

*marks* (a disfigurement) his servants in their hand, where none need see it, or their forehead. They had a choice of places, either to be open or covert agents of the devil, he cared not so long as they were his. The meal, or crushed or ground wheat is ever a symbol of what is good (see *verse* 80), but *leaven* is always used throughout all Scripture as that which is *evil*. In *Leviticus* ii. 11, it was never allowed on the Altar of God; for nothing, not even fire, could purify leaven or evil; so in *chapter* vi. 17, it was not allowed in the meat-offering, but when a man brought a peace-offering for a thank-offering, he might add an offering of leavened bread, teaching that any offering to God from man of his own self, must be tainted with evil (*chapter* vii. 18).

We have already spoken of the three Leavens mentioned by our Lord, symbolising evil. Again, we see the Apostle Paul using the symbol most strongly in *1 Corinthians* v. 7, 8, where Leaven is spoken of as *malice* and *wickedness*, while that which is sincere and true is called *unleavened*. We need go no further for illustrations of leaven, and as the only safety in unravelling truth in the Word is by carefully noting the sense in which the Lord uses its symbols, we see how totally opposite is the meaning of this passage to that generally held by Christians, and thus the end of all professing Christendom is to be entirely leavened with *evil*, not with good.

How thoroughly do these three parables, as well as the *Revelation* and other portions of Scripture before quoted, agree in this one teaching of what the Lord will find the state of Christianity to be at His second coming! How opposite, how untrue, are the thoughts of ministers and men generally on these points! Is it not on account of the false state of professing Christianity of earth, that when the Lord does come, "all kindreds of the earth shall wail because of Him" (coming to judge them)? (*Revelation* i. 7). *Matthew* xxv. 31-46 of itself shows the judgment of the earth at the second coming of the Lord as well as many other Scriptures; but, as a rule, the three distinct judgments of Christ are confounded and merged into one general judgment of saint and sinner alike. Let the reader remember that the *first*, mentioned in *2 Corinthians* v. 10, applies *only* to saints of God, and that it is a judgment of *rewards* for *service* in His vineyard. The *second*, mentioned in *Matthew* xxv. 31, is the judgment of the living nations (or the quick) at the time of Christ's second advent, to set up His kingdom on earth, and for which the Jews were commanded to pray in what is commonly termed the Lord's Prayer. This is at the commencement of the millennium. The *third*, mentioned in *Revelation* xx. 11, 12, is at the end of the millennium, and is the final judgment of all the *wicked* dead, and them only, with death and Hades. This is casting into hell fire.

Thanks be unto God, His Church will be removed from the