortal hand, and that in every respect the King shall be just such as God desires. Second, And He **shall reign** over the house of Jacob **forever.** What system of figures can compute the length of such a reign? Our finite minds fall prostrate before that which is boundless. "**Forever!**" What a word! Yet such shall be the duration of His reign, who is, "Great David's greater Son." But mark, it is "over the house of **Jacob.**" Abraham was really the father of the nation, but it was from Jacob the twelve tribes sprang, hence the significance, "house of Jacob." After Jacob wrestled with the angel and prevailed, his name was called "Israel," i. e., Prince of God (*Gen. 32*). It became the na-

tional name, but was narrowed down to the ten tribes after the revolt from Judah, as previously mentioned. Third, "And of His kingdom there 'shall' be no end." This is correlative with His reign over the house of Jacob as to duration, but much broader as to domain. Daniel speaks of it as the kingdom "which shall never be destroyed, and that shall not be left to other people" (*Dan. 2:44*). In New Testament language it is, "That God (the Triune God) may be all in all" (*I Cor. 15:28*).

Universal and eternal supremacy describe both the extent and the duration of His reign. God speaking to the Son said, "Thy throne, O God, is for ever and ever" (*Heb. 1:8*).

"Jesus shall reign where'er the sun
Doth his successive journeys run,
His kingdom spread from shore to shore,
Till moon shall wax and wane no more."

And when the sun and moon have reflected their last ray, He will reign on, "While the years of eternity roll." Let us now glance at the **character** of His reign: "Behold, a King shall reign in righteousness" (*Is. 32:1*). How precious it is to hear the voice of inspiration sounding forth such tidings, since righteousness and thrones are so often divorced. Iniquity often sits as monarch on the throne, while equity and justice lie crushed beneath its footstool. But when Christ's throne is established on Zion's hill, justice and truth shall return from their hiding place, and righteousness long banished shall be called from exile, to serve as captain of the King's host. "Righteousness and judgment are the habitation of His throne" (*Psa. 97:2*). Who but the sin-loving and good-hating does not desire to see such a King seated upon the throne of His glory? Patience, Christian, that golden age of blessing is coming on apace. But He must come as Bridegroom before He ap-

pears as King. Our hope is to see Him as the Bridegroom, but creation must go on groaning and travailing in bondage and woe, until He comes to put the usurper down, and set things right as King. "With righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked" (*Is. 11:4*). Wickedness in every form will be dealt with then. Justice will be meted out in full measure, both to the oppressed and to the oppressor. Sin so bold before shall tremble in the corner for fear of being detected and smitten with the rod of His wrath. "Righteousness shall be the girdle of His loins." This shows **His character**, while "faithfulness the girdle of His reins" shows the nature of **His government** (*Is. 11:5*). "Judgment also will I lay to the line, and righteousness to the plummet" (*Is. 28:17*). The "**line**" and the "**plummet**" show exactness in every way. "Righteousness shall look down from heaven" (*Ps. 85:11*) and see holiness **triumphing where** sin once abounded. "Righteousness shall go before Him" and peace and blessing shall follow in His train. "The knowledge of the glory of the Lord shall then cover the earth, as the waters cover the sea." He alone is able to bring in, establish, and maintain everlasting righteousness. Righteousness **suffers** now, but when He comes and puts down all misrule, it shall **prevail** to the utmost bounds of His kingdom. In the millennium it shall **reign**, but in the eternal state it shall **dwell** (*II Peter 3*). We can close this part of our subject rejoicing, that righteousness and holiness shall characterize the endless reign of the King of kings, and till then we can sing,

"Our longing eyes would fain behold
That bright and blessed brow,
Once wrung with bitterest anguish,
Wear its crowns of glory now."

Death has been called "The great human leveler." Here the mightiest prince has no pre-eminence over the poorest beggar. Earth's great kings and rulers have no more power to grapple with the "king of terrors" than the invisible insects that they drink in a glass of water. In Luke 23 we read of Jesus, the King of the Jews, and of two malefactors dying side by side. The thieves have their lives **taken** from them, but Jesus **voluntarily lays His** down in the power of **love**.

O how much is represented by these three crosses! on one the Son of God dies as Saviour, on another the saved thief expires, and on the other the impenitent thief yields up his life—the **Saviour**, the **saved**, and the **lost**. The two criminals represent two classes and two worlds, one was going on to glory, and the other on to judgment.

