SEVEN SHORT MESSAGES

Stablished — Strengthened — Settled
The Christian's Greatest Need
They Sang His Praise
A New Creation
The Resurrection of the Body
Crucified with Christ
"Abraham Believed God"

By E. W. Bullinger, D.D.

Revised and Updated Edition

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To the Reader of This Edition

Dr. Ethelbert William Bullinger (1837–1913) wrote many short papers and addresses besides his books. Most of them were first printed in his magazine *Things to Come*, and some were issued as small pamphlets. The seven gathered here are among the most helpful of them. Each is complete in itself, and each turns the reader away from himself and from the traditions of men to God and to His Word: to "the God of all grace," who stablishes, strengthens, and settles His people; to the knowledge of God and of Christ, which is our greatest need; to God Himself rather than the instruments He uses; to the new creation in Christ; to the resurrection of the body as our hope; to our identification with Christ in His death and life; and to the simple faith of Abraham, who "believed God."

These papers were written more than a century ago, and here and there a reference, a fact, or a point of teaching does not stand when it is tested by the Scriptures and by what is now known.

Dr. Bullinger gave his readers the rule by which all of this must be handled. In his *How to Enjoy the Bible* he wrote:

> *"All that we have learned from our youth up must be tested and proved by the Word of God. Where we find it is true we must learn it over again, from God. And where it will not stand the test of His Word we must be not only content, but thankful to give it up; and receive Divine revelation in the place of man's imagination."*

That rule has governed every page of this edition. We cannot leave error standing if we can help it; and we believe Dr. Bullinger, who in these pages bids us rest on "the Word of God, which is able to make wise unto salvation without any human intervention whatsoever," would be the first to give up any word of his own that the Word of God does not support.

The papers remain his. His words, his order, and his manner of speaking are kept. The text followed is a modern typed copy, printed in a collection called *Fifteen Messages by E. W. Bullinger*. That collection also contains his longer paper *The Rich Man and Lazarus*, which is issued as a book of its own in this series, and several pieces taken from his books (*How to Enjoy the Bible*, *The Foundations of Dispensational Truth*, and the *Companion Bible*), which are not repeated here. The copy was made by machine from older print, and it contains many misreadings ("lie" for "He," "ire" for "we," "Clod" for "God"); these, and plain misprints, have been put right without remark. His references to the Scriptures, which he sometimes gave in Roman numerals, are given in figures. Some long paragraphs have been divided, and the opening texts are quoted in full from the Authorised Version.

How the changes are marked. Every word that is not Dr. Bullinger's is printed in this green ink. Where a change falls inside one of his sentences, it is set between corner brackets, ⌜like this⌝. Where a whole paragraph has been added, it is green and needs no brackets. Each

change carries a small green number. Click the number and you are taken to the Register of Revisions and Additions at the end of the book, which gives the page, the section, the wording as first printed, the wording as it now reads, and the reason for the change. Click the number in the Register and you are brought back to the place in the text.

Some changes concern the teaching of these papers.

God and His gift. Dr. Bullinger wrote, with the teachers of his day, of the Holy Spirit as a Person who brings, reveals, prays, teaches, and writes, and in a few places he used the threefold form "Father, Son, and Holy Spirit," and spoke of Christ as the "Eternal, co-equal Son." The Scriptures say that God is the Speaker and the Teacher, and that holy spirit is His gift (Acts 2:33, 38); "to us there is but one God, the Father," and "one mediator between God and men, the man Christ Jesus" (1 Cor. 8:6; 1 Tim. 2:5). Where he writes that the Holy Spirit acts, the text now names God, or Scripture, or the gift He gives. Romans 8:26 is given as in the Authorised Version, "the Spirit itself," and Ephesians 1:17 is shown to be Paul's prayer. Where he uses the words of Scripture, they are kept.

Christ raised by God. In "The Resurrection of the Body" he wrote that resurrection was Christ's "right, because He was Who He was." The Scriptures say that God raised Him up, "because it was not possible that he should be holden of" death (Acts 2:24); the sentence is revised. Where our death and resurrection with Christ are summed up, His ascension is added (Eph. 2:6).

Enoch and Elijah. He wrote that "death has been baffled by two." Scripture numbers Enoch among those who "all died in faith" (Heb. 11:5, 13), and says that "no man hath ascended up to heaven" but the Son of man (John 3:13). The sentence is revised, and his point is kept: the grave will yet give up all who are Christ's.

A few other points are noted where they fall. His words against music in worship are guarded, for the Epistles bid us sing "with grace in your hearts to the Lord" (Col. 3:16), and the heart is his point. "Know thyself" was inscribed at Delphi, not over the schools of Greece; Paul landed at Neapolis before he came to Philippi; the opinion that all will rise at the age of thirty is Augustine's, not Jerome's; and a reference to Uzziah is corrected (2 Chron. 26:15, 16).

Our prayer is his: that "the God of all grace" may "make you perfect, stablish, strengthen, settle you," and that each reader may say with the Apostle, "That I may know him."

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Stablished — Strengthened — Settled

> "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen" (1 Peter 5:10, 11).

These words contain a prayer for a very special blessing. But in order to obtain it we are cast upon the God of all grace — God, who performeth all things for us. Thus we have in this verse four things: (1) The God of all grace. (2) His effectual calling. (3) The necessary suffering. (4) The certain blessing.

1. The God of all grace

We must not dwell on the first of these (if we are to consider the others), for it is a subject in itself — a vast subject. For we are lost in wonder, love, and praise, the moment we enter upon the consideration of "the God of all grace," and survey His sovereign grace, His redeeming grace, His saving grace, His justifying grace, His providing grace, His abounding grace, His exceeding grace: and all this uninfluenced grace, invincible grace, inexhaustible and immutable grace. What grace! All treasured up in Jesus Christ who is "full of grace," and He alone. It can never be said of any mortal as it is said of Mary, "Hail, Mary, full of grace!" in perversion of Luke 1:28, in all the Romish versions. No! all grace is treasured up for us in Christ, and He holds it at His own disposal. Let us pass on to the second point.

2. His effectual calling

"Who hath called us unto His eternal glory," not, who *is* calling us, not, who *may* call us, but "who *hath* called us," a past, completed act, and that not to a temporal glory, nor to a fleeting transient glory, but to a glory which knew no beginning and can know no end. If He has called us, it is to His eternal glory. If He has called us, we shall have experienced our inability to obey. That is why it is here, "The *God of all grace*." When God commands, the first thing *we* do is to discover our inability to obey; it is this which fills us with anxiety to be saved. When He calls, we immediately discover that we are like Mephibosheth in 2 Samuel 9. We are at Lo-Debar, a "place of no pasture." We have nothing really to sustain us, we are clothed in filthy garments, we are not worthy to come into the King's presence, not meet to sit at the King's table, and, moreover, "lame on both feet" (verse 13). When King David called Mephibosheth, how could he obey? But David called him not for his own sake. He said, "Is there yet any that is left of the house of Saul that I may shew him kindness for Jonathan's sake?" (verse 1). "Fear not: for I will surely shew thee kindness for Jonathan thy Father's sake" (verse 7). Still, how could he obey, being lame on his feet? We learn in verse 5, only by being sent for, fetched and carried. And so with us. The Lord Himself must be the carrier, the sender, the fetcher, or the appointer of those who shall do so. Like the man sick of the palsy; he was carried to the Lord Jesus Christ, and it is written, "Jesus seeing their faith." Why is it that we immediately and universally think of the four and not of the five.

Why do we exclude the man himself? Had he no faith, no desire? How do we know but that it was he who *urged* his friends to carry him? It is only our own perversity that thus limits God's grace. Yes, and "When Jesus saw their faith" He saw the desire of His own heart, the work of His own hands. Where there is the Master's gracious call, there will also be His careful carrying. "Who hath called us unto His eternal glory." How does He call? By Jesus Christ, it says. Yes, it is all by Christ, with Christ, through Christ, in Christ.

Called by Christ to the experience of identification with Him in the glory of God the Father, we are comforted with the fact that as the Head is, so are the members of the body of Christ. As the Father sees Him, so He sees His members. They are glorified together in the purpose of God. ⌜But as God brings them into the apprehension⌝[1] of what they are in Christ, it is then that they discover their corrupt and depraved condition. It is then they cry, "I am black," "I am vile," "I am undone." But the declaration of His grace-filled lips is, "Thou art all fair, my love, there is no spot in thee." That is glory! Can we believe it? ⌜Only as He brings this precious truth home to us by His power.⌝[2] It is thus that *we*, as the members of His body, realize something of the glory we possess in and through Him.

3. The necessary suffering

"After that ye have suffered awhile." Have we been called to His eternal glory? Then we have the call to suffering also. Has Christ left us the legacy of His peace (John 16:33)? He has left us the legacy of tribulation also. Then in the world we shall have tribulation. Do the consolations of Christ abound in us? Then the sufferings also abound (2 Corinthians 1:5). But we have this testimony concerning them: "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto, for, verily, when we were with you, we told you before that we should suffer tribulation, even as it came to pass, and ye know" (1 Thessalonians 3:3,4). Is it not a mercy to know this blessed truth, so that we may not be moved? To know that there is not a pain or anxiety or trial or care but what comes in all wisdom, and is accompanied by infinite love. Have you experienced any of them? What have you done with them? Does your conscience condemn you for having taken them to anyone but to Him, who calls you by them to Himself? May the Lord ever enable us to carry our anxieties, our cares, our distresses and our sorrows to Himself. He alone can comfort us, He alone can deliver us in His own good time. Hence we pray in our service, "We commend to *Thy* Fatherly goodness all those who are anyways afflicted in mind, body or estate, that it may please *Thee* to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions." Our hearts respond to that. There is true fellowship there. "The God of all grace who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."

Christian sympathy breathed in that prayer. If we are called to His eternal glory, we shall be called to suffering also. If we are called to experience spiritual union with a risen Christ in

the heavenlies, ⌜to enjoy fellowship "with the Father, and with his Son Jesus Christ" (1 John 1:3; Ephesians 2:6)⌝[3], we shall also experience conflict with wicked spirits in the same heavenlies (Ephesians 6:12). The very place of favour is the scene of conflict.

You see this in the case of the Lord Jesus Himself. "Lo, a voice from heaven saying, 'This is My beloved Son in whom I am well pleased.' *Then* was Jesus led up of the Spirit into the wilderness to be tempted of the devil." You see the same in His servant Paul (2 Corinthians 12:1-10). Paul was in the third heaven, blest with extraordinary revelations of eternal glory, yet there was the necessary suffering, "a messenger of Satan to buffet him." "A man in Christ," yet a man "buffeted" by an angel of Satan. But after he had suffered awhile he was stablished, strengthened, settled by those gracious words, "My grace is sufficient for thee: for My strength is made perfect in weakness." This brings us to...

4. The certain blessing

"Make you perfect." What are we to understand by these words? It is a word of simple meaning, but full of instruction. It means to adjust, put in order again. Among the Greeks it was the technical surgical term for setting a bone, a medical term for making up and preparing medicine. It was also a nautical term for fitting out, refitting or repairing a ship. We have its various meanings, all true in a spiritual sense, expressed in this prayer; it is the prayer for us to pray, and it expresses the work of God for us.

The following are some occurrences of the word, and they illustrate its use: (Matthew 4:21), "He saw other two brethren... with their father *mending* their nets." (Galatians 6:1). "If a man be overtaken in a fault, ye that are spiritual *restore* such a one." (Hebrews 10:5), "A body hast Thou *prepared* (margin *fitted*) Me." (1 Corinthians 1:10), "Perfectly joined together." Who can *mend* our ways and *repair* our nets? *Restore* us when overtaken in a fault, *prepare* our hearts, *join* us *together* in the same mind, the same mind that was in Christ Jesus, but the God of all grace?

It is He also who can *stablish us.* This speaks of permanency. "It came to pass, when the time was come that He should be received up, He *steadfastly* set His face to go to Jerusalem" (Luke 9:51); i.e., His purpose was stablished, fixed, settled; nothing could move it. "And the Lord said, 'Simon, Simon, Satan hath desired to have you (plural) that he may sift you (plural) as wheat, *but* I have prayed for *thee* that thy faith fail not, and when thou art converted *strengthen* (i.e., stablish) thy brethren'" (Luke 22:31,32). ⌜That is the very thing Peter is doing, by inspiration of God, here in our text.⌝[4] He was obeying by the Spirit this very command. May he by these words stablish us his brethren now. His very example stablishes us, for though Peter failed and fell, his faith did not fail, it was the faith of the operation of God, and neither men nor demons, neither Peter's sins, Peter's wavering, or Peter's doubting could ever mar the fair beauty of that faith which stood not "in the wisdom of men, but in the power of God" (1 Corinthians 2:5). Peter's faith had many a shaking, but it was stablished upon the truth of his God, upon the person and work and righteousness of

Jesus Christ. A faith, so stablished by the "God of all grace," reconciles the heart to His mysterious and sometimes perplexing providences, and nothing shall ever remove it from its foundation. Peter does not say that we are to arrive at any state of perfection, or at this stablishing by praying, by believing, or by any act of faith or *act of surrender* as it is popularly called. No. He looks to the God of all grace to do it all for us.

