

Ministry of Reconciliation

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"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as God though did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us who knew no sin; that ye might be made the righteousness of God in him." (2 Cor. 5: 18-21.)

2 Corinthians 5 takes rank amongst the very weightiest section of inspiration. Its closing lines contain the special thesis of the following pages, but ere we proceed to handle it, we must call the reader's attention to some most interesting and important points presented in the course of the chapter.

And, first of all, let us dwell, for a moment, on the opening sentence, "*We know.*" In it we have the language of Christian certainty. It does not say, "*We hope.*" Still less does it say, "*We fear;*" or "*We doubt.*" No; such language would not express that unclouded certainty and calm assurance which it is the privilege of the very feeblest child of God to possess. And yet, alas ! how few, even of the children of God, enjoy this blessed certainty — this calm assurance! Many there are who look upon it as the height of presumption to say, " *We know.*" They seem to think that doubts and fears argue a proper condition of soul — that it is impossible for anyone to be sure — that the most we can expect is to cherish a vague hope of reaching heaven when we die.

Now, it must be admitted that if we ourselves had aught to do with the ground of certainty or assurance, then it would indeed be the very height of folly to think of being sure; then assuredly our hope would be a very vague one. But, thanks be to God, it is not so. We having nothing whatever to do with the ground of our certainty; it lies entirely outside of ourselves, and it must be sought only and altogether in the eternal word of God. This renders it so blessedly simple. It makes the whole question hinge upon the truth of God's word. Why am I sure ? Because God's word is true. A shadow of uncertainty or misgiving on my part would argue a want of authority or security in the word of God. It really comes to this. Christian certainty rests on the faithfulness of God. Before you can shake the former, you must shake the latter.

We can understand this simple principle by our dealings with one another. If my fellow man makes a statement to me, and I express the smallest doubt or misgiving, or if I feel it without even expressing it, I am calling in question his truthfulness, or credibility. If he is a faithful competent authority, I have no business to entertain a single doubt. My certainty is linked with his credibility. If he is a competent authority, I may enjoy perfect repose as to the matter concerning which he has spoken. Now, we all know what it is to receive in the most unqualified way the testimony of man, and to repose with calmness therein. It is not a question of feeling, but of receiving, without a single question, a plain statement, and resting on the authority of a competent witness. Well, then, as we have it in the First Epistle of John, "If we receive the testimony of man, the testimony of God is greater." So also our Lord said to the men of His time, "If I say the truth, why do ye not believe me?" (John 8) He appeals to the truth of what He says as the reason why, or the ground on which, He expected to be believed.

This, Christian reader, is a very weighty principle, and one which demands special attention on the part of all anxious inquirers, as also on the part of all who undertake to deal with such. There is a

strong and constant tendency to look *within* for the ground of assurance — to build upon certain feelings experiences and exercises, either past or present — to look back at some special process through which we have passed, or to look in at certain impressions or convictions of our own minds, and to find in these the ground of our confidence — the warrant for our faith. This will never do. It is impossible to find settled peace or calm repose in this way. Feelings, however true and real, change and pass away. Experiences, however genuine, may prove defective. Impressions and convictions may prove utterly false. None of these things, therefore, can form a solid ground of Christian certainty. This latter must be sought and found in God's word alone. It is not in feelings, not in experiences, not in impressions or convictions, not in reasonings, not in human traditions or doctrines, but simply in the unchangeable, eternal word of the living God. That word which is settled for ever in heaven, and which God has magnified above all His name, can alone impart peace to the mind and stability to the soul.

True, it is only by the gracious ministry of the Holy Ghost that we can properly grasp and ever hold fast to the word of God; but still it is His word, and that word *alone*, that forms the ground of Christian certainty, and the true basis and authority for the Christian in the entire range of practical life and action. We cannot be too simple as to this. We can only adopt the opening sentence of our chapter, and say, "We know," when we take God's word as the all-sufficient ground of our personal confidence. It will not do to be, in any wise, propped up by human authority. Thousands of the people of God have been made to taste the bitterness of leaning upon the commandments and doctrines of men. it is sure to end in disappointment and confusion, sooner or later. The edifice which is built upon the sand of human authority must fall at some time or other; whereas that which is founded on the rock of God's eternal truth shall stand for ever. God's word imparts its own stability to the soul that leans upon it. " Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a sure foundation; he that believeth shall not make haste." (Isa. 28: 16)

As is the foundation, so is the faith that builds thereon. Hence the solemn importance of seeking to lead souls to build *only* upon God's precious Word. Look at the anxiety of the apostle Paul, in reference to this matter. Hear what he says to the Corinthians who were in such danger of being led away by human headship and human authority. " And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you *the testimony of God*. For I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 1-5)

Here is a grand model for all preachers and teachers. Paul declared the " testimony of God," nothing more, nothing less. nothing different. And not only so, but he delivered that testimony in such a way as to connect the souls of his hearers immediately with the living God. Paul did not want the Corinthians to lean upon him; nay, he " trembled" lest they should be tempted to do so. He would have done them a grievous wrong, had he, in anywise, come in between their souls and the true source of all authority — the true foundation of confidence and peace. Had he led them to build upon himself, he would have robbed them of God, and this would have been a wrong indeed. No marvel, therefore, that he was among them " in fear and in much trembling." They were evidently very much prone to set up and follow after human leaders, and thus miss the solid reality of personal communion with, and dependence upon, the living God. Hence the jealous care of the apostle in confining himself to the testimony of God; in delivering unto them *only* that which he had received of the Lord (see 1 Cor. 11: 23, 1 Cor. 15: 3); lest the pure water should suffer in its passage from its source in God to the souls of the Corinthians — lest he should, in the smallest degree, impart the colour of his own thoughts to the

precious truth of God.

We see the same thing in the First Epistle to the Thessalonians. "For this cause also," says the faithful servant of Christ, "thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it *not as the word of men*, but, its it *is in truth, tile word of God*, which effectually worketh also in you that believe." (1 Thess. 2: 13) Had he been seeking his own things, he would have been glad to obtain influence over the Thessalonians, by linking them on to himself, and leading them to lean upon him. But no; he rejoices in seeing them in living connection — in direct and realised association, with God Himself. This is always the effect of true ministry, as it is ever the object of the true minister. Unless the soul be livingly linked with God, there is really nothing done. If it be merely following men — receiving what they say, because they say it — an attachment to certain preachers or teachers because of something in their style and manner, or because they seem to be very holy, very separated, or very devoted — all this will come to nought. Those human links will soon be snapped asunder. The faith that stands, in any measure, in the wisdom of men will prove hollow and worthless. Nothing will prove permanent — nothing will endure, but that faith which rests on the testimony and in the power of the only true God.

Christian reader, we earnestly invite your attention to this point. We do indeed feel its importance at the present moment. The enemy is seeking diligently to lead souls away from God, away from Christ, away from the holy scriptures. He is seeking to get them to build on something short of *the truth*. He does not care what it is, provided it is not Christ. It may be reason, tradition, religiousness, human priesthood, fleshy pietism, holiness in the flesh, sectarianism, morality, good works, service so-called, human influence, patronage, philanthropy; anything short of Christ, short of God's word, short of a lively, personal, direct, faith in the living God Himself.

Now, it is the sense of this pressing home upon the heart that leads us to urge with earnestness upon the reader the necessity of being thoroughly clear as to the ground on which he is, at this moment, standing. We want him to be able to say in the face of all around him, "*I know*." Nothing less than this will stand. It will not do to say, "*I hope*." No; there must be certainty. There must be the ability to say, "We know that if our earthly house of this tabernacle were dissolved, *we have* a building of God, an house not made with hands, eternal in the heavens." This is the language of faith — the language of a Christian. All is calm, clear, and sure, because all is of God. There may be an "if" with regard to "the earthly house." It may be dissolved it may crumble into dust. All that belongs to this scene may bear the stamp of death; it may change and pass away, but the word of the Lord endureth for ever, and the faith that grasps and rests upon that word partakes of its eternal stability. It enables one to say, "*I know that I have*." Nought but faith can say this. Reason can only say, "I doubt;" superstition, "I fear;" only faith can say, "I know and am sure."