To a passer-by there was probably but little difference in the appearance of the three men, and they all seemed to share a common fate. But faith in the one recognized Christ to be Divine—a dying **King** who should one day have a kingdom. He confessed that he and his fellow were dying justly for what they had done, but that Jesus had done nothing amiss, then he cried, "Lord, remember me when Thou comest into Thy kingdom." He owned Him though dying, as his Lord, and as a coming King, but Jesus gave him something better than he asked for: "**To day shalt thou be with Me in paradise,**" was superior to only a place in the kingdom in the distant future. He has been with Christ in glory ever since, and when Jesus reigns, he will share in the glories of that kingdom, for His saints "will reign with Him over the earth" (*Rev. 5:10*). But in Colossians 1 believers are looked at **now** as **delivered from the power of darkness** and **translated into the kingdom of His dear Son**. When the Apostle was in the dungeon at Rome,

just before he was beheaded he wrote to Timothy rejoicing that the Lord would preserve him for His heavenly kingdom (*II Tim. 4*). In writing to the Hebrews he exhorted them that since "receiving a kingdom which cannot be moved, they should have grace to serve God acceptably with reverence and fear" (*chap. 12*). And Peter in his Second Epistle writes to the saints about "the everlasting kingdom of our Lord and Saviour Jesus Christ." Precious and varied are these Scriptures relating to the King and His kingdom. May we, who are His by blood-bought rights, ponder them with delight, and rejoice with joy unspeakable, that soon with transported hearts, and enraptured eyes we shall behold "the King in His beauty," and share in the glories of His endless reign, not as subjects, but as His cherished and honored Bride.

CHAPTER X
CHRIST AS JUDGE

CHRIST AS JUDGE

IN looking at Christ as Judge, we will be obliged to quote several Scriptures that have already been considered, but trust the reader will not count them vain repetitions, but will view them as necessary in tracing truth in connection with Christ under different titles. There is something unspeakably precious in contemplating Christ as **Saviour**, but something unutterably solemn in considering Him as Judge. Yet when we think of Him as Saviour, with sadness we remember, that He was judged that we might be saved. The unsaved will be judged because they rejected Him as Saviour.

The Apostle Peter had a very interesting and anxious audience of Gentiles to preach to in the house of Cornelius. When this devout man knew that Peter was coming, he called in his friends and neighbors to hear words whereby they might be saved. The Apostle told them that "the word which God sent unto the children of Israel, preaching peace by Jesus Christ: (**He is Lord of all**)" (*Acts 10:36*). And how "God had anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil." And that they had hanged Him on a tree and slew Him, but that God had raised Him up the third day, etc. (*vers. 38-41*). In three verses he brought before his entranced listeners the **life, death, and resurrection of Christ**, and on the foundation of that he continued: "He commanded us to preach unto the people, and to testify that it is **He** which was **ordained** of God to be the **Judge of quick and dead**. To Him give all the

prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (*vss. 42, 43*). "While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word." Precious and powerful ministry of Christ, burning with crucifixion and resurrection truths! It was made pointed and solemn by the declaration of Christ as Judge, but made cheering and winning by the presentation of Christ as Saviour. The Apostle evenly balanced his address with judgment and grace. He gave a strong judgment blast of warning, and at the same time sounded loudly the silvery note of grace. These verses must not be viewed simply as part of an Evangelist's address, which were used to give many souls the knowledge and joy of salvation, but as part of inspiration, which the Holy Spirit has incorporated into the canon of Scripture. Verse 43 sets Christ forth as Saviour. The remission of sins is proclaimed in connection with believing in Him. Verse 42 affirms that He was ordained of God to be the Judge of quick and dead. Can anything be more comprehensive than this scope of judgment? The "living" and the "dead" include the human race in its totality. He is not Judge now, nor will He be while this golden age of grace holds on its course, but it will end by His descent into the air to take His people home, then He will begin to fill His office as Judge, for which He has been ordained so long.

(In writing upon "Christ as Son of Man," we have gone as fully into the subject of Christ as "Judge of quick and dead" as space would allow, so we will here devote a little time in looking at judgment in other connections.)

In Paul's address on Mars' Hill to the proud philosophical Athenians and strangers who spent their time in hearing and telling new things, he announced that "God * * now commandeth all men every where to repent: because He hath appointed a day, in the which He will **judge the world**

in righteousness by that **Man** whom He hath **ordained**" (*Acts 17:30, 31*). God Himself has set the day, and ordained the Judge.

