

Jude - Commentaries by Hugh Henry Snell

The Holy Spirit, Holy Spirit, The: No. 7 (1:20)

When believers are really gathered together to the name of the Lord Jesus Christ, nothing is clearer to such than the presence and operations of the Holy Spirit. As we have seen, those who are conscious of the Lord's being in the midst and are occupied with Him, will prove the guidance and ministry of the Holy Spirit in various ways. It is truly a place of wonderful favor and blessing. And yet, if we quietly think the matter over, there can be but two kinds of activities on such occasions—man, and the Holy Spirit; so that all that is done at such meetings will be either in fleshly or spiritual energy. If the former, however attractive to the hearers, it will not profit, as our Savior said, "The flesh profiteth nothing." For all then that is God-glorifying and for real blessing to souls, we are cast entirely upon the Lord. Many, no doubt, will acknowledge the correctness of these principles; but we need grace, that grace which is always connected with thorough self-distrust, and looks to the Lord for every good thing, in order to know the power of the Holy Spirit.

To those who habitually in private life take the place of dependence on the Holy Spirit, it becomes simple enough to do so when gathered together in the Lord's name. If we cultivate the habit of reading the word when alone, in the consciousness of entire dependence on the Holy Spirit, to reveal and minister to us the deep things of God, if we are found, too, in our closets "praying in the Holy Spirit," we become so sensible of the blessedness of His help and guidance, that, when gathered together, His working and power are at once looked for. And it is a solemn question whether the chief reason why the forward actings of the flesh, or the more quiet movements of intellectualism, so show themselves at assembly meetings, instead of the holy activities of the Spirit, is not because He is not better known to souls, and more honored in private walk and ways.

However charitable we may be, it is impossible to accept everything that transpires at such meetings as being of the Holy Spirit. It ought to be so. It may be that sometimes in the same meeting there may be much that is of the Spirit, yet some things out of place, and so out of keeping with the line to which He is. then directing (not to speak of what may be manifestly unscriptural), as cannot commend itself to those who are spiritual. On the other hand, when we think that every child of God present is composed of that which is born of the flesh, as well as that which is born of the Spirit., and that Satan, when we are unguarded, can act on the former, it is wonderful that God's care and goodness are so manifestly over us on such occasions. We believe that few things have dishonored the Lord, and brought the truth into disrepute, more than fleshly ways and utterances when gathered together in our Lord's name. We commend the subject for earnest prayer, and deep exercise of soul and self-judgment before the Lord to our beloved brethren in Christ. It may be that some who begun well have sunk down from the place of dependence and faith in the Lord to fleshly energy and unbelief; like the Galatian saints who begun in the Spirit, and sought to be made perfect in the flesh. While others who have received gifts from the ascended Lord have, through unwatchfulness, become drowsy and inactive, and thus left room for those who have not gift and but little power, to grieve and weary their hearers, if not to offend and scatter the saints. We trust that God's children everywhere will lay this matter to heart; that, as every one of us has received grace according to the measure of the gift of Christ, we may each so feel our responsibility to the Lord as to occupy the place in the body, and the measure which He has given for His glory, and godly edification. Surely the gifts have been given for building up the members of the body, and all that is done should be for profit to the hearers; and these points are never to be lost sight of. Even if a person could speak in the Spirit, he is not to do so, unless it would profit others; and the number who should speak at a meeting is limited to two or three. (1 Cor. 14)

We doubt not that a great deal of fleshly activity in the assembly, and of unbelief as to the operations of the Holy Spirit, is because His Godhead and personality have not been more distinctly held. When He is clearly known as indwelling the believer, and also having His abode in the church—the house—then His gracious working and power are constantly looked for. Such know that we cannot have a true heartfelt thought of Christ, not a glance of the eye of the heart to Him in the glory, not a grateful remembrance of His sufferings, death, and triumphs, but by the Holy Spirit. We have not a feeling of love to Him, not a lifting of our souls in worship to the Father, not a happy sense of being in His presence in virtue of the blood of Him who is now seated on His throne, not a desire for His coming—but by the Holy Spirit.