"Strengthen." Why are those who are stablished in Christ to be strengthened? Because in themselves they are weak and often faint and weary. See how we read of this strengthening in the case of Paul (2 Corinthians 12:5-10). Paul had no strength out of Christ, and yet he was "strong in the Lord, and in the power of His might" (Ephesians 6:10). He could do all things through Christ strengthening him (Philippians 4:13). He was "strengthened with all might according to His glorious power unto all patience and long-suffering with joyfulness" (Colossians 1:11). God, having commanded strength for His people, secures it *to* them in the Son of His love, and performs it *in* them by His Spirit. Therefore this is their supplication. "Strengthen, O God, that which Thou hast wrought for us" (Psalm 68:28).

"Settled." Settled means grounded, founded as on a foundation. What mercy to be grounded and settled in the faith so as not to be "moved away from the hope of the gospel" (Colossians 1:23). It is a great blessing to be on God's sure foundation, but it is a greater blessing to be settled thereon. If we know anything of this spiritual settling upon the one foundation which God has laid in Christ, that settling will be experienced in connection with suffering, stablishing, and strengthening. Those who are by the God of all grace called unto His eternal glory, and are suffering for a little while in fellowship with a despised and rejected Lord, who are perfect only in Christ, those whom He is stablishing, strengthening and settling in the faith, the fear, the truth of God, will be able to sing the glorious doxology of 1 Peter 5:11, "To Him be glory and dominion for ever and ever. Amen."

The Christian's Greatest Need

There is one thing that the Christian needs more than he needs any other thing. One thing on which all others rest; and on which all others turn. It is certain from the Word of God, and also from our own experience, that "we know not what we should pray for as we ought". ⌜But "the Spirit itself helpeth our infirmities" (Romans 8:26). God knoweth what we should pray for. He knoweth what we need. By the spirit He has given, intercession is made for us and in us (vv. 26, 27). He teacheth us how to pray, and in Ephesians 1:17, we have the prayer which Paul was moved by God to pray, set forth in these words:⌝[15] "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in **the knowledge of him."**

This, then, must be our greatest need: *A true knowledge of God.* ⌜If God thus puts it before all other things⌝[16], it must be because it is more important than any other thing; yea, than all others put together. This, it is, that lies at the foundation of the Christian Faith; at the threshold of Christian life. It is the essence of all *trust.* We cannot trust a person if we do not *know* him. At least, it is safer for us not to do so; and as a rule we do not. But on the other hand, when we know a person thoroughly well, *we cannot help trusting him!* No effort to trust is required when we perfectly know a person. The difficulty then is, not to trust. Why, then, do we not thus trust God? Is not the answer clear? *It is because we do not know Him!* Thus we see how this knowledge of God is our greatest need; the very first step of our Christian course. Our trust will ever be in proportion to our knowledge. If we knew, for example, a billionth part of God's infinite *wisdom,* we should see our own to be such utter folly, that we should not merely be "willing" for His will, but we should *desire* it. It would be our greatest happiness for Him to do and arrange all for us. We should say, "Lord, I am so foolish and ignorant; I know nothing, and can do nothing; I can see only this present moment; I know nothing of to-morrow. But Thou canst see the end from the beginning. Thy wisdom is infinite, and thy love is infinite; for, our Saviour and Lord could say of us to Thee, as Thy beloved Son — "Thou hast loved them, as thou hast loved me" (John 17:23). Do, then, Thine own will. This is my desire, the desire of my heart. This is what I long for above 'all things.'"

This is far beyond being "willing". We may be willing for a thing, because we cannot help it. It may be even a low form of Christian fatalism. A Mahommedan may be thus resigned to the will of his god. But what we are speaking of is far, far beyond the modern gospel of holiness; far in advance of merely being "willing". Those who are in the still lower condition; not "willing," but "willing to be made willing," do not see that this condition arises from not knowing God; not knowing how infinite is His love, how vast is His wisdom, how blessed and how sweet is His will. If they did but know something of this, they would yearn for His will. It would be the one great earnest desire and longing of their hearts for Him to do exactly what is pleasing in His own sight, in us, and for us, and through us.

Not knowing this secret, Christians, everywhere, are striving and labouring to be "willing" by looking at themselves; and by some definite "act of faith" to do something of themselves. Instead of thinking of His wisdom and His love, they are thinking of themselves and of their "surrender". But this is labour in vain. Even if it should seem to accomplish something, it is only like tying paper flowers on a plant. They may look natural and fair; but they have no scent, and no life; no fruit, and no seed. It is an artificial, fictitious attempt to produce that which, if they did but know God, would *come of itself, without an effort:* yea, the effort would be to stop or hinder the mighty power of a true knowledge of God. The trouble with us is, if we prove our hearts to their depth, that, at the bottom, *we think we know better.* We would not say it for the world, we would hardly admit it to ourselves. But there it is; and the difficulty of being "made willing" is the proof of it. If we really knew Him, and believed that He knows better than we do what is good for us, there would be *no effort whatever,* but only a blessed irrepressible *desire* for His will.

Before we proceed further to consider some other of the practical effects of this knowledge, let us notice the fact that there are two words in the original for this knowledge of God, two verbs which mean *to know.* As these are used some times in the very same verse, it is very important that we should carefully distinguish ⌜that which God has so especially emphasised⌝[7]. There are, indeed, six Greek words which are translated *to know,* but these two are the most common. 1. The one, *oida,* means *to know* without learning or effort; and refers to what we know intuitively, or as a matter of fact or history. 2. The other, *ginosko,* means *to get to know;* by effort, or experience, or learning.

Practical Christian living

The importance of *getting to know* God is our one great need. This knowledge is not only the basis of trust in God; not only the foundation of Christian faith; but of Christian life. Practical Christian life and walk will be in direct proportion to our knowledge of God. Look at Colossians 1:9,10, where we have the practical outcome of the prayer in Ephesians 1:17. In Ephesians 1:17 we have the prayer itself. In Colossians 1:9,10, we have it applied for our correction and instruction. Carefully weigh the words. "For this cause, we also, since the day we heard it, do not cease to pray for you, and to desire" — Desire what? "that ye might be filled with the knowledge (the noun from No. 2, *i.e.*, acquired knowledge) of his will in all wisdom and spiritual understanding." Why? For what purpose? To what end? "**That ye may walk worthy of the Lord unto all pleasing**, being fruitful in every good work, and increasing in **the knowledge of God**." Then, to walk worthy of the Lord, I must know Him? Exactly so. If I would please Him in all things I must know what will please Him. Is this all that is required? All that I have to do? Yes, this is all. Then I have not to rush hither and thither; from Convention to Convention? No, I have to sit down before God's Word, and *get to know* Him through that. There is no other way of getting to know Him. And He has given us His Word, and revealed Himself therein, on purpose that we may study it and find out

what it is that pleases Him; what it is He loves; what it is He hates; what it is He does. To get to know His wisdom, His will, His infinite love, His almighty power, His faithfulness, His holiness, His righteousness, His truth, His goodness and mercy, His long-suffering, His gentleness, His care, and all the innumerable attributes of our great and glorious God. See how this knowledge is absolutely necessary, if we would please God. We cannot please any of our friends unless we know what they are pleased with. If we would make a present to one of them, we naturally think, or try to find out, what it is he or she needs or would be pleased to have. If we are receiving a guest, we naturally try to remember or find out what pleases him in food or drink, in occupation or recreation. If we cannot find this out, then we have to guess at it, and we may or may not succeed in our effort to please. We may take the greatest trouble and pains, and yet, after all, we may arrange for or provide the very thing which is most disliked. It is even so with our God.

Where can we go?

How are we to find out the things that please Him? How are we to discover the things He approves?

Only from His Word.

There, and there alone can we *get to know* Him. There alone shall we learn ⌜the fullness of the prayer for us in Ephesians 1:17⌝[8]; and the blessed practical outcome of it in Colossians 1:9,10. No man has this knowledge of God intuitively. No minister can even help in imparting it, except in and by the ministry of that Word. His own thoughts are valueless. Only so far as he enables us to understand that Word can he be of any assistance to us. He may be mistaken himself, and very easily be a hindrance instead of a help. God has revealed Himself in His written Word, the Scriptures of truth; and in the Living Word His Son, Jesus Christ. And it is by the Communicated Word ⌜revealed in our hearts by God⌝[9] that we begin thus *to get to know* Him, whom to know is Life Eternal. This is the one great reason why the written Word is given to us. It is not given merely as a book of general information, or of reference; but it is given to make known the invisible God. Why do we read it? Why do we open it at all? What is, or ought to be, our object in reading it? Do we read a portion that someone else has selected for us? Do we read that portion because we have promised someone we would do so? Or do we open it, and sit down before it with the one dominant object *to find out* God; to discover His mind; to get to know His will. Those who are not thus engaged make their own god out of their own thoughts and imaginations. They have to fall back on what they *think* their god likes! Thousands make their gods with their hands, out of wood, or stone, or bread. Thousands more make him out of their own heads. But, being ignorant of God's Word, they are alike ignorant of the God Who has there revealed Himself.

We must worship Him in spirit

See the power of this truth as it is applied to what is called "Public Worship" or "Divine Service". How many still worship "the unknown God", and serve themselves; and do what is pleasing in their own eyes, studying only their own tastes! Ignorant of that great rubrick, John 4:24, "God is a Spirit, and they that worship Him **must** worship Him in spirit and in truth" (*i.e.,* truly in spirit), they talk of the kind of service they prefer, and say, "I don't like that at all"; or, "I do like that so much"; as though "places of worship," so-called, were opened merely for persons to go in and do what pleases themselves, forgetful of that word "must," which dominates the whole sphere of what we call worship. Worship "must" be only with the spirit. We cannot worship God — who is a Spirit — with our eyes, by looking on at what is being done. We cannot worship God with our *noses,* by smelling incense, whether ceremonially or otherwise used. We cannot worship God with our *ears,* by listening to music, however well it may be "rendered". No! worship cannot be with any of our *senses;* or by all of them put together. It must be spiritual, and not sensual. The worshippers must be spiritual worshippers, for "the Father seeketh such to worship Him" (John 4:23).

How many of such worshippers frequent our churches and chapels? How many are still worshipping "the unknown God" (Acts 17:23)? Is it possible that, if the true God were known — the great, the High and Holy God, who dwelleth not in temples made with hands; the God who inhabiteth eternity; the God in whose sight the very heavens are not clean, and who chargeth His angels with folly — is it possible, we ask, that any who know Him could imagine, for one moment, that He "seeks" or could be pleased with, or accept, or regard a congregation turning the Bible into "a book of the words," and listening, for example, to a girl singing a solo, getting as high a note as she can, and holding it out as long as she can! Is **that** what the Great and Infinite God is seeking? Is that the occupation of the heart with Himself which He says He "must" have? No indeed! and the greater the ignorance of God, the deeper and more degraded will become the accompaniments of what is called "Public Worship".

The Epistles do not forbid our singing; they bid us sing, "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19), "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). What God does not seek is the performance of the voice without the heart: music offered to an audience, or used to stir the senses, in the place of worship that is "in spirit and in truth."[10]

A true knowledge of Christ

So far we have spoken only of a knowledge of God — the Father. But it is also of the greatest importance that we should have a true knowledge of Christ. This is the Christian's one

object, as well as his greatest need. This is set forth with remarkable clearness and force in Philippians 3. In the ninth verse we have our standing in Christ expressed in the words

"Found in Him."

This is explained as not having our own righteousness, but that which is through the faith of Christ; "the righteousness which is of God by faith". Clothed in this righteousness, nothing of self is seen by God. Like the stones in the Temple, they were covered over first with cedar-wood; and the cedar-wood was covered over with gold. Then it is added, "there was no stone seen". These words are not necessary either for the grammar, or for the sense; for how could the stone be seen if thus doubly covered up? No! the words are graciously added to emphasize the antitype, and to impress upon us the blessed fact that, when covered with Christ's righteousness there is nothing of self seen in our standing before God. We are already "in the heavenlies, in Christ"; and are comely in all His comeliness, perfect in all His perfection, accepted in all His merit, righteous as He is righteousness; yea, holy as He is holy, and loved as He is beloved. All this is included in those words, "found in Him". And being thus "found in Him" for our *standing*, we have in verses 20, 21 our *hope;* which, is to be

Like Him

in resurrection and ascension glory at His coming. Hence "we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself". This is our "blessed hope". We have referred to it here, and not in the order in which it stands in this chapter, in order to show what it is that lies between the two — the beginning and the end of our Christian course. What is it that is to fill the place between these two? What is to occupy our hearts from the moment when we were in Christ, who is our life, to the moment when we shall be like Christ, who shall be our glory? What is the one *object* that is to ever fill our hearts and occupy our minds?

"That I May Know Him."

