

HELP AND FOOD

FOR

THE HOUSEHOLD OF FAITH.

Vol. I.

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ERRATUM.

On page 292, next to verse 5, insert the following:—

HE.

6. The enemy, [his] desolations are completed for evermore: yea, thou hast destroyed cities; their remembrance is perished with them.

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THE MEDIATOR.

(E c. xxviii. 15-30.)

I HAVE read these verses, beloved friends, not with the thought of trying to bring out, in any wise, even in outline, all that might present itself to me here, but rather taking them as the key to some thoughts with regard to our blessed Lord Himself, in that character which is His exclusively,—the character of Mediator. He is the “one Mediator between God and man, the Man Christ Jesus.” And this word, Mediator, means, one who is in the midst—between two. Thus Christ is, on the one hand, with God, for God, and God; and with man, for man, and man. The fact of what He is in His own person is, I would say, the basis-fact for all the rest.

How wonderful, beloved friends, that there is now in the presence of God for us a Man,—yea, and upon the Father’s throne! though there, of course, because He is, in the highest and most exclusive sense, Son of the Father. He is thus the *only* begotten Son in virtue of His deity as He is the *first*-begotten Son in virtue of His humanity—head of a race. In the tabernacle of His manhood was thus displayed, and without a veil, the glory of Godhead. “The Word was made flesh, and dwelt [“tabernacled,” the word is,] among us, (and we beheld His glory, the glory as of the *only* begotten of the Father,) full of grace and truth.” Thus, what answered to the glory dwelling in the

tabernacle of old was the glory of the Eternal Son. But the glory in Israel's tabernacle they could not behold. The glory of Christ we *do* behold (that of which the other was but a type). And why? Because it is full of grace and truth. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him"—"told Him out."

Now, in this expression—"full of grace and truth"—we have, in brief, the two main thoughts of the breastplate. "Truth" is the effect of the light, and God is light. Light is what manifests,—brings out the truth, *is* the truth. Christ, the light of the world, is the truth come into it: every thing gets its true character from Him. "Grace," while it is what is in God, is *toward* man. Look, now, at the breastplate. It was, as you know, what was on the heart of the high-priest when he went in to God. In the breastplate were the Urim and Thummim—"lights and perfections," as the words mean; and the Urim and Thummim must be upon the priest in order that he might give an answer from God.

Thus, in the day of the return from the captivity, when the remnant who returned found certain priests who could not show their genealogy, they were put from the priesthood, not because their claim could be disproved, but because it could not be proved. There was no one to decide the question whether they were really priests,—no recognized way of getting an answer from God; and they were told that they must wait until there should stand up a priest with Urim and Thummim. God might raise up a prophet and send a message through him, as He did at that very time

by Haggai and Zechariah, but there was no *regular* way of access to God, to get answer such as the case required.

Now, these Urim and Thummim are the things I want to speak of particularly. "Lights and perfections" the term means, as I have said. And these things are one: the "lights" *are* the "perfections,"—they are two ways of speaking of the same thing.

"God is light;" He is "the *Father* of *lights*." That is to say, all partial displays of glory, of whatever character, come from Him as Source. Light is a wonderful thing—a thing in which nature itself (now that we have the Word) speaks to us very plainly, and very beautifully too. According to the views of modern investigators, light is (as God is) a trinity—a trinity in unity. These primary rays, so called, make up the one ray of white, or colorless, light. There is, at the outset, a very evident basis for the Scripture comparison.

But then there is something more, and more striking, I think; and it is this: that the color by which every thing in nature is clothed comes from the light itself—from the different combinations of these three primary colors; or, to express it better, from the *partial* display by the object of the light itself. To make plain what I mean: A blue object is one in which the red and the yellow rays of the white light are absorbed, and only the blue, therefore, are left to come out. The blue of the object is thus derived from the light itself. So with a green object—the red alone is absorbed, and the blue and yellow combined makes the color green. Again, if the blue be absorbed, it is an orange; if the yellow, a purple; and so on for all the rest.

Now, what a beautiful thought that is! and how true, that every thing here—every work of God's hands is the display, more or less, of some attribute or attributes in Himself. These colors are the diverse glory of the one light, displayed in a various beauty, which we have not eyes for in the one white ray. Yet, though invisible, these colors are all there, and by being separated from one another are brought to our notice, so that the distinct beauty of each is seen.

Now, that is how God delights to come out and spread Himself before the vision of His creatures. As "light" in Himself, we could at least but little know Him; but as the "Father of lights," as He displays these before us, we learn Him so.

Take the gospels as an example, in which the one Son, whom in His fullness "no man knows, but the Father only," is given to us in four separate ways, that, as Son of David, as Minister (not ministered unto), as Son of Man, as Son of God, we might be able to discern Him better. So, in fact, the separate books of Scripture divide the truth for us into distinctly characterized parts, too little realized, indeed, for what they are, or accepted in the gracious design of God in shaping them.

So, again, in the Church,—collectively, the "epistle [not epistles] of Christ." No man could be an "epistle" by himself,—the parchment is not broad enough to write it; yet each one, reflecting in his measure some part of the divine image, and getting thus accordingly his character (or color), may help to manifest Him to the eyes of men. Thus, you may find in one man, as in Job, remarkable patience; in another, as remarkable energy; seldom, perhaps, one who can display in equal measure the

patience and the energy. Men are thus characterized by some overbalance—some one or more things prominently developed, and which often means, a defect of some other quality; and yet to our dull eyes the predominant one is thus strikingly brought out.

And so, beloved friends, does God display, in His various dealings with us, His various attributes; in one thing His holiness shining out pre-eminently, in another His truth, in another His love, and so on. Thus He adapts His greatness to our littleness, speaking to us in language that we are able to bear, that we may apprehend Him more as He desires we should.

A few words more as to the light. Not that I want to dwell upon this too much; and yet I think it is not in vain, especially in the present day, to speak of what nature presents to us, where Scripture gives the real and only key. We find, if we turn to the first chapter of Genesis, that light was before the sun. It puzzles the wise men to explain it; nevertheless, for the natural to figure the spiritual, it must have been so. For what is the sun? Is it not a dark earth-mass which God has clothed with the glory of the light, His image? Now, that is what God has done in Christ. He has clothed humanity, in the person of the Lord Jesus Christ, with the glory of deity; and that is the Sun in Scripture-type. That "Sun of Righteousness" yet to rise upon the world with healing in His wings is Christ—Immanuel: manhood clothed with the glory of the Godhead—dark no more.

Thus the "lights" in the breastplate are the "perfections," the various perfections, of God Himself. These many-colored jewels are the

manifold display of the divine excellency. And mark, these jewels are crystallized lights—*unchangeable* perfections. It is not a display, passing however great. In the rainbow, the token of God's covenant with the new earth brought through the judgment, you have what is essentially similar in character, but it is the display of God in one act. The whole diversified display of divine glory, I believe,—the whole spectrum of color—banding the storm of divine judgment in the cross. “Now is the Son of Man glorified, and God is glorified in Him.” But however God might thus be at one time displayed, it is for all time that He is displayed; for He is always the same, and that is what is marked here. The jewels never lose and never change their light; and so is God always the “Father of lights,” always “without variableness or shadow of turning.”

Mark, now, where these stones are found. They are upon the breastplate. And where is the breastplate? Upon the heart of the high-priest. The stones press upon the heart of Israel's high-priest. Surely we know now what that means,—that the one who goes to God for man (and that is what the priest does) must be one who has upon his heart before he goes, and as going, all that God Himself is. Only Christ could be, or was, that; but all that God is, in every varied attribute of His—every color, so to speak, of the light—is there upon His heart abidingly; so dear, that He can never forget it, never lose sight of what is due to God in any one solitary particular.