Moreover, it is not mere instruction, or reproof, that He ministers; it is not merely informing light, which the Holy Spirit gives, but "the light of life," thus drawing out our affections in adoring gratitude and praise. His ministry, too, will be always "meat in due season;" and "a word spoken in season how good is it!" So that we may expect when ministry is really in the energy of the Holy Spirit it will not only minister Christ to souls, and open up and enforce the divine authority of scripture, but it will commend itself to consciences as meeting the present need. We judge, therefore, that those who minister the word as guided by the Holy Spirit, will not merely give out what they know to be the truth, but what, after exercise before the Lord, they believe to be food for "the flock of God." It is one of the marks which our Lord has given of a "wise and faithful servant." The word abounds, too, with instruction as to the mind of the Spirit in the servants, such as "in honor preferring one another," "let each esteem other better than themselves," "submitting yourselves one to another in the fear of God." Those, therefore, who have received gifts from the ascended Christ need a state of soul suited to His mind; then we are sure that lowliness, courteousness, and reverence will be manifested by them. We have sometimes thought that blessing has been hindered by a lack of these gracious ways. On the other hand, saints who hear need a moral fitness, a state of soul capable of receiving a divinely-given ministry; and when this is wanting, how can profit be expected? From all these considerations it is clear that though the Lord is in the midst of those gathered together to His name, and the Holy Spirit always in each believer, and in the house, we are set in the place of absolute dependence on the Lord, and as those who have died with Him and are alive in Him, are to honor the Holy Spirit, and have no confidence in the flesh. It is surely a matter of all importance.

And further, it is well to perceive that the Holy Spirit by the scripture teaches that He has definiteness of purpose as to the object in gathering us together. Without referring to gospel preaching, and meetings for teaching, which obviously are not assembly meetings, we may observe that in chapter xi. of the first epistle to the Corinthians, the saints are looked at as gathered together for the definite purpose of eating the

Lord's Supper. Full directions are found in scripture as to the Lord's mind about it. The one great object is to remember Him. " This do in remembrance of me." In eating of the bread together and drinking of the cup, we show forth the Lord's death; and it is clearly His mind that we should be so occupied from time to time till He come again. " As oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come." If remembering the Lord and showing His death, then, do not characterize such a meeting of the saints, how can it be according to the guidance of the Holy Spirit? Can He possibly act contrary to His own written directions?

Again. In the fifteenth chapter of Acts, the saints were gathered together before the Lord to judge a question of doctrine. They were manifestly led to it by the Holy Spirit thus to come together, with the apostles and elders, and consider the matter before the Lord; and we find this characterized the whole meeting. The simple object of that meeting was before them throughout. The subject was looked at in various ways, and different brethren expressed what they judged was the Lord's mind, but at the close they could say, " It seemeth good to the Holy Spirit and to us."

The same definiteness is observed in a meeting of an assembly for discipline. (1 Cor. 5:4, 5.)

If we look at meetings for prayer as recorded by the Holy Spirit in the Acts of the Apostles, we see what point and definiteness marked these meetings. In the fourth chapter the supplications were earnest, and presented to God with one accord. In the twelfth chapter they were gathered together praying. Prayer was the simple object of the meeting. We may be sure, therefore, there were not rambling and disconnected utterances about the truth, but that simple and definite prayer was presented to God. Few things are more unprofitable and painful to those who are simple in prayer than a string of pointless words, however orthodox, or a kind of lecture prayer, an aim at instructing those who kneel beside them, or an attempt at giving information to God, not to speak of the great irreverence of praying at others; but such proceedings never fail to carry with them the stamp of unreality. In these meetings for prayer recorded in the Acts of the Apostles, those who prayed were simply a mouth-piece for those assembled, and so expressed themselves that the others could heartily go with them; for, without this, how could there be "one accord"? The Holy Spirit tells us that they "lifted up their voice to God with one accord," and " prayed;" and again, that " many were gathered together praying," and that " prayer was made without ceasing of the church unto God" for Peter; so that we may be sure, though there might be thanksgiving too, that prayer—earnest, united, prayer and supplication in the Spirit—characterized these meetings for prayer. We believe these points are of all-importance at this time, for in some places the meetings for prayer have been humiliating, rather than a solemn pouring out of heart to God in earnest request with reverence and godly fear. This may often account for the few that attend; for when souls are really gathered to wait on God in prayer, we can scarcely think of saints who would not make every effort to be present. The truth is, that if the Lord's presence and the power of the Holy Spirit are looked for, all will go on well; without this, nothing can.