This is henceforth the Christian's great object. Nothing but this aim to *get to know* Christ (for this is the word used here, in Philippians 3:10). As verse 9 contained the explanation of the words "found in Him," so this verse (10) contains the explanation of how and why we are *to get to know* Christ. We are henceforth no longer to know Him after the flesh, but to get to know Him as risen; the head of the New Creation in resurrection (2 Corinthians 5:16,17). For this is how this knowledge is explained: "that I may get to know him and the power of his resurrection". Not to know merely the historical *fact* of his resurrection, but the "power" of it: *i. e.,* what its wondrous power has done for us. But how can we get to know this "power"? Ah! only by experiencing "the fellowship of His sufferings": by learning that when He, the Head of the Body, suffered, all the members of that Body suffered in mysterious and blessed "fellowship with Him". Thus shall we get to know how we were

"made conformable to Him in His death". Only when we have thus learned that we suffered when He suffered, and died when He died, can we begin to learn how we have risen also with Christ; and "get to know the power of His resurrection". How few of us know what this "power" is, as it takes us out of the old creation and sets us in the new creation, where "all things are of God" (2 Corinthians 5:17). This then is our object, to get to know all that Christ is made unto us in resurrection power. How startling must these words have been as they fell upon the ears of Greeks ⌜(for this is the first city in Europe in which Paul preached; he had landed at Neapolis, Acts 16:11, 12)⌝[11]. ⌜They had been brought up on the great motto ascribed to Solon and others of the seven wise men of Greece. This motto was supposed by them to embody in itself the essence of all wisdom; and it consisted of only two words, which were inscribed at the entrance to the temple of Apollo at Delphi:⌝[12]

"Know Thyself."

But yet, how foolish are those words. For how can one know anything of himself by considering himself? If he looks at others, then he can see how different he is from them; and how much better or worse he may be than they. But it is only when we compare ourself with Christ, who is the wisdom and glory of God, that we learn what we really are; and how far short we come of that glory (Romans 3:23). It is only as we see ourselves in "the Balance of the Sanctuary," or by the side of the plumb-line of that Perfection, that we see, and get to know, our absolutely lost and ruined condition. Hence this new motto was thundered from heaven into the ears of those who sought to know themselves —

"That I may get to know Him."

Yes; this is our one object. This it is that will have the mighty transforming power over our lives. Every moment spent in seeking to know ourselves is a moment lost: and not only lost, but used to keep us from the one thing that alone can accomplish our object and teach us ourselves. Trying to know ourselves, we not only fail in the attempt, but we cease to learn Christ, which alone teaches us to know ourselves. And yet, how many are spending their lives in this vain search? Running hither and thither to hear this man and that man. And, being constantly directed to this self-occupation, self-surrender, and self-examination, they are only led into trouble; or, into a joy which lasts only while the excitement is kept up. Oh! to be occupied with Christ; to have Him for our object; and His resurrection power for our lives. This we shall have; and have increasingly as we get to know Christ. Again. What was it that led the heathen world into all its darkness, corruption, and sin? Just this: "they did not like to retain God in their knowledge. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into the likeness of corruptible man" (Romans 1:22, 23, 28). Like people to-day who, ignorant of God as He has revealed Himself in His Word, make their god, some with their own hands, or out of their own heads, vainly imagining He is what they think He is, and worshipping, like the heathen, "the unknown God," such an one as themselves. What was it that led Israel astray and brought upon them all their sorrows and sufferings? Isaiah opens with the Divine indictment, which gathers up

in the briefest form the one great cause which lay at the root of all: "The ox knoweth his owner, And the ass his master's crib; But Israel doth **not know**, My People doth not consider." See how the Lord Jesus confirms this in Luke 19:42-44, as He weeps over Jerusalem. All is summed up in the opening and closing words:

"If thou hadst known,

even thou, at least in this thy day, the things that belong unto thy peace." And then, turning to the reason for that judgment He adds: "Because thou **knewest not** the day of thy visitation." And what is to be the acme of Israel's glory in the day of her restoration? Ah! then it shall come to pass that "they shall no more teach every man his neighbour saying, Know the Lord: for they shall all **know me**, from the least of them unto the greatest of them, saith the Lord" (Jeremiah 31:34). And what shall be Creation's glory; and the peace and joy of the whole earth? This sums up all:

> "The earth shall be full of the **knowledge of God**, As the waters cover the sea" (Isaiah 11:9).

And what is the secret of our being able to glory only in the Lord, and to enjoy His blessing in this the day of our visitation? It is given in Jeremiah 9:23,24: "Let not the wise man glory in his wisdom, Neither let the mighty man glory in his might, Let not the rich man glory in his riches: But let him that glorieth, glory in this, **that he understandeth and knoweth Me."**

We are thus brought round, and brought back to the one great duty, which should henceforth absorb our hearts and minds, and fill our days and years; viz., to be instant in our study of the Word of God, which is given to us with the one great, express, commanding purpose — the revelation of Himself, in order that we may **Get to Know Him.**

They Sang His Praise; They Soon Forgat His Works

> "Then believed they His words: they sang His praise. They soon forgat His works: they waited not for His counsel" (Psalm 106:12, 13).

These are solemn words, because they record a solemn fact. They are true, not only of Israel but of God's people in all ages. They refer to that tendency in the heart of each one of us to cry unto the Lord in our trouble, and then to need the exhortation, "Oh that men would praise the Lord for His goodness" (Psalm 107:8), and even to sing His praise and then forget His works. When God separated a people to Himself, it was not merely that He might be the God of Israel, but a God to Israel. He will not only have the people for Himself, but He will be their God, and "Happy is that people whose God is the Lord" (Psalm 144:15). This Psalm records many examples of the statement made in the text. The first refers to the deliverance from Egypt. For a brief moment we see them in the attitude of faith: "Then believed they His words; they sang His praise" (verse 12). They are on the wilderness side of the Red Sea —"THEN." The waters that opened just now for their salvation and closed again for the destruction of their enemies roll between them and the house of their bondage. They are celebrating in their song the triumphs of God's right hand. They measure everything by it. Not only do they sing of what it has done, but by faith they celebrate victories yet to come, Exodus 15. Compare verses 12 and 13 with 15-18, and note the repeated "shall," "shall," "shalt."

Not one thing remains to be done; all is accomplished to Faith. Faith is seen thus to be the substance of things hoped for, the evidence of things not seen. And now Moses and the children of Israel are silent, and Miriam and the women are taking up the strain, but still the burden is the same (verse 21). But what is the Divine comment on the scene? "They sang His praise, they soon forgat His works." So quickly does praise give place to murmurings: "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness" (Exodus 16:2). Is, then, the Lord's arm shortened that it cannot save? Is His ear that heard their cry in Egypt grown heavy that it cannot hear? No! But the instrument of deliverance has been leaned on instead of the Deliverer. Yes! So really is this true that as soon as Moses is out of sight, they run with haste to Aaron, and say: "Up, make us gods which shall go before us, for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him" (Exodus 32:1). ⌜The comment of Scripture is:⌝[13] "They forgat God their Saviour which had done great things in Egypt"! (Psalm 106:21). And so it is ever! Where there is not a living God-wrought faith, man must have something to look to that is visible and tangible — that is IDOLATRY.

Occupied with the Instrument

We have another example of this in the days of the Judges. The people had gone into open idolatry, and the Lord had sold them into the hands of their enemies. Yet (as in Psalm 106:8,

41-44) "Nevertheless the Lord raised up judges which delivered them" (Judges 2:16). But there was man's "nevertheless" in verse 19; they returned to their evil ways after God's merciful deliverances, and in chapter 6 we see them greatly impoverished. The hand of Midian prevails; the Midianites were as grasshoppers for multitude, the people betook themselves to mountains, dens, and caves, the highways were unoccupied, the harvest was reaped by others, there is no sustenance left for Israel. Then the Lord raised up Gideon, He looked on him and strengthened him; He went forth with him, and delivered Israel with a great deliverance by "the sword of the Lord and of Gideon." But Israel was occupied with the Instrument! and they say to Gideon: "Rule thou over us, both thou and thy son and thy son's son also: for thou hast delivered us from the hand of Midian" (Judges 8:22). It was "thou, thou." Gideon was true to God here, but a few verses later we find him making an ephod of the gold that had been given him, and "all Israel went a whoring after it, and it became a snare to Gideon and his house."

Again, if we turn from the times of the wilderness and the days of the Judges to the reigns of the Kings, it is still the same.

The history of the Kings is a dreary record of provoking the Holy One of Israel to anger, so that but a few reigns, like those of Jehoshaphat, Hezekiah, and Josiah stand out as bright exceptions.

Manasseh, indeed, did repent and reform at the end of his reign, but we read of his son Amon that "he did evil in the sight of the Lord as did Manasseh his father... and humbled not himself before the Lord as Manasseh his father had humbled himself, but Amon trespassed more and more." We see the condition of things worse and worse till Baal-worship was carried on in the Temple of Jehovah, and actually the horses of the idol were stabled in the house of the Lord (2 Kings 23). At this juncture Amon's son Josiah succeeded to the throne, and the history of his reign is minutely given in 2 Chronicles 34 and 35. "While he was yet young," he sought the Lord (2 Chronicles 34:3), and four years afterward he set about purging the city and the land, and thus fulfilled a prophecy uttered 300 years before: "There came a man of God out of Judah by the word of the Lord unto Bethel: and Jeroboam stood by the altar to burn incense, and he cried against the altar in the word of the Lord, and said, 'O altar, altar! thus saith the Lord, behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee" (1 Kings 13:1,2). And although the messenger, the instrument employed, failed directly after delivering his message, yet the word of God could not fail. That word came to pass. The king, "Josiah by name," received a great encouragement for his work, and a solemn warning to "take heed" to the voice of the Lord, for in the midst of his labours "the Book of the Law" was found (2 Chronicles 34:14). The king received it in its power, for he traced all the misery up to neglect of this blessed book (verses 19-21). He learned that the Law may be neglected, though it cannot be broken. A blessed season from the Lord was vouchsafed, and the chapter which

gives the record ends with the words: "All his days they departed not from following the Lord." Ah! "all his days"!

Man's "Nevertheless"

Yes, it is the same lesson still; the Lord Himself detects it, He sees the heart, and He has recorded what He saw in Jeremiah 3:6,10. Treacherous Judah "hath not turned unto Me with her whole heart, but feignedly, saith the Lord." Hence we read: "After all this... Necho King of Egypt came up to fight against Carchemish... and Josiah went out against him" (2 Chronicles 35:20). Listen to Necho's words: "What have I to do with thee, thou King of Judah? I come not against thee this day, but against the house wherewith I have war, for God commanded me to make haste; forbear thee from meddling with God who is with me that He destroy thee not" (verse 21).

Hark what the Scripture says: "Nevertheless Josiah would not turn his face from him... and hearkened not unto the words of Necho from the mouth of God" (verse 22), with fatal result. Oh, how solemn! how instructive! We are not told all the reasons, and how far, like Uzziah, "he was marvellously helped till he was strong. But when he was strong his heart was lifted up to his destruction" ⌜(2 Chronicles 26:15, 16)⌝[14]. Like ungodly Ahab he disguised himself in the battle, but no disguise will hide us from God's eye, no shelter will avail us, and like another Ahab he is struck down by an arrow. Sad! Solemn! and instructive lesson! Yet he was taken away from evil to come, and great lamentation was made for him (2 Chronicles 35:25). Let us draw near and listen to the mourners. "The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, 'Under His shadow we shall live among the heathen'" (Lamentations 4:20). Ah, it is the same lesson still. Israel served God "all his days," but at heart they were the "same generation." In the light of Josiah they walked, and not "in the light of the Lord." Upon "the breath of his nostrils " they lived, not on the words which proceeded out of the mouth of God. Under the shadow of Josiah they thought to dwell, and not under the shadow of the Almighty.

These things happened of old, they are "written for our admonition." Like a bell swinging to and fro over the sunken rock, giving warning to the mariner, that hard by where he is passing others have made shipwreck, they sound in our ears: "Take heed, lest there be in any of you an evil heart of unbelief in departing from the living God."

The Christian Life

No one is really a Christian, but he who has received the Word of God "with the Holy Ghost and with power." He who has done this has turned to God from every idol, and is entitled to know that the blood of Christ has cleansed from all sin; and in Him who is now at the right hand of God he has been brought nigh. But the Christian life down here is not merely a fresh direction given to religious instincts or to the fleshly activities of man. It is not the holding of certain views or the taking of certain vows; pledges, or badges, or the shaping the

conduct after a certain course, but it is the having to do with God in Christ, believing God, obeying God, fearing God, walking with God, worshipping God, serving God, joying in God. In short, "setting the Lord always before us," and setting the heart and conscience before Him. All ministry of the Word is for this end, and is healthful only as it subserves it.

The days in which we live are marked by the same character as of old: "They sang His praise, they soon forgat His works." God is forgotten, the instrument is too much thought of; man is glorified, the creature is exalted as though the saint has anything which he has not received.

See what godly jealousy was manifested, by that faithful pastor, Saint Paul: "Let no man glory in men" (1 Corinthians 3:21). "These things, brethren, I have in a figure transferred to myself and Apollos... that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another" (1 Corinthians 4:6). "The Lord gave... God giveth" (1 Corinthians 3:5,7). To lean on the instrument is the very essence of idolatry, for it displaces God. It is natural for us to do so because it is ever irksome to the flesh to be directly, continually, and absolutely depending upon God. When the stripling David returned from the fight, the women sang his praises (1 Samuel 18:7); but they were no true daughters of Miriam, their song was not "The Lord hath triumphed gloriously," but "Saul hath slain his thousands, and David his ten thousands"; and we read that "Saul eyed David from that day forward" (1 Samuel 18:9). While we may see in this Saul's envy and jealousy, we must note that it became David's "thorn in the flesh," the Divine antidote for man's praise, and though a "messenger of Satan," it ministered the love of God.

