

No.
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"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS
WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE
RIGHT HAND OF GOD." COL. 3. 1.

THE HIDDEN TREASURE

AND

THE PEARL.

An Address (revised) at

65, St. Mary Axe. E.

27th February, 1914.

by

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THE HIDDEN TREASURE AND THE PEARL.

(Matthew 13. 44 - 46.)

An Address by Mr. P. W. Heward,

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OUTLINE:-

1. An Outline of Matthew 13 in its
Deeply Important Context.
2. "A Man."
3. Selling and Buying; The Reality of
Christ's Finished Work.
4. A Hid Treasure.
5. "One Pearl of Great Price".
6. Some Further Application.

Here we have brought before us two of the wonderful parables of our beloved Lord Jesus Christ, parables that occur in the well known, and yet little known, Matthew 13. Matthew 13 contains seven or rather eight parables. The first four are addressed to the multitude, - the Sower, the tares, the mustard seed, the leaven. The remaining four to the disciples, no longer by the sea, but in a house. The hidden treasure, the one pearl, the drag net, and the semi-parable, the appendix concerning the instructed scribe. The parable of the Sower is introductory. It is not said "The KINGDOM of heaven is

likened, but the after-parables are preceded by a statement to this effect. Verses 24, 31, 33 and verses 44, 45, 47 contain the expression "The kingdom of heaven is like". Thus we have a structure. Two sets of three parables. The last one of the first set concerns hid leaven. The first one of the second set hid treasure. I believe that we should find they have a certain arrangement, so that the first of the first set goes with the last of the last set, - in other words there is an inverted order. There are striking contrasts, as we shall shortly see. The parables of the Kingdom plainly bring before us that which was not known beforehand, at least large portions of it were not known. The Lord Jesus said "It is given unto you to know the ~~the~~ MYSTERIES of the kingdom of heaven"; and again, in verse 35, "I will utter things which have been kept secret from the foundation of the world". Of two parables the interpretation is given - that of the Sower and that of the tares. The Lord's interpretation must be perfect. The interpretation of the Sower parable does not mention the end of the age. That of the tares has this time mark, "So shall it be in the ending of the age". It is, therefore clear that the parable of the tares at least goes on to the end of the age, but verse ⁴49 equally shows that the parallel parable of the drag-net goes on to the ending of the age. Indeed we may say, that, though briefly, the interpretation of this drag-net parable is also given. But the parables of the mustard seed, hid leaven, hid treasure and one pearl are NOT explained. We will therefore leave out of our

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consideration the other parables and restrict it to these. The parables of the mustard seed and the leaven go together. This is more plain, because they also occur in a different context - in Luke 13 showing that the Lord Jesus uttered them twice and that we are meant to consider them as a pair. It is, I suppose, equally clear that the hid treasure and the goodly pearl must be taken together. Here is another pair. It is common to find pairs or even threes in parables. We think of the lost sheep, the lost silver, the lost son, all "found". For a pair we recollect the old garment, with the uncarded cloth, the old wine skins with the new wine. The parable pairs do not always present exactly the same aspect, but they seem to be linked with the same lessons. Does the context give any indication of the meaning of those before us? The preceding context is "His mother and brethren stood without desiring to speak with Him". The SUCCEEDING context is "They said, Is not this the carpenter's Son? Is not His mother called Mary, and His brethren James, and Joses, and Simon, and Judas?" When they called attention to earthly relationship, the Lord Jesus in His wondrous wisdom replied, "Whosoever shall do the will of My Father Which is in heaven, the same is My brother and sister and mother. The same day went Jesus out of the house". Chapter breaks are human, they only exist for convenience of reference. It is always desirable to forget them at times. Remember them when referring, and forget them when reading. At the END of the