An infidel teacher once said to a dying woman, whom he had indoctrinated with his infidel notions, "Hold fast, Mary." What was her reply? "I can't hold fast, for you have never given me anything to hold by." Cutting rebuke! He had taught the poor woman to doubt; but he had given her nothing to believe; and then when flesh and heart were failing, when earthly scenes were passing away, and the dread realities of eternity were crowding in upon her soul's vision, infidelity altogether failed her; its wretched cobwebs could afford no refuge, no covering, in view of death and judgment. How different the condition of the believer — of the one who, in all simplicity of heart and humility of mind, takes his stand on the solid rock of Holy Scripture! Such an one can calmly say, "*I am now ready* to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but to all them also that love his

appearing." (2 Tim. 4: 6-8)

It is more than probable that some may find it difficult to reconcile the calm certainty expressed in the first verse of our chapter with the groan of verse 2. But the difficulty will vanish the moment we are enabled to see the true reason of the groan. "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven, if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Here we see that the very certainty of having a building of God, an house not made with hands eternal in the heavens," makes us groan to possess it The apostle did not groan in doubt or uncertainty. He did not groan under the weight of guilt or fear. Still less did he groan because he could not satisfy the desires of the flesh or of the mind, or because he could not surround himself with this world's perishable possessions. No; he longed for the heavenly building — the divine, the real, the eternal. He felt the heavy burden of the poor crumbling, tabernacle; it was a grievous hindrance to him. It was the only link with the scene around, and, as such, it was a heavy clog of which he longed to be rid.

But, most clearly he would not and could not have groaned for the heavenly house if he had a single question on his mind with respect to it. Men are never anxious to get rid of the body unless they are sure of possessing something better; nay, they grasp this present life with intense eagerness, and tremble at the thought of the futures which is all darkness and uncertainty to them. They groan at the thought of quitting the body; the apostle groaned because he was in it.

This makes all the difference. Scripture never contemplates such a thing as a Christian groaning under sin, guilt, doubt, or fear; or sighing after the riches, honours, or pleasures of this vain, sin stricken world. Alas! alas! they do thus groan through ignorance of their true position in a risen Christ, and their proper portion in the heavens,. But such is not the ground or character of the groan in the scripture now before us; Paul saw, with distinctness, his house in the heavens; and, on the other hand, he felt the heavy burden of the tabernacle of clay; and he ardently longed to lay aside the latter and be clothed with the former.

Hence, then, there is the fullest harmony between "*we know*" and "*we groan*." If we did not know for a certainty that we have a building of God, we should like to hold our earthly house as long as possible. We see this constantly. Men cling to life. They leave nothing untried to keep body and soul together. They have no certainty as to heaven. They cannot say, "*we know*" that "*we have*" anything there. On the other hand, they have a terrible dread of the future, which to their vision is wrapped up in clouds and thick darkness. They have never committed themselves in calm confidence to God and His word; they have never felt the tranquillising power of His love. They have viewed Him as an angry Judge instead of seeing Him as the sinner's Friend — a just God and a Saviour — the righteous Justifier. No marvel, therefore, if they shrink with terror from the thought of meeting Him.

But it is a totally different thing with a man who knows God as his Father — his Saviour — his best Friend; who knows that Jesus died to save him from his sins, and from all the consequences thereof. Such an one can say, —

I have a home above
From sin and sorrow free;
A mansion which eternal Love
Designed and formed for me.

The Father's gracious hand
Has built this blest abode;
From everlasting it was planned
The dwelling-place of God.
The Saviour's precious blood
Has made my title sure;
He passed through death's dark raging flood,
To make my rest secure."

These are the breathings of simple faith, and they perfectly harmonise with the groans of a spirit " that looks beyond its cage and longs to flee away." The believer finds his body of sin and death a heavy burden, and longs to be free from the encumbrance, and to be clothed upon with a body suited to his new and eternal state — a new creation body — a body perfectly free from every trace of mortality. This cannot be until the morning of resurrection, that glorious moment, long looked for, when the dead in Christ shall rise and the living saints be changed, in a moment; when death shall be swallowed up in victory, and mortality shall be swallowed up of life.

It is for this we groan, not that we would be unclothed, but clothed upon. The unclothed state is not the object, though we know that to be absent from the body is to be present with the Lord; and to depart and be with Christ is far better. The Lord Jesus is waiting that glorious consummation, and we wait in sympathy with Him. Meanwhile, " the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Rom. 8: 22-25)

Thus, then, beloved reader, we have before us a very distinct answer to the question, "Why does the believer groan?" He groans, being burdened. He groans in sympathy with a groaning creation, with which he is linked by means of a body of sin and death — a body of humiliation. He sees around him, day by day, the sad fruits of sin. He cannot pass along the streets of our cities and towns without having before his eyes a thousand proofs of man's sad state. He hears on one side the wail of sorrow; on another, the cry of distress. He sees oppression, violence, corruption, strife, heartless villainy and its victims. He sees the thorn, and the briar. He notes the various disturbing forces which are abroad in the physical, the moral, and the political world. He marks the varied forms of disease and misery around him. The cry of the poor and the needy, the widow and the orphan, falls sadly upon his ear and upon his heart; and what can he do but send up from the deepest depths of his spiritual nature a sympathetic groan, and long for the blissful moment when " the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the sons of God"? It is impossible for a true Christian to pass through a world like this without groaning. Look at the blessed Master Himself; did not He groan? Yes, verily. Mark Him as He approached the grave of Lazarus, in company with the two weeping sisters. " When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept." (John 11: 33-35)

Whence came those tears and groans? Was He not approaching the grave of His friend as the Prince of Life — the Quickener of the dead — the Conqueror of death — the Spoiler of the grave?

Why, then, did He groan? He groaned in sympathy with the objects of His love, and with the whole scene around Him. His tears and groans emanated from the profound depths of a perfect human heart which felt, according to God, the true condition of the human family and of Israel in particular. He beheld around Him the varied fruits of sin. He felt for man, He felt for Israel. "In all their afflictions he was afflicted." He was a Man of sorrows and acquainted saith grief. He never even cured a person without bearing upon His spirit the reality of that with which He was dealing. He did not, He would not, lightly bid away death, disease, and sorrow. No: He entered into it all, as man; and that, too, according to the infinite perfections of His divine nature. He bore it all upon His spirit, in the reality of it, before God. Though perfectly free from it all, and above it all, yet did he in grace voluntarily enter into it most thoroughly, so as to taste, and prove, and know it all, as none else could know it.

All this is fully expressed in Matthew 8 where we read the following words: "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, *Himself took our infirmities, and bare our sicknesses.*" (Vers. 16, 17)

We have very little idea of what the heart of Jesus felt as He passed through this sorrowful, because sinful, world; and we are far too apt to miss the reality of His sufferings by confining them merely to what He endured on the cross, and also by supposing that because He was God over all, blessed for ever, He did not feel all that a human heart is capable of feeling. This is a sad loss. Indeed we may say it is an incalculable loss. The Lord Jesus, as the Captain of our salvation, was made perfect through sufferings. See Hebrews 2, where the inspired writer distinguishes carefully between "the suffering of death," and the "sufferings" of the Captain of our salvation. In order to save sinners from *wrath*, "he tasted death for every man," and having done so, we see Him "crowned with glory and honour." But in order to "*bring many sons to glory*," He had to be "perfected through sufferings." And now all true believers have the unspeakable privilege of knowing that there is One at the right hand of the Majesty in the heavens who, when in this world of sin and woe, tasted every form of suffering and every cup of sorrow which it was possible for any human heart to know. He could say, "Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none, and for comforters, but I found none." (Ps. 69: 20)

How deeply affecting is all this! But we cannot pursue this subject here. We have merely touched upon it in connection with the question, "Why does the believer groan?" We trust that the reader will see clearly the true answer to this inquiry; and that it will be most evident to his mind that the groans of a Christian proceed from the divine nature which he actually possesses, and cannot therefore, by any possibility, be occasioned by doubts or fears, on the one hand, nor yet by selfish desires or the insatiable cravings of nature, on the other. But that, on the contrary, the very fact of his possessing everlasting life, through faith in Christ, and the blessed assurance of having a house not made with hands, eternal in the heavens, causes him to long for that blessed, indestructible building, and to groan because of his connection with a groaning creation, as well as in sympathy therewith.

If any further proof were needed, on this deeply interesting question, we have it in verses 5 and 6 of our chapter (2 Cor. 5), where the apostle goes on to say, "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are *always confident* [not doubting or fearing], knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight), we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." (Vers. 5-8)

Here we have two grand cardinal truths laid down, namely, first, The believer is God's

workmanship; and secondly, God has given him the earnest of the Spirit. Most marvellous — most glorious facts ! Facts which demand the attention of the reader. Everyone who simply and heartily believes on the Lord Jesus Christ is God's workmanship. God has created him anew in Christ Jesus. Clearly, therefore, there can be no possible ground for questioning his acceptance with God, inasmuch as God can never call in question His own work. He will, assuredly, no more do this in His new creation, than He did in the old. When God looked upon His work, in the opening of the Book of Genesis, it was not to judge it or call it in question, but to announce it very good, and express His complacency in it. So now, when God looks upon the very feeblest believer, He sees in him His own workmanship, and most assuredly, He is not going, either here or hereafter, to call in question His own work. God is a rock, His work is perfect, and the believer is God's work; and because he is His work He has sealed him with the Holy Ghost.