There is but ONE on whom we may safely depend, only ONE under whose "shadow" we may dare to dwell. Of that One, the voice from the excellent glory has testified as the cloud hid Moses and Elias: "HEAR HIM" (Luke 9:33-35). What do we know of all this? Are we dwelling under His shadow, occupied with Him? Or are we taken up with instrumentalities, doctrines, observances, ceremonies, things about Christ instead of with Christ? Oh, to be occupied with Christ Himself! May God bless His Word to our hearts, reveal Christ to us in it, and open our ears to HEAR HIM!

A New Creation

> "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

The Scriptures reveal to us many new things. In Isaiah 42:9, we read: "New things do I declare"; and God goes on to speak of the new song which is to be sung in view of His work for restored Israel. We read in Lamentations 3:22,23, "The Lord's mercies are new every morning." We read in Ezekiel 36:26, of "a new heart and a new spirit." In the text before us we read of the new creature. We read in Ephesians 2:15, of "the one new man"; in Revelation 21 and 22, of "the new heavens and the new earth," also of "the new Jerusalem," and of a glorious time when it will be said, "Behold, I make all things new." Perhaps the most important of all these wondrous things is that which is spoken of in our text, because without this new creation, none of the other new things can be known or enjoyed. Having this, we have all the others.

The contrasts, old and new

Let us consider, first of all, the contrasts — Old and New. The Second Epistle to the Corinthians seems to be an Epistle of contrasts; it abounds in them from beginning to end. ⌜By inspiration of God, the Apostle Paul contrasts⌝[15], in chapter 1:5, the sufferings which abound in the child of God with the consolations which abound in Christ. At the close of chapter 2, verse 16, we meet with a very solemn contrast, which is seen by the spiritual eye throughout the whole of God's Word. True, the carnal mind objects to, indeed hates, such contrasts between the living and the dead, between the regenerate and the unregenerate; ⌜but God in His Word invariably marks these contrasts, and those who are taught by Him see them and love them⌝[16] (see verse 14). Note again, in verse 15, another contrast "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish." It is we, not our testimony. The burden of the Word of the Lord showed the Apostle his insufficiency, while at the same time he knew that his sufficiency was of God. The third chapter is full of contrasts; in verse 1 we have man's commendation and God's commendation; ⌜in verses 2 and 3, man's writing and the writing "with the Spirit of the living God";⌝[17] in verse 5, man's insufficiency and God's sufficiency; in verse 6 the letter and the spirit; in verses 7-9, condemnation and righteousness. The fourth chapter contains many wonderful contrasts and paradoxes; in verse 8, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair." One may say, "Ah! that is not I"; but look at the margin, "But not altogether without help." Can we not say that? Verse 9: "Cast down, but not destroyed." We do fall, but not from grace, being upheld by "a Loving Omnipotent Hand." At the end of the chapter again we see wonderful contrasts; in verse 16, our outward man perishing, but our inward man renewed day by day; in verse 17 our present light affliction, our future weight of glory; in verse 18, temporal things and eternal things: things seen and things

unseen. Each of these leads us to the contemplation of the words of our text. In considering this vast and important subject, note:

1. The Connection

"Therefore" (Verse 17). ⌜This is the conclusion of the argument, or of the truths God had declared⌝[18] for the instruction, the comfort, and the edification of the saints at Corinth, and through them to the Church of God in all succeeding generations. His conclusion is that all old things, even those of Divine appointment, having served their purpose and waxen old, must pass away for ever, as of no value whatever in comparison with the eternal work of the new creation in Christ Jesus. Note next:

2. The Character of those spoken of

"If any man be in Christ." Observe, [in the King James Version] there are words in italics which may be differently supplied thus: "If any man in Christ be made a new creature," or a new creation; the R.V. margin gives: "there is a new creation." Now creation is a *Divine work,* and therefore this excludes all means, all modes, all distinctions. ⌜Truth from God is a great leveller.⌝[19] Turn to Galatians 3:28 and 6:15. The new creation does not consist in an acknowledgement of a form of sound words, or delight in a clear creed, or in prizing the outward so-called means of grace. It is ten thousand times more than these. The cross of Christ is God's monument erected over the grave of all carnal ordinances, all sensuous ceremonies, all fleshly sacrifices, all earthly types, all fleeting shadows. The cross of Christ is God's monument over the grave where He has buried all human distinctions, all human modes, all human means in matters pertaining to His creation work. IN CHRIST. This is a living union by the Spirit of God. It is not a mere profession of religion; it is not in self-condemnation but in Christ, justified and accepted (Ephesians 1:6). It is not in Adam dead, but in Christ alive (1 Corinthians 15:22). In Christ by sovereign purpose; in Christ by sacred purchase; in Christ by spiritual power. Next look at:

3. The Condition

"A New Creation." What is it to create? Not to change, not to renovate, not to reform, not to improve, not the old nature adorned and beautified, not the flesh with its corruptions and lusts trimmed and trained; but it is the new and Divine nature imparted, with all its spiritual blessings and holy privileges. It is not the Old Adam made clean or religious, clothed and adorned. No! It is a something altogether NEW. Therefore, in Christ Jesus I am a partaker of the Divine nature; I am a partaker of His Resurrection-life, according to the Father's promise: "Eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2). Life was promised in Christ for His people before the world began; and in due time it is communicated to them through the ministry of the Word. *How* this is brought about, the poor child of God very often knows not, and when questioned about it,

he can only say, like the blind man in John 9:25: "One thing I know, that, whereas I was blind, now I see." Once I was blind and dead to God's Christ, God's covenant, God's salvation; I was dead to all interest in the precious atoning blood, to justifying righteousness, regenerating grace, and restoring mercy, also to that peace which passeth all understanding. But now, in living union with Christ, I love to dwell on those glorious verities which are found alone in Him and through Him. ⌜I love the company of those who delight in the Father's eternal love, the Son's redeeming grace, and the abundant mercy of God, which "hath begotten us again unto a lively hope" (1 Peter 1:3).⌝[20] A new Divine nature (2 Peter 1:4) is not a mere influence, is not a mere passing religious feeling induced by ravishing music or pathetic story, but a real existence in living union with a crucified, risen, exalted, glorified, coming Lord. What a glorious union! One with the person of a glorified Christ! No words can describe it better than John 17:21-23: "That they all may be one; as Thou Father art in Me, and I in Thee; that they also may be one in Us, that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one even as We are one. I in Thee, and Thou in Me, that they may be made perfect in one; and that the world may believe that Thou hast sent Me, and hast loved them as Thou hast loved Me" (John 17:22,23). This is a glorious, marvellous, mysterious Oneness, which can never be understood until we stand perfect and complete in the light of His glory. Then we shall know even as we are known, for His Father is our Father; His righteousness is our righteousness; His nature is our nature; His home is our home; His glory is our glory.

4. The Deliverances Enjoyed

"Old things are passed away." What are these "old things"? (1). Blessed be God, that old thing, SIN, which before I was in Christ manifested its power and maintained its authority over me, is gone — passed away. Do you ask, How did it pass away? I can answer you only in the words of Isaiah 53:6, "The Lord hath laid on Him the iniquity of us all"; and Hebrews 9:26, "Now once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself." (2). That old thing, THE CURSE OF THE LAW, has passed away. How? Read Galatians 3:13: "Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written 'Cursed is every one that hangeth on a tree.'" In thus becoming a curse for His people, He became "The end of the law for righteousness to every one that believeth" (Romans 10:4). What expressive words! "The end of the law!" What does it mean? Why it means that He went to the end of all the Law's requirements, which He satisfied by the perfect obedience which He rendered to its precepts; that He went to the end of all the Law's penal threatenings which He silenced by the sufferings which He endured. What is the end of a debt? The payment! And Christ took over and paid every debt owed by His people, and thus ended it. Hence every transgression and every sin over which my chastened spirit has grieved, is passed away! (3). That old thing, CONDEMNATION. All that was due to me was borne by my sinless Surety, by Him who said, when they sought

and found Him: "If ye seek Me, let these go their way" (John 18:8). Hence: "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1). (4). That old thing, FEAR OF DEATH, is passed away, for "Jesus Christ... hath abolished death, and brought life and immortality to light by the Gospel" (2 Timothy 1:10).

Christ hath abolished death, and brought to light, and *procured* for us, life and immortality; and "When Christ, who is our Life shall appear, then shall ye also appear with Him in glory" (Colossians 3:4).

Yes, old things have passed away. My old notions of salvation by merit; by co-operation — I doing something and Jesus Christ the rest — all such thoughts have passed away! My old, degrading views of Christ have passed away in the light of His Glorious Gospel, and I see Him "altogether lovely," His salvation perfect, His righteousness complete, His intercession all-prevailing, His glorious coming sure. He is the beginner and the finisher of faith, the performer of all things for me in the presence of His Father and mine. Look now at:

5. The Privileges Possessed

"Behold all things are become new." Yes, the man in Christ is a new man, with a new life in a new world. "All things are become new." He has life in Christ, he has immortality in Christ. He has life instead of death, salvation instead of sin, justification instead of condemnation, acceptance instead of banishment, peace instead of enmity. We have new affections, fixed upon things above; new hopes, entering within the veil; a new song put in our mouth; and a new heart with which to praise Him for setting our feet on the Rock of Ages, for ordering our goings, for holding our hand, for guiding our feet into the way of peace. May it be ours to know the blessedness and power of these divinely "new things," and to go on our way rejoicing, while waiting for that great proclamation to go forth — "Behold I make all things new," and walking in newness of life, to the praise and glory of God.

"The Resurrection of the Body"

There are few subjects that are made more of in the word of God, and there are few subjects that are more set at nought by the traditions of men, than the doctrine of the Resurrection. I believe that it was the late Mr. Spurgeon who lamented the fact that our English theology, while it was rich in every department of Christian doctrine, does not contain a single satisfactory work upon it; and a reference to a bibliography of the subject, such as you find in Alger's Future State, will convince anyone of that fact—a fact as instructive as it is remarkable. We are all constantly confessing in our Creed, "I look for the resurrection of the dead". Do we look for it? We are all as constantly confessing, "I believe the forgiveness of sins". Do we believe it? I think that the two may go together; and we may say of them that all the thousands who take the Christian name upon their lips know little about the forgiveness of sins, and look but little for the resurrection of the dead. It was with special reference to the resurrection that our blessed Lord said to His enemies, "Ye do err, not knowing the Scriptures, nor the power of God". And we err with regard to this subject of the transformation of His people, because we are ignorant of what the word of God has to say about it; and we are ignorant, upon the other hand, about all that flows from the knowledge of the forgiveness of sin, because we are ignorant of the blessed standing and privilege which He has given us. We separate ourselves from Christ; we separate this great doctrine from Christ; and hence it is that, while He holds out the blessed hope for troubled hearts, and says, "If I go away, I will come again and receive you unto Myself", and "I am coming to gather My saints, to raise them that are asleep, and to change them and those that are alive and remain", we reply practically, "No, Lord, Thou needst not come for me; I am going to die, and come to Thee".

While we may draw our own inferences from what the Scriptures state, we shall all agree that it is highly important that we should clothe those views in Scriptural terms, and that we should ask and answer how far it is that this popular saying has blotted out the hope of the Lord's coming again to fulfil His promise, to receive us to Himself; and how far it has practically blotted out the hope of resurrection and disestablished it from the place it occupies in the word of God, and disestablished it altogether from the Church's various hymn-books as a great object of hope. This error crept into the Church at a very early date. You remember how the apostle speaks to some in the 15th chapter of the 1st Corinthians, who say that there is "no resurrection of the dead"; and in writing to Timothy he refers to Hymenaeus and Philetus, who had led away some from the faith by saying that "the resurrection is past already".

It is remarkable, and it is instructive and worthy of all attention, that, though there is so little said about death in the New Testament, and nothing about it at any rate as a hope; and though there is so much said about the blessed hope of the transformation of His people at their resurrection, yet in the 6th of John, four times in a few verses, Jesus says, "This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing,

but should raise it up again at the last day"; and again, "This is the will of Him that sent Me" (so that the words of Jesus really are the Father's will), "that every one which seeth the Son, and believeth on Him, may have everlasting life"; and, more than that, "I will raise him up at the last day". And again, "No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day". And again, "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day". (John 6:39, 40, 44, 54.)

The greatest comfort which the greatest Comforter that the world ever knew had to give to a sister who had been bereaved of a beloved brother was, "Thy brother shall rise again". All hope is bound up with this great subject: and, if our Theology has no place in it for this great hope, then the sooner we change it the better; for remember that this subject is one wholly of revelation. There is not a man on the face of the earth who can tell us anything whatever about it, except what he himself learns from the word of God. It is not therefore a question of human reasoning; it is not a question of the opinion of great or learned men; it is not a question of any system of doctrine or of philosophy; but it is purely a question of Divine revelation.

Our eyes see at every street corner at the present moment a placard advertising a book, *Death—and After?*, by a poor mortal woman; and what can she tell us about it? What does she know about it, except the lies that she has been taught by demons and evil angels? True, even with the Word of God in our hands, we know only "in part"; but, thank God, a time is coming when we shall know in whole, when "that which is perfect is come".