chapter, when men remarked as to His relatives His reply was in equal wisdom, "A prophet is not without honour, save in his own country, and in his own HOUSE". In both passages Christ disassociates Himself from merely earthly relationships. Nor can we forget in this connection that turning to His disciples just at the time when the Holy Spirit brings before us that men were astonished at His wisdom, and said, "Is not this the carpenter's Son?"- just at such a time He said, "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder. Earthly houses are left, there is a spiritual house brought before us. This is the more remarkable, for earlier in "the same day went Jesus out of the house and sat by the sea side, and the four parables to the multitude were at the sea side, He entered into a ship and taught from the ship. But we have the striking statement in verse 36, "Then Jesus sent the multitudes away, and went into the house". Here we have consequently a leaving of the house, and a coming back to the house, but in a very different way. If we go to a still further back context we find the declaration. "The men of Nineveh shall rise in the judgment with this generation and condemn it". "The queen of the south (another Gentile) shall rise up in the judgment with this generation, and shall condemn it". The men of Nineveh and the queen of the south call to our mind Naaman the Syrian and the Sareptan widow, in each case a man and a woman, - or men and women OUTSIDE

ISRAEL blessed; - in each case the setting aside of Israel. The after-context in Matthew 14 goes on to tell us that Herod the tetrarch heard of the fame of Jesus, and said unto his servants, "It is John the Baptist..." The Lord Jesus therefore departed into a desert place, a multitude followed Him, and He fed them on the five loaves and two fishes, and they desired to make Him King, as John 6 shows, yet HE WOULD NOT be made King by them, but told them of His sacrificial work which THEY DESPISED. Sufficient has been shown, I trust, to lay stress upon the following proposition. In Matthew 13 we have a leaving of the nation of Israel. The two parables of the mustard seed and the leaven are clear if we accept Christ's key to them. As to the parable of the Sower, He said, "If ye understand not this parable, how will ye understand ALL PARABLES?" In the parable of the Sower, the birds of the air are evil. LIKEWISE are they in the parable of the mustard seed. Leaven is, throughout Scripture, including every other recorded utterance of Christ, a type of sin. Fine flour is a picture of righteousness, and of that which is well pleasing to God. In Genesis, a woman, Sarah was privileged to bring three measures of fine meal to offer unto the Lord. In Zechariah a woman had an ephah (or three measures) linked with wickedness, because there was something LURKING INSIDE. Leaven works inside, Here again we have a woman, and the fine meal which should be offered to God is leavened with wickedness instead. Now

we come to the two parables which stand over against those which are easier, and which we have just noticed. The treasure hid in the field is the contrast with the hid leaven. The goodly pearl brought up from its hidden position, and displayed, adorning the one who possesses it, is the contrast with the mustard seed which is coming out from its hidden position has a grandeur of branches. The pearl has no branches nothing distinct, it is a precious unity throughout. If the mustard seed upgrown with the birds of the air in the branches pictures, as I think we must acknowledge, a development of professing Christianity with Satanic influence in the branches, the pearl will present a contrast. In like manner, if we have the woman of Christendom leavening the fine flour of sound doctrine, the hid treasure describes that which is not hidden with corrupt purpose by the evil system, but that which is hidden with true purpose by a Righteous One. Let us therefore seek, beloved friends, to understand something of these parables. Before coming to the meeting I wrote out the words, or rather, many of them. I have felt before how precious it is to take a parable, and to put down all the points of it, and then in the next column to suggest of what they are pictures. Hereby you will realise the graphic character of the words of the Lord. You begin thus to write down, You say, "A treasure". Of what is the treasure a picture? "Hid". Of what is the hiding a picture? "A field". Of what is the field a picture? "A man". Of whom is the man a picture? "Finding". Of what is the finding a picture? "He hideth". What does