About twenty years before the Apostle made the above solemn declaration, Jesus said, "I came not to judge the world, but to **save** the world" (*John 12:47*). His mission to this world was one of **love, mercy, and grace**, to save, and not to judge, but if men reject and despise Him, disdain His love, and trample upon His grace, there is nothing left for them but unmingled judgment.

God sent Jonah to Nineveh to sound a knell of doom, the word was emphatic, "Yet forty days and Nineveh **shall** be overthrown." But "the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." The king arose from his throne, laid his robe aside, covered himself with sackcloth, and sat in ashes, and he published a decree that neither man nor beast should eat or drink, and he commanded the people to cry mightily unto God, and to turn every one from his evil way and from the violence that was in their hands. And what was the result? "God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not" (*Jon. 3:10*). Here was a city of nearly a million people that God threatened to overthrow in judgment, but when it humbled itself before God as one man, in sackcloth and ashes, in contrition and repentance, He did not carry His sentence into execution, but spared the city. And now although God has been "preaching peace by Jesus Christ" for nearly two thousand years (*Acts 10:36; Eph. 2:17*), yet He will judge the world in righteousness by Christ whom He has ordained. Why? Because the world is acting just the opposite to what Nineveh acted. If God

spared a vast city that repented. He will judge a world that refuses to repent. It is true of the world, of a city, or of an individual, "Except ye repent, ye shall all likewise perish" (*Luke 13:3-5*).

In John 5:24 every believer has the Saviour's unailing word to guarantee, that he shall not come into judgment. Jesus not only bore all the believer's sins in His own body on the tree, but He bore all the judgment that was due to him as well, so that God counts the one righteous, and exempt from judgment that accepts Christ. He has everlasting life, he is an heir of God, a joint heir with Christ, and stands forever accepted in all the completeness of Christ. Rich indeed are the streams of comfort and consolation flowing from such truths. Would that we could pursue them further, but other portions await our consideration.

Another line of truth in regard to the children of God is, "We must all (believers) appear, or be manifested before the judgment seat of Christ that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (*II Cor. 5:10; Rom. 14:10*). There is no thought whatever in these verses of the believer's fitness or meetness for heaven. That question was settled to God's entire satisfaction when Jesus died and rose, and the full benefit of Christ's work was put to his account, when he accepted Christ by faith as his Saviour. It is a common thought that all Christians are to be brought into judgment, and that their good works, and their bad works are going to be weighed in a just balance. All those whose good works preponderate, will be saved, but those whose bad works are found to be heavier than their good works will be lost. But where is Christ and His atoning work in all this? It sets Him wholly aside, and supposes that sin-born and sin-practicing mortals can earn heaven solely on

the ground of their doing. It is of the very last importance that we distinguish between **salvation** and **rewards**. It is **only** those who have salvation that are enabled to earn a reward. **Salvation** is a **free gift**, and is possessed when Christ is received by faith. **Rewards** are **purchased** by **faithfulness**, and are given in glory after Christ has come and raised the dead, and changed the living saints.

Then be it remembered, that the above verses do not refer to salvation, but that they refer exclusively to rewards. The Apostle Paul, who was inspired to write the verses that we have been considering, with many others on the same subject, must himself, with the myriads of saints in glory, appear before the judgment-seat of Christ, to have his reward apportioned out to him according to what he has done. In the last chapter of II Timothy, when the Apostle had almost reached the last milestone of his thorny pilgrimage, he looked into the future which was bright with coming glory, and exclaimed, "I have fought a good fight, I have finished my course, I have kept the faith." Three superlative "I have's." Then he continued, "Henceforth there is laid up for me a crown of righteousness, (a crown for right doing) which the Lord, the righteous Judge, shall give me at that day." He earned this crown by the good fight that he fought, the course that he ran, and the faith that he kept in the face of countless foes. Read carefully verses 24, 25 and 26 of I Corinthians 9, also the 3d chapter of I Corinthians. Verse 11 tells us, "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble." Six articles are mentioned in this verse, three are very precious and costly, and are indestructible. They represent the good works of the children of God which stand the fiery test of the judgment-seat, and secure a re-

ward for those who have been thus faithful. But the other three are valueless, and are fire-feeding materials, and will be burned up when "every man's work shall be made manifest." These represent the works of unfaithful Christians. Then the next three verses mention "work" four times. This shows that it is not persons, but works that are judged. Verse 8 says, "Every man shall receive his own reward according to his own labor." How solemn is verse 15: "If any man's (Christian's) work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." The person saved because he believed in Christ to the saving of the soul, but his works burned up. This shows there was little or no heart for Christ. Christian reader, let us test ourselves by this chapter, and see what kind of material we are building. May we ever remember that "The fire shall try every man's work of what sort it is" (*vs. 13*), and that one of our Saviour's last announcements is "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (*Rev. 22:12*).