When the Lord is given His rightful place in our midst, and the power of the Holy Spirit is therefore really known, we doubt not that souls will be filled with joy and peace in believing, and abound in hope by the power of the Holy Spirit. There will be, too, a sense of what for the present suits Him who is the Holy and the True. Being ourselves free and happy in His presence there will surely be prayer for all saints; for how can we be really holding the Head without embracing every member of His body? How can we be diligently keeping the Spirit's unity unless our interests, affections, and prayers go out towards all saints?

And further. If we are in the enjoyment of the various relationships into which God, in the exceeding riches of His grace, has brought us, shall we not be in earnest prayer that others may be saved, that the word of the Lord may run, have free course, and be glorified? If we are rejoicing in the hope of our Lord's coming, can we fail to preach and pray that multitudes may take of the water of life freely to His eternal praise and glory? If we really honor the Holy Spirit, how can we be indifferent to the glad-tidings which He declares? Yea, rather, how can we fail to take the deepest interest in the gospel of the grace of God, which is now preached by the Holy Spirit sent down from heaven? H. H. S.

Crumbs for the Lord's Little Ones: Volume 4 (1856), Gainsaying of Korah., The (1:11)

Jude, verse 11.

HISTORICALLY, "the gainsaying of Korah" was prior to the great error of Balsam; but morally, it follows it: for Balsam's doctrine prepares the way either for the denial of the Lordship and Priesthood of Christ, or else for presumptuous intrusion into both these offices. There are those who assert the license of human will— "who have said, With our tongue will we prevail: who is lord over us?" (Psa. 12:4.) These are described by Jude, as "turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ." (vs. 4.) Those who deny the Lordship of Jesus into which He is exalted, because "He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2.) will, on the same ground, deny His Priesthood, as the only way of approach to God. Denying the Lordship of Jesus, they are led to refuse all subordinate authority, "defiling the flesh, despising dominion, and speaking evil of dignities."

But the gainsaying of Korah is reached from the very opposite quarter, that is, by men intruding themselves into the place of the Lordship and Priesthood of Christ. This easily follows the error of Balsam, who fain would have been promoted to great honor. And it is this which appears to be especially prefigured in the history of Korah and of his companions.

It had pleased God distinctly to call Aaron and his sons to the Priesthood. "Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in the Priest's office." (Ex. 28) According to this order, Aaron held a distinct place from his sons; they were priests, but Aaron was the High Priest. But on Christ being rejected on earth, God called Him up to His right hand, to the office of Great High Priest in heaven, saying unto Him, "Sit Thou at My right hand." "Thou art a Priest forever after the order of Melchisedek." This was His call as the Apostle testifies (Heb. 5:5, 6), not to ministry, but to Priesthood. He was anointed with the Holy Ghost at His baptism by John (Matt. 3), tempted of the devil (Matt. 4), and then commenced His gracious ministry on earth, going about doing good, which ended in His rejection by man, but in His exaltation by God. "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man." But as Aaron had his sons, who were priests, so Christ has His brethren, ever needing Him as their Great High Priest; but, nevertheless, themselves

consecrated by Him as Priests unto God and His Father. (Rev. 1:5, 6.) "For both he that sanctifieth and they who are sanctified are all of one." (Heb. 2:11.)

The Scripture recognizes four orders of Priesthood. 1. That of Melchisedek. 2. That of Aaron. 3. That of Christ. 4. That of all believers in Christ. It is well to have the three last orders before the mind, in considering the actual and typical character of the gainsaying of Korah.

Korah was a Levite. The Levites were brought into certain nearness to God to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them. (Num. 16:9.) But Korah was not satisfied with this; he affected the Priesthood also. (vs. 10.) In order to this, Korah associated with himself Dathan and Abiram, and On the son of Peleth, sons of Reuben. Reuben was Jacob's first-born; but God had set aside the right of primogeniture, and had chosen Moses of the tribe of Levi, to be leader of His people Israel. Korah could not well intrude into the place of Aaron, without first undermining the authority of Moses. So the conspiracy is formed against Moses and Aaron. "They gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" (vs. 3.) Moses vindicates the authority of Aaron and his priesthood, by treating the pretensions of Korah and the Levites as rebellion against God—"For which cause both thou and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?" (vs. 11.) Dathan and Abiram openly defy the authority of Moses. "We will not come up: Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?" (vs. 13.) Korah takes the lead, but is readily followed by the sons of Reuben; and thus united together in rebellion against God's priest, and God's king in Jeshurun, they perish together in the same awful catastrophe.