the hiding mean? "For joy". What is the joy? "Goeth".
 What is the going? "Selling". What is the selling? "All".
 What means the all? "He hath". What is the having?
 "Buying". What is the buying? You will at once see that
 a verse is not simply a brief sentence or two, but full of
 teaching. "Every word of God is pure". Pure gold, and
 every word has a fulness of meaning. It is sometimes
 advanced that the parables are GENERAL picture-stories, and
 you must not force every point. You must not "force" any
 point, but you must not imply that any point needs forcing.
 "Every Word of God is pure". The Lord Jesus Christ did not
 merely speak ornate language. Every word has a meaning.
 Our knowledge of it may be slight, but the fact that it has
 a meaning should surely be evident to every humbled child
 of God. It is not forcing Scripture to acknowledge this.
 But it is a denial of inspiration to deny it. Doubtless parables,
 like types, fall short, but where they fall short the Lord has
 arranged equally suggestive contrasts. Thus there is a blessing
 from whatever standpoint we look at the parable. One before
 us is frequently understood to suggest the unsaved one seeking
 Christ. Hymns imply that when the sinner is born from above,
 when the sinner is brought near to God, that sinner has secured
 the Pearl of great price. Now I suppose we all are willing
 to acknowledge with rejoicing that our beloved Lord is an
 Exceeding Great Treasure, and that when any unsaved one is

saved there is a receiving of that which is beyond all cost, but only a believer can fulfil the words of Proverbs, "BUY the Truth, and sell it not". Even as only a believer can fulfil the equally perverted verse, "My SON, give me thy heart". Till one is a believer, he is helpless and hopeless, absolutely unable to GIVE anything or DO anything. The sinner must RECEIVE the Gift of God. It is not, "I have done this for the Lord, but the Lord has done this for me". It is not of works, lest any man should boast. Ah, beloved friends, we have not here the thought of a sinner being saved. I suppose a primary thought which does not exhaust the passage, is that the Lord's people are the treasure and the pearl. Everything is clear if we acknowledge this. His people, His work in the earth are described as a treasure hid in a field. Undoubtedly there was a hiding IN THE FIELD. But what is a field? A field may be anything, but here the Holy Spirit says, THE field; and it is a pity that our translators have left this definitely out, for THE field makes us look back to verse 38, "The field is the world". So the chosen of the Lord were, in their position undoubtedly a treasure hid. When Christ came into this world we know how much outward religion there existed; how much ceremonial, and yet how little there was well pleasing in His sight. The treasure was hid in a FIELD. It was a TREASURE that had been hid. God's hidings are here brought before us. I suppose our minds refer to other passages

that speak of hiding. We recollect that the mystery hath been hidden in Christ, nor can we forget - "Your life hath been hid with Christ in God". God is pleased to hide certain things. The treasure has been hid in the field. It is not the field, but it is hid there. It is not displayed. Simeon and Anna were not the leading men and women of the day when Christ was born.

"A Man hath found". Who is the Man? Evidently the Lord Jesus. He came into the world to find. His findings are very precious. The Shepherd goes after the sheep until He finds it. Having found it, the "Man" hides again. What is the meaning of this? The Lord Jesus came and presented Himself before Israel. We may well say, if there had been an acceptance of Him, how great the result would have been. I hesitate to word it "The kingdom would have started in manifest glory", for we know atonement was necessary. But God's plan does not excuse Israel's guilt in rejecting the Messiah. Yet He was not disappointed, though grieved. The end was foreknown, but the message through John the Baptist, which Christ also uttered, implied Israel's relation to the Kingdom, yet equally showed it would become heavenly because of Israel's sin. Israel would not repent. God's dispensations are meant to show up man's wickedness, and the testimony then in the declaration of the Kingdom, showed up man's wickedness. Consequently the treasure could not be displayed. He hid it before He bought it. Every

believer can see the preciousness of this. He hid it BEFORE He bought it. You will notice at the end of Christ's life His outward attitude as to many things is distinct from that which it is at the beginning. I do not mean He changed, but He made clearer at the end of His life that the time was not ripe for the display of His kingdom on earth. At first He did not speak of His sufferings, for we are told in one narrative, FROM THAT TIME FORTH Jesus began to speak of His death. This was not at the beginning. The testimony was sounding out; Israel's accountability as those who despised, was to be made manifest, and last of all the more final words were uttered, "Your house is left unto you desolate". He had anticipatedly set forth such a sad climax in the twelfth chapter, and He went out of the house, and sat by the sea-side. The sea pictures particularly the Gentiles. Daniel 7 shows that. He went out of the house. The house has brought before us Israel, who have been described in the preceding chapter as a strong man's house, who have, moreover, been described as a house which, alas, belongs to an evil spirit. Mark the passage, "When the unclean spirit has gone out of a man, he walketh through dry places seeking rest and finding none. Then he saith, I will return unto MY HOUSE, but findeth it empty, swept, and garnished". Eight spirits go in and dwell there. "The last state of that man is worse than the first, Even so shall it be also unto THIS WICKED GENERATION". He leaves the house, and goes out to the sea-side. Ah, but you