Let us now very briefly consider judgment in connection with the believer in another sense.

At Corinth the children of God were going on in a very disorderly manner, even to such a dishonoring degree as to become intoxicated at the Lord's table (*I Cor. 11:21*). They were eating and drinking unworthily, and so eating and drinking judgment to themselves, not discerning the Lord's body (*vs. 29*). The next verse tells what the judgment is: "For this cause many are weak and sickly among you, and many sleep (are dead). For if we would judge ourselves, we should not be judged, but when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (*vss. 31, 32*). The child of God can never be condemned with the world, nor judged in eternity for his

misdemeanor here, but he can fail of his reward hereafter, and be judged or disciplined of the Lord here, or be taken away by death, so that he will no more disgrace or dishonor his blessed Lord by his unchristlike actions. The child of God should ever be sitting in judgment on himself, his thoughts, his words, and his actions, should all be brought under the searchlight of God's Word, and what is not for His glory should be unhesitatingly judged, and thrust away. What need there is for watchfulness and self-judgment, when we consider that we have in us the flesh which is incorrigible—a miserable traitor that ever desires to cause us to deny our Saviour, and to lead us to live as though we knew Him not. Then there is without, the subtle, wily foe with his allurements and attractions which answers to that within us, as steel answers to the magnet. Yea, if we consider the world, the flesh, and the devil, we have a trinity of evil arraigned against us—the **external** foe, the **internal** foe, and the **infernal** foe. These ever stand with drawn swords to dispute every inch of our Canaan's possessions. We then need to be living in constant occupation of heart with Christ, and to have "His Word dwelling richly in our hearts," thus we will be "strong in the grace that is in Christ Jesus." A good antidote is to read often of our Saviour's cross and woe, thus keeping the conscience tender by remembering what our salvation cost Him. Romans 12 is a wholesome chapter for the soul to ponder. Heed well the instructions concerning the Divine armor in Ephesians 6 from verse 10 to 20.

Meditate often upon Philipians 4:8. Give all diligence to Peter's admonition as to addition in II Peter 1:5, 6, 7, and be careful to notice the result in verse 8. The desert with its many trials and temptations will soon be past, and the home of many mansions with its glories and endless joys will soon be reached, then "Well done" from His gracious

lips will countless times repay for every sacrifice made for Him—for every thing that self was denied for His name's sake.

But unsaved one, how stands it with you? You are still in your sins, and hence unsheltered from judgment. It may be that you are trying to raise your hopes, and allay your fears by repeating Abraham's question, "Shall not the Judge of all the earth do right?" (*Gen. 18:25*). Yes, you can rest assured that He will. The lascivious Sodomites may have thought the same, but remember that He did right when He swept away those God-forgetting and sin-loving rebels with destruction's devouring flame. When the intensely wicked antediluvians were carried off by God's high tide of judgment, "the Judge of all the earth did right."

It is cold comfort for a murderer who is held by the iron grip of law, to say, "The court will do right and give me equity." Once I saw a man arraigned before the bar of justice. When the evidence was all in, he was proven to be an atrocious monster in crime, and when the judge told him that he was to be hanged by the neck till dead, those who heard the case were constrained to say, "He will get his just dues." If a guilty man gets justice he will be condemned, but if an innocent man is charged with guilt, when he receives justice he will be justified. But who among the sons of men are innocent or guiltless before God? None, "For **all have sinned** and **come short** of the glory of God" (*Rom. 3:23*). So none can be justified on that score, but God's grace is better than man's law, for man condemns the guilty, but God justifies the guilty who take their place before Him as such, confessing their sins. See Romans 4:5; Luke 18:13, 14. Go to Him and say, "I have sinned against heaven and before Thee," and He will meet you in sin-can-

celling love, and justifying grace, then your happy song
will be,

**“Death and judgment are behind me,
Grace and glory are before,
All the billows rolled o’er Jesus,
There they spent their utmost power.”**

CHAPTER XI
CORROBORATING TESTIMONY
TO CHRIST

CORROBORATING TESTIMONY TO CHRIST

WE purpose gathering up and grouping together as briefly as possible, the testimony of God, of angels, of demons, and of men—friends and foes, concerning Christ.