The same truth is stated in Ephesians 2, where we read, "For we are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This, we may truly say, is a point of the weightiest moment. It claims the grave attention of the reader who desires to be thoroughly established in the truth of God as to what a Christian — what Christianity really is. It is not a ruined, lost, guilty sinner seeking to work himself up into something or other fit for God. It is the very reverse. It is God, in the riches of His grace, on the ground of the atoning death of Christ, taking up a poor, dead, worthless, condemned thing — a guilty, hell deserving sinner, and creating him anew in Christ Jesus. It is, as it were, God beginning *de novo* — on the new, as we may say — to form man in Christ, to place him on a new footing altogether, not now as an innocent being on a creation basis, but as a justified one, in a risen Christ. It is not man's old condition improved by human effort of any sort or description; but it is God's new workmanship in a risen, ascended, and glorified Christ.

It is not man's own garment pierced or patched by human device in any shape or form whatever; but it is God's new garment introduced in the person of Christ, who having, in infinite grace, gone down into the dust of death, and endured, on man's behalf, the judgment to sin, the righteous wrath of a sin-hating God, was raised from the dead by the glory of the Father, and is become the Head of the new creation — "The beginning of the creation of God." (Rev. 3: 14)

Now, it must be perfectly clear to the reader, that if our Lord Jesus Christ be, in very deed "the *beginning*" of God's creation, then we must begin at the beginning, else we have done absolutely nothing at all. We may labour and toil — we may do our very utmost, and be perfectly sincere in our doing — we may vow and resolve — we may seek to improve our state, to alter our course, to mend our ways, to live in a different way — but all the while we are in the old creation, which has been completely set aside, and is under the judgment of God; we have not begun at "the beginning" of God's new creation, and, as a necessary consequence, we have gained nothing at all. We have been spending our strength for nought and in vain. We have been putting forth efforts to improve a thing which God has condemned and set aside altogether. We are, to use a very feeble figure indeed, like a man who is spending his time, his pains, and his money in painting and papering a house that has been condemned by the government surveyor, on account of the rottenness of the foundation, and which must be taken down at once.

What should we say to such a man? Should we not deem him very foolish? Doubtless. But if it be folly to paint and paper a condemned house what shall we say to those who are seeking to improve a condemned nature — a condemned world ? We must say this, at least, they are pursuing a course which must, sooner or later, end in disappointment and confusion.

Oh that this were understood and entered into! Would to God that Christians more fully entered into it! Would to God that all Christian writers, preachers, and teachers entered into it, and set it forth distinctly with pen and voice! At the least, we earnestly desire that the reader should thoroughly grasp it. We are most fully persuaded that it is pre-eminently "truth for the times." It is truth to meet the need of thousands of souls — to remove their burdens, relieve their hearts and consciences — solve their difficulties — chase away their clouds. There are, at this moment, throughout the length and breadth of Christendom, countless multitudes engaged in the fruitless work of painting and papering a condemned house — a house on which God has pronounced judgment, because of the hopelessly ruined condition of its foundations. They are seeking to do little jobs of repairs here and there throughout the house, forgetting, or perhaps not knowing, that the whole building is very shortly to be demolished by order of the divine government. Some are doing this with the utmost sincerity, amid much sore exercise of soul, and many tears, because they cannot succeed in satisfying their own hearts even, much less the claims of God. For God demands a perfect thing not a patched-up ruin. There is no use in seeking to cover with paper and paint old walls tottering on a rotten foundation. God cannot be deceived by surface work, by shallow outside appearances. The foundations are bad, the whole thing must come down, and we must put our whole trust in Him who is "the beginning of the creation of God."

Reader, pause here for a moment's calm and serious reflection. Ask yourself the question, "Am I seeking to patch up a ruin? Am I seeking to improve the old nature? Or have I really found my place in God's new creation, of which a risen Christ is the Head and Beginning?" Remember, we beseech you, that you cannot possibly engage in more fruitless toil than seeking to make yourself better. Your efforts may be sincere, but they must, in the long run, prove worthless. Your paper and paint may be all good and genuine enough, but you are putting them on a condemned ruin. You cannot say of your unrenewed nature that it is "God's workmanship;" and, most assuredly, *your* doings, your good works, *your* religious exercises, *your* efforts to keep the ten commandments — nothing, in short, that you can do, could possibly be called "God's workmanship." It is yours, and not God's. He cannot acknowledge it. He cannot seal it with His Spirit. It is all false and good for nothing. If you cannot say, "He that hath wrought us for the selfsame thing is God," you have really nothing. You are yet in your sins. You have not begun at God's beginning. You are yet "in the flesh" and the voice of holy scripture declares that "they that are in the flesh *cannot* please God." (Rom. 8)

This is a solemn and sweeping sentence. A man out of Christ is "in the flesh;" and such a man cannot please God. He may be most religious, most moral, most amiable, most benevolent, a most excellent master, a generous friend, a liberal giver, a genial companion, a patron of the poor, upright and honourable in all his dealings, he may be an eloquent preacher and a popular writer, and all the while not be "in *Christ*," but "in the flesh," and therefore he "cannot please God."

Can aught be more solemn than this? Only to think of how far a person may go in all that is deemed excellent among men, and yet not be in Christ, but in his sins — in the flesh — in the old creation — in the condemned house. And be it noted that it is not a question of gross sins, of scandalous living, in all its varied, hideous shapes of immorality, in its deeper and darker shades; no, the declaration of holy scripture is, that "they that are in the flesh cannot please God." This, truly, is most soul-subduing, and calls for deep and solemn reflection on the part of every thoughtful and earnest soul.

But it may be that, to the reader's view, difficulties and stumbling blocks still surround this most weighty subject. He may still be utterly at a loss to know what is meant by the expression, "In the flesh." If so, it will, we fondly hope, help him, not a little, to remember that scripture speaks of two men — "the first man" and "the second man." These two men are presented as the heads of two distinct

racess. Adam *fallen is* the head of one race; Christ *risen is* the Head of the other race. Now, the very fact of there being " a second man" proves that the first man had been set aside: for if the first man had proved faultless, then should no place have been sought for the second. This is clear and unquestionable. The first man is a total wreck — an irreparable ruin. The foundations of the old edifice have given way; and albeit, in man's view, the building seems to stand, and to be capable of being repaired, yet, in God's view it is completely set aside, and a second Man — a new edifice set up, on the solid and imperishable ground of redemption.

Hence, we read, in Genesis 3, that God "*drove out the man*; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned *every way*, to keep the way of the tree of life." In other words, the first man was driven out, and every possible way of return was closed against him, as *such*. He could only get back by "a new and living way," namely, through the rent veil of the Saviour's flesh. The flaming sword " turned every way," so that there was positively no way by which the first man could ever get back to his former state. The only hope, now, was through "the seed of the woman" — "the second Man." The flaming sword declared, in symbolic yet impressive language, the truth, which comes out in the New Testament divested of all symbol and shadow, namely, that " they that are in the flesh *cannot* please God" — "Ye must be born again." Every unconverted man, woman, and child is part and parcel of the first man, fallen, ruined, set aside, and driven out. He is a member of the first Adam — the old race — a stone in the old condemned building.

Thus it stands if we are to be guided by scripture. The head and his race go together. As is the one so is the other; what is true of the one is true of the other. They are, in God's view, absolutely identical. Was the first Adam fallen when he became the head of a race? Was he driven out? Was he completely set aside? Yes, verily, if we are to believe scripture; then the unconverted — the unregenerated reader of these lines is fallen, driven out, and set aside. As is the head, so is the member — each member in particular — all the members together. They are inseparable, if we are to be taught by divine revelation.

But, further, was every possible way of return finally closed against the fallen head? yes, scripture declares that the flaming sword turned "*every way*, to keep the way of the tree of life." Then is it utterly impossible that the unconverted — unregenerate reader can improve himself or make himself fit for God. If the fallen head could not get back to the tree of life, neither can the fallen member. "They that are in the flesh cannot please God." That is, they that are on the old footing, in the old creation, members of the first Adam part and parcel of the old edifice, cannot please God. "Ye must be born again." Man must be renewed in the very deepest springs and sources of his being. He must be God's workmanship, created in Christ Jesus unto good works, which God hath "before prepared that we should walk in them." He must be able to say, in the language of our text, "He that has wrought us for the self-same thing is God."