But even that, taken by itself, would not qualify Him for a mediator. There must be something else, and there is. The mediator-priest springs

from the tribe of Levi—"joined,"—third son of Israel; for in resurrection (of which these "thirds" manifestly speak) alone can He "join" or bring others to God. In Himself personally He is indeed, we know, a Levi—"joined"—only begotten and first-begotten—Man to God; but in resurrection is He priest-Levite to join as Mediator others. This He is perfectly in heart as office; for upon these jewels, "graven upon them with the engraving of a signet" ("Set me as a seal upon thine heart," says the spouse in the Song of Songs), are the names of God's people,—here, of course, the names of the twelve tribes of Israel; for us, the type of all the people of God. These twelve names are engraven upon the jewels, so that you would have to break the jewels to pieces to get them off. There they abide, unchangeably as the jewels themselves. In the light of the jewels you read the names. They are identified with the display of the lights and perfections of God Himself; so that here is One upon whose heart the people of God dwell, unfailingly and unchangeably connected with the display of the glory of God. Standing as He does on the one hand for God, on the other for man, it is not as if these were two separate or separable things with Him, much less things that might be in opposition to one another; they are things seen together, as the names written upon the Urim and Thummim-jewels—typically, the divine perfections.

Beloved, that is what the Lord Jesus Christ is; that is how He abides before God now, the blessed One who can never forget what is due to God, never the need of His people, never the righteousness which must be displayed in the blessing itself.

Aye, for blessing, there must be righteousness! and again, thank God, for righteousness now (such the value of His work), there must be blessing! There is no discord then; there is the very opposite. The blessing of the people is the very way in which the glory of God is to be displayed. God takes them up for that very end; not merely to bless them and retain this too, but to show it forth in blessing them, to the end "that in the ages to come He might show forth the exceeding riches of His grace in His kindness toward us in Christ Jesus."

Thus the names are upon the breastplate, and the breastplate upon the high-priest's heart. How glorious the Person in whom all this is fulfilled—in whom Godhead and manhood meet in one!—Immanuel!—in His own person "God with us." And oh, beloved friends, marvelous as the cross is, (surely, the most marvelous thing that could be,) yet we should do Him wrong if we thought of that prepared body of His as if it was *only* prepared that He might go to the cross in it. No, He has taken it to keep it forever and ever; He has taken it as the equivalent of those bored ears of the Hebrew servant which signified perpetual service, when he might have gone out free. Think of One who looked down upon us when we had all gone astray from God—"turned every one to his own way"—and, seeing how we had fretted ourselves against the will of God, and esteemed as bondage His easy yoke, took up Himself that slighted path of obedience,—took up that service which we had so disparaged,—never again to relinquish it, becoming Himself the "Leader and Perfecter of faith," "learning obedience"—He to whom all was due—"from the things which He suffered"!

For that path of His lay not through a fair world, decked out as Adam's was, but in one such as the sin of Adam and our sin had made it,—a world to Him, beloved friends, such as we can scarcely have an idea of; yet He chose such a world in order to display in it, amid all its misery, how blessed the Father's will is.

See Him ministering to one poor needy soul, as at the well of Sychar, where hungered and athirst Himself He ministers to her and is satisfied. "I have meat to eat," He says to the disciples, as they bring Him the food which they have procured,— "I have meat to eat which ye know not of." He is satisfied. His meat is, to do the will of Him that sent Him, and to finish His work. In hunger, in thirst, in weariness, in lowliest service to one poor sinner, the Son of Man finds His own satisfaction, and delights in the Father's will. And such as He was He is, however different may be His surroundings now. He has taken this place unrepentingly, "Jesus Christ, the same yesterday, to-day, and forever." Yes, if I look at Him, I see how in His very person God and man have met in an eternal embrace impossible to be sundered. God's Fellow on the one side, owned such when He was upon the cross—"The Man that is My Fellow," saith Jehovah of Hosts;" on the other, the cross accomplished, "anointed with the oil of gladness above *His* fellows.

What preciousness in the manhood of One of whom the apostle can say, "We have heard [Him] with our ears, seen with our eyes, looked upon, and our hands have handled"! Notice how in these words all distance is put away, and He comes, as it were, continually nearer to us. For He might

not be visibly in sight at all to be heard with the ears, so it is added, "seen with our eyes." Then, it is no mere momentary vision,—“we have looked upon” Him—have had Him before us steadily and continuously. But more, “our hands have handled” Him. And yet this is the One who is God over all, blessed forever; One “whom no man hath seen nor can see, dwelling in the light which no man can approach unto.” And this it is that gives its infinite value to that manhood in which He gives Himself into our hands and hearts in all the blessed reality of unchanging love.

But if He is God with God and God for man, He is also man for God—true, perfect man, in whom manhood finds and fills its destined place forever,—God’s thought from eternity. “Lord, what is man, that Thou art mindful of him?” has its answer in the One made a little lower than the angels; His own title for Himself in the address to Laodicea—“The beginning of the creation of God.” He is the Mediator.

But now look how this runs through His work. We have thought of Him a little in His path down here: what was He on the cross? Oh, beloved friends, it is there that we find indeed the very storm of judgment of which I have spoken, in which, after it has passed, we see the many-colored rays of divine glory. The rainbow was, as you know, the sign of God’s covenant with the new world risen from the flood; and this blessed bow of promise is the sign of His covenant with the new creation forever and ever. Sin shall no more disturb. God has been glorified as to it, and being glorified, He has absolute title over it. Title, I do not mean, to put sinners into hell: that title, of

course, He ever had; but title in goodness,—absolute title to show His grace.

But now, what was the cross, beloved friends? Surely the crisis in which was summed up the whole conflict between good and evil, and the victory of divine goodness over evil.

Sin had come into the world, and God had been dishonored by it. What was the hindrance to God's coming in in grace? This: that He must first be honored where He had been dishonored, and about that which had dishonored Him. He must be glorified,—that is, He must be displayed in His true character: not indifferent to sin, and not indifferent to the misery resulting in a world of sin. He must not fail in love, nor in righteousness. In the work which puts away sin, the glory of God must be displayed,—that is, all the glory of divine goodness, for that is His glory. Goodness must be manifested supreme over evil, supreme *as* goodness. Not power must get the victory: that might put man in hell, but not bring him to heaven. Not power, I say again, but goodness, and as such.

And on the cross, as is manifest, power is all on the other side. "He was crucified through weakness." You see the power of man, you see the power of the world, you see the power of the devil,—all these are manifested fully; and on the side of the One who is left to suffer there, no sign of power at all. There He is,—unresisting, helpless: men may do as they will with Him who made them. He will not withdraw Himself, will not hide His face from shame and spitting. He has taken the servant's place: "Man has acquired me from my youth," He says; and even to a slave's death He will stoop for man. "What are

those wounds in Thy hands?" "Even those with which I was wounded in the house of My friends."

And yet, "if God be for us, who can be against us?" And was He ever otherwise than for His people? Let all others leave them, what is it to them, if God be with them? Men have been in the fire itself and come out to ask, as one did—the first martyr in Spain, when supposing he was going to retract they had released him for the moment,—“Did you envy me my happiness?”