This fragment might be called a recapitulation, for the bulk of testimony that is here adduced is found in former chapters, but we desire to condense, and to bring the varied witnesses together that all may be heard as one voice.

God said, "This is My beloved Son, in whom I am well pleased" (*Matt. 3:17; 17:5*).

Jesus calls Himself the Son of God (*John 9:35; 10:36*).

The Holy Spirit bears record that He is "Jesus Christ, the Son of God" (*Mark 1:1*). And in Romans 1:4, He declares Him to be "the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead."

Before His birth the angel said to Mary: "That holy thing which shall be born of thee shall be called the Son of God" (*Luke 1:35*).

At His birth the angel proclaimed Him "a Saviour, which is Christ the Lord" (*Luke 2:11*).

At the tomb the angel called Him "Jesus" and "Lord" (*Matt. 28:5, 6*).

At His ascension the angel called Him "Jesus" (*Acts 1:11*).

An unclean spirit called Him "Jesus of Nazareth," saying, "Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God" (*Mark 1:24*).

“And unclean spirits, when they saw Him, fell down before Him, and cried, saying, ‘Thou art the Son of God’” (*Mark 3:11*).

“And devils also came out of many, crying out, and saying, ‘Thou art Christ the Son of God’” (*Luke 4:41*). Wonderful testimony to Christ! Though satan is a liar, and the father of it, these demons told the truth.

When He had calmed the sea, “They that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God” (*Matt. 14:33*).

Peter said, “Thou art the Christ, the Son of the Living God” (*Matt. 16:16*).

Nathanael said unto Him, “Thou art the Son of God” (*John 1:49*).

Thomas called Him, “My Lord and my God” (*John 20:28*).

Judas, when he saw that Jesus was condemned, brought the thirty pieces of silver to the chief priests and elders, but they refused them, then he flung them down upon the floor of the Temple, saying, “I have sinned in that I have betrayed the **innocent** blood * * and departed, and went and hanged himself” (*Matt. 27:3-5*). Base gain, coupled with everlasting loss.

When Pilate was sitting on the judgment-seat, his wife sent a messenger to him saying, “Have thou nothing to do with that **just man**: for I have suffered many things this day in a dream because of Him” (*Matt. 27:19*). This made the governor more anxious to release Jesus, “but the chief priests and elders persuaded the multitude that they should ask Barabbas.” “Pilate said unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified,” then he asks, “Why, **what evil hath**

He done? But they cried out the more, saying, Let Him be crucified." When Pilate saw that the blood-thirsty mob would only be quieted by having the blessed One committed to them, "he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this **just person.**" Judas, Pilate, and his wife, gave Him loftier and truer titles than can be applied to any of Adam's fallen race, for the voice of inspiration cries, "There is not a **just man upon earth, that doeth good, and sinneth not**" (*Eccl. 7:20*).

When the centurion and those that were with him, heard Jesus cry out in the throes of dying and atoning agony, and heard convulsed and sympathizing nature quaking in the presence of its Maker's death, "They feared greatly," and "exclaimed, "Truly this was the **Son of God**" (*Matt. 27:54*).

Sinner, what wilt thou do, when **all knees bow**, and **all tongues confess**, "That **Jesus Christ is Lord**, to the glory of God the Father" (*Phil. 2:11; Rom. 14:11*)? If thou art not on His side then, thou would'st be glad, if it were possible, to shrivel up into everlasting nothingness.

"But haste thee while yet to the cross you may flee,
The Saviour of sinners is waiting for thee."

CHAPTER XII

WHAT CHRIST IS TO THE BELIEVER

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IT is impossible to fully estimate what Christ is to the redeemed. We can no more measure with our finite minds the vastness and greatness of the blessings, that have come, and will come to us through Christ, than we can measure immensity with a yard-stick. In order to be equal to such a task, we would have to be competent to compute the length of eternity, and to value the joys and glories of His presence according to the capacity that we shall have when with Him and like Him. But let us see from a few Scriptures something of what **He is** to us **now**. It is very precious to consider His **work**, but more precious to contemplate **Himself**. The Psalmist said, "My meditation of **Him** shall be sweet" (*Ps. 104:34*).