The great fact of the resurrection of the dead was known all along the ages, and it was the hope of God's people; but a great secret was made known with regard to it by Jehovah to the Apostle Paul. Our Lord had previously given a hint of it when, coming down from the mountain of transfiguration (see the 9th chapter of Mark), he said that they should tell no man of the things they had seen until the Son of man were risen "from" the dead. The disciples would not have been puzzled if the Lord had spoken simply of resurrection. He had merely spoken of resurrection, when He told Martha that her brother should rise again. She said, "I know that he shall rise again". But here He spoke of a different thing. He said here, "Till the Son of man be risen FROM the dead", and it says that they kept that saying to themselves, questioning one with another what the rising FROM the dead should mean. The resurrection of the dead—of dead people—that they knew. As to this resurrection from among the dead, they wondered what it could mean. But the revelation was made to the Apostle Paul, and he writes in 1 Cor. 15:51, "Behold, I show you a mystery"; that is, "Behold, I tell you a secret. I am going to tell you something that has hitherto remained hidden and been kept secret", just as the secret with regard to the Church—the Body of Christ—had been kept. "Behold, I tell you a secret. We shall not all sleep." And the heathen world before, and the world to-day who are ignorant of this secret, say one to another, "Ah, there are many things that are uncertain, but there is one thing that is certain, we must all die!"

Thank God, we know a secret about that. We shall not all die; but whether we are alive and remain, or whether we fall asleep, we know that we shall be changed and raised at His coming.

I ought to remark, in passing, that wherever the resurrection of the Lord Jesus Christ is spoken of, and wherever the resurrection of His people is spoken of, it is always with this preposition, "From among the dead". It is not always observed in the Authorized Version, but I believe that in the Revised it is uniformly rendered "from"; so that, in studying this subject for yourselves, if you take the Revised Version you will make no mistake about the true usage of the reference in this matter of the resurrection.⌜ (This holds of the phrase "from the dead" (*ek nekrōn*), which is used of the Lord's resurrection and of the "out-resurrection" for which Paul hoped (Phil. 3:11); but Paul speaks also of the resurrection of the Lord's people as "the resurrection of the dead," without the preposition, 1 Cor. 15:21, 42.)⌝[21]

But now it is time for us to ask, "How are the dead raised up?" Of course, man has got his thoughts upon it, many thoughts; and of one thing we are perfectly sure, that we shall find that they are contrary to God's thoughts. We may summarize the whole of them in four great classes. We may call the first one the GERM theory. It is a very ancient theory. It is an ancient Jewish theory. At any rate, it is a theory of the Talmud. It was entertained by some of the Fathers, such as Tertullian and Gregory of Nyssa and Basil. They supposed that there is a bone, or a certain substance, in the human body which nothing can destroy, and they say the name of it is "luz". You may pulverize it in a mortar, but you cannot destroy it. You cannot dissolve it in acids, or in other substances, and nothing upon earth can destroy it; and that is the germ from which the resurrection body will be made.

Well, after all, that is only an hypothesis. There is no Scripture for that at any rate, and what saith Scripture? It distinctly says, "That which thou sowest is not quickened except it die"; but this germ never dies, and therefore it cannot be quickened. "It is sown a natural body; it is raised a spiritual body." "That which is born of the flesh [and this germ is flesh] is flesh." ⌜The seed which is spoken of by God in 1 Corinthians 15⌝[22] is only an illustration. I think we can hardly say that it is intended to be an exactly analogous identical process; but it is an illustration, just as when the Lord said with regard to Himself, "Except a corn of wheat fall into the ground and die [and that means to dissolve and to go to corruption] it abideth alone; but if it die it bringeth forth much fruit". He referred to His own body. His own body did not die in that sense. It saw no corruption. And therefore the "much fruit" which it has produced shows that this is only an illustration.

And then the *second* great class of ideas may be included under the term of the IDENTITY theory. This is a later theory, but it was an early Christian theory, and several of the Fathers professed it. ⌜Some believed that cripples would rise cripples, that infants would rise infants. Augustine believed that everyone would rise at about thirty years of age, at

whatever age he died.[1][23] Of course, that is only theory. The Mahometans hold this; and the mediaeval or scholastic Fathers held that as a person died so he would be raised. That is why, at this very moment, if a Mahometan is wounded in battle, he will never suffer his limb to be amputated. He would rather die in any agony, because he believes that he will rise again exactly as he dies. But this theory is met by such scriptures as these: "Thou sowest not that body that shall be"; "Flesh and blood cannot inherit the kingdom of God." We know that the earthly house of this tabernacle is to be dissolved, and that we are to have a new house, a house from heaven. These scriptures effectually dispose of what we may call the identity theory.

And then the third theory we may call the: RE-INCARNATION theory. That is the theory of the great ancient religions of the East. It is being revived to-day under the guise of theosophy. Reincarnation is one of the cardinal features of theosophy, the teaching of evil angels at the present moment. Satan is getting a circulation for this lie now, in order to prepare for the moment when he is to re-incarnate the man of sin. And there are many Christian writers who verge very closely on this theory. Even Archbishop Whately did in his Future State. There is something akin to it in Bishop Westcott's writings and in Bishop Perowne's. They illustrate it thus, that it is all the same if the spirit inhabits another body; it is only another house. You may take this house down, and you may build another house with the same material, and it is practically the same house. But it is not the same thing. The body is a home for us, and if the house of our childhood were taken down and another house were built, we should go to it and should want to find the room where we found the Saviour. We should want to find the room where our mother died, or where some holy and hallowed scene took place. No; it says, "We are at home in the body"; and Job says, "I shall see Him for myself. Mine eyes shall behold Him, even though my reins be consumed within me". The Scriptures always assume that it is ourselves; and that has led to what we have called the identity theory.

You remember the words of the Lord Jesus which we have just repeated, "I will raise it up again", "I will raise him up again", four times in John 6 Then the apostle says to the Thessalonian saints, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ". "Who shall change our vile bodies"—the bodies of our humiliation, our humble bodies-"and make them like His own body of glory". "We shall be changed." We ourselves shall be changed. "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you". The law of continuity is utterly broken down by this theory of re-incarnation.

And then, *fourthly*, there is what we may call the SPIRITUAL BODY theory. It is the Swedenborgian theory; it is the theory of the spiritualists, the teaching of demons. It is much more popular than you imagine. But this is also an ancient error, and it leads, as it did lead, to the denial of the resurrection altogether. According to this theory, resurrection practically takes place at death by a spiritual body which is evolved from the mortal body:

but this utterly destroys resurrection as a hope; because the hope which is held out to us is, that those who are Christ's will be all raised together at His coming; not merely that we which are alive and remain are to be transformed together, but that those who are asleep are to be first raised, and then caught up together with the living ones to meet Him in the air. We are to be raised in a definite order—"Christ the firstfruits; afterward they that are Christ's at His coming". (1 Cor. 15:23, 24.) We are to be raised at a definite time, at the appearing of the Lord Jesus Christ; and that day is not the hour of each believer's death, but it is the hour of the Lord's appearing. We are distinctly told by a direct revelation from the Lord, in 1 Thess. 4:15 (R.V.), "that we that are alive that are left unto the coming of the Lord, shall in no wise PRECEDE them that are fallen asleep". Why shall we not precede them, or get before them? Why! Because they are to be raised first; and then, when they are raised and changed, we shall be changed and caught up together with them in the clouds, to meet the Lord in the air. It cannot be that they have so preceded us! But this spiritual body theory utterly and entirely destroys this blessed hope of resurrection as a hope. It utterly reverses the teaching of Scripture as to death and as to judgment. It makes a mockery of those two great solemn statements, "Thou shalt surely die", and, "There shall be no more death".

And what utterly negatives this spiritual body theory is, that the resurrection body is to be like Christ's, and we know that His body was not such a body. His was a glorious body, and His body is the very type and the likeness and the illustration and the definition of what the raised bodies of the saints are to be. "We know", in spite of all these hypotheses and thoughts and imaginations, "that when He shall appear we shall be LIKE HIM". How do we know it? Because God has told us that we shall be like Him. And What was He like? What was His resurrection body like? Well, as He came from the sepulchre the women held Him. So it was a body that could be held. He said to them, "Handle me, and see". So it was a body which could be handled, and a body which could be seen. He said to Thomas, "Reach hither thy finger, and behold My hands: and reach hither thy hand, and thrust it into My side". So that it could be seen and handled and touched. The spear marks were visible, the prints of the nails must have been visible. And there is great meaning in those solemn words which refer to Israel, and yet await their fulfilment "They shall look upon Me whom they have pierced". We may imagine for a moment that solemn supper scene at Emmaus, when they knew not who He was; how when He blessed the bread, and lifted up His hands in blessing, they may have seen the marks of the nails.

He is the firstborn from the dead. He will have many brethren. It was by a resurrection of the dead that He was declared to be the Son of God. (Rom. 1:4.) And that is how we shall be declared to be the sons of God. We have the blessed and high and holy privilege now; but it has to be "declared", it has to be "manifested", and we are told in Rom. 8:19 when that manifestation will take place. It will be when the body shall be redeemed from the grave, and the manifestation of the sons of God shall take place at the coming of our Lord Jesus Christ in the air. ⌜God raised Him up, "having loosed the pains of death: because it was not

possible that he should be holden of it" (Acts 2:24). It is our blessed privilege and hope, because we are Whose we are.[124]

Again we may ask, "How are the dead raised up?" And the answer to the question is, "By the power of God". Nicodemus asked, "How can these things be?" What was the answer? "God so loved the world, that He GAVE His only begotten Son". God's gift, therefore, was the answer to Nicodemus's "How?" And so in the next chapter, when the woman of Samaria asked, "How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria?" Jesus said, "If thou knewest the GIFT of God, and who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water". And so it is in 1 Cor. 15:35. "But some man will say", says the apostle, "How are the dead raised up, and with what body do they come?" What is the answer? "God GIVETH it a body as it hath pleased Him." (v. 38.) The gift of God, the power of God as manifested in the gift of God, is the only answer to all our questions; and, thank God, we know this.

"We know", as it says in 2 Cor. 5:1, "that if our earthly house of this tabernacle were dissolved". We know that "If it shall be dissolved". The particular Greek word for "if" there, with the mood of the verb that follows it, shows that it is not at all a certainty. "If the house of our earthly tabernacle be dissolved." It is not at all certain that it will be. It may be. Of course, if we fall asleep in Jesus, it must be. But it may not be, because we may be "alive and remain" at His appearing. But, supposing that it should be dissolved, then we know that we have a better one. We know that we have a house that God Himself shall build. We know that we have no longer an earthly house, but a heavenly one. And when shall we have it? Many commentators—in fact, all that I have looked at—say that we have this at death. But you notice that this chapter begins with the word "For"; and it is one in a series of reasons for a statement that has been previously made in the 14th verse of the 4th chapter: "Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you". How do we know it? By the next verse. "For all things", etc.; the next, "For which cause", etc.; the next, "For our light affliction", etc.; and then the verse of the next chapter, "For we know", etc. This is another of the reasons ⌜how it is that He which raised up the Lord Jesus shall raise us up and present us with Him.⌝[125] How? "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God." And that is how we shall be raised up, and that is how we shall be presented. It is no mere transition, it is no mere evolution; but it is a transformation, it is a manifestation, it is a transfiguration, it is a resurrection, it is "the redemption of our body" (Rom. 8:23), it is the manifestation of our sonship. The Greek does not say "waiting for the adoption", but waiting for the sonship, waiting for the manifestation of our sonship in the resurrection of our bodies.

So, while identity is not the word, CONTINUITY is the word, which really expresses the truth as to the transformation of God's people. The bodies that we possess at this moment are the same bodies in one sense as when we were children. We have photographs of

ourselves, doubtless, at different ages—one taken in infancy, another in childhood, another in youth, and now those that have been recently taken. It is the same body, and yet philosophically and scientifically it is not the same. It is all the same for us, at any rate. "He that was dead came forth." Lazarus it was who came forth, and not another. "He that was dead sat up, and began to speak", and not another. "Women received their dead raised to life again", and they knew them and spoke to them. The grave, thank God, has already been robbed of some of its prey, and there are those who are to escape death altogether. ⌜The grave has been robbed of many, and it will yet be robbed of all who are Christ's;⌝[26] and, if we may answer this question, "How are the dead raised up"? in a definite statement, I would express it by the words CONTINUITY and re-creation: and that is why we are exhorted in 1 Peter 4:19, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator".

In fact, the transfiguration of the Lord Jesus Christ Himself is the type of the resurrection body, and that was a visible body. Moses and Elijah "appeared in glory", it says. But Christ's body was so glorious, and His raiment so white, "as no fuller on earth can white them". It was the glory of the revelation of the King. It is a specimen of the King coming in His kingdom with those who had been raised from the dead and those who had been changed.⌜ (The Lord Himself called it "the vision," Matt. 17:9.)⌝[27]

But let us for a moment pay a visit, as Jeremiah did, to the potter's house, in Jeremiah 18:1-4. "The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear My words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it." In the margin we read "he returned and made". If we look at the immediate context, we will find that the interpretation of these words refers to the house of Israel; but there is an application of the words that goes very much farther than their interpretation. The context shows that the interpretation belongs solely to the house of Israel; but we may apply the passage as exhibiting a great and divine principle which we see in all the works of God.