say, Does he not return to the house in the middle of the 13th chapter? Undoubtedly, is there any difficulty in this? By no means, for there is no break in the continuity of the Divine work. If some of the branches are broken off, there is still the continuation of the Olive tree. If the vineyard is taken from the husbandmen, that vineyard of the kingdom of God is given to others, including some of Israel, bringing forth the fruit thereof. If the steward Israel is turned out of his stewardship, there are the stewards of the mysteries of God from all nations in the present dispensation. The Holy Spirit's testimony is consistent. Therefore though the Lord comes out of the house and goes to the sea-side, (the Gentiles), there is also the coming to the house of His people, "The Israel of God" of Galatians 6, many of whom are gathered out from the Gentiles and graciously blessed. Mark the words;- "A man hideth and for joy thereof". Christ's joy is often indicated. "Jesus rejoiced in spirit. - Thou hast hid these things from the wise and prudent and hast revealed them unto babes." "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God". Oh, the wonderful JOY of the Lord in His people indicated in the Song of Solomon, that wondrous joy yet to be manifested. So, I suppose, we have brought before us here in general, a declaration as to the Lord's gracious interest in His people, hidden for the time being. His joy in them was such that He went and sold

all that He had. Ah, HE was able to give up. It is NOT the sinner's giving up to gain salvation, but it is the Saviour's giving up for those whom He saves. He had given up when He became a Man, but that was only a step to the giving up that He might become the One Who took the criminal's place. You will mark how distinctly we read that the selling all is AFTER the hiding. This shows us, beloved friends, to what depth He went to save guilty ones, that incarnation was not the goal, though that was a tremendous giving up. Incarnation can somewhat quickly be passed over in THIS connection, because of the fulness of ATONEMENT. Incarnation could purchase none. He MUST die for the guilty. "He goeth and selleth". Why this present tense? Because all is vivid. It suggests how earnestly He goes. "I made haste and delayed not". Love runs swiftly. "He goeth and selleth". There is no hesitation. He does not think "a second time". There is no possibility of changing His mind. His delight is in His people. "He goeth and He selleth". There is no indifference, Here is the fulness of love. "He goeth and selleth ALL", for He became the One Who took debts and fully paid them. He gave up everything when He took the criminal's place. "He selleth ALL". "And He buyeth - redeemeth" - since not only is the word "goeth" the word commonly used in John's Gospel, for example in chapter 8. 21; 13; 3, 33, 36, - for the Lord's going to Calvary; but also the word "buyeth" is a term for "redeeming". He redeemeth

that field". Yes, the FIELD needs redemption (see Leviticus 25. 23, 24). The Field is the world, and He buys the world because of the treasure in it. There is rubbish in the world as well, and authority is given to Him OVER ALL FLESH. But He buys the world for the treasure's sake. What does the world here signify? The people, or the earth, or is there a third explanation? I think one should find there is, though related to both. Plainly in the parallel interpretation of Matthew 13 something more than the people, the Kingdom on the earth. It is therefore the thought that Christ has bought His people and has obtained the Kingdom. He is made ruler over the earth. Adam sinfully gave up the dominion. We read as to Adam that he sold himself, for Romans 7 declares how since that time men have been sold under sin. Adam sold himself, and his possessions. Satan said with regard to the earth, "To me it was betrayed". A most remarkable expression which is not so rendered, but which contains this very word "betrayed". To me it was given over, or betrayed. But the Lord Jesus Christ did not sell Himself in this way, but sold all that He had, and bought. The Last Adam is the Contrast with the first.