"When Christ, who is **OUR LIFE**, shall appear, then shall ye also appear with Him in glory" (*Col. 3:4*). In John 10 He speaks of **giving** eternal life to His sheep, and in chapter 5, those who hear His Word, and believe on God who sent Him **hath** everlasting life. But here we have **Himself** set before us as "**our life**." He **died** because we were **dead** in trespasses and in sins, but now He **lives** again, and is **forever** beyond the **domain** of **death**, and we are **linked with Him** in that **deathless realm**, and when He comes again, He will lift us up into that sinless, sorrowless sphere of glory, to enjoy His hallowed presence **fully** and **eternally**, then we shall be able to comprehend in all its fullness the wealth of that expression, "**Christ who is our life**."

“He is OUR PEACE” (*Eph. 2:14*). All who have everlasting life ought to have **peace**. Unless the preaching and teaching are very mystified and cloudy, the **possession of life**, and the **enjoyment of peace** will go together. Peace is the result of knowing Christ as my Saviour. If you have seen Christ meeting God’s righteous wrath that was due to you, and beheld Him bearing your sins in His own body on the tree, and seen Him go down into death for you, and seen Him rise from the gloomy grave for your justification, **you have peace**. He has “**made peace through the Blood of His cross**” (*Col. 1:20*). This is His **work**, and is for the **conscience**. The sinner is exhorted to be a **peace-taker**, and not a **peace-maker**. Jesus made peace **on the cross**, but we **obtain it by faith** (*Rom. 5:1*).

“He is our peace.” This is **Himself**, and is precious truth for the **heart**.

Christ’s work upon the accursed tree gives the intelligent believer perfect rest and peace, as to guilt and judgment, and as he wends his homeward way through this world with its trials, difficulties, and adverse circumstances, he can look up to heaven, and see Jesus upon the throne of God, and calmly say, “**He is our peace.**”

“Paul, an Apostle of Christ Jesus, according to the command of God our Saviour, and Christ Jesus OUR HOPE” (*1 Tim. 1:1, R. V.*). In this verse Christ rises prominently before us as our “**Hope.**” Those who know Him as their “**Life**” and “**Peace**” can go a step farther and say, He is our “**Hope.**” Hope has to do with the future, and when that future is reached to which hope looked, it will be forever a thing of the past. The existence of hope proves that satisfaction has not been reached. When a man hopes for something, it shows that he is not fully satisfied with the present. Hope is confined to the bounds of time, it can never be

an inhabitant of heaven, for when heaven is reached, hope is realized. Up there there will be nothing to look forward to, entire satisfaction excludes the thought. Heaven will be one eternal present, there will be no desire to obtain something in order to add to present blessedness, for it will be complete.

Faith and prayer must likewise fold their wings on the margin of eternity. They are indispensable on the journey, but they are not needed when the goal is reached. The word "hope" as expressed in connection with the affairs of this world, is generally indicative of doubt and uncertainty, but when used in regard to Christ, or to promises made to His people, it stands for absolute certainty. Our hopes stand connected with His promises, and is He not able to perform what He has promised? Our certainty lies in the fact that He is. Hope simply holds good until the time arrives for the accomplishment of the thing that hope embraced. In I John 3:2 the Apostle says: "Beloved, **now** are we the sons of God." This is not a hope, but a **fact**. "And it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him: for we shall see Him as He is." But being "**like Him,**" and "**seeing Him as He is,**" is a twofold hope, "and every man that hath this hope in Him purifieth himself, even as He is pure."

In Colossians 1:5 we read of the "hope which is laid up for you **in heaven.**" This hope can only be possessed by having Christ, but in verse 27 we have "Christ **in you** the hope of glory." In the presence of such verses we can truly say, "**He is our hope.**" And when He comes all our scriptural hopes will be realized, and all our Spirit-wrought desires be satisfied, for He is the originator and embodiment of them.

"Lord, haste that day, of cloudless ray."