How easily, then, could He, the Prince of martyrs, have gone through martyrdom, if it were only that. Much as He felt all that man was doing, and showing himself to be in all he did, yet in what perfect quietness could He have gone through it all if it were only man's hour—"your hour," as He said to the Jews,—aye, or Satan's! But oh, beloved friends, it was not that only. *God* must be against Him. That was what gave its real character to the cross; that was what distinguished the death of the Lord from the death of any righteous man before or since; and it was that which gave even His precious blood the power to sanctify us. It was not simply because He was what He was, but that because, being such, He took our place, our guilt, bearing our sins in His own body on the tree, His soul also being made a sacrifice for sin. This was man's double sentence—death and judgment; both parts of this He took, dying in the outside place, type of the deeper and more dread reality.—“Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.”

But where was power in all that? Every-where against Him. This was not a victory that power

could gain. Evil must be overcome by good alone. He must be left to drink man's full cup to the dregs. The One to whom God had given testimony—"This is My beloved Son, in whom I am well pleased," now cries, and is not heard. The One whom they had seen on the mount transfigured, above the brightness of the sun, now lies with that glory eclipsed in utter darkness. But not the pressure of that whole agony upon His soul could get from Him aught in response but perfect submission, unflinching obedience. The more the pressure, the more manifest the perfection—the absolute perfection that was His: goodness absolute—"the Son of Man glorified, and God glorified in Him."

Such was the cross. And thus, and thus only, could flow out, as now we know them, those "rivers of waters in a dry place"—yea, from the Rock itself, now smitten, the streams of abounding grace. There had been no compromise; nothing had been given up; He had borne all. Righteousness had been displayed, not merely conciliated. I look at the cross to see in its fullness what the righteousness of God is. Righteousness, holiness, love,—all that God is, has been displayed and glorified, and now He can be what He will, He can be gracious.

Such is the Mediator in His work Godward and manward. How the jewels shine upon the golden breastplate! Let us not think that God claimed from Him this work merely. God forbid. He who said, "Lo, I come to do Thy will,"—He whom zeal for the Father's house devoured,—*He* claimed the atonement, claimed and made it, both. And now, as the fruit of it, He is gone up into the pres-

ence of God, to take there His place in His presence, resurrection-priest and Mediator; no more on earth, for "if He were on earth, He should not be a priest," but "such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." There, beloved friends, now He is for us, as we rejoice to know.

Let us look now at this truth of His priesthood, and of that other form of intercession of which Scripture speaks—of advocacy. The priest is the intercessor for infirmity; for if you look at the epistle to the Hebrews, it is denied there that as such He has any thing to do with sin. He is now "separate from sinners." His work of atonement had to do with sin, and so complete is the efficacy of that that we are perfected by that precious blood which has gone into the presence of God for us. "By the which will," says the apostle, speaking of that will which Christ came to do,—“by the which will we are sanctified by the offering of the body of Jesus Christ once for all;” and again, he says, “By one offering He has perfected forever [perpetually, or without interruption, as the word means,] them that are sanctified.”

Thus the priest has not to do with sin. He has to do with us as those who are down here in the wilderness of the world, the needy objects of His care. He is priest for our infirmity,—not sinful infirmity, but creature-weakness, only in a place of constant trial and exposure by what is in us to the *danger* of sin. “Seeing, then, that we have a great High-Priest who is passed into the heavens, Jesus, the Son of God, . . . let us therefore come boldly unto the throne of grace, that we may

obtain mercy, and find grace to help in time of need."

On the other hand, "if any one *sin*, we have an Advocate with the Father, Jesus Christ the righteous." Notice that character here: "Jesus Christ the"—what? The One who loves us? That is implied in the very fact that He is our Advocate, our Intercessor. No, it is "Jesus Christ the *righteous*." The same mediatorial character, you see,—the same jewels upon His breast, but the names of His people too—"the propitiation for our sins." Here again are the two things—never to be disjoined, that make Him the Mediator.

People ask sometimes,—and many who do not ask have it upon their minds—why any need of intercession at all? Does it imply an imperfect work? or can it be that God the Father is not absolutely for us as is God the Son? Far be either thought. But what, then, does it imply? Well, this: that He is the Mediator. Tried, and proved how fully trustworthy His hands sustain the burden of every thing. "Son over God's house," the people of God are put under His charge, that, having wrought atonement for them upon the cross, He may work out in living power their complete salvation as now risen from the dead. Do you remember that wonderful seventeenth chapter of John? Do you remember how there where the Lord gives us a sample, so to speak, of His intercessory work above—how constantly He speaks of His people as of those whom the Father had given Him?—"Thine they were, and Thou gavest them Me."—"Keep through Thine own name those whom Thou hast given Me."—"As Thou hast given Him power over all flesh, that

He should give eternal life to as many as Thou hast given Him." They are given Him, put under His hand and care, as of One of assured competency to bring them through. All the responsibility of their salvation rests upon Him who has done the work of atonement and gone into heaven, angels and authorities and powers being made subject to Him.

Beloved, He is competent: God is satisfied—satisfied! Why, He brought Him out in the face of man, of the world, of the devil, before His work was done, when He had just pledged Himself to do it, as in John's baptism to that deeper baptism which was to follow,—He opened the heavens in testimony of unmingled delight in Him: "This is My beloved Son, in whom I am well pleased." And what then? The Holy Ghost, just come upon Him, the seal of that divine complacency, carries Him up into the wilderness. Why there? "To be tempted of the devil." God says, "This is My beloved Son." I know Him; I can trust Him; I can rest all My glory safely in His hands. Take Him away; try Him; do what you please with Him; and see if He be not worthy of My delight.

Thus He goes forth into the wilderness, (complete contrast with all the surroundings of the first man,) to fast His forty days; not as a Moses or an Elias—to meet God, but that in weakness, and with the hunger of that forty days upon Him, He may meet man's adversary, and be fully tested. Did the Spirit of God ever bring up another to be tempted in most utter need, in all the reality of human weakness, by the devil?

Aye, God can trust Him. In a deeper need

than that, in a darker scene by far,—nay, darkness at its height, upon that awful cross, (the last step in His self-emptying,) God could leave Him there in solitary weakness, with all the counsels of God—all that which was to be the manifestation of God in His own creation forever,—all His love and all His righteousness,—all the blessing of man,—all, all, resting with its whole weight upon Him;—He can rest it there, I say, and turn away His head, and leave all to Him, satisfied there shall be no loss of any one thing trusted to His care.

And now, shall He not carry out what He has begun? Shall He not, as the Captain of salvation, save to the uttermost (or bring right through, as that means,) all that come unto God by Him? Yes, He, as risen priest, shall have the responsibility of the people for whom He undertakes. Every thing shall be in His hand, and come through Him. Our Mediator-Priest, not interposed between us and God, as if He had not brought us Himself to God; for in that sense He says, “I do not say that I will pray the Father for you, for the Father Himself loveth you.” No, we have not to come to Him that He may go to God for us, as if we could not go to Him ourselves. That is not the meaning of His intercession; but it does imply His charge of carrying through to full result the blessed work He founded at the cross. Whatever is in question here, He is the One who is with the Father, Himself also God. With man, on the other hand, about it too. He is the One who as Priest or Advocate goes to God, or as Guardian of His people charges Himself with all their need. He can take the basin and towel to

wash the feet of His people, that they may have part with Him.

And how in this action once more the character of the Mediator appears! He is going up to God—He is going up, His work just accomplished. For although as a fact it had not yet been completed, He can, in the consciousness of what He is, already account it so. As the One, then, into whose hands all things are given, and who comes from God and goes to God, He rises from supper, and takes a towel and girds Himself. The jewels are upon His breast. He cannot give up what is due to God, nor we have part with Him except we are cleansed according to His estimate.

But then, mark, it is not merely, "Except you are washed," you can have no part with Me, but, "Except I wash you." Thus this most necessary work He will accomplish for us, stooping to the towel and the basin as in love the Servant of our need. Peter may resist, but Peter and all must bow. His embrace must hold us fast to God. Blessed be His name, if the jewels are on His breast, His people's names are engraved upon the jewels.

Let us ask ourselves, Are we submitting to this washing? Do not look at it, beloved friends, as if it were a question of souls gotten away from God. Don't let us think, if we are going on, as we may think, pretty well, and our consciences bear witness of nothing particularly against us,—don't think it implies that we have no need of this washing. It is not a thing of which we have need once or twice in a lifetime. We have constant need of being in the hands of this blessed One; not merely of taking the Word and judging

for ourselves what is wrong,—of judging this or that,—but of putting ourselves into His hands and saying, Lord, I may not know even what is wrong, but without reserve I come to Thee, that I may learn from Thee what cleanness is, not taking my thought at all.

You see what it implies, brethren,—that it implies an absolute surrender into His hands; and you and I are not right, not fit to have part with Him, if there is with us to-night a reserve,—if we would say, “Cleanse off that spot” merely. That is not it. It will not do if we are not looking up to Him and saying, rather, “Search me, O God, and try me; prove my reins and my heart; *see well* if there be any wicked way in me; and lead me in the way everlasting.”

Are you and I with the Lord Jesus Christ without reserve like that? Are we ready to be told, whatever the evil is; asking God to search it out? Not merely saying, I repeat, “I am not conscious of any thing particularly wrong.” Are we *exercising ourselves* to have always a conscience void of offense toward God and toward man? Are we in the consciousness of the failure of our own judgment, looking to Him whose eyes are as a flame of fire, who is of purer eyes than to behold iniquity, and asking Him to *see well* if there be in us any thing He cannot tolerate?

For we must be cleansed according to His own estimate, in order to have fellowship with Him.

Oh, beloved, how easy for our hearts to slip out of this fellowship, blessed as it is! Let us be jealous over ourselves, and not take for a heart in communion a heart at peace with itself because unexercised.

If our feet are in His hands, then, thank God, He takes the responsibility of our being cleansed. Basin and towel are His, with all things in heaven and earth also. We shall have part with Him even now;—in the midst of a poor, poor world, rotten to the core with sin, blessed, satisfying part with Him. Which of us would sacrifice it for aught else whatever that could be given us?

And now I want to point your attention to this before I close,—that, as I have said, the regular communication with God in Israel was by means of the Urim and Thummim. If they wanted an answer from God as to a certain thing, an oracular judgment about it, it was a priest who had Urim and Thummim who must go to God.

How can we apply this now? First of all, of course, to Christ our great High-Priest, who is passed into the heavens; but as a principle for us, and an important one, we may apply it this way: If we seek and obtain a divine answer as to any thing in the Church down here, what characteristics will it have to prove itself a divine answer? Well, surely these two which the Urim and Thummim imply. God must first of all have His place in it. We must see the jewels, the lights and perfections, whole and altogether there. But then across the jewels must be seen the names of His people too. Love,—divine love—to His people must characterize it, as well as love for God. Nay, the apostle asks how he who loveth not his brother whom he hath seen, can in fact love God whom he hath not seen.

Here are two things that will surely characterize every divine judgment—every judgment of the Priest with Urim and Thummim. If God is light

on the one hand, He is love on the other. As partakers of the divine nature, we must be doers of righteousness on the one hand; on the other, we know that we have passed from death unto life, because we love the brethren. Nay, as light and love are one in God, however much to us they may be two, so we may be sure of this: that whatever is not righteousness is not love, as whatever is not love is not righteousness.

Perhaps we have learned to say, if a thing be not righteous, it is not love; and it is most true and most important: for true love to my brother is not indifferent to evil in him, and cannot be. How can I take no notice of that which is dragging down his soul, and dishonoring God in him? It is impossible that love can act so. Call it social good feeling, if you will; that is love according to man's idea: but it lacks the divine quality—it leaves out God. But leave Him out, and you have left out every thing. “By this we know that we love the children of God, when we love God, and keep His commandments.” That is the test. Emotion is all well, but the test is not emotion. *Obedience* is the test, and nothing else.

It is not love to our brother if in the way we show it we are not keeping His commandments; but on the other hand, it is not keeping His commandments if we are not showing love. Do not imagine that there can be righteousness apart from love. As I say, these two things are really, at the bottom, one. If God has shown us love, for us to show it is but righteousness. What witness have we, if it be not witness of the grace we have received? Surely, of nothing so much are we the witnesses. Is there not sometimes a very sad and

serious mistake, as if because it is *grace* we are called to show, that therefore as to quantity and quality, as it were, we may please ourselves about it?—nay, as if it were a little something extra we were doing in showing it at all! Ah, but God will require from us what He has been showing us. It is not a work of supererogation to show grace.

Look at this man. He owes his master an immense sum—ten thousand talents, representing perhaps £2,000,000,—and he is bankrupt: he cannot even make composition, he has nothing to pay. So he comes and falls down at his master's feet, and beseeches him for time in which to pay him. But his master is moved with compassion, and he does more,—“he loosed him, and forgave him the debt.”

Now, mark this forgiven man. “But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence”—a pitiful sum in comparison, about £3:2s:6d, calculated at the same rate,—“and he laid hands on him, and took him by the throat, saying, ‘Pay me that thou owest.’” Then, in words and action so like his own, you would think it must have smitten him to the heart, “his fellow-servant fell down at his feet, and besought him, saying, ‘Have patience with me and I will pay thee all.’” Could you imagine a heart so hard?—“He would not, but went and cast him into prison till he should pay the debt.” What does the lord of both men do when he hears this? “O thou wicked servant,” he says, “I forgave thee all that debt because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?” And his lord was wroth, and de-

livered him to the tormentors, till he should pay all that was due unto him.

Beloved, what a lesson for us,—that for those who have received grace it is but *rightcousness* to show it. It is not, I say again, a little overplus—a little more than duty,—something it is very good for us to do, and if we fail in it, it will not be required of us. It is a positive, absolute duty: God will require it of us.

And though it be in matters which concern God directly, and although it is true we cannot forgive debts that are due to God, we must not take it as if He could tolerate in us what He does not Himself practice—mere exaction. Neither must we forget, whether it be as regards our brother or ourselves, that grace, and grace alone, breaks the dominion of sin. The law is the strength of it.

Do not upset the balance on either side, beloved friends. Remember, the Priest who has the Urim and Thummim alone can give the divine answer. In a true judgment of any thing, God must be first ever, but in indissoluble union with His people, as *He* holds them together, blessed be His name, the true High-Priest, upon whom is the breastplate of righteousness; as He will hold them fast forever: He, the Mediator between God and man, the Man Christ Jesus.

F. W. G.

Plainfield, N. J., July 28th, 1882.

“OUTSIDE THE CAMP.”

Hebrews xiii. 8.

I MAY say that is part of the appendix to the epistle to the Hebrews, beloved friends. It is the appendix as to doctrine—the final word of the apostle to the Jews—to Jewish Christians,—telling them that now the decisive time had arrived at which they must go forth from Judaism altogether—they must go forth from the camp. They must not any longer serve the tabernacle. They could not serve the tabernacle and eat of the Christian altar.

I want to put a little completely before you the subject we have here,—a very connected one, as we shall find,—and of course to enforce and apply it for our days. We shall find that it is as applicable to us now as it was to the Jewish Christians then.

Now, in the first place, notice that already a long time (for this epistle was written long after it) the decisive period had arrived in which the glory of God for the third time had left its place in the midst of Israel. You remember that when God brought them out of Egypt, He took His place in the midst of them and led them in the first place to Mount Sinai, and at that mount He proposed to them in view of what He had done,—He had done every thing to bind their hearts to Himself, He had displayed His power and His love toward them in Egypt, He had accomplished a wonderful deliverance for them, He had met their wants and

their murmurings in the wilderness by repeated grace, and now He says, “You have seen how I have borne you on eagles’ wings, and brought you to Myself. If now you will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and a holy nation.” And the people answered, “All that the Lord hath spoken we will do.”

Alas! beloved, it was all simple that they *ought* to have obeyed His voice and kept His covenant; but on the other hand, had they known themselves better, they would have dreaded to promise as to what they would do. God then gives them the law from Mount Sinai—the ten commandments; His whole manner changing as He does it, for it was a fiery law He was giving. Alas! it was not a law under which they could stand. But they needed it, and God saw their need, to test their condition, that they might see where they were. And Moses goes up into the mount, in order to receive from the Lord those same commandments written on tables of stone, that they might be kept abidingly amongst them.

Moses was there forty days in the mount, and before he came down again, before as yet therefore the people had received the tables of the covenant, they had broken them, and were worshiping the golden calf before the mount that had shaken and trembled in the presence of Jehovah.

That, beloved, was the end of the first trial—a very brief trial, but a very complete end so far. The glory, as a consequence, or the tabernacle which was connected with the glory, moved out

of their midst. “Moses took the tent and pitched it outside the camp, afar off from the camp, and called it,” *not* the tabernacle of the congregation, for that is really a very wrong translation of the word, but he called it the “tent of meeting;” for all that sought the Lord, it says, now went outside the camp, or the congregation, to the tabernacle. It was not, therefore, the tabernacle of the congregation; it was not in the midst of the congregation at all, nor did it belong to them, but it was outside the congregation as a mass, and individuals who sought the Lord went out to meet Him there. It was therefore called the tent of meeting.

But this, the first trial, was over,—it ended in judgment; but it ended also in the display of God’s sovereign mercy—“I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion;” and He takes them up again. But now, if He gives the law a second time, He gives it, beloved friends, accompanied with other declarations, different from any thing that had gone before,—He now couples His mercy with it, He declares the name of the Lord—the name of Jehovah; and as He passes by Moses He proclaims, “The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” Thus, while He gave them the law again, He now accompanied it with a declaration of His goodness and patience,—aye, and of His forgiving sin. It was still law,—they were still under responsibility to keep that; but now He was going to exercise patience, He would forgive

iniquity, transgression, and sin; and yet, beloved, at the same time, He could not clear the guilty.

Now, that was a new state of things. As the first giving of the law tried man as to what he was as godly or ungodly—his present state (it proved, alas! that he was ungodly), so the second giving of the law was the testing of whether man (for I say, "man," not merely Israel; for "as in water face answereth to face, so the heart of man to man,")—of whether man, I say, with all the opportunity that He could give him, had power to recover. Still he had to keep the law, but God would give him abundant opportunity, and assistance to him who had failed, to try again. It was really what you find written in the prophet Ezekiel—"When the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive." You see, at the first giving of the law, there was no question of saving one's soul at all. It was not salvation, nothing was said of it. *Now*, if a man were a wicked man, here was God's mercy toward him. He could say now, if you turn from your wickedness, and do what is lawful and right, you shall save your soul alive. That is, He would cancel the blotted page of his life and permit him to turn over a clean page—a new leaf, as people say. Only, mark, if he turns over a new leaf, he must keep the new leaf clean,—he must do what is lawful and right. What is *lawful* is measured by law; he has to do that which is lawful and right.

Alas! beloved friends, it was as impossible at last as at first. It was impossible ever to produce for God that unblotted leaf He wanted. It was

impossible to bring to God His requirement, however low that requirement might be. God could not accept the blotted leaf, and man could never bring the unblotted. Thus now the testing proved that he was without strength—not only ungodly, but without strength also. Those are the two parts of man's condition, and these the two givings of the law show.

I do not want to dwell on this now, but it is of immense importance, beloved friends; because, in reality, what many think is the gospel in the present day is just man turning from his wickedness to save his soul alive. And it is that the apostle says, in the third chapter of the second epistle to the Corinthians, that it is "the ministration of death" and "of condemnation." That is all it accomplished for man. True, that was something—nay, a great deal, and a very real "ministration." A strange expression perhaps you think it. A ministration of grace you understand, but you don't perhaps understand a ministration of condemnation. Now, that was man's first want: what he wanted was, to have the knowledge of himself, to see that he must be debtor entirely to God's mercy. What he wanted was, not mere help to save himself, but *God's salvation*.

Now, that second testing by the law lasted a long time, for God had revealed Himself as forgiving iniquity and transgression and sin; so He went on, forgiving and forgiving, and trying generation after generation, to see if any one could be found who could fulfill His requirements. Under that covenant, with those tables in their ark, they went into the land; but, as you know, that ark itself went captive into Babylon. God had to dis-

own the people after all, by the prophet Hosea, and say they were not His people. So *that* testing came to an end. The glory went outside a second time. Ezekiel, if you remember, sees the glory leave the city, and now you find a remarkable expression in the books that give that time of the Babylonish captivity, God is now called the “God of heaven.” If you look back to the time when the ark passes through the Jordan to its place in the land, you will find that it is said, “the ark of the covenant of the God of all the *earth* passed through.” God in Israel had His place on the earth; He dwelt between the cherubim; but after this time He is called the God of heaven.

Nebuchadnezzar comes and establishes his empire where formerly had been the throne of God. God takes up Nebuchadnezzar and delivers the kingdom to him. “God hath made thee a king of kings.” He puts every thing into Nebuchadnezzar’s hands as to the earth, and if He rules still, as He must, it is as Daniel says,—providentially—“in the kingdom of *men*.”

But God allowed a remnant to come back from Babylon into the land once more—into the city which had been ruined through their folly and rebellion, to raise it up again, and again to build their altar and temple. But, beloved, there was this remarkable difference now,—there was *no glory*. When they came back, they came as “not God’s people”—“*Lo-ammi*,”—under the Persian kings, which God had set over them for their sins; without the ark of the covenant; without the Urim and Thummim. The ark was where His throne was, and the Urim and Thummim were the means by which God spoke to them ordinarily.

There was therefore now no dwelling of God amongst them: nothing but an empty temple, and and no ordinary means of communication with God. He could raise up prophets, and so He did; and the prophets of that time, Haggai and Zechariah, look onward to a future time, owning the ruin which had come in, and basing all their expectations on the coming of the Deliverer.

It was the time in which the great lesson was the lesson of their failure; it was not now any keeping of the law, so to speak, at all. I don't mean to say that the law was repealed, but that was not the point. They had all failed. Their very return there under their changed masters was the thing which marked out the different condition in which they were from any thing before; and now, as I say, the lesson was this: that they should accept humbly the judgment which was upon them, and wait in brokenness of spirit for the Deliverer.

But now, alas! you find again what the power of Satan is, and how subtly he can blind, through man's folly, the heart of man. It is very striking, and people generally notice it as favorable to them, that after their return, they were no more idolaters.

It had been their special sin. The prophet asks, you remember, "Hath a nation changed their gods, which are yet no gods? but My people have changed their glory for that which doth not profit." Even from the wilderness they had. There was first the golden calf, and all through the wilderness they had taken up "the tabernacle of Moloch, and the star of their god Remphan, figures which they made to worship them." God

had declared that He was the one God, but they were idolaters to the core of the heart.

But as soon as there was no God in their midst—as soon as the temple was empty and the glory had departed—as soon as they were in the ruin which their sin had brought about, then immediately Satan came forward, not in the garb of idolatry any more, but now to resist the sentence which God had pronounced upon them,—now to persuade them that after all they were *not* Lo-ammi—that they *were* God's people, and to say, “The temple of the Lord, the temple of the Lord.” In fact, pharisaism was the growth of that period, and pharisaism was the self-righteousness which resisted God's sentence upon them, pretending to have a righteousness when God had emphatically declared that man had none. So it was when that Deliverer prophesied of came, and when the glory, in a deeper and more wonderful way than ever, was once more in their midst,—aye, the “glory of the only begotten Son, in the bosom of the Father”—the Antitype of the glory of that tabernacle of old,—when He who was to come did come, and was amongst them in love and grace, ready to meet them with all the mercy and tenderness,—not coming to be ministered to, but to minister,—not requiring, but to give with both hands—to give without limit—to give as God,—alas! these Pharisees could turn comfortably to one another and say, “Which of the Pharisees have believed on Him?” Pharisees they were who slew the Lord of glory.

And when the Lord of life and glory died, the glory once more departed, the Lord went outside of the gate, outside of Jerusalem, outside of the

holy city, outside of the people. I say, the glory went outside when the Lord suffered without the gate. It was the third time this had taken place, and a *third* is a more than sufficient witness. Two witnesses are true, but a threefold witness is given here that there is nothing in man's heart for God. Not only when he had the law he broke it, but, alas! the carnal mind was enmity against God,—a cross was all they had for the Saviour and Deliverer. The glory of God had gone without the camp when the Lord Jesus Christ suffered without the gate, and now there was not only decisive rejection of the people, but a decisive sentence upon man as man. He was ungodly; he was without strength; the mind of the flesh was enmity against God: that was the threefold condemnation.

And now, beloved, as a matter of course, Judaism ends; and why? Because Judaism was the seeking, upon God's part, something from man, as long as there could be any hope of it, so to speak. Of course, He knew perfectly how it would be; He had pronounced upon man, in fact, before ever there was any law at all; He had said that every imagination of man's heart was only evil continually. And the testing could only bring that out. Man would not believe it, and forced it to be experimentally brought out. As I say, therefore, that which had been instituted for his trial,—that which was to be the means, if possible, of establishing his righteousness, necessarily passed away. As to this, all was over; there was nothing in man to be brought out, save that which God had pronounced long before, that "every imagination of the thoughts of his heart was only evil continually."

Now, if you look at Judaism, there was every

thing to lay hold of man naturally in it. There was every thing for the eye, a brilliant ceremonial; every thing for the ear, all the concord of sweet sounds there could be. There was every thing naturally to make man religious; every tie of nature was to act on him,—the whole nation,—children with the fathers, rulers and people, to follow the Lord together. There was every kind of motive that could be brought to bear upon man: natural affection, gratitude, (his history,—nay, his present, full of divine intervention on his behalf,) self-interest, for if obedient, he would be blest in basket and in store. If he had an ear to hear, if he had a heart to understand, if there were any thing in him susceptible to divine cultivation, God would thus bring forth fruit unto Himself. All failed, and the cross was the solemn sentence upon man that there was nothing in him whatever for God; no righteousness, and more than that, no strength; more than that, no response in his heart to the fullest grace: he crucified the Lord of glory.

And now, beloved, you will understand how, though God did bear long with those who clung to Judaism,—although He took into account all the sanction which He Himself had given it for His own wise purposes for a certain time, and was slow to break the links that bound them to it, yet, of necessity, the time must come which should snap those links forever. There must be a weaning-time; but when Isaac was weaned, so to speak, Ishmael's nature was brought fully out. He and his mother must be put out of the house. The law and the children of law must depart; and now the apostle's word to these Christian Jews is, You must come outside the camp. There must be no

more dallying—no more delay. There must be decision now: you must come outside of the camp altogether: God has gone out; it is a mere forsaken ruin.

Now, beloved, we want to apply this to ourselves. As I have said already, that was not Israel's sentence merely. Are we better? that is what the apostle asks—Are we better? God took up that nation, dealt with them by the law, but for what? "We know that whatsoever the law saith it saith to them that are under the law." But for what? "That *every* mouth may be stopped, and *all the world* become guilty before God." It was not merely that Israel, but that all the world, might become guilty before God. In fact, the cross was not Israel's sin alone. It was not merely the Jews that put the Lord to death, but the Gentiles also; and, beloved, that cross was, as the Lord Himself says, when He was looking forward to it, "the judgment of this world." It was the judgment of the *world*—not the judgment of Israel simply, but the judgment of the world.

Now mark, beloved friends, then, the Lord has gone outside the camp. If man is given up in that way,—totally given up as to having any thing in him whatever for God, what remains? Well, this: either absolute judgment or absolute grace. Nothing else will do, no middle ground is possible. That is where the world is left now. Not, mark, beloved friends, under trial with the issue undetermined. That is really how people look at it. They speak of being under probation, and they are doubtful as to how it will turn out with them; but there is nothing doubtful about it. People are not under probation, beloved; they *have been* under

probation, and the result is, that “there is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” That is the judgment of the world, and man, as man, is a prisoner under condemnation, under sentence,—not on trial, but under sentence. But mark, then, what an aspect that gives now to the blessed gospel, that it is God’s message of mercy in the midst of this state of things. The only question is now, Will man accept this grace? will he accept this wondrous grace of God? No question as to being lost,—“The Son of Man is come to seek and to save that which *is* lost.” No question as to being condemned,—all the world is guilty before God. No chance of getting a new trial; no pleading will avail for that. But now, blessed be God, God is in grace coming out to the lost,—to man without strength and ungodly,—to man a sinner,—aye, an enemy. Listen to the apostle Paul, who was the expression of that in his own person: he says, “When we were yet without strength, in due time Christ died for the ungodly;” “while we were yet sinners Christ died for us;” and again, “When we were *enemies* we were reconciled to God by the death of His Son.” That is where the gospel meets those who are ungodly and without strength, as the two givings of the law have proved men,—enemies, as the cross has proved. God’s own blessed grace nevertheless is here for every one who will accept it.

Now mark, if one accept it, he must, on the other hand, accept too God’s sentence about himself.

Unless he accept the sentence upon himself, he cannot really accept the grace that is offered him; and that is why those two things go together, which it is of the utmost importance to keep together,—repentance and faith. They were the two things, you know, which God bore witness to by Paul,—“Repentance toward God, and faith toward our Lord Jesus Christ.” Repentance is acceptance on man’s part of the sentence under which he lies; faith is the acceptance, on the other hand, of the mercy which comes to him in that condition. I would dwell just a moment upon it, because of its real importance. You know, in many men’s minds repentance is man’s turning round and doing what is lawful and right, to meet God half way, and to save his soul alive. Now that is exactly what the second giving of the law showed man never could do.

But now the point is, Will man accept the sentence upon him? Will he set to his seal that God is true? Will he learn his condition from the lips of God Himself, and bow his head and own where he is? The Son of Man is come to seek and to save that which is lost. But, beloved, unless man believes he is lost, what then? He doesn’t want such a Saviour. That is how in Luke xv. the Lord puts it there. The Pharisees find fault when the publicans crowd to Him. He puts this parable: “What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it; and when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with

me, for I have found my sheep which was lost.”

Now, beloved, what is His own application of that? An application very plain in view of those by whom He was surrounded at that moment. But what was His own application? “I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance:”—who, never knowing they are lost, never will be debtors to God’s mere mercy. Such were those Pharisees who were finding fault with grace. What is the definition, then, that the Lord gives of a repenting sinner? A “*lost sheep*.” You see, He was speaking to the heart—not mere doctrine. He was speaking thus in order to lay hold of the souls round about Him. These poor sinners, at least, would know that the lost sheep meant *them*,—aye, and these Pharisees too that the ninety-nine that needed no repentance were themselves. *In fact*, there were no such persons.

The lost sheep is one who has come to an end of himself, and is debtor wholly to the grace that comes after him, to seek and to save him where he is. To put it again—take as an illustration, beloved friends, what the Lord has given us elsewhere about this very thing—repentance. Who was Job? The very best man upon the earth. When God wishes to teach us the lesson of repentance He does not go to the jails. People do that. *God* takes up the very best man on earth. He says deliberately of Job, “There is no one like him on earth.” But what does He do? He passes that man through unexampled sorrows which have made his name a proverb, and, beloved friends, for what? What are the last words of Job? “I re-

pent in dust and ashes"—"I abhor myself, and repent in dust and ashes." Was *he* turning over a new leaf? was he repenting of his sins? Why, beloved friends, he was the best man upon the earth at any rate; so if he had to repent and turn over a new leaf, it would be pretty hard for any body else. Was he a drunkard delivered from his cups? was he a criminal just let out of prison? He was the very best man on earth. What did he repent of? *Himself*,—he abhorred himself, and repented in dust and ashes. What was Job's repentance? Turning over a new leaf and cleaving faster to his righteousness and all that? No, beloved: his repentance was giving up all pretension to righteousness, and taking his place in self-abhorrence before God. Job was a child of God,—a saint. That makes it so solemn. "Enter not into judgment with Thy servant, O Lord; for in Thy sight shall no man living be justified."

Oh, if there is any soul that needs God's blessed gospel, it is His gospel that God's grace comes to you just where you are;—just as it met Saul of Tarsus on the way to Damascus. What sort of man was he? The best man on earth? The chief of sinners. This wonderful grace can meet the chief of sinners as well as the best man on earth. He had done the best he could to blot out the name of Christ from under heaven; but God met him there, not merely ungodly and without strength, but an enemy, and reconciled him to Himself through the death of His Son. Beloved, how outside of every thing in man's thought that is! Blessed be God, that is the only gospel that is worth any thing,—good news that comes to man where he is and as he is, and meets him with

complete salvation, where he is and as he is.

But now mark, then, that is the giving up of Judaism. You see, Judaism is not given up because it is worthless, but because it has accomplished its work. The schoolmaster has given his lessons well; but the result is, for every body that has learned those lessons—there is none that has done good. If he takes his place there, grace can meet him; and thus Hagar is Sarah's handmaid, but not to be put in Sarah's place. Now mark, the exhortation to these Christian Jews is to go forth to Him without the camp. What a solemn thing that is! Look at His cross—there it is, without the gate. Here is a people whom God has been nurturing for centuries, whom He has dealt with in constant and tender love, delivering them again and again, making manifest His power before their eyes, giving them His commandments, line upon line, and raising up prophets and sending them to them, carefully educating them for this present time. And what do they do? When He of whom all the prophets have spoken comes to His own, what do they do? Reject Him utterly! Beloved, that is what we all of us are, apart from God's sovereign grace.

Therefore you will notice that when the apostle goes out to men, he tells us, “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 spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.” “We preach,” he says, “Christ crucified; to the Jews a stumbling-block, to the Greeks foolishness.” We preach a Christ who could not

commend Himself to the world. How vain to try by eloquence to win man's heart! How vain to try by any human power! It must be the power of God's own blessed Spirit, and nothing else.

But let us, beloved friends, before we pass on, look at this cross again—the wonderful cross of the Lord Jesus Christ. I want to show you what atonement is here. It was death that was needed. Man was under death, and the Lord Jesus Christ had to come and take his sentence; but was it only death? was it only death? The death of Christ was God's sentence upon man, but is there not more than that? Ah, yes! Scripture says, "After death, the judgment."—"It is appointed unto men once to die, but after this the judgment." If the blessed Son of God, then, would come into our place to save us, is it only death that He must take? No, He must take judgment also.

Mark, then, how it is put here. "The bodies of those beasts," says the apostle, "whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp." You see, it was only one kind of sacrifice of which the blood could go into the sanctuary to be presented to God. We have boldness to enter into the holiest by the blood of Jesus. Where, then, is that blood? It is in the sanctuary, on the mercy-seat, right before God. But what was the blood that could penetrate there? There were a great many sacrifices,—there was the paschal sacrifice, there were the burnt-offering, the peace-offering, the trespass-offering, besides other grades of the sin-offering itself. Of all, there was only one offering whose blood could be put upon the mercy-seat, which could really avail to open the way to God. What

was that? It was that in which the body of the victim was *burned outside the camp*.

What does that mean? It has the most unutterably solemn meaning, beloved friends. What it says is this: that death alone would not do; that a violent death alone—the shedding of blood—would not do. Outside the camp is where it is insisted the sacrifice must be; that is, outside the place of all recognized relationship with God; for such a place, while He remained in connection with the people, the camp was. If a man were a leper, for instance, and defiled, he was put outside the camp. Outside the camp was the place of the unclean,—of those who, as the leper, were cut off, not merely from the people, but from the approach to the Lord at all. So you find of Uzziah, the king of Israel though He was, but for his sin a leper.

That, only in the full reality of it, is the judgment which awaits guilty man; when, as rejecting God, God shall in His righteousness reject him. That awful distance! who knows (blessed be God that we do not know!) what it is? We are in a world where yet God's mercies come, as the sun upon the evil and on the good, or His tender rain upon the just and unjust. It is only here, encompassed by the infinite compassions of God, that one can dare to dream of doing without God; but to do without God is nothing short of HELL. It is the “outer darkness” of which Scripture speaks, where no ray of light is; for God, the Light of lights, is absent! Thank God, we do not know it. May none among us here ever know it. Only One ever did, to come out of it again; and we, permitted, as it were, to stand by the cross in the awful hour of the Saviour's agony, may look at

least upon its outside, if we cannot (as we cannot) penetrate its inner reality.

For what meant that darkness which in full day wrapped the cross? People talk about nature sympathizing with her Lord, and all that. It was no such thing. God is light, and darkness is the withdrawal of light. God had withdrawn. Out of the midst of it He proclaims its nature when there breaks from the lips of the Holy One that terrible cry, "My God, My God, why hast Thou forsaken Me?" That was the Sin-offering; that was the Victim burned outside the camp. It was the One away, in our place of distance,—away from God.

The very Son of His bosom He was, and yet when He was made sin for us, though He knew no sin, He must know its desert. Only the blood of a Victim burned outside the camp could open the way for us to God. There was no altar, therefore, in such a case; it was the holy Sin-offering, and yet it was burned upon the ground without an altar. And what is that altar? The altar that sanctifies the gift is surely the type of the person of the Lord Jesus Christ Himself. This it was that gave value to the gift; it was what He was Himself that made His offering so perfectly acceptable; and the gift upon the altar, as in the burnt-offering, showed the perfect acceptability of it all,—not the perfect judgment of sin; that was in the sin-offering, of which I was speaking,—but the perfect acceptability of the person and of the work of Christ.

On the other hand, in the sin-offering we look at the judgment of sin, and do not see, so to speak, who the person is. It is simply one in the sinner's

place, and thus as if it were the sinner; no thought of His personal perfection comes in to prevent or turn aside the judgment due. Man's portion was death and judgment; He bore both—bore in His own soul the judgment before God, and, because man was under death also, died. Each of these has its place in the atoning work; and as corresponding to the one, the vail of the temple was rent in the midst; in correspondence with the other, the earth too was rent, and gave up her dead. How beautiful that testimony to the sufficiency of the work, and what it had accomplished! The vail of the temple was rent, because the darkness was gone from the face of God, and, man's judgment borne, he could draw near. For those who believe in Him, the darkness gone is gone forever. But more: death too is gone; the keys of death and hades are at the girdle of the risen Saviour. Therefore the rent earth gives up her dead. Thus we find as to the work accomplished.

But thus we see that it was not only necessary that the Lord should die. Never mistake—never think of it as if mere death would satisfy. Look at the twenty-second psalm, and you will find His was such a death as never was before. It was the death of a righteous one; yet when was a righteous one ever forsaken? which of the righteous had God turned His face from? Outwardly, indeed, He might give them up to their enemies,—aye, let them go through death in its worst form; but after all, only to make their triumph more assured. For He was there to minister to them, to turn the shadow of death into morning. He was there to sustain their souls, and with His rod and His staff to comfort them. Yet here was He

in whom God had proclaimed His delight, and, in the hour of His unequaled need, *He* was forsaken. Why, beloved? Faith surely can give the answer. You will find, if you look closely, that the psalm itself gives it. Is it not the answer, when after that "*Why* hast Thou forsaken Me?" the Sufferer exclaims, "But Thou art holy, O Thou that inhabitest the praises of Israel." Thus alone could a holy God dwell amid the praises of His people.

But this, then, was the cross; and in the cross what do I find? Surely the complete judgment of man; his judgment taken, but his judgment *owned* by the One who comes to take his place. Beloved, we cannot lay hold upon that cross without accepting that judgment. *We* must go "outside the camp" to Him. He is there,—He has had to go outside, I must go outside too.

From this point it is, in the passage in Hebrews before us, that we find all the blessedness of these sacrifices beginning to be told out to us. We have come to God by the Sin-offering; what do we find next? An altar of which I have a right to eat. That is not the Sin-offering, for there is no altar there. It is the Peace-offering. An offering in which part went up to God, part furnished the table for the offerer, and part of it was for the priest. So that God and man, and the mediator between God and man (Christ in type), can sit down and rejoice in one common joy. An altar from which the sacrifice is gone up to God, on the other hand, furnishes from that same sacrifice a portion for man. "We have an altar whereof they have no right to eat who serve the tabernacle." Do you understand that? He says, You cannot eat that and serve the tabernacle. How can you?

Why, that death of the Lord Jesus Christ means the complete putting an end to all that is connected with Judaism. All Christian ground is outside this camp. You must go outside. Hasn't He gone outside? Yes, He has gone outside, and He remains there. You must go outside to Him. There is your altar—an *empty* altar. Do you see? Ah, if we are Christians, we have got to believe profoundly in that empty altar. The work is accomplished; it is not accomplishing; it never needs to be accomplished any more; it is accomplished once for all; it is done. And we have got an empty altar; empty, because the sacrifice is accepted and gone up to God. What is this empty altar for? Look at what the apostle says. “By *Him* therefore,” he says, “let us offer the sacrifice of praise to God continually.” The altar is what sanctifies the gift. The Lord Jesus Christ it is who gives our praises power to ascend to God. By Him we offer—no propitiatory offering now, but a sacrifice of praise for propitiation accomplished. Do you see, then, what you have done? You have crossed from the court of the tabernacle to the holy place; from the altar of burnt-offering passed to the golden altar, which is now—the vail being rent—right in the presence of God. We have left the altar of sacrifice, and we have come to the priest's altar in the holy place. We have come to offer our sacrifice of praise continually, that is, the fruit of our lips confessing (“giving thanks” it is, but in the margin “confessing”) His name,—“that is, the fruit of our lips confessing His name.” Oh, beloved, what a sweet and blessed thing that is—to be able to come to God to confess His name—to utter the name of Jesus before Him! Oh, there is

not any thing so sweet to God as the true confession of the Lord Jesus Christ. There is not any thing that so delights Him as when He sees a soul profoundly conscious of the value of Christ, who when he comes before Him has nothing to speak of but the name of Jesus.

But now mark, there is another thing. This golden altar is an altar of sacrifice of praise continually—nothing else but *praise*. Is there any thing else? Well, there is this, although it is not really any thing else in character,—“To do good and to communicate forget not, for with such sacrifices God is well pleased.” Here are more sacrifices, offerings for the same incense-altar—not the fruit of the lips now, but the *life*. That is the character of a Christian life. How beautiful it is! A whole volume of doctrine in it too. A Christian life is a sacrifice of praise to God in which the infinite value of the Lord Jesus Christ is confessed to Him. It is a sacrifice of praise to God, the heart thanking God for what He has done. Not a new claim upon God, not a claim at all; but the answer to God’s claim, the answer of praise to Him for all that He has done for us.

Beloved, is there any one amongst us here who has any other thought of a Christian life than that?

Alas! many a so-called Christian has quite another; and many a true one also has thoughts that sadly mar the character of a Christian life. Praise is the instinct of every true heart; but there are prerequisites to be known before the life can be what it should be. And the first thing to be known (without which God Himself is not rightly known) is salvation,—full and eternal salvation. If all is not settled as to this,—if the grace of God is

not apprehended by the soul, necessarily the only other principle will come in, and the life will be lived for self, however religiously, and not for God. “Fear which hath torment” will take the place of that love by which alone faith works. How can life be a sacrifice of praise and thanksgiving to One known as a Judge at whose bar it is possible we may be adjudged to hell? No, the hired servant necessarily had no place at the passover-feast; and we must know the value for us of the work of Jesus if our life is to be the thanksgiving of the incense-altar; for the sacrifice offered there is the confession of His name and of His worthiness, and that alone.

Now let us return to consider the exhortation of the apostle to the Jews here. What application to us has this going outside the camp? Has it any? For you may say, If the camp be Judaism, we are not Jews. Hear me, then, as patiently as you can, while I seek as plainly as I can to answer this question. It is quite true for all of us, I suppose, who are here to-day that Judaism in the full sense has no attraction and therefore no danger for us, but it would be very light dealing with what is of the greatest possible importance to us to dismiss the subject thus. Judaism in its essence may be where ceremonial Judaism has no place at all. Nor, when I speak of its essence, must any suppose that the rejection of Christ is part of this. It is the sin of Jews, but not the fault of what God instituted, of course. It is this that God instituted at first that here by the apostle He calls on them to leave.

We have seen what Judaism in its essence was. It was the trial of man—an ordained and of course

needed trial. Nor was it a trial of man only, but of man's *way* also. You can easily understand that God Himself had no need *for* Himself of any experiment. He knew and had pronounced upon man long before the law. But man knows not himself, nor will believe the simple statement of God; and not knowing himself, nor his inability to stand before Him