When we approach the second parable we have another aspect. Here is the Merchantman seeking goodly pearls. The One Who finds the treasure is delighted. There is the thought of a holy zeal, which runs along, as it were. But the merchantman has a well calculating mind. He is seeking. Hence there

are not present tenses here. It is not "He goeth and selleth". "He went and sold". There is an absence of such vividness to emphasize this time that He also fully knew what He was doing. There was no hesitation on His part, but there was no mere impulse. He knew His work and He graciously took it in hand to carry it through. He had fully counted the cost, if we may reverently say so. The Merchantman is seen seeking goodly pearls, but He never found two. Seeking beautiful pearls, but there was only one, and that was more than merely beautiful. It was VERY PRECIOUS. Why does it not say He found one very beautiful pearl? Why very precious? Because He came seeking beautiful pearls, and there were none beautiful, and those who are made the Lord's people are not to be taken up with their beauty, but with the fact that they were very costly to Him. I am not quite sure if we should not wisely render "very costly". The aspect brought before us is not "Ah here is a beautiful pearl", though undoubtedly His people are made beautiful, but the present emphasis is - What an amount we cost Him. Such an aspect is more humbling and needed in these days. If in the earlier parable we have the field, here we have the sea. Ground and water alike contribute to these figures. The treasure hid is not viewed as gathered into one. It was common in the east to hide treasures. Hundreds of ancient coins have been found, even recently, and the treasure hid was doubtless composed of hundreds of treasures. The UNITY of the pearl is emphasized. Here is a different view. The

treasure hid emphasizes individuality. The pearl unity. The unity aptly follows; presenting, moreover, a striking contrast with the mustard seed. How precious is the thought of the Lord's people as a costly pearl brought up from the depths of the water. Brought to the Merchantman, and we read that He WENT and sold all that He had. Not simply, He sold, but went and sold. That word "went" is repeated because of the stress on His going unto death. No expression is accidental. "Went and sold all that He had and bought it". Not "He bought the sea", for the wicked are like the troubles sea which cannot rest, but "He bought IT". A pearl fittingly pictures the Lord's own. The shell is unpromising, but the pearl is within. Furthermore the pearl is connected with irritation, it is the reply to irritation. The coating of pearl is placed over that which irritates. There are many tiny seeming pearls to be found which are worth nothing. I have heard of over eighty in one shell, but they are worthless. The PURE pearls are rare, and it has been well pointed out that they do not receive their lustre from man's cutting or shaping. They are prepared. The purest pearls are white, and picture righteousness. A cost of over a hundred thousand pounds for one is recorded. So in the shell that is so unpromising we have the pearl formed. The Lord's people have no beauty outwardly, nor does the Lord have beauty outwardly before men; but He forms the people, and He buys the pearl. Opposition surrounded Him

but He wrought out that perfect work in connection with His people. He formed, and, from another aspect "He bought". The figures fall short, but they entwine to tell of His mercy, and His power. "He sold all", or rather "He has sold", gladly and freely having given it up and bought the one pearl of the united redeemed. I believe that here we have not only general statements, but also historical prophecies. The Lord's people are hid treasures at the present time, but the Lord's people shall be revealed treasures. The Lord's people shall not only be revealed treasures, but, one pearl, and, I believe, in a wonderful unity even on this earth, that there may be the drag-net testimony which SUCCEEDS.

Ah, but you say, is there no thought beyond this? I believe that there are at least two thoughts. We cannot continue them now. I will only say, that though this does not picture our giving up for the Lord when we were saved, it should suggest to us, how we should give up for Him now we ARE saved, because His life is the model of ours, or of what ours should be. And, beloved friends, the thought that came to me, and I trust may come to you with power is this, - if the Lord loved us enough to give up all for us, how concerned we should be to love Him more. How little have we given up for Him Who gave up all for us. He calls us His treasure, He views us as His pearl, nor will He cast His pearl to the swine; but shall we undervalue Him? The Lord sold all to save His people. Judas sold the Lord to look after his own ends.