You see it, for example, in the COVENANT of works which He made with Israel. That was made, and man has always marred everything with which God has ever entrusted him. "Which My covenant they brake". The first covenant of works was like that vessel marred upon the wheels; and then He made another as seemed good to the potter to make it. And it is written of this covenant that if the first "had been faultless, then should no place have been sought for the second" (Heb. 8:7); but it was broken by His faulty people, and therefore a new covenant was made as it pleased the potter to make it.

And so it is with regard to THE EARTH. The earth was created in glory and beauty, but it has been marred. Sin entered, the curse was pronounced, and this earth has been marred in

the hands of the potter. It is not going to be mended, but there is going to be a new one. "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." (Rev. 21:1.) And it was made "as it seemed good to the potter to make it".

It is true of our OLD NATURE that it has been marred in our first parents, and we know how it is marred in each one of us. It is never God's principle to mend that which man has marred. He always makes something new. And so He now makes a new creation in Christ Jesus. As the old nature is fallen and marred, man must have a new nature given to him. The new wine cannot be put into old wine skins, the new piece of cloth cannot be put upon the old garment; but the new wine must be put into new wine skins, and then both are preserved. And so with our bodies. These BODIES of humiliation, which are made of clay like the vessel of the potter, have been marred upon the wheel. As soon as we are born we begin to die. There are the seeds of suffering and disease and death in every one of us. We are made of clay, and marred upon the wheel. But the potter "returned" and made it again another vessel, as it seemed good to the potter to make it. And so with these transformed bodies at the resurrection, when the great potter Himself shall return. He will make them again another body, as it hath pleased Him: and so, whether it be the old nature, whether it be the heart, whether it be our bodies, they are never mended or repaired or improved or reformed; but they are condemned, and a new nature and a new heart is given, and by-and-by new bodies will be bestowed. Oh, what a depth of meaning there is in those few simple words-"He made it again another vessel, as seemed good to the potter to make it". "God giveth it a body as it hath pleased Him." (1 Cor. 15:38.)

And so you find in Hebrews 10, with reference to the sacrifices and offerings which were under the first covenant, it is said they are all taken away because they were marred in their use; and then He said, "Lo, I come to do Thy will, O God". In each case "He taketh away the first, that He may establish the second". (Heb. 10:9.) Thank God, THE SECOND IS ALWAYS ESTABLISHED. And so it will be with these new glorious bodies. They will be established. These poor vile bodies will be soon taken away and disestablished; but that which is to come will be established for ever and ever in glory.

This is our hope, and you will see how it is all bound up in Christ. It shuts us up entirely to Him; but people do not heed it. The shepherds went and told the people about His first coming. It says, the people "wondered". That is all. The people wondered, and they went on talking about the topics of the day. The topics of the day were very much like the topics of our day—taxes, and commerce, and politics. Augustus had just made a taxing throughout the empire, and that was doubtless the great matter of conversation. They "wondered", and passed on with their business. But the early Christians cherished this blessed hope, and the testimony of Gibbon is worth repeating. It is contained in a few words from the 15th chapter of his 1st volume. This great truth of the Lord's coming, and our being raised at His coming, was universally believed among these early Christians. He says, "The approach of this event had been predicted by the apostles. The tradition of it was preserved by their nearest

disciples, and those who understood in their literal sense the discourses of Christ Himself were obliged to expect the coming of the Son of man before that generation was totally extinguished". [That is where Gibbon was wrong. They were not obliged to expect it before that generation was extinguished; but the fact remains that they did.] "As long as for wise purposes this error" [you see we have the testimony of an enemy who does not believe this truth himself] "as long as for wise purposes this error was permitted to subsist in the church, it was productive of the most salutary effect on the faith and practice of Christians".

There is the testimony of an enemy then to this truth, as to the effect it produced upon the lives of those who held it. Oh, that Christians to-day would try this experiment! Oh, that we might be influenced by this blessed hope now! that we might accustom ourselves to looking for it, just as an army is practised in meeting a night attack, or just as upon a vessel the crew is practised by a false alarm of fire, so that each man may go to his right station. Oh that we might rehearse for ourselves, and practice for ourselves, the waiting for this assembling shout—the waiting to hear the voice of the archangel and the trump of God! That will be an assembling shout. The trump of God is for the same purpose. See in Numbers 10:7, "When the congregation IS TO BE GATHERED TOGETHER, ye shall blow". And when His people are to be gathered together in the air this trump of God shall sound. But He says, "Ye shall not sound an alarm". No, it will be the signal for our being gathered together unto Him. It will not be an alarm for us, but it will be a blessed assembling shout and gathering trump.

As Christ is the blessed object and centre of our hope, so He is presented to us in this great subject. "He that hath this hope in Him"—not in himself. "He that hath this hope in Christ". What hope? Why the hope of being like Him at His appearing, when we shall see Him as He is. He that hath this hope fixed upon Him, what does he do? What is the effect of it? "Every one that hath this hope in Him purifieth himself, even as He is pure." Yes, it is a purifying hope. And why is the low standard of walk among Christians at the present day so much deplored? Why are so many efforts put forth for raising the standard of this walk? Because that standard has been changed. And why? Because this purifying hope is not held. Why are other methods tried and sought after for the promotion of purity of life, and this great divine advent method not tried? Here is God's method to secure our purity of life and walk. "He that hath this hope" (of the transformation of His people)—he that hath this blessed hope fixed upon him-"purifieth himself". And this Divine method cannot be carried too far. Other methods which men may propose to you may be carried too far. They are carried too far; but you will never carry this one too far. You can never look to Christ too much. You can never look for Christ too much. There will never be any ill effect from looking to Him; and, whatever may be left uncertain from the consideration of this subject, we may be sure that, with all our knowledge and all our thoughts about it, we shall surely say, when this blessed hope is realized, "The half was not told me". It will surely be beyond all that we have ever expected: it will surely exceed all that we ever desired: for "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".

Crucified with Christ

> "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).
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> "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature" (Galatians 6:14, 15).

In these last words the Apostle Paul sums up his important letter to the churches of Galatia, and he emphasizes the great sum and substance, the essence and marrow of the Gospel of Christ, and of true Christianity. This is utterly and entirely opposed to the world and to the world's religion. The world is that which is opposed to the Father (1 John 2:16). The world has always been willing to support religion, and even Christianity, provided it has been allowed to alter it, and adapt it, and put its own marks upon it. And in all ages Christians have been willing to comply with this condition, and have allowed its sacred deposits to be tampered with. To such St. Paul says, "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ" (Galatians 6:12). It was the fear of the world that constrained Christians to submit to circumcision. They allowed themselves to be made bad Jews lest they should be persecuted for being good Christians. "Marvel not," said Christ, "if the world hate you"; but His followers grew weary of being despised and hated, and so they listened to the world's overtures of peace, and accepted the world's terms to gain for themselves the world's security and luxury. But the world has ever broken its promise, and will yet break it more and more! "The friendship of the world is enmity with God." We cannot purchase peace with the world without losing peace with God. Its last work will be to strip and destroy that church, which has purchased peace at the cost of disobedience to the Lord and by compliance with the requirements of man! St. Paul's counsel here is, that mere religion without Christ is nothing, is useless, is worthless. Circumcision is useless without Christ, and uncircumcision is useless without Christ, i.e., the old nature in any shape is nothing. Man's thought ever is that it is something, that something can be made of it. Hence no effort has been spared. In one age restraint has been tried, in another, liberty. In one age discipline cuts it down, in another, indulgence lets it grow. One school advises and tries monasticism, another believes in the development of man, but no modification of the natural man will suffice; it must be a "new creation" (2 Corinthians 5:17, R. V., margin).

We must be made new

Man must be made over again, made anew. This is the great point on which the Apostle lays such stress here. He says, "From henceforth let no man trouble me, for I bear in my body the

marks of the Lord Jesus" (Galatians 6:17). There is a double reference in his words, when translated more closely, "Administer not to me your cuts." I need them not, I am crucified with Christ. It is not marks nor brands made by man upon the flesh that we want, but it is the brands of the Lord Jesus. He was crucified for us, "wounded for our iniquities," and those who are crucified with Christ have His marks on them, and to such can be said, "the grace of our Lord Jesus Christ be with your spirit" (verse 18). This is the cry from Heaven to all who are crucified with Christ, this "grace" in them and with them is the "mark" and "brand" which the world will never countenance and approve. The world threatens with loss all who are thus marked as the Lord's. But what says He to such? "Seek first the Kingdom of God and His righteousness and all these things shall be added unto you." "God shall supply all your need." We need not fear about not pleasing the world; Christ takes all excuses away. "Take no thought, saying, 'What shall we eat'? or 'what shall we drink' or 'wherewithal shall we be clothed?'... Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself" (Matthew 6:31, 34). This is godliness, and godliness has the promise of this life as well as of that which is to come.

Thus we see that the Apostle's argument is based on the declaration of our Lord. We see that the only thing we can really glory in is the Cross of Christ, by which we are crucified to the world, because we are crucified with Christ, and this may mean perils and hardships. But there is a very important point connected with this matter — and it is, that it is a very personal and individual concern. The Apostle says, "I and Me." "*I* am crucified with Christ... He gave Himself for *me*" (Gal. 2:20). This is the glory of the Gospel. The world talks about "man," and would deify "man "; but God, while he has condemned "*man*," saves "*men*." Men lose themselves in masses, and attempt to hide themselves in the multitude; but so soon as God speaks He separates one from the other, and deals with individual souls. The Gospel does not deal with the masses as such; it takes out from the masses "a people for His Name."

The Cross stands out in relation to all who are crucified with Christ. It is not that you have been born in a land where the Cross is honoured; it is not that you have relations with a church that holds forth the Cross; it is not that you wear a cross, but that you are in living vital union with the crucified, so that you may say, "I have been crucified with Christ."

Oh, what a wonderful expression! What a mysterious truth, when a lost sinner comes into the vital experience of it! Then for him these 1,800 years are blotted out, and he counts himself as being on Calvary in Christ. So real is this great truth that the very crucifixion scene becomes part of our experience. In God's sight, in the Divine view, the saved sinner is identified with Christ. Everything he gets from God is in Christ. He is "chosen in Christ," accepted in Christ, redeemed in Christ, and represented by Christ. Not only is this great fact and truth for every saved sinner, but in measure and in part the very experiences of Christ are ours. There is a sense in which they become true in our experience.

Rejection

Take, first, His rejection. He was "rejected of men," not rejected of the Father! No. We must make the distinction which the Scripture of truth makes. Not as is commonly said that the Father hid His face from the *Son*, but it was God against *man*. "Awake, O sword, against... the *man* that is My fellow" (Zechariah 13:7) — "against the man," not against "My Son." "The Son of Man" was "rejected of men," and the penitent soul, the sin-convicted sinner, has this experience. The first thought of such an one is, "I am accursed before God." Never before has the sinner known the terrible weight of Divine rejection ⌜till the Holy Law of the Holy God is written "with the Spirit of the living God" on the fleshy tables of his heart.⌝[28] He that has been crucified with Christ enters into the real positions and in measure and in part into the experience of the darkness which overspread the heavens when Christ as *man* hung upon the cross, being made a curse for us. The death due by the law is realised by such an one; conscience is now for the first time awakened; sin now for the first time is seen as that which separates from God; and the sinner loathes himself, as he thus enters into the first experience of what it is to be crucified with Christ.

Acceptance

But, secondly, there is, thank God, another experience. There is another view of the Cross of Christ, a Divine view, that of *acceptance*. If at His baptism and transfiguration the testimony of heaven was, "*My beloved Son,* in whom I am well pleased," surely it was so *here* when that *Beloved One* was accepted; for the holiness of God was then vindicated, the law of God was then honoured, the majesty of God was then magnified, and the same words are pronounced over every sinner who can say, "I have been crucified with Christ." The Father in heaven declares of Him and of every such an one, "My beloved son, in whom I am well pleased," and this, just because he is "accepted in the Beloved."

Oh what a mighty reality there is in this great truth! How great the merits of this Saviour who has thus stood in the sinner's place, that the sinner might stand in His! ⌜No wonder that of all such God has written,⌝[29] "There is now *no* condemnation to them that are in Christ Jesus." What a perfect satisfaction do we present! Who can measure the glorious answer to the law, the vindication of God's holiness, which the man (who a little while ago was a poor forlorn outcast sinner) brings before God, as soon as by grace he is enabled to say, "I have been crucified with Christ." Ah, this is light that will dissipate our darkness: all our bondage and fear would be instantly gone if we could only realize what it means to be "crucified with Christ."

His words become ours

But more than this is contained in the truth: not only Christ's acts and position are ours, but *His words* and utterances become in part ours. We know what it is to cry, "My God, my God, why hast Thou forsaken me?" It is our cry of felt helplessness; it says, if God should cast us

out for ever, "just and true is He." No reason can we find in ourselves, no ground for our acceptance can we find in our past living or present feelings. If saved at all, it must be by grace, and grace alone; and it shews that even this cry is the *result* of life which has been given; for though we cry, we say "*My* — *my* God." This is the beginning of the end, all else is assured when we can say *my* God. But the full measure of our absolute *unworthiness* is never experienced by us until this life and light has been imparted. It was when God said, "Let there be light," that ruin and desolation was seen at its worst, and so it is with the sinner. Talk not about repentance or contrition as a preparation for coming to Christ, for if we "have been crucified with Christ," we will surely experience the horror of this great darkness, but it will be coupled with hope. "*My* God."

