

ii. 1-3; *Acts* xx. 30). If we thus wish to be consecrated and clothed, we shall be ready to give diligence to the things of God, and so bring forth the fruit of the Spirit, and so shall our calling and election be made sure to our eyes, and we shall have an abundant entrance into the kingdom of God (*2 Peter* i. 11). Then we shall patiently wait for the winnowed barley, the blessing and the portion that the Lord sees fit to give us for our good in this world; for unlimited temporal blessings would be a snare to us, they must be winnowed. There is a distinction to be noticed in wheat and barley. In *Matthew* iii. 12, wheat is a type of the saint, to be purged from the chaff—the type of the wicked; these are two different parts of the ear of corn, though *mixed together*: but in barley there is a long beard or spike *attached* to the grain itself; this is unfit for food, and must be winnowed out.

Thus it must not be inferred that the *sinner* who is yet without God, is to wash, anoint, and clothe himself before seeking the Lord,—this is simply an impossibility; he must first come as Ruth did in the first and second chapters, bowed down, empty, helpless, longing to glean, and wishing in her heart to find her ‘kinsman’ or, (as better translated) *the one who had the right to redeem*; he must go to Christ just as *Joshua* the high priest, “clothed in filthy garments”, he must stand there speechless before the accuser, for the angel (Christ) to answer for him (see *Zechariah* iii.). Then if he is sincerely willing that his filthy garments of sin and evil should be taken from him, and wishing to walk in new and