But this leads us to another point. How is anyone to get into this marvellous position? How can any soul take up such language? How can anyone whose eyes have been opened to see his utter and hopeless ruin, as connected with the first man, as standing in the old creation, as a stone in the old edifice — how can such an one ever reach a position in which he can please God? The Lord he praised, scripture gives an answer, full, clear, and distinct, to this serious question. A second Man has appeared upon the scene — the seed of the woman, and, at the same time, God over all, blessed for ever. In Him all begins afresh. He came into this world born of a woman, made under the law, pure and spotless, free from every taint of sin, personally apart from every claim of sin and death, standing in the midst of a ruined world, a guilty race, Himself that pure, untainted grain of wheat. We see Him lying as a babe in the manger. We see Him growing up as a youth beneath the parental roof. We see Him as a man working in a carpenter's shop at Nazareth. We see Him baptised in Jordan, where all the people were

baptised confessing their sins — Himself sinless, but fulfilling all righteousness, and, in perfect grace, identifying Himself with the repentant portion of the nation of Israel. We see Him anointed with the Holy Ghost for the work that lay before Him. We see Him in the wilderness faint and hungry, unlike the first man who was placed in the midst of a paradise of creature delights. We see Him tempted of Satan and coming off victorious. We trace Him along the pathway of public ministry — and such a ministry! What incessant toil! What weariness and watching! What hunger and thirst! What sorrow and travail! Worse off than the fowls and the foxes, the Son of man had not where to lay His head. The contradiction of sinners by day, the mountain-top by night.

Such was the marvellous life of this blessed One. But this was not all. He died! Yes, He died under the weight of the first man's guilt, He died to take away the sin of the world, and alter completely the ground of God's relationship with the world, so that God might deal with man and with the world on the new ground of redemption, instead of the old ground of sin. He died for the nation of Israel. He tasted death for every man. He died the just for the unjust. He suffered for sins. He died and was buried, according to the Scriptures. He went through all — met all — paid all — finished all. He went down into the dust of death, and lay in the dark and silent tomb. He descended into the lower parts of the earth. He went down to the very bottom of everything. He endured the sentence passed on man. He paid the penalty, bore the judgment, drained the cup of wrath, went through every form of human suffering and trial, was tempted in all points, sin excepted. He made an end of everything that stood in the way, and, *having finished all*. He gave up His spirit into the hand of His Father, and His precious body was laid in a tomb on which the smell of death had never passed.

Nor was this all. He rose! Yes, He rose triumphant over all. He rose as the Head of the new creation — "The beginning of the creation of God" — "The first-begotten from among the dead" — "The first-born among many brethren." And now the Second Man is before God, crowned with glory and honour, not in an earthly paradise, but at the right hand of the Majesty in the heavens. This Second Man is the last Adam, because there is none to come after Him, we cannot get beyond the last. There is only one Man before God now. The first is set aside. The last is set up. And as the first was the fallen head of a fallen race, so the last is the risen Head of a saved, justified, and accepted race. The Head and His members are inseparably identified — all the members together, and each member in particular. We are accepted in Him. "As He is, so are we in this world" (1 John 4: 17). There is nothing before God but Christ. The Head and the body, the Head and each individual member are indissolubly joined together — inseparably and eternally one. God thinks of the members as He thinks of the Head — loves them as He loves Him. Those members are God's workmanship, incorporated by His Spirit into the body of Christ, and in God's presence, having no other footing, no other rank, position, or station whatsoever but "in Christ." They are no longer "in the flesh, but in the Spirit." They can please God, because they possess His nature, and are sealed by His Spirit, and guided by His Word. "*He that hath wrought them is God,*" and God must ever delight in His own workmanship. He will never find fault with or condemn the work of His own hand. "God is a rock, His work is perfect," and hence the believer, as God's workmanship, must be perfect. He is "*in Christ*" and that is enough — enough for God — enough for faith — enough for ever.

And, now, if it be asked, "How is all this to be attained?" Scripture replies, "by *faith*." "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, *hath* everlasting life, and shall not come into judgment; but is passed from death unto life" (John 5: 24).

The reader who has travelled intelligently with us through the opening lines of our chapter will be in a position to understand something of the solemn and momentous subject to which we now approach, namely, the judgment-seat of Christ. If indeed it be true that the believer is God's

workmanship — if he is actually a member of Christ — associated with the second Adam — bound up in the bundle of life with the risen and glorified Lord, if all this be true — and God's Word declares it is — then it must be perfectly evident that the judgment-seat of Christ cannot, by any possibility, touch the Christian's position, or prove, in any wise, unfriendly to him. No doubt it is a most solemn and serious matter, involving the most weighty consequences to every servant of Christ, and designed to exert a most salutary influence upon the heart and conscience of every man. But it will do all this just in proportion as it is viewed from the true standpoint, and no further. It is not to be supposed that anyone can reap the divinely appointed blessing from meditating on the judgment-seat, if he is looking forward to it as the place where the grand question of his eternal salvation is to be settled. And yet how many are thus regarding it! How many of God's true people are there, who, from not seeing the simple truth involved in these words, "He that hath wrought us for the selfsame thing is God," are anticipating the judgment-seat of Christ as something that may, after all, condemn them.

This is greatly to be deplored, both because it dishonours the Lord, and completely destroys the soul's peace and liberty. For how, let us ask, is it possible for anyone to enjoy peace so long as there is a single question about salvation to be settled? We conceive it is wholly impossible. The peace of the true believer rests on the fact that every possible question has been divinely and eternally settled; and as a consequence, no question can ever arise, either before the judgment-seat of Christ, or at any other time. Hear what our Lord Jesus Christ saith in reference to this great question: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, *hath* everlasting life, and shall not come into condemnation [or judgment]; but is passed from death unto life" (John 5: 24).

It is important to understand that the word used by our Lord in the above passage is not "condemnation" but "judgment." He assures the believer that he shall never come into judgment; and this, too, be it observed, in immediate connection with the statement that "the Father judgeth no man, but hath committed all judgment unto the Son" (ver. 22). And, again, "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man" (ver. 26-27).

Thus, then, the One to whom all judgment is committed — who alone has authority to execute judgment, by the Father's just decree — this blessed One assures us that if we harken to His Word, and believe on Him that sent Him, we shall never come into judgment at all.

This is clear and conclusive. It must tranquillise the heart completely. It must roll away every cloud and mist, and conduct the soul into a region where no question can ever arise to disturb its deep and eternal repose. If the One who has all judgment in His hand, and all authority to execute it — if *He* assures me that I shall never come into judgment, I am perfectly satisfied. I believe His Word, and rest in the happy assurance that whatever the judgment-seat of Christ may prove to others, it cannot prove unfriendly to me. I know that the Word of the Lord endureth for ever, and that the Word tells me I shall never come into judgment.

But it may be that the reader finds it difficult, if not impossible, to reconcile this entire exemption from judgment with the solemn fact stated by our Lord, that "for every idle word that men shall speak, they shall give account thereof in the day of judgment." But there is really no difficulty in the matter. If a man has to meet judgment at all, he must give account for every idle word. How awfully solemn the thought! There is no escaping it. Were it possible for a single idle word to be let pass, it would be a dishonour to the judgment-seat. It would be a sign of weakness and incompetency which is utterly impossible. It were blasphemy against the Son of God to suppose that a single stain could escape His scrutinising gaze. If the reader comes into judgment, that judgment must be perfect, and, hence, his

condemnation must be inevitable.

We would press this serious matter upon the attention of the unconverted reader. It imperatively demands his immediate and earnest consideration. There is a day rapidly approaching when every idle word, and every foolish thought, and every sinful act, will be brought to light, and he will have to answer for it. Christ, as a Judge, has eyes like unto a flame of fire, and feet like unto fine brass — eyes to detect, and feet to crush the evil. There will be no escape. There will be no mercy then: all will be stern and unmitigated judgment. "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the *books* were opened; and another *book* was opened, which is the book of life; and the dead were judged out of those things which were written in the *books*, according to their *works*. And the sea gave up the dead which were in it, and death and the grave gave up the dead which were in them; and they were judged *every man according to their works*. And death and the grave were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20: 11-15).

Mark here the difference between "the books" and "the book of life." The entire scene sets forth the judgment of the wicked dead — of those who have died in their sins, from first to last. "The book of life" is opened; but there is no judgment for those whose names are written therein by the hand of electing and redeeming love. "The books" are opened — those awful records written in characters deep, broad, and black — those terrible catalogues of the sins of every man, woman, and child, from the beginning to the end of time. There will be no escaping in the crowd. Each one will stand in his own most intense individuality in that appalling moment. The eye of each will be turned in upon himself, and back upon his past history. All will be seen in the light of the great white throne, from which there is no escape.

The sceptic may reason against all this. He may say, "*How* can these things be? *How* could all the dead stand before God? *How* could the countless millions, who have passed away since the foundation of the world find sufficient space before the judgment-seat?" The answer is very simple to the true believer, whatever it may be to the sceptic; God who made them, will make a place for them to stand for judgment, and a place to lie in everlasting torment. Tremendous thought? "God hath appointed a day in the which He will judge the world in righteousness, by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts. 17: 31).