And is there not more frequently than we care to confess something of the Judas-spirit in our attitude? Oh that we may indeed be caused by the Holy Spirit to LOVE CHRIST MORE.

The other thoughts that I have suggested are in this parable, I am quite willing to take, if the Lord enables, subsequently.

Q. You do not regard these parables as prophetic of the kingdom ⁱⁿ ~~of~~ any way?

A. Prophetic?

Q. Yes, the series of parables as prophetic of the present times?

A. I do undoubtedly. I have tried this evening simply to take the general view of the Lord's love which is so prominent, but I meant to have shown at the end, (and thought I did) that even in the present dispensation the hid treasure would have become the one pearl. I anticipate a reviving from Him to illustrate this.

Q. Do you think the Psalm refers to the hid treasure when it says, "They have taken counsel against thy hidden ones?"

A. There, I suppose, the special context deals with Israel. The Lord's work always seems hidden in some aspect in the present dispensation. You see we have in the mustard seed and the leaven the display of Christendom,

and the secret working of Christendom. Here we have the hidden working of the Lord and the display of the Lord's working; the contrast. As to the expression "seeking goodly pearls", we recollect how our beloved Lord came seeking fruit, and how toward the end of His life He sought fruit on the fig tree, and did NOT find it. It is rather remarkable that the book of Ecclesiastes presents us with the seeking that fails. Again and again we have brought before us the king's seeking and the failure to find. Man finds nothing; that which is far off and exceeding deep, who can find it out? My soul seeketh, but I find not;- Such expressions are repeated. What a contrast here. Seeking goodly pearls. He did not find THEM, but "Having found one". He did not come in vain. He did find. "Having found ONE".

Q. In that one you see the whole church?

A. In one sense all the redeemed of the Lord. In its widest aspect I suppose it suggests to us all the redeemed of the Lord of all dispensations. But I believe it has at least one or two dispensational aspects as well. Somewhat similarly the expression "Christ loved the church and gave Himself for it", includes, in its widest aspect, all the redeemed of all ages, but it also has a dispensational aspect.

Question regarding leaven, etc.

A. First as to leaven. God said in Leviticus 2 that there should be no leaven in any offering to Him, that was offered as a sweet savour. Consequently it

must have been a picture of something which was not acceptable to God for a sweet savour. Further, when Israel had the Passover Lamb they were told to eat it, (and we know the Passover Lamb represents Christ, - I take it that concerning this elementary part of symbolism we are of one mind), to eat it with unleavened bread and bitter herbs. Undoubtedly if the lamb was symbolic, the unleavened bread and the bitter herbs were. Leaven, therefore, was inappropriate in connection with Christ. (Compare Exodus 23. 18.) Now leavened bread was the ordinary bread, and pictured that which is ordinary, but they were to be an extraordinary people. One word for "leavened" is also "fermented", and I take it that we agree that ferment pictures corruption. Moreover, one of the terms for "leaven" in the Hebrew seems to suggest that which is left, even as the word "leave(n)" in English, and the name of the ungodly in the Later Scriptures, as those who are left. Yet more, on the day of Pentecost, the day when the Holy Ghost graciously descended and formed the church which was to be a witnessing body from Jew and Gentile, on that day two loaves were presented to the Lord, baken with leaven (Leviticus 23). A sacrifice for sin was with them, because God would not accept anything leavened without sacrifice. The sacrifice as usual pictures Christ. The leavened loaves are loaves in which the leaven has been restrained from work; after baking, the leaven is no longer

operating, but its work is there. Surely these picture those who were accepted on the day of Pentecost, as they should be in FRIENDSHIP and in WITNESS, for when the Lord sent forth witnesses the numbers were "two", and He said as to Pentecost, Ye shall be WITNESSES to Me. The loaves presented to the Lord in fellowship and witness show the redeemed who are acceptable because of His sacrifice, yet who have failure in themselves. But the types of Christ are uniformly without leaven, for in Him is no sin. These things show that leaven is a type of evil. As to the pearl representing the Lord's people, its preciousness and its unity must be noticed in this context. Here is something which is purchased by One Who appears to be THE MAN, - the Lord. What does He purchase? His people. Have they a preciousness? Have they a unity? Yes, undoubtedly, by grace. Are they brought up from the depths of the sea? Are they brought out from the position where they were? Are they those who, under an unpromising exterior, brought forth, are to be displayed gloriously? Undoubtedly. Why should not white picture righteousness. Surely it is more natural. Red, I presume, represents blood. We have no difficulty in seeing the scarlet thread in Rahab's window as a type of the blood of the Lord Jesus Christ. White is the opposite of black. Black suggests mournfulness, darkness, sin, judgment. White would therefore imply its contrast, and therefore would picture righteousness. The high priest when he went

into God's presence, went in a robe of white. Surely the thought is of spotless righteousness. The promise of the Lord to His people is that they shall walk with Him in white, for they are worthy. Frankincense in the Hebrew is the WHITE gum. It was placed on top of the meal offering. Surely this suggested a righteousness. The moon is in Hebrew the WHITE light, but that it is a picture of the Lord's people is without doubt; for are not they the lesser light? Are not they manifestly reflecting Him in the world's night? and how is it they reflect Him? Not with their own burning or something they have in themselves, but they are brought by grace to acknowledge their own nothingness and their own natural ruin. By grace brought to Him and quickened by the Holy Spirit they are clothed with the righteousness of God, unsullied and without any evil marks. The sun and moon fall short, but the antitypes are wondrous, and HE Himself the great Antitype of many types is perfect. Praise be unto His Name.

THE PARABLE OF THE ONE PEARL.

Matt. 13. 45, 46.

SOME years ago an address was given on this precious parable.* Since then I have felt much impressed by THE WAY in which a pearl is formed.† It has seemed to me that we behold the Lord Jesus in His work of COMPLETE obedience to the Father's will, and His love and tenderness even amidst the wicked. But the perfect pearl could not be "OBTAINED," to present to the one Who received it, except VIA death. What wondrous love. But the reader may rightly ask, "HOW could He purchase His own obedience, and HOW can the pearl also picture His people?" 2 Corinthians 5. 21 may help: His people are made the righteousness of God in Him. Let us view the plan of grace. Christ's last appointed act, in the Father's will, was to die for His guilty people; when He took their place He completed the Pearl of obedience and ALSO bore the judgment. Hence He went under wrath. But, in accord with the promise, "The Man Who hath done these things shall live in them," (Lev. 18. 5, lit:) He must be raised. BY GIVING UP ALL, as the appointed act of climax-obedience, He obtains all, even His own obedience, which, in its fulness, is justly reckoned by the Righteous Judge to be righteousness (hence "the righteousness of God"). This is His reward (Ps. 24. 5). But His giving up is substitutionary. The HOLY One could not have died otherwise: so His people lose their own legal position in HIS, and have HIS life in resurrection. "Because I live, ye shall live also" has more than one precious lesson. THUS He purchases them when He receives the award of His own work: and the Pearl at once represents BOTH that work, AND His redeemed ones, since these are identified VIA His death. Thereby each part of the parable comes true:—The making and the purchasing of the Pearl are alike fulfilled by Christ. He obediently gave HIS LIFE, and thus is seen as entitled to LIFE, but, as He gave it for His own, they cannot have another life apart from HIS, but He is THEIR LIFE (Col. 3. 4). They are viewed as His work—His obedience would not be obedience if it did not secure for those for whom it was wrought in life and death. What human mind would have conceived this? We adore our adorable Lord, and long to know Him more. The overwhelming fulness, yet accuracy, of the Divine language seems too much to bear. The mind almost fails, but we know in part, and THE HEART PRAISES.

* Obtainable, as other TYPE-WRITTEN NOTES, for a fortnight.

† The pearl-oyster's gentle and beautiful "response" to the IRRITATION of enemies without, wounding the humble-looking shell (a type of Christ's body, Isaiah 53. 2).