But in Colossians 3:11 we reach the very summit of the supremacy and sufficiency of Christ for the believer. "Christ is EVERYTHING AND IN ALL." The verse in which this ruby-like declaration stands, shows that national distinctions are swept away, and that caste and honor stand for nothing in the presence of Him who is "all in all." (I trust our readers will read the context to get the practical exhortations in regard to "putting off" and "putting on." These admonitions are so necessary for those who are Christ's, but time and space admonish us not to enlarge upon them here.) What is there in the way of blessing for His people that is not embraced in this golden chain of words, "Christ is everything, and in all"?

It is surpassingly precious to be in that attitude of soul that counts Him "everything." Like the dear child of God when passing from scenes of earth, a Christian friend asked him if he desired to recover, he replied, "It makes but little difference, for He has promised if I live He shall be with me, but if I die I shall be with Him."

The Psalmist was likeminded when he swept time and eternity, heaven and earth with his thoughts, and then said, "Thou shalt guide me with Thy counsel." This refers to time and pilgrimage, "And afterward receive me to glory." This is the saved one's glorious ultimatum. Then he asks Him the question, "Whom have I in heaven but Thee?" and then declares, "There is none upon earth that I desire beside Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever" (*Psa. 73: 24-27*).

The Apostle occupied the superlative eminence of devotion when he wrote, "For to me to live is Christ, and to die is gain" (*Phil. 1:21*). If he remained he would live Christ, and preach Christ, but if he departed he would be **with**

Christ. To leave life's raging battle-field, and to rest in the calm of His blissful presence would indeed be incalculable gain to him who labored on in "weariness and painfulness" and suffered "deaths oft." But he was willing to fight with "beasts" at Ephesus, languish in a Roman prison, or be decapitated by the command of a heartless Nero, or in whatever way Christ would be most magnified in his body, "whether it be by life or by death" (*Phil. 1:20*). This valiant soldier of Christ, proved by his words and ways, by his life and death, that to him, Christ was "everything, and in all."

CONCLUSION

CONCLUSION

DEAR fellow Christian, the writing and the reading of this little volume has led us to travel together through all the stages of time, and part of two eternities—the one that is past, and the one that's to come. I trust the journey has been as profitable and soul-edifying to the reader, as it has been to the writer. We have been tracing in a multiplicity of ways, Him “whose goings forth have been from of old, from the days of eternity” (*Mic. 5:2*). We have viewed Him as God, and as man; we have seen Him coming forth as the Man of Sorrows to die for a world of guilty sinners, and return again to heaven to occupy the Father's throne till ends the reign of grace. Then we have contemplated Him descending into the air with trumpet call and rapturing shout, to raise the sainted dead and change the living saints, and to wing those incorruptible and immortal throngs to scenes of purest light. Next we beheld Him coming in celestial splendor as the world-conquering warrior, with all the saved of ages past robed in spotless whiteness following in His glorious train, and then seen Him filling as great David's greater Son the throne of His glory for a thousand years, with righteousness under His peaceful and mighty scepter prevailing to earth's utmost bounds.

Then by the light of inspiration's undying flame, we have seen heaven and earth before His withering gaze astonished shrink away, and beheld Him in His appalling judgment glory seated upon the great white throne apportioning eternal judgment to all the unsaved according to their works,

and in the new heaven and the new earth His glory shall still roll on as the waves of a boundless sea, to the ages of ages. Before His incarnation we beheld Him in type and shadow, and heard the voice of prophecy echoing from holy men of old, announcing the coming of the blessed One. Then stepping back a little farther, we peeped behind the curtains of unmeasured ages, and saw Him in His eternity of being as co-equal and co-eternal with the Father, and beheld the countless worlds that sprinkle boundless space rolling from His creative hand.

Dear glory-bound pilgrim, how solid the comfort, and precious the peace, flowing from the fact, that our salvation has been procured by this glorious, eternal, and Almighty Person. If our redemption depended upon angels we might tremble, for mighty angelic beings have been known to fall, but He is "the Nail fastened in a **sure** place," and none shall ever know confusion, or drink the dregs of disappointment who hang their hopes on Him.

Soon all that is now **grasped** by **faith** will be made **real** to **sight**. All time's gloom and mist, with everything that tries and troubles will vanish on that golden morning without clouds. We shall then **see Him as He is**, and be **like Him forever**. No tongue or pen can describe the joy and glory of that hour, when we shall quit this vale of tears and sigh for home no more. Till then may the hope of His coming stand out before us a beacon light to storm-lashed mariners, and we be found of Him in peace, earnestly watching, patiently waiting, and faithfully serving.

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