And be it remembered that "*every man* will be judged according to *his* works." The solemn session of the judgment referred to in Revelation 20 will not be an indiscriminate act. Let none suppose this. There are "*books*" — rolls — records. "*Every man*" will be judged. How? "According to *his* works." Nothing can be more precise and specific. Each one has committed his own sins, and for them he will be judged and punished everlastingly. We are aware that many cherish the notion that people will only be judged for rejecting the gospel. It is a fatal mistake. Scripture teaches the direct contrary. It declares that people will be judged according to their works. What are we to learn from the "many stripes" and the "few stripes" of Luke 12? What is the force of the words "more tolerable" in Matthew 11? Are we not plainly taught by these words that there will be a difference in the degrees of judgment and punishment? And does not the apostle most distinctly teach us in Ephesians 4 and Colossians 3 that the wrath of God cometh upon the children of disobedience (or unbelief) "because of" certain sins against which he solemnly warns the saints?

No doubt the rejection of the gospel leaves people on the ground of judgment, just as the true

belief of the gospel takes people off that ground. But the judgment will be, in every case, according to a man's works. Are we to suppose that the poor ignorant savage, who has lived and died amid the gloomy shades of heathen darkness, will be found in the same "book," or punished with the same severity as a man who has lived and died in the total rejection of the full blaze of gospel light and privilege? Not for a moment, so long as the words "more tolerable" stand on the page of inspiration. The savage will be judged according to his works, and the baptised sinner will be judged according to his works, but assuredly it will be more tolerable for the former than the latter. God knows how to deal with people. He can discriminate, and He declares that He will give to each according to his works.

Think of this, we beseech you. Think deeply, think seriously. If thou art unconverted, think of it for thyself, for, assuredly, it concerns thee. And if thou art converted, think of it for others, as the apostle says, "Knowing the terror of the Lord, we persuade men." It is impossible for anyone to reflect upon the great and awful fact of judgment to come, and not be stirred up to warn his fellows. We believe it is of the very last possible importance that the consciences of men should be acted upon by the solemn truth of the judgment-seat of Christ — that they should be made to feel the seriousness of having to do with God as a Judge.

Should the reader, whoever he be, have been led to feel this — if he has been roused by this weighty matter — if he is, even now, asking the question, "What must I do?" the answer is blessedly simple. The gospel declares that the One who will, ere long, act as a Judge, is now revealed as a Justifier — even a Justifier of the ungodly sinner that believeth in Jesus. This changes the aspect of things entirely. It is not that the thought of the judgment-seat loses a single jot or tittle of its gravity and solemnity. Quite the contrary. It stands in all its weight and magnitude. But the believer looks at it from a totally different point of view. In place of looking at the judgment-seat of Christ as a guilty member of the first Adam, he looks at it as a justified and accepted member of the Second. In place of looking forward to it as the place where the question of his eternal salvation or perdition is to be decided, he looks to it as one who knows that he is God's workmanship, and that he can never come into judgment, inasmuch as he has been taken clean off the ground of guilt, death, and judgment, and placed, through the death and resurrection of Christ, on a new ground altogether, even the ground of life, righteousness, and cloudless favour.

It is most needful to be clear as to this grand fundamental truth. Very many even of the people of God are clouded in reference to it, and hence it is that they are afraid when they think of the judgment-seat. They do not know God as a Justifier. Their faith has not grasped Him as the One who raised up Jesus our Lord from the dead. They are looking to Christ to keep God out as a Judge, very much in the same way as the Israelites looked to the blood to keep out the destroyer. See Ex. 12. It is true and real enough, so far as it goes; but it falls very far short of the truth revealed in the New Testament. There is a vast difference between keeping God out as a Destroyer and a Judge, and bringing Him in as a Saviour and a Justifier. An Israelite would have dreaded, above all things, God's coming in to him. Why? Because God was passing through the land as a Destroyer. The Christian, on the contrary, delights to be in the presence of God. Why? Because He has revealed Himself as a Justifier. How? By raising up Jesus our Lord from the dead.

There are three forms of expression used by the inspired apostle in Rom. 3 and 4 which should be carefully pondered. In Rom. 3: 26, he speaks of "believing in Jesus." In Rom. 4: 5, he speaks of "believing in Him that justifieth the ungodly." And, ver. 24, he speaks of "believing in Him that raised up Jesus our Lord from the dead."

Now, there is no distinction in Scripture without a difference; and when we see a distinction it is

our business to inquire as to the difference. What then, is the difference between believing in Jesus, and believing in Him that raised up Jesus? We believe it to be this. We may often find souls who are really looking to Jesus and believing in Him, and yet they have, deep down in their hearts a sort of dread of meeting God. It is not that they doubt their salvation, or that they are not really saved. By no means. They are saved, inasmuch as they are looking to Christ, by faith, and all who so look are saved in Him with an everlasting salvation. All this is most blessedly true: but still there is this latent fear or dread of God, and shrinking from death. They know that Jesus is friendly to them, inasmuch as He died for them; but they do not see so clearly the friendship of God as expressed in the act of His raising up Jesus our Lord from the dead.

Hence it is that we find so many of God's people in uncertainty and spiritual distress. Their faith has not yet laid hold of God as the One who raised up Jesus our Lord from the dead. They are not quite sure of how it may go with them. At times they are happy, because by virtue of the new nature, of which they are assuredly the partakers, they get occupied with Christ: but at times they are miserable, because they begin to look at themselves, and they do not see God as their Justifier, and as the One who has condemned sin in the flesh. They are thinking of God as a Judge with whom some question still remains to be settled. They feel as if God's eye were resting on their indwelling sin, and as if they had, in some way or other, to dispose of that question with God.

Thus it is, we feel persuaded, with hundreds of the true saints of God. They do not see God as the Condemner of sin in Christ on the cross, and the Justifier of the believing sinner in Christ rising from the dead. They are looking to Christ on the cross to screen them from God as a Judge, instead of looking to God as a Justifier, in raising up Christ from the dead. Jesus was delivered for our offences, and raised again for our justification. Our sins are forgiven; our indwelling sin, or evil nature, is condemned and set aside. It has no existence *before God*. It is in us, but He sees us only in a risen Christ; and we are called to *reckon* ourselves dead, and by the power of God's Spirit, to mortify our members, to deny and subdue the evil nature which still dwells in us, and will dwell until we are passed out of our present condition and find our place forever with the Lord.

This makes all so blessedly clear. We have already dwelt upon the fact, that "they that are in the flesh cannot please God;" but the believer is not in the flesh, though the flesh be in him. He is in the *body*, and on the *earth*, as to the fact of his existence; but he is neither in *the flesh* nor of the *world*, as to the ground or principle of his standing. "Ye," says the Holy Ghost, "are not in the flesh, but in the Spirit" (Rom. 8). "They," says our blessed Lord, "are not of the world, even as I am not of the world" (John 17).

What a sweet relief to a heart bowed down under a sense of indwelling sin, and not knowing what to do with it! What solid peace and comfort flow into the soul when I see God condemning my sin in the cross, and justifying me in a risen Christ! Where are my *sins*? Blotted out. Where is my *sin*? Condemned and set aside. Where am I? Justified and accepted in a risen Christ. I am brought to God without a single cloud or misgiving. I am not afraid of my Justifier. I confide in Him, love Him, and adore Him. I joy in God, and rejoice in hope of His glory.

Thus, then, we have, in some measure, cleared the way for the believer to approach the subject of the judgment-seat of Christ, as set forth in ver. 10 of our chapter, which we shall here quote at length, in order that the reader may have the subject fully before him in the veritable language of inspiration. "For we must all appear [or rather, be manifested] before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done whether it be good or bad."

Now there is, in reality, no difficulty or ground of perplexity here. All we need is to look at the

matter from a divine standpoint, and with a simple mind, in order to see it clearly. This is true in reference to every subject treated of in the Word of God, and specially so as to the point now before us. We have no doubt whatever that the real secret of the difficulty felt by so many in respect to the question of the judgment-seat of Christ is self-occupation. Hence it is we so often hear such questions as the following, "Can it be possible that all our sins, all our failures, all our infirmities, all our naughty and foolish ways, shall be published, in the presence of assembled myriads, before the judgment-seat of Christ?"

Well, then, in the first place, we have to remark that Scripture says nothing of the kind. The passage before us, which contains the great, broad statement of the truth on this weighty subject, simply declares that "we must all be manifested before the judgment-seat of Christ." But how shall we be manifested? Assuredly, *as we are*. But how is that? As God's workmanship — as perfectly righteous, and perfectly holy, and perfectly accepted in the Person of that very One who shall sit on the judgment-seat, and who Himself bore in His own body on the tree all the judgment due to us, and made a full end of the entire system in which we stood. All that which, as sinners, we had to meet, Christ met in our stead. Our *sins* He bore; our *sin* He was condemned for. He stood in our stead and answered all responsibilities which rested upon us as men alive in the flesh, as members of the first man, as standing on the old creation-ground. The Judge Himself is our righteousness. We are in Him. All that we are and all that we have, we owe it to Him and to His perfect work. If we, as sinners, had to meet Christ as a Judge, escape were utterly impossible; but, inasmuch as He is our righteousness, condemnation is utterly impossible. In short, the matter is reversed. The atoning death and triumphant resurrection of our Divine Substitute have completely changed everything, so that the effect of the judgment-seat of Christ will be to make manifest that there is not, and cannot be, a single stain or spot on that workmanship of God which the saint is declared to be.