Then another cry, "It is finished." What a blessed confession is this for Christ and for us! He who is crucified with Christ may take it upon his lips, and claim it as his own. His salvation is finished, the work is complete and perfect, nothing can be put to it, nothing can be taken from it. Of course, if we mean to be saved by our own merits it will never be finished, and if we hesitate to say this, it is a proof that we are trusting to our own merits. If we are seeking to be saved by anything we can produce, our rest will always be unrest. But if saved *by* Christ, *in* Christ, *with* Christ, "for Christ's sake," then it is presumption if we do not admit to their fullest extent such statements as these, "He that believeth *hath* everlasting life," "*is* passed from death unto life," "shall not come into condemnation." It is not presumption to claim these words, but it is presumption, and unbelief too, if we hesitate as saved sinners to confess them. Come, all ye that are going about to establish your own righteousness, all ye that are seeking some other way to the glory of God, listen to this joyful sound of a finished salvation for all who have been crucified with Christ.

The world and the crucified

We cannot follow all the other thoughts which gather round "Christ Crucified," but there are two other facts that we must not omit. The Apostle says, "By whom the world is crucified to me, and I unto the world" (Galatians 6:14). (1). What is the relation of the world to the crucified? Ah, it wore a very solemn aspect as the Crucified looked upon it, and he who is crucified with Christ sees it in the same way (in part and in measure). This is more than a figure. What did Paul mean when he said, "If ye be dead with Christ" — and "Ye *are* dead"? Not that we are actually dead, but *judicially* dead in God's sight, and therefore we are so to *reckon* ourselves. "If ye be dead with Christ," says the Apostle. "If ye then be risen with Christ, set your affections on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God" (Colossians 2:20; 3:1-3). What does this language imply? We are to be blind and deaf and indifferent to the world, as was Christ upon the cross. We are *in* the world, indeed, but rejected by it, not *of* it. All the hum and distracting noises fell upon unheeding ears, as they rose from Jerusalem and were wafted by the winds towards Calvary! If we are crucified with Christ we shall know something of this

experience; only remember always that it is the *effect* and not the *cause* of being thus crucified. We cannot crucify ourselves, we cannot make ourselves dead. How did the Lord Jesus pray? "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil" (John 17:15).

"Let me see life," says the man of the world, and he plunges into sin. "Let me see life," says the saved sinner, and he separates himself from sin. ⌜*He* only *lives* who is crucified and risen with Christ, and made to sit with Him in heavenly places (Eph. 2:6).⌝[30]

Joy and the crucified

(2). Those who are crucified with Christ know something of His sustaining joy. We are not left to imagine what this was, but we know that "For the joy that was set before Him He endured the cross, despising the shame" (Hebrews 12:2). Great were His sufferings, but greater still His joy. So it will be with us. This alone will support those who have been crucified with Christ. We shall never know the measure of His sorrow, but we shall know something of His joy. For a joy is set before us, and it will enable us to despise the shame and endure the suffering, and confess that "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18). "Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17).

Only those who have been crucified with Christ can truly say, "I live" (Galatians 2:20), and I have the blessed hope of *everlasting life*. Can we say this? If we cannot, "What is our life?" Your life which you are living for yourselves? Let us not call this *life*. Let us not call our sinful pleasures joy. For what is our experience? Is it not a consciousness of a disappointed present, and a future without hope? Is it not a heart unsatisfied with earthly objects? Is it not a will at cross purposes with God's will? Do we call this *life*? Nay, call it what it is, *death*. Not dead with Christ, not dead to sin, but dead *in sins.* May this testimony for the Crucified One quicken us together with Christ, that we may be able to say, "I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me" (Galatians 2:20).

"Abraham Believed God"

> "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness" (Romans 4:3).

In these words we have the essence of the Gospel of God, and of His Grace. That Gospel is explained in Romans 1:1 to be the "Gospel of God." *God's Good News;* and faith cometh by hearing it. This is the Gospel that Abraham believed; he believed God; believed what God said. The patriarch's feet were firmly planted on God's ground; his eyes were fixed on God Himself. He had no shadow of doubt as to his possessing, in due time, all that God had promised. He did not *hope* it, still less did he doubt it, or go on asking for what God said He *had given.* Oh! how few comparatively among the children of God really believe God, and without any reserve take this blessed ground of having died with Christ, of being risen with Christ, of being forgiven *all* sins, ⌜accepted in the Beloved, and sealed "with that holy Spirit of promise"!⌝[31] At times they hope it; when all goes smoothly with them they can venture to speak hopefully, but when things go against them, they feel the working of the old nature, and at once they begin to reason about themselves, and to question whether after all they are in reality the children of God. From *such* reasonings the passage to despondency and despair is an easy one. All this is destructive to peace, because it is dishonouring to God. It is impossible to make progress in this condition. How can one run a race if he is not sure whether he has started? How can one erect a building if he has not laid the foundation? How can any one *grow* in grace if he is in doubt whether he has life, or has been "*planted*"?

But some may ask, "How can I be sure about this? How may I know that I am saved?" The answer is, How do you know that you are a sinner and need saving? Is it because you feel you are one ? Possibly so, but feeling is not a ground of faith; faith that is based on feeling is not a Divine faith at all. "Faith cometh by hearing." Faith must have respect to a *promise* not to a *feeling.* True faith rests on the testimony of God's Word. ⌜No doubt it is by the gracious energy of God that any one can exercise this living faith,⌝[32] but we are speaking now of the true *ground* of faith, the authority for faith, the basis on which alone it can rest, and that surely is the Word of God, which is able to make wise unto salvation without any human intervention whatsoever.

Religion versus Christianity

There is scarcely a point on which *Religion* is more opposed to Christianity. Religion makes the word of God of none effect by its tradition and its superstition, and is thus in direct hostility to the truth of God. Religion has to do with the *flesh;* it admits that there is a Divine revelation; but it denies that anyone can understand it save by the interpretation of man; or, in other words, the Word of God is not sufficient without man's authority. God has spoken, but I am told I cannot hear His voice or understand His Word without human intervention. This is *Religion!* Infidelity, on the other hand, boldly denies a *Revelation;* it does not believe in

such a thing. Infidels can write books, *they* can tell us *their* mind, but (so they say) God cannot! But where is the difference between denying that God has spoken, and maintaining that He cannot make us understand what He says? Both are alike dishonouring to God. Both deprive man of the priceless treasure of His Word. Both exalt the creature and blaspheme the Creator. Both alike shut out God, and rob the soul of the foundation of its faith. This has ever been the device of the enemy, to quench the light of inspiration, to plunge the soul into the darkness of infidelity and superstition, to set aside the authority of the Word of God by any means in his power. He cares not by what agency he gains this end. Witness how he brought about the Fall by casting doubt on the Word of God. "Yea, hath God said?" It is therefore very important for us to seize this great fact which is brought out in our text, "Abraham believed God." Here was Divine faith. It was not a question of feeling or *Religion.* Indeed, if Abraham had been influenced by his feelings he would have been a doubter instead of a believer. For what had he in himself to build his faith on? "His own body now dead" (verse 19)? A poor ground surely on which to base a faith in the promise of an innumerable posterity. But we are told that "he considered *not* his own body now dead." What then did he consider? The Word of the living God, and on that he rested. This is faith.

Written for Our Sake

⌜Mark what the Scripture says of him.⌝[33] "He staggered not at the promise of God through unbelief... *therefore* it was imputed unto him for righteousness" (verses 20-22). Ah, but the anxious one may say, "What has all this to do with my case? I am not Abraham! I cannot expect a special revelation from God. How am I to know that God has spoken to me? How can I possess this precious faith?" Mark the answer to these questions ⌜in the further words of Scripture in verse 23.⌝[34] "Now it was not written for his sake alone, that it was imputed to him; but for us also, ... *if*..." If what? If we feel it? If we realise it? If we experience anything in ourselves? Nay! But "if we believe on Him that raised up Jesus our Lord from the dead." Oh! what solid comfort is here, what rich consolation! It assures the anxious one that he has the self-same ground and authority to rest upon that Abraham had, with much more light than Abraham had. For Abraham was called to believe God's Word as to what He *promised,* whereas we are privileged to believe in a *fact* which God has *accomplished.* He was called to look forward to something yet to be done; we look back at something that has been done, even an accomplished redemption attested by the fact of a risen and glorified Saviour, seated at the right hand of the Majesty on high. But as to the ground or authority on which this faith is to be based, it is the same in our case as in that of Abraham — the Word of God. So it is written, "faith cometh by hearing, and hearing by the Word of God." There is no other foundation for faith but this; and the faith that rests on any other foundation is not true faith at all. A faith resting on human tradition, or on the authority of a Church, is not Divine faith; it is a mere superstition, it is a faith which stands in the wisdom of men, and not in the power of God (1 Corinthians 2:5).

It is impossible for us to overstate the value and the importance of this grand principle, the ground of a living faith. This is the Divine antidote to all the errors, evils, and hostile influences of the present day. There is a tremendous shaking going on around us, and it will grow worse. Minds are agitated; disturbing forces are abroad; foundations are being loosened; institutions are tottering; souls which found shelter in them are being dislodged and know not whither to turn. Confusion and judgment is written on all things ecclesiastical and political.

What do we need?

What is the one thing that we need? Simply this. A living faith in the living God! This is what is needed for all who are disturbed by what they see without, or feel within. Our unfailing resource is this, trust in a living God, and in His Son Jesus Christ, ⌜revealed by God in the Scriptures of Truth.⌝[35] Here is the resting-place for faith. Here we solemnly exhort you to stay your whole souls. Here we have authority for all that we need to know, to believe, and to do. Is it a question of anxiety about your safety? Hear the Divine words, "Wherefore also it is contained in the Scriptures: Behold I lay in Zion a Chief Corner Stone, elect, precious, and he that believeth on Him shall not be confounded" (1 Peter 2:6). What solid comfort is here, what deep, settled repose! God has laid the foundation, and that foundation is ⌜nothing less than His own beloved Son.⌝[36] This foundation is sufficient to sustain all the counsels of God, to meet all the needs of the soul. Christ is God's own precious, tried, Chief Corner Stone. That blessed One who went down into death's dark waters; bore the heavy judgment and wrath of God against sin, and robbed death of its sting, and, having done this, was raised from the dead, was received up into Glory, and is now seated at the right hand of the Majesty in the Heavens. Such is God's foundation to which He graciously calls the attention of every one who really feels the need of something divinely solid on which to build, in view of the hollow and shadowy scenes of the world, and in prospect of the stern realities of the future.

God has spoken!

Dear reader, if this is your position, if you have come to this point, be assured that it is for you as positively and as distinctively as though you heard a voice from Heaven speaking to your own very self. In spite of sin in all its forms, and in all its consequences, in spite of Satan's power and Satan's malice, *God has spoken!* He has caused His voice to be heard in this dark and sinful world, and what has He said? "Behold, I lay in Zion... a foundation!" This is something entirely new! It is as though our blessed, loving and ever-gracious God had said to us, "Here I have begun anew, I have laid a foundation, and I pledge My word that whosoever commits himself to My foundation, whosoever rests in Mine Anointed, *i.e.*, in My Christ, whosoever is satisfied with My precious, tried, Chief Corner Stone, shall never, no never, no never, be confounded, never be put to shame, never be disappointed, never perish, world without end!" Oh, how blessed, how safe, how secure! If there were any

question raised, any condition imposed, any barrier erected, you might well hesitate. If it were made a question of feeling, or experience, or of anything else that you could do, feel, be or produce, then you might justly pause, but there is absolutely nothing of the sort. There is the Christ of God, there is the Word of God, and what then? "He that believeth shall not be confounded."

In short, it is no more and no less than believing what God says, *because He says it!* It is committing yourself to the word of Him that cannot lie. It is doing exactly what Abraham did. "Abraham believed God, and it was counted unto him for righteousness." It does not say Abraham understood God, because he did not; nor that Abraham believed something about God, but Abraham believed God, i.e., what *He said*. Thus he lived in peace with God, and died in the hope of Resurrection, of a Heavenly City, of a Heavenly Home. It is resting on the immovable rock of Holy Scripture, and thus proving the Divine and saving virtue of that which never failed any who trusted to it, never did, and never will, and never can.

Oh! the unspeakable blessedness of having such a foundation in a world like this, where death and decay and change are stamped upon all, where friendship's fondest ties are snapped in a moment by death's rude hand, where all that seems (to nature's view) most stable is liable to be swept away in a moment by a popular Revolution, where there is absolutely *nothing* on which the heart can lean and say, "Now I have found permanent repose." Oh! what a mercy in such a scene to have a living faith in the living Word and in the written Word of the living God.

> *"The soul that on Jesus hath leaned for repose,*
> *I will not, I will not desert to his foes;*
> *That soul, though all hell should endeavour to shake,*
> *I'll never, no never, no never forsake."*

Register of Revisions and Additions

Every change made in this edition is listed here in the order in which it appears. The page given is the page of this edition. "As first printed" gives Dr. Bullinger's wording; "As it now reads" gives the wording now in the text, which is printed there in green. Click a number to return to the place in the text.