Such is the gainsaying of Korah; but what is it as applicable to ourselves? what is its antitype under the present dispensation? Christ is God's High Priest in heaven. God hath made the same Jesus that was crucified both Lord and Christ. (Acts 2:36.) Believers in Jesus are on earth "a royal priesthood." It is no intrusion into Christ's office to assert that all the congregation of the Lord is holy, for He Himself has sanctified them by His blood. He has by the same blood consecrated them as Priests and Kings unto God and His Father. It is no intrusion for them through His blood to enter into the Holiest of all. Where then is room for the gainsaying of Korah? There is the ministry of the New Testament; and the glory of this ministry is so great, the ministry of life instead of death, of righteousness instead of condemnation, of permanent and solid blessing instead of that which was transient, that the suited vessel to bear such a treasure is a poor earthen vessel, in order that the excellency of the power may manifestly be of God. Notwithstanding the real glory of this ministry, the desire sheaved itself early in those who had this ministry, to make themselves a distinct order from their brethren by affecting to be a Priesthood, distinct from the common priesthood of all believers, so as to make themselves necessary as Priests to render valid to men the mercies which God Himself freely bestows, and necessary "for men" in things pertaining to God. The changing the ministry of reconciliation into a priesthood, however modified, answers to the gainsaying of Korah, because it is virtually an intrusion into Christ's Priesthood. This change was necessarily followed by making the gospel a modified law, and reducing it to a system of ordinances, taking Judaism for its pattern instead of its contrast. The assumption of an order of Priesthood, distinct from that of all believers, must be offensive unto God, inasmuch as it dishonors the one offering of the body of Jesus Christ, as the sure ground of confidence for a sinner to approach God with acceptance. It is the assertion of a principle, as if the sinner needed the mediation of a Priest to bring him unto God, or to bring the sacrifice and offering of Christ unto him; when Christ Himself has said, "And I, if I be lifted up from the earth, will draw all unto Me." And again, "Him that cometh to Me I will in no wise cast out." "The word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach." Now the idea of a mediating Priest, in other words, a distinct order of men to do something for us God ward, or to render valid something from God to us-ward, tends to obscure the glory of the Lord Jesus Christ, as the only immediate object of salvation. The glory of God is now seen "in the face (that is, in the person and work) of the Lord Jesus Christ," and the god of this world craftily obscures this glory by means of setting up a human priesthood. The very thought of needing the intervention of others, cuts into the shade the glory of the Priesthood of Christ, as that which is able to carry the believer safely through his course here unto glory, according as it is written, "He is able to save to the uttermost [that is, right through from beginning to the end,] those who come to God through Him."

But intrusion into the Priesthood of Christ can hardly be without intrusion into His Lordship also. Those who affect a priesthood will soon lord it over God's heritage—imposing on them doctrines and practices of which Christ and His Apostles have said nothing. High as an Apostle was in authority, he could say, "Not that we have dominion over your faith, but are helpless of your joy." And the lordly priesthood of corrupt Christendom has largely vindicated to itself "the gainsaying of Korah," by teaching for doctrines the commandments of men, and forcing a system of worship on men's consciences which God has not commanded.

The way of Cain, the error of Balsam, and the gainsaying of Korah, have no doubt a strong moral connection. Will-worship, worldly preferment, and man superseding Christ, must appear to the least thinking spiritual mind as characterizing corrupt Christianity. These three characteristic principles were at work in the Apostles' days, and are still at work, and will work on till the mystery of iniquity is consummated in the revelation of "the man of sin;" and we may well tremble when we think of those who perished in the gainsaying of Korah, of what is the irreversible doom of Babylon, and of the Beast, and of the False Prophet. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balsam for reward, and perished in the gainsaying of Korah."

What a solemn responsibility rests on the saints to maintain all the prerogatives of Christ inviolate, and to resent any intrusion into His offices, as the most flagrant in. So that in contrast with "the woe" denounced above, we may know the full blessing of being able to say, "Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen!"

Crumbs for the Lord's Little Ones: Volume 4 (1856), Sorrows of the Lamb of God. No. 2., The (1:11)

IT is in the cross of Christ that we behold the manner of love the Father hath bestowed upon us. We there read the deep mysteries of divine grace. Each detail of the sufferings of the Lamb of God opens to our souls a fresh stream of the fullness of that mercy which endureth forever. The sufferings and glory of the Lamb are the all-engrossing subjects in heaven, the substance of the testimony of the prophets on earth, and the continual ministry of the Holy Ghost to the church now. The cross of Christ is the manifested love of God—that perfect love which casteth out fear. When we meditate on the wounds, and bruises, and sorrows of Jesus, in connection with our sins, when we see that we could be healed in no other way than by such stripes, and that it was our transgressions that caused Him such immeasurable agony, surely sin becomes exceeding hateful to us, while we adoringly own and magnify the wonders of redeeming love. The same lesson teaches us that the holy sin-hating God, is also a gracious sin-pardoning God. Neither sin, nor the world, nor Satan, look so dark anywhere as at the crucifixion of Christ, the only fountain of life, and light, and love, and peace. In the rent flesh of Jesus, we behold every barrier removed to the immediate entrance of the sinner that believes into the presence of God, and that with conscious acceptance and removal of all guilt. The Spirit of God comforts our souls by bringing Jesus and His work to our remembrance, and strengthens us with His flesh and blood, which is our bread from heaven.

In the twenty-second Psalm, there can be no mistake as to who the Person is that pours forth such intensely bitter cries to the Lord. It can be no other than the Holy One of God, for He says, “I was cast upon Thee from the womb, Thou art My God, from My mother’s belly,” “Thou didst make Me hope when I was upon My mother’s breasts.” (vss. 9,10.) Surely such things can be said of none other than Emmanuel—the Holy Child Jesus. The birth-condition of every other child is the opposite, for we are “shapen in iniquity,” and go astray as soon as we are born, speaking lies; all by nature children of wrath, the carnal mind being enmity against God. The perfections of the Person of our Lord not only show us His capability of bearing the infinite wrath of God, and His exceeding suitability for our substitute, but also how surpassingly great those sufferings must have been, to One whose feelings were so exquisitely sensitive, on account of the infinite perfections of His holiness and love. That tender heart that had so pitifully and thoroughly entered into the deep distress of the widow at Nain, and so fully sympathized with sorrowing Martha and Mary, was now most deeply sensible of the scornful look and deriding jeer of the wicked assembly; but while He uttered unto His God, “All they that see Me laugh Me to scorn,” ... “They pierced My hands and My feet,” ... “They look and stare upon Me,” ... “They part My garments among them, and cast lots upon My vesture,” He also cried, in the abounding’s of His grace, “Father, forgive them, for they know not what they do!”

It is most blessed to see how minutely our Lord poured out all His sorrows into the ear of Jehovah, whether they arose from the words and ways of the people, or from the overwhelming wrath and forsaking of His God. “He committed Himself to Him that judgeth righteously.” He likened Himself to being surrounded with many and strong bulls, compassed with dogs, enclosed by the wicked; and He cried to be delivered from the sword, to be saved from the lion’s mouth, and says He was heard from the horns of the unicorns. What love! What unfathomable sorrow! What depth of suffering! Though Jesus knew all things that should come upon Him, He drew not back; He set His face to go up to Jerusalem, with the cross in full prospect; and when Judas and the band came to take Him, He went forth, and said unto them, Whom seek ye? He gave His back to the smiters, and His cheeks to them that plucked off the hair; He hid not His face from shame and spitting. (Isa. 1.) He was indeed the Good Shepherd that laid down His life for the sheep. The frequent allusion that Jesus made to the cross, in His intercourse with His disciples, shows us how much the sufferings of that hour occupied His soul. It was for the joy that was set before Him, that He endured the cross, and despised the shame. “I have,” said He, “a baptism to be baptized with, and how am I straitened till it be accomplished.” Not long before the sufferings of the cross came upon Him, He told His disciples, that the scripture, “And He was reckoned, among the transgressors,” must yet be accomplished in Him. (Luke 22:37.) He also referred to His disciples being “scattered” (Matt. 26:31); but with what unutterable sorrow must the solemn scriptures in immediate connection with these references have premed upon His heart, wherein it is said, “It pleased the Lord to bruise Him; He hath put Him to grief; Thou shalt make His soul an offering for sin.” “Awake, O sword, against My Shepherd, against the Man that is My fellow, with the Lord of Hosts: smite the Shepherd,” &c. (Isa. 53:10-12; Zech. 13:7.)

So deep was the humiliation of Jesus, that He cried, “I am a worm, and no man,” The people of Israel had privileges that were withheld from Him, when God “spared not His own Son.” If they called upon the Lord in trouble, He heard and delivered them; but as a worm is trodden under foot, so low did our adorable Lord go down for our sakes, that He said, “Our fathers trusted in Thee; they trusted, and Thou didst deliver them. They cried unto Thee, and were delivered; they trusted in Thee, and were not confounded. But I am a worm, and no man, a reproach of men, and despised of the people.” But, though “poured out like water,” all His bones out of joint, His heart like wax melted in the midst of His bowels, His strength dried up like a potsherd, and His tongue cleaving to His jaws; still He is the doer of the will of Him that Kin Him, still He pours out His soul unto death, and, that the scripture might be fulfilled, He saith, I thirst.” In the darkest moment He trusted in His God, and though feeling that Jehovah had brought Him into the dust of death, still He cried, “O My Strength, haste Thee to help Me;” and, when all that was written of Him was accomplished, He was heard.

Blessed indeed it is for us, beloved, that we now know Jesus as risen and glorified, and that He is not ashamed to call its brethren. The resurrection of Christ is God’s public testimony to the value of His work on our behalf, thus speaking to our souls of full forgiveness of sins, and acceptance in Him our life and righteousness. So that praise is emphatically our becoming posture of soul, while we wait for His return from heaven. “Ye that fear the Lord, praise Him.” (vs. 23.) The literal “seed of Jacob” will also yet praise Him, after they have looked upon Him whom they have pierced, for “He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.” (Isa. 27:6.) And yet more than this: the kingdoms of this world shall yet become the kingdoms of our Lord, and of His Christ (Rev. 11:15.), for “all the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before Him.” (vs. 27.) The Lord shall be King over all the earth; in that day shall there be one Lord, and His name one. (Zech. 14:9.) We know that righteous judgment must precede the full display of this “celestial,” and “terrestrial” glory, but it is pleasant to our souls to anticipate the time, when Jesus our Lord shall indeed see of the travail of His soul, and be satisfied, and when every knee shall bow to Him, who is still despised and rejected by so many.

ORTHODOX DOCTRINE, OR ACCURACY OF OUTWARD WALK, NO SUBSTITUTE FOR CHRIST. —There may be great practical insubjection to much revealed truth connected with the Church of God on earth, and with its hopes, while a living Christ is known, enjoyed, and fed upon, and the “speech,” consequently, “with grace, seasoned with salt.” On the other hand, there may be subjection to much of the word in the letter of it, great accuracy in doctrinal statement, great scriptural simplicity in all outward things as regards worship and the ordering of the Church, while a cold, sapless, saltless speech and ways, manifest, too unmistakably, that living communion with a living, risen Christ, is all but unknown. O brethren, think on these things! Christ’s flesh is meat indeed, His blood is drink indeed, He is Himself a satisfying portion, and

if you are not abiding in Him by living faith, you will not be able to resist the ensnaring solicitations of the world, the flesh, and the devil, nor live so as to ensure the Lord's approval at His appearing.

Crumbs for the Lord's Little Ones: Volume 4 (1856), Testimony of a Dying Saint. (1:11)

“THE life I have received from the Lord, and which has been manifested through my birth from above, will go to Him. It is His own life and spirit I have been made partaker of. I shall not yet be in the glory, but I shall rest with Jesus till He comes—till He is revealed from heaven. I shall hear the shout—the shout of joy that the hour is come; when He will present the Church unto Himself a glorious Church, not having spot, or wrinkle, or any such thing; when the sons of God will be manifested with Him, as such, to angels and to the world. The trumpet will be blown over my sleeping dust, and all the dead in Christ will rise with me—all who have loved the Lord, who have followed and served the Lord. Our spirits will be reunited to our own bodies, quickened and changed by His Spirit which dwelleth in them, and they will be glorified, bright and beautiful, like the body of our Lord at His transfiguration.”

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