But whence this dread of having all our naughtiness exposed at the judgment-seat of Christ? Does not He know all about us? Are we more afraid of being manifested to the gaze of men and angels than to the gaze of our blessed and adorable Lord? If we are manifested to Him, what matters it to whom beside we are known? How far are Peter and David and many others affected by the fact that untold millions have read the record of their sins, and that the record thereof has been stereotyped on the page of inspiration? Will it prevent their sweeping the strings of the golden harp, or casting their crowns before the feet of Him whose precious blood has obliterated for ever all their sins, and brought them, without spot, into the full blaze of the throne of God? Assuredly not. Why then need any be troubled by the thought of their being thoroughly manifested before the judgment-seat of Christ? Will not the Judge of all the earth do right? May we not safely leave all in the hands of Him who has loved us and washed us in His own blood? Cannot we trust ourselves implicitly to the One who loved us with such a love? Will He expose us? Will He — can He, do aught inconsistent with the love that led Him to give His precious life for us? Will the Head expose the body, or any member thereof? Will the Bridegroom expose the bride? Yes, He will, in one sense. But how? He will publicly set forth, in view of all created intelligences, that there is not a speck or a flaw, a spot or wrinkle, or any such thing, to be seen upon that Church which He loved with a love that many waters could not quench.

Ah! Christian reader, dost thou not see how that nearness to the heart of Christ, as well as the knowledge of His perfect work, would completely roll away the mists which enwrap the subject of the judgment-seat? If thou art washed from thy sins in the blood of Jesus, and loved by God as Jesus is loved, what reason hast thou to fear that judgment-seat, or to shrink from the thought of being manifested before it? None whatever. Nothing can possibly come up there to alter thy standing, to touch thy relationship, to blot thy title, or cloud thy prospect. Indeed we are fully persuaded that the

light of *the judgment-seat* will chase away many of the clouds that have obscured *the mercy-seat*. Many, when they come to stand before that judgment-seat, will wonder why they ever feared it for themselves. They will see their mistake and adore the grace that has been so much better than all their legal fears. Many who have hardly ever been able to read their title here, will read it there, and rejoice and wonder — they will love and worship. They will then see, in broad daylight, what poor, feeble, shallow, unworthy thoughts they had once entertained of the love of Christ, and of the true character of His work. They will perceive how sadly prone they ever were to measure Him by themselves, and to think and feel as if His thoughts and ways were like their own. All this will be seen in the light of that day, and then the burst of praise — the rapturous hallelujah — will come forth from many a heart that, when down here, had been robbed of its peace and joy by legal and unworthy thoughts of God and His Christ.

But, while it is divinely true that nothing can come out before the judgment-seat of Christ to disturb, in any way, the standing or relationship of the very feeblest member of the body of Christ, or of any member of the family of God, yet is the thought of that judgment most solemn and weighty. Yes, truly, and none will more feel its weight and solemnity than those who can look forward to it with perfect calmness. And be it well remembered, that there are two things indispensably needful in order to enjoy this calmness of spirit. First, we must have a title without a blot; and, secondly, our moral and practical state must be sound. No amount of mere evangelical clearness as to our title will avail unless we are walking in moral integrity before God. It will not do for a man to *say* that he is not afraid of the judgment-seat of Christ because Christ died for him, while, at the same time, he is walking in a loose, careless, self-indulgent way. This is a most dreadful delusion. It is alarming in the extreme to find persons drawing a plea from evangelical clearness to shrink from the holy responsibility resting upon them as the servants of Christ. Are we to speak idle words because we know we shall never come into judgment? The bare thought is horrible; and yet we may shrink from such a thing when clothed in plain language before us, while, at the same time we allow ourselves to be drawn, through a false application of the doctrines of grace, into most culpable laxity and carelessness as to the claims of holiness.

All this must be sedulously avoided. The grace that has delivered us from judgment should exert a more powerful influence upon our ways than the fear of that judgment. And not only so, but we must remember that while we, *as sinners*, are delivered from judgment and wrath, yet, *as servants*, we must give account of ourselves and our ways. It is not a question of our being exposed here or there to men, angels, or devils. No; "we must give account to God" (Rom. 14: 11-12). This is far more serious, far more weighty, far more influential, than our being exposed in the view of any creature. "Whatsoever ye do, do it heartily, as *to the Lord*, and not unto men; knowing that of *the Lord* ye shall receive the reward of the inheritance; for ye serve *the Lord* Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3: 23-25).

This is most serious and salutary. It may be asked, "When shall we have to give account to God? When shall we receive for the wrong?" We are not told, because that is not the question. The grand object of the Holy Ghost in the passages just quoted is to lead the conscience into holy exercise in the presence of God and of the Lord Christ. This is good and most needful in a day of easy profession, like the present, when there is much said about grace, free salvation justification without works, our standing in Christ. Is it that we want to weaken the sense of these things? Far be the thought. Yea, we would, in every possible way, seek to lead souls into the divine knowledge and enjoyment of those most precious privileges. But then we must remember the adjusting power of *truth*. There are always two sides to a question, and we find in the pages of the New Testament the clearest and fullest statements of grace, lying side by side with the most solemn and searching statements as to our

responsibility. Do the latter obscure the former? Assuredly not. Neither should the former weaken the latter. Both should have their due place, and be allowed to exert their moulding influence upon our character and ways.

Some professors seem to have a great dislike to the words "duty" and "responsibility"; but we invariably find that those who have the deepest sense of grace have also, and as a necessary consequence, the truest sense of duty and responsibility. We know of no exception. A heart that is duly influenced by divine grace is sure to welcome every reference to the claims of holiness. It is only empty talkers about grace and standing that raise an outcry about duty and responsibility. God deals in moral realities. He is real with us, and He wants us to be real with Him. He is real in His love, and real in His faithfulness; and He would have us real in our dealings with Him, and in our response to His holy claims. It is of little use to say "Lord, Lord" if we live in the neglect of His commandments. It is the merest sham to say "I go sir" if we do not go. God looks for obedience in His children. "He is a rewarder of them that *diligently* seek Him."

May we bear these things in mind, and remember that all must come out before the judgment-seat of Christ. "We must all be manifested" there. This is unmingled joy to a really upright mind. If we do not unfeignedly rejoice at the thought of the judgment-seat of Christ, there must be something wrong somewhere. Either we are not established in grace, or we are walking in some false way. If we know that we are justified and accepted before God in Christ, and if we are walking in moral integrity, as in His presence, the thought of the judgment-seat of Christ will not disturb our hearts. The apostle could say, "We are made manifest to God; and I trust also are made manifest in your consciences." Was Paul afraid of the judgment-seat? Not he. But why? Because he knew that he was accepted, as to his person, in a risen Christ; and, *as to his ways*, he "laboured that whether present or absent he might be acceptable to Him." Thus it was with this holy man of God and devoted servant of Christ. "And herein do I exercise myself, to have always a conscience void of offence toward God and toward men" (Acts 24: 16). Paul knew that he was accepted *in* Christ, and therefore he laboured to be acceptable to Him in all his ways.

These two things should never be separated, and they never will be in any divinely taught mind or divinely regulated conscience. They will be perfectly joined together, and, in holy harmony, exert their formative power over the soul. It should be our aim to walk, even now, in the light of the judgment-seat. This would prove a wholesome regulator in many ways. It will not, in any wise, lead to legality of spirit. Impossible. Shall we have any legality when we stand before the judgment-seat of Christ? Assuredly not. Well, then, why should the thought of that judgment-seat exert a legal influence now? In point of fact, we feel assured there is, and can be, no greater joy to an honest heart than to know that everything shall come clearly and fully out, in the perfect light of that solemn day that is approaching. We shall see all then as Christ sees it — judge of it as He judges. We shall look back from amid the blaze of divine light shining from the judgment-seat, and see our whole course in this world. We shall see what blunders we have made — how badly we did this, that, and the other work — mixed motives here — an under current there — a false object in something else. All will be seen then in divine truth and light. Is it a question of our being exposed to the whole universe? By no means. Should we be concerned, whether or no? Certainly not. Will it, can it, touch our acceptance? Nay, we shall shine there in all the perfectness of our risen and glorified Head. The Judge Himself is our righteousness. We stand in Him. He is our all. What can touch us? We shall appear there as the fruit of His perfect work. We shall even be associated with Him in the judgment which He executes over the world.

Is not this enough to settle every question? No doubt. But still we have to think of our individual

walk and service. We have to look to it that we bring no wood, hay, and stubble into the light of the coming day, for as surely as we do we shall suffer loss, though we ourselves shall be saved through the fire. We should seek to carry ourselves now as those who are already in the light, and whose one desire is to do what is well pleasing to our adorable Lord, not because of the fear of judgment, but under "the vast constraining influence" of His love. "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again." This is the true motive spring in all Christian service. It is not the fear of judgment impelling, but the love of Christ constraining us; and we may say, with fullest assurance, that never shall we have so deep a sense of that love as when we stand before the judgment-seat of Christ.

When this passing world is done,
When has sunk yon radiant sun
When I stand with Christ on high
Looking o'er life's history,
Then, Lord, shall I fully know,
Not till then, how much I owe.

There are many other points of interest and value in this marvellous chapter; but we feel we must bring our paper to a conclusion; and, most assuredly, we could not do this more suitably than by unfolding, as God's Spirit may enable us, that theme which has been before us all along, "The Ministry of Reconciliation," to which we shall now direct the reader's attention as briefly as we can.

We may view it under three distinct heads; namely, first, the *foundation* on which this ministry rests; secondly, the *objects* toward whom it is exercised; thirdly, the *features* by which it is characterised.

1 And first, then, as to the foundation on which the ministry of reconciliation rests. This is set before us, in the closing verse of our chapter. "For He [God] hath made Him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

We have here three parties, namely, God, Christ, and sin. This latter is simply the expression of what we are by nature. There is in "us" naught but "*sin*," from the crown of the head to the sole of the foot, the whole man is sin. The principle of sin pervades the entire system of fallen humanity. The root, trunk, branches, leaves, blossom, fruit — all is sin. It is not only that we have committed sins; we are actually *born* in sin. True, we have, all of us, our characteristic sins. We have not only, all of us, "gone astray," but "we have turned every one to his own way." Each has pursued his own specific path of evil and folly; and all this is the fruit of that thing called "sin." The outward life of each is but a stream from the fountain — a branch from the stem; that fountain is sin.

And what, let us ask, is sin? It is the acting of the will in opposition to God. It is doing our own pleasure — doing what we like ourselves. This is the root — this the source of sin. Let it take what shape, or clothe itself in what forms it may; be it gross or be it most refined in its actings, the great root-principle, the parent stem, is self-will, and this is sin. There is no necessity for entering into any detail; all we desire is that the reader should have a clear and thorough sense of what sin is, and not only so, but that he, by nature, is sinful. Where this great and solemn fact takes full possession of the soul, by the power of the Holy Ghost, there can be no settled rest until the soul is brought to lay hold on the truth set forth in 2 Corinthians 5: 21. The question of sin had to be disposed of ere there could be so

much as a single thought of reconciliation. God could never be reconciled to sin. But fallen man was a sinner by practice and sinful in nature. The very sources of his being were corrupt and defiled, and God was holy, just, and true. He is of purer eyes than to behold evil, and cannot look upon iniquity. Hence, then, between God and sinful humanity there could be no such thing as reconciliation. True it is — most blessedly true — that God is good, and merciful, and gracious. But He is also holy; and holiness and sin could never coalesce.

What was to be done? Hear the answer: "God hath made Christ to be sin." But where? Look well at this. Where was Christ made sin? Was it in His birth? or in Jordan's flood? or in the garden of Gethsemane? Nay; though, most assuredly, in that garden the shadows were lengthening, the darkness was thickening, the gloom was deepening. But where and when was the holy, spotless, precious Lamb of God made sin? *On the cross, and only* there! This is a grand cardinal truth — a truth of vital importance — a truth which the enemy of God and His Word is seeking to darken and set aside in every possible way. The devil is seeking, in the most specious manner, to displace the cross. He cares not how he compasses this end. He will make use of anything and everything in order to detract from the glory of the Cross, that great central truth of Christianity round which every other truth circulates, and on which the whole fabric of divine revelation rests as upon an eternal foundation.

"He hath made Him to be sin." Here lies the root of the whole matter. Christ, on the cross, was made sin for us. He died, and was buried. Sin was condemned. It met the just judgment of a holy God who could not pass over a single jot or tittle of sin; nay, He poured out His unmingled wrath upon it in the Person of His Son, when that Son was "made sin." It is a serious error to believe that Christ was bearing the judgment of God during His lifetime, or that aught save the death of Christ could meet the question of sin. He might have become incarnate — He might have lived and laboured on this earth — He might have wrought His countless miracles — He might have healed, and cleansed, and quickened — He might have prayed, and wept, and groaned; but not any of these things, nor yet all of them put together, could blot out a single stain of that dreadful thing "*sin*." God the Holy Ghost declares that "without shedding of blood there is no remission" (Heb. 9: 22).

Now, then, if the holy life and labours of the Son of God — if His prayers, tears, and groans could not put away sin; how do you think that your life and labours, your prayers, tears, and groans, your good works, rites, ordinances, and ceremonies could ever put away sin? The fact is, that the life of our blessed Lord only proved man more and more guilty. It laid the topstone upon the superstructure of his guilt, and therefore left the question of sin wholly unsettled.

Nor was this all. Our blessed Lord Himself declares, over and over again, the absolute and indispensable necessity of His death. "Except a corn of wheat fall into the ground and *die*, it abideth *alone*; but if it *die*, it bringeth forth much fruit" (John 12). "Thus it is written, and thus it *beloved* [*or* was necessary for] Christ to suffer" (Luke 24: 46). "How then shall the Scriptures be fulfilled that thus it must be" (Matt. 26)? In a word, death was the only pathway of life, the only basis of union, the only ground of reconciliation. All who speak of incarnation as being the basis of our union with Christ deny, in the plainest way, the whole range of truth connected with a dead and risen Christ. Many may not see this; but Satan sees it, and he sees too how it will work. He knows what he is about, and surely the servants of Christ ought to know what is involved in the error against which we are warning our readers.

The fact is, the enemy does not want souls to see that, in the death of Christ, sentence was passed on fallen human nature and upon the whole world. This was not the case in incarnation at all. An incarnate Christ put man to the test — a dead Christ put man to death — a risen Christ takes the

believer into union with Himself. When Christ came in the flesh, fallen man was still under probation. When Christ died on the cross, fallen man was wholly condemned. When Christ rose from the dead, He became the head of a new race, each member of which, being quickened by the Holy Ghost, is viewed by God as united to Christ, in life, righteousness, and favour — he is viewed as having been dead, as having passed through judgment, and as being now as free from all condemnation as Christ Himself. "He hath made Him to be sin for us, [He] who knew no sin, that we might be made the righteousness of God in Him."

Now, it must be plain to the reader who bows to Scripture, that incarnation did not, and could not accomplish all this. Incarnation did not put away sin. Need we stop here to dwell upon the glories of the mystery of incarnation? Will anyone imagine that we take away from the value, or mar the integrity of that priceless fundamental truth, because we deny that it puts away sin, or forms the basis of our union with Christ? We trust not. That incarnation was essentially necessary for the accomplishment of redemption is plain to all. Christ had to become a man in order to die. "Without shedding of blood is no remission." He had to give His flesh for the life of the world. But this only goes to prove the absolute necessity of death. It was the *giving* of His flesh, not the *taking* of it, that laid the foundation of the whole fabric — life, pardon, peace, righteousness, union, glory, all. Apart from death, there is, and could be, absolutely nothing. Through death we have all.

But we cannot pursue this profound subject any further now. Enough has been said to set forth its connection with our special thesis — the ministry of reconciliation. When we read that "God hath made Christ to be sin for us," we must see that this involved nothing less than the death of the cross. "*Thou*," says that blessed One, "hast brought *Me* into the dust of death" (Ps. 22). What an utterance! Who can fathom the mighty depths of those words — "*Thou*" — "*Me*" — and "death"? Who can enter into the question, "My God, My God, why hast *Thou* forsaken *Me*?" Why did a holy, righteous God forsake His only begotten, well-beloved, eternal Son? The answer contains the solid basis of that marvellous ministry whereof we speak. Christ was made sin. He not only bore our *sins* in His own body on the tree; but He was made sin. He stood charged with the entire question of sin. He was "the Lamb of God bearing away the sin of the world." As such He gloriously vindicated God, in the very scene where He had been dishonoured. He glorified Him in respect to that very thing by which His majesty had been insulted. He took upon Himself the whole matter — placed Himself beneath the weight of the whole burden, and completely cleared the ground on which God could lay the foundations of the new creation. He opened those eternal flood-gates which sin had closed, so that the full tide of divine love might roll down along that channel which His atoning death alone could furnish; so long as sin was in question, reconciliation must be out of the question. But Christ, being made sin, died and put it away forever, and thus changed entirely the ground and character of God's dealing with man and with the world.

The death of Christ, then, as we have seen, is the alone basis of reconciliation. That divine work has opened the way for placing men and things in their right relationship to God, and on their proper footing before Him. And this, be it remembered, is the true sense and meaning of reconciliation. Sin had alienated "men" from God, and set "*things*" entirely astray, and hence both men and things needed to be reconciled, or set straight; and the death of Christ has cleared the way for this.

It is well to see clearly the distinction between "atonement" and "reconciliation." They are often confounded, through inattention to Scripture; and the honoured translators of our excellent Authorised Version have not, with sufficient accuracy, marked this distinction. For example, in Rom. 5: 11, they have the word "atonement" where it ought to be rendered "reconciliation" and in Heb. 2: 17, we have the word "reconciliation" where it ought to be "atonement."

Nor is the distinction by any means unimportant. The word "atonement," or "propitiation," occurs, in some one or other of its forms, six times in the Greek New Testament. (See carefully Luke 18: 13; Rom. 3: 25; Heb. 2: 17; 9: 5; 1 John 2: 2; 1 John 4: 10.) The word "reconciliation" occurs, in one or other of its forms, thirteen times in the New Testament. (See Rom. 5: 10-11; Rom. 11: 15; 1 Cor. 7: 11; 2 Cor. 5: 18-20; Eph. 2: 16; Col. 1: 20-21.) If the reader will take the trouble of examining and comparing these passages, he will see that atonement and reconciliation are not the same thing, but that the former is the foundation of the latter. Sin had made man an enemy and thrown things into confusion; and in Col. 1: 20-21, we read, "And, having made peace through the blood of His cross [here is the foundation], by Him to reconcile all *things* unto Himself; by Him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now *hath He reconciled*, in the body of His flesh, *through death*, to present you holy, and unblamable, and unreprouvable in His sight." Here we have the death of Christ set forth as the ground of the reconciliation of both men and things.

[If the reader will turn, for a moment, to 1 Cor. 7: 11, he will see the use of the word reconciliation. "But and if she depart, let her remain unmarried, or be *reconciled* to her husband." In classical Greek the word is applied to the *changing* money: the *exchanging* one thing for another; *exchanging* prisoners; the changing a person from *enmity to friendship*. In short, everywhere the distinction is maintained between "atonement," or "propitiation" and "reconciliation." The former is (*ilamos*), the latter, (*katallage*)]

Now this leads to another point of immense importance. We often hear it said that "the death of Christ was necessary in order *to reconcile God to man*." This is a pious mistake, arising from inattention to the language of the Holy Ghost, and indeed to the plain meaning of the word "reconcile." God never changed — never stepped out of His normal and true position. He abideth faithful. There was, and could be, no derangement, no confusion, no alienation, so far as He was concerned; and hence there could be no need of reconciling Him to us. In fact, it was exactly the contrary. Man had gone astray; he was the enemy, and needed to be reconciled. But this was wholly impossible if *sin* were not righteously disposed of; and sin could only be disposed of by *death* — even the death of One, who, as being a man, could die, and being God, could impart all the dignity, value, and glory of His divine Person to the atoning sacrifice which He offered.

Wherefore, then, as might be expected, Scripture never speaks of reconciling God to man. There is no such expression to be found within the covers of the New Testament. "God was in Christ reconciling the world [in its broad aspect — men and things] unto Himself, not imputing their trespasses unto them." And again, "All things are of God, who hath reconciled us to Himself by Jesus Christ." In a word, it is God, in His infinite mercy and grace, through the atoning death of Christ, bringing us back to Himself, and placing us not merely in the original place, or on the original footing, or in the original relationship; but, as was due to the work of Christ, giving us back far more than we had lost, and introducing us into the marvellous relationship of sons, and setting us in His presence, in divine and eternal righteousness, and in the infinite favour and acceptableness of His own Son Jesus Christ our Lord.

Amazing grace! Stupendous and glorious plan! What a ministry! And yet need we wonder when we think of the death of Christ as the foundation of it all? When we remember that "Christ was made sin for us," it seems but the necessary counterpart that "we should be made the righteousness of God in Him." It would have been no adequate result of such a work as Christ accomplished, to have brought men and things back to the Adamic or old creation ground. This would never have satisfied the heart of God in any way, whether as respects Christ's glory or our blessing. It would not have furnished an

answer to that omnipotent appeal of John 17: "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And *now*, O Father, glorify Thou Me, with Thine own self, with the glory which I had with Thee before the world was" (ver. 4-5). Who can gauge the depth and power of those accents as they fell upon the ear of the God and Father of our Lord Jesus Christ?

But we must not enlarge, much as we should like to do so. Little remains to be said as to the *objects* of the ministry of reconciliation, inasmuch as we have, in a measure, anticipated them by speaking of "men and things," for these are, in very deed, the objects, and they are included in that comprehensive word "world." "God was in Christ, reconciling the world unto Himself." We would merely add here, that it is utterly impossible for any creature under heaven to exclude himself from the range of this most precious ministry. Before the reader can shut himself out from the application of all this grace to himself, he must prove that he does not belong to the world. This he cannot do, and hence he must see that God is beseeching him to be reconciled.

But, this leads us to look, for a moment, at *the features* which characterise this glorious ministry.

First, let us mark God's attitude. He is beseeching sinners. What a thought! It seems too much for the heart to conceive. Only think, reader, of the Most High and Mighty God, the Creator of the ends of the earth — the One who has power to destroy both soul and body in hell — think of Him as beseeching and praying you to be friends with Him! It is not a question of your praying to Him and His hearing you. No: but the very reverse — He is praying you. And for what does He ask you? Is it to do anything or to give anything? Nay; He simply asks you to be friends with Him because He has befriended you at the cost of His own Son. Think of this. He spared not His only begotten and well-beloved Son, but bruised Him in your stead. He made Him to be sin for you. He judged your sin in the person of His Son, on the cross, in order that He might be able to reconcile you. And now He stretches forth His arms and opens His heart to you, and prays you to be reconciled — to be friends with Him. Surpassing grace! It really seems to us as though human language can only tend to weaken and impoverish this grand reality.

We would only further suggest that the force of ver. 20 is greatly weakened by the word "you," which, as the reader will observe, ought not to be inserted. It makes it appear as though the apostle were beseeching the Corinthian saints to be reconciled, whereas he is only setting forth the terms and the style adopted by all "ambassadors" for Christ wherever they went through the wide world — the language in which they were to address "every creature" under heaven. It is not, "Do this or that" — "Give this or that." It was not command or prohibition; but simply, "Be reconciled."

Then, what encouragement to the poor trembling heart that feels the burden of sin and guilt to be assured that God will not impute, will not reckon, one of his sins! This is another precious feature of the ministry of reconciliation. "*Not* imputing their trespasses unto them." This must set the heart at rest. If God tells me that He will not count one of my trespasses to me, because He has already counted them to Jesus on the cross, this may well tranquillise my spirit and emancipate my heart. If I believe that God means what He says, perfect peace must be my portion. True, it is only by the Holy Ghost that I can enter into the power of this glorious truth; but what the Holy Ghost leads me to believe and rest in is, that God does not, and will not, blessed be His name, impute a single sin to me, because He has already imputed *all* to Christ.

But this leads us to the third feature of the ministry of reconciliation.

If God will not impute my trespasses to me then what will He impute? Righteousness — even the righteousness of God. We cannot attempt to unfold the nature and character of this righteousness. We may do so on another occasion, if the Lord permit; but here we confine ourselves to the statement

contained in the passage before us, which declares that God hath made Christ, who knew no sin, to be sin for us who were all sin, that we might become the righteousness of God *in Him*. Most glorious truth! Sin is made an end of, as regards the believer. Christ lives as our subsisting righteousness, before God, and we live in Him. There is not so much as one single entry to our debit in the book of divine justice; but there is a risen and glorified Christ to our credit. Nor is this all. Not only are our sins gone, our guilt cancelled — our old self completely ignored — not only are we made the righteousness of God in Jesus; but we are loved by God as Jesus is loved — accepted in Him — one with Him in all that He is and has, as a risen, victorious, ascended, and glorified Man at God's right hand. Higher than this it is impossible to go.

And now we must close, and we do it reluctantly. We do it with a certain painful consciousness of the feebleness and poverty of our handling of this lofty and comprehensive theme. But all this we must leave in the Master's hand. He knows all about the subject and the treatment thereof — all about the reader and the writer of these lines. To Him we commit all, while we make one solemn, closing appeal to the unconverted, unawakened reader.

Let us remind you that this glorious ministry will very soon close. The acceptable year, the day of salvation, shall ere long come to an end. The ambassadors shall soon be all called home and their embassy be closed forever. The door shall soon be shut, and the day of vengeance set in in terror and wrath upon a Christ-rejecting world. Let us entreat of you to flee from the wrath to come. Remember that the One who is now praying and beseeching you to be reconciled, has uttered the following awful words, "Because I have called, and ye refused; I have stretched out My hand, and no man regarded. But ye have set at nought all My counsel, and would none of My reproof; I also will laugh at your calamity; I will mock when your fear cometh" (Prov. 1: 24-26). May the reader escape the unutterable horrors of the day of wrath and judgment!