No.	Page	Type	Section	As first printed	As it now reads	Reason
1	7	Revision	Stablished — Strengthened — Settled, 2. His effectual calling	*But as Jehovah the Spirit brings them into the apprehension*	But as God brings them into the apprehension	The Scriptures are given "by inspiration of God" (2 Tim. 3:16), and "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21): God is the Speaker and the Teacher, and holy spirit is His gift (Acts 2:33, 38). Where Dr. Bullinger speaks of the Holy Spirit as a Person who brings, reveals, prays, teaches, writes, or speaks, the text now names God, or Scripture, or the gift He gives; for "to us there is but one God, the Father" (1 Cor. 8:6; Deut. 6:4). Where he uses the words of Scripture, they are kept.
2	7	Revision	Stablished — Strengthened — Settled, 2. His effectual calling	*Only as He brings this precious truth home to us by the power of the Holy Spirit.*	Only as He brings this precious truth home to us by His power.	See the reason given at No. 1.
3	8	Revision	Stablished — Strengthened — Settled, 3. The necessary suffering	*to enjoy fellowship with the Father, Son and Holy Spirit (Ephesians 2:6)*	to enjoy fellowship "with the Father, and with his Son Jesus Christ" (1 John 1:3; Ephesians 2:6)	Scripture names our fellowship as "with the Father, and with his Son Jesus Christ" (1 John 1:3); the threefold form "Father, Son and Holy Spirit" belongs to the doctrine of the Trinity, which is not taught in Scripture. See the reason given at No. 1.
4	8	Revision	Stablished — Strengthened — Settled, 4. The certain blessing	*That is the very thing Peter is doing by the Holy Spirit here in our text.*	That is the very thing Peter is doing, by inspiration of God, here in our text.	See the reason given at No. 1.
5	10	Revision	The Christian's Greatest Need	*But "the Spirit Himself helpeth our infirmities" (Romans 8:26). He knoweth what we should pray for. He knoweth what we need. He maketh intercession for us and in us. He teacheth us how to pray, and in Ephesians 1:17, we have His prayer set forth in these words:*	But "the Spirit itself helpeth our infirmities" (Romans 8:26). God knoweth what we should pray for. He knoweth what we need. By the spirit He has given, intercession is made for us and in us (vv. 26, 27). He teacheth us how to pray, and in Ephesians 1:17, we have the prayer which Paul was moved by ...	Rom. 8:26 is quoted as in the Authorised Version, "the Spirit itself"; the Greek pneuma is neuter. Eph. 1:17 is Paul's prayer for the saints (1:15, 16, "I ... cease not to give thanks for you, making mention of you in my prayers"), given by inspiration of God; it is not a prayer of the Holy Spirit. See the reason given at No. 1.

No.	Page	Type	Section	As first printed	As it now reads	Reason
6	10	Revision	The Christian's Greatest Need	*If the Holy Spirit thus puts it before all other things*	If God thus puts it before all other things	See the reason given at No. 1.
7	11	Revision	The Christian's Greatest Need	*that which the Holy Spirit has so especially emphasised*	that which God has so especially emphasised	See the reason given at No. 1.
8	12	Revision	The Christian's Greatest Need, Where can we go?	*the fullness of the Spirit's prayer for us in Ephesians 1:17*	the fullness of the prayer for us in Ephesians 1:17	See the reason given at No. 1.
9	12	Revision	The Christian's Greatest Need, Where can we go?	*revealed in our hearts by the Holy Ghost*	revealed in our hearts by God	See the reason given at No. 1.
10	13	Addition	The Christian's Greatest Need, We must worship Him in spirit	—	The Epistles do not forbid our singing; they bid us sing, "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19), "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your ...	Added so that his words, "We cannot worship God ... with our ears, by listening to music," are not taken to forbid singing, which the Epistles enjoin (Eph. 5:19; Col. 3:16). His point, that worship must be "in spirit and in truth," and not a performance for the senses, is his own. The same note is given in The Two Natures in this series.
11	15	Revision	The Christian's Greatest Need, A true knowledge of Christ	(*for this is the first city Paul set his foot in Europe*)	(for this is the first city in Europe in which Paul preached; he had landed at Neapolis, Acts 16:11, 12)	Paul landed first at Neapolis, the port of Philippi (Acts 16:11); Philippi was the first city in Europe where he preached (Acts 16:12-15).
12	15	Revision	The Christian's Greatest Need, A true knowledge of Christ	*They had been brought up on the great motto of Solon, the wisest of the seven wise men of Greece. His motto was supposed by them to embody in itself the essence of all wisdom; and it consisted of only two words, which were carved over the entrance to the schools and colleges of Greece:*	They had been brought up on the great motto ascribed to Solon and others of the seven wise men of Greece. This motto was supposed by them to embody in itself the essence of all wisdom; and it consisted of only two words, which were inscribed at the entrance to the temple of Apollo at Delphi:	"Know thyself" (gnōthi seauton) was inscribed at the temple of Apollo at Delphi; it is ascribed by ancient writers to several of the Seven Sages, among them Thales, Chilon, and Solon. It was not carved over "the schools and colleges of Greece." His point is unaffected.
13	17	Revision	They Sang His Praise; They Soon Forgat His Works	*The comment of the Spirit is:*	The comment of Scripture is:	See the reason given at No. 1.

No.	Page	Type	Section	As first printed	As it now reads	Reason
14	19	Revision	They Sang His Praise; They Soon Forgat His Works, Man's "Nevertheless"	(*2 Chronicles 2:15,16*)	(2 Chronicles 26:15, 16)	Printed "2 Chron. 2:15, 16." The words about Uzziah, "he was marvellously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction," are 2 Chron. 26:15, 16.
15	21	Revision	A New Creation, The contrasts, old and new	*Led by the Holy Spirit, the Apostle Paul contrasts*	By inspiration of God, the Apostle Paul contrasts	See the reason given at No. 1.
16	21	Revision	A New Creation, The contrasts, old and new	*but the Holy Spirit invariably marks these contrasts, and those who are taught by Him see them and love them*	but God in His Word invariably marks these contrasts, and those who are taught by Him see them and love them	See the reason given at No. 1.
17	21	Revision	A New Creation, The contrasts, old and new	*in verse 2 and 3, man's writing and the Spirit's writing;*	in verses 2 and 3, man's writing and the writing "with the Spirit of the living God";	See the reason given at No. 1. The words in 2 Cor. 3:3 are quoted.
18	22	Revision	A New Creation, 1. The Connection	*This is the conclusion of the Spirit's argument, or of the truths He had declared*	This is the conclusion of the argument, or of the truths God had declared	See the reason given at No. 1.
19	22	Revision	A New Creation, 2. The Character of those spoken of	*Truth by the Holy Ghost is a great leveller.*	Truth from God is a great leveller.	See the reason given at No. 1.
20	23	Revision	A New Creation, 3. The Condition	*I love the company of those who delight in the Father's eternal love, the Son's redeeming grace, and the Spirit's regenerating mercy.*	I love the company of those who delight in the Father's eternal love, the Son's redeeming grace, and the abundant mercy of God, which "hath begotten us again unto a lively hope" (1 Peter 1:3).	The threefold form "the Father's ... the Son's ... the Spirit's" belongs to the doctrine of the Trinity. Scripture says that it is God the Father who "according to his abundant mercy hath begotten us again" (1 Pet. 1:3). See the reason given at No. 1.
21	27	Addition	"The Resurrection of the Body"	—	(This holds of the phrase "from the dead" (*ek nekrōn*), which is used of the Lord's resurrection and of the "out-resurrection" for which Paul hoped (Phil. 3:11); but Paul speaks also of the resurrection of the Lord's people as "the resurrection of the dead," without the preposition, 1 Cor. 15:21, 42.)	Added for accuracy. "Resurrection of the dead" (anastasis nekrōn), without "from," is used in 1 Cor. 15:12, 13, 21, 42 of the resurrection of those who are Christ's. His main point, that the Lord was raised "from among" the dead, stands.
22	27	Revision	"The Resurrection of the Body"	*The seed which is spoken of by the Holy Ghost in 1 Corinthians 15*	The seed which is spoken of by God in 1 Corinthians 15	See the reason given at No. 1.

No.	Page	Type	Section	As first printed	As it now reads	Reason
23	27	Revision	"The Resurrection of the Body"	*Tatian and Tertullian and others believed that cripples would rise cripples, that infants would rise infants. Jerome believed that everyone would rise at about thirty years of age, at whatever age he died.*	Some believed that cripples would rise cripples, that infants would rise infants. Augustine believed that everyone would rise at about thirty years of age, at whatever age he died.	As first printed, the view that men rise as they died was ascribed to Tatian and Tertullian; but Tertullian taught that the body is raised whole, its defects removed (On the Resurrection of the Flesh, 57), and the view is not here assigned to particular names. The opinion that all will rise at the age of Christ, about thirty, is Augustine's (City of God, book 22, chapter 15), drawn from Eph. 4:13; it was printed as Jerome's.
24	30	Revision	"The Resurrection of the Body"	*Resurrection was His right, because He was Who He was. It is our blessed privilege and hope, because we are Whose we are.*	God raised Him up, "having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:24). It is our blessed privilege and hope, because we are Whose we are.	Scripture says throughout that God raised Him from the dead (Acts 2:24, 32; Rom. 10:9; Gal. 1:1; 1 Pet. 1:21); death could not hold the sinless One. "His right, because He was Who He was" belongs to the doctrine that Christ was God. So also in Ten Sermons on the Second Advent in this series.
25	30	Revision	"The Resurrection of the Body"	*how it is that the Spirit which raised up the Lord Jesus shall raise us up and present us with Him.*	how it is that He which raised up the Lord Jesus shall raise us up and present us with Him.	He has just quoted 2 Cor. 4:14, "He which raised up the Lord Jesus shall raise up us also"; the words of the verse are restored. See the reason given at No. 1.
26	31	Revision	"The Resurrection of the Body"	*The grave has been robbed of many, and death has been baffled by two;*	The grave has been robbed of many, and it will yet be robbed of all who are Christ's;	As first printed: "and death has been baffled by two," that is, Enoch and Elijah. Of Enoch, Scripture says that God "took him," and numbers him among those of whom it says, "These all died in faith" (Heb. 11:5, 13), as set out in the study Did Enoch Die?; and "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man" (John 3:13). The sentence is revised to keep his point, that the grave will give up its prey.
27	31	Addition	"The Resurrection of the Body"	—	(The Lord Himself called it "the vision," Matt. 17:9.)	Added so that the transfiguration is not taken to show that Moses and Elijah were then raised or changed in body: the Lord called what the disciples saw "the vision" (Matt. 17:9). Peter calls it a sight of "the power and coming of our Lord Jesus Christ" (2 Pet. 1:16), which is Dr. Bullinger's point.

No.	Page	Type	Section	As first printed	As it now reads	Reason
28	37	Revision	Crucified with Christ, Rejection	*till the Holy Law of the Holy God is written by the Holy Spirit on the fleshy tables of his heart.*	till the Holy Law of the Holy God is written "with the Spirit of the living God" on the fleshy tables of his heart.	The words of 2 Cor. 3:3 are restored: "written ... with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." See the reason given at No. 1.
29	37	Revision	Crucified with Christ, Acceptance	*No wonder that of all such the Holy Spirit has written,*	No wonder that of all such God has written,	See the reason given at No. 1.
30	39	Revision	Crucified with Christ, The world and the crucified	*He only lives who is crucified and risen with Christ.*	*He* only *lives* who is crucified and risen with Christ, and made to sit with Him in heavenly places (Eph. 2:6).	Where our death and resurrection with Christ are summed up, His ascension is added: God "hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6).
31	40	Revision	"Abraham Believed God"	*accepted in the Beloved, and sealed by the Holy Spirit!*	accepted in the Beloved, and sealed "with that holy Spirit of promise"!	The words of Eph. 1:13 are restored, as in the Authorised Version: "ye were sealed with that holy Spirit of promise," the gift which God gives. See the reason given at No. 1.
32	40	Revision	"Abraham Believed God"	*No doubt it is by the gracious energy of the Holy Spirit that any one can exercise this living faith,*	No doubt it is by the gracious energy of God that any one can exercise this living faith,	See the reason given at No. 1.
33	41	Revision	"Abraham Believed God", Written for Our Sake	*Mark what the Holy Spirit says of him.*	Mark what the Scripture says of him.	See the reason given at No. 1.
34	41	Revision	"Abraham Believed God", Written for Our Sake	*in the Spirit's further words in verse 23.*	in the further words of Scripture in verse 23.	See the reason given at No. 1.
35	42	Revision	"Abraham Believed God", What do we need?	*revealed by the Eternal Spirit in the Scriptures of Truth.*	revealed by God in the Scriptures of Truth.	See the reason given at No. 1.
36	42	Revision	"Abraham Believed God", What do we need?	*nothing less than His own Eternal, co-equal Son.*	nothing less than His own beloved Son.	"Eternal, co-equal Son" is the language of the doctrine of the Trinity, not of Scripture. God calls Him "my beloved Son" (Matt. 3:17); He is "the man Christ Jesus," the one mediator between God and men (1 Tim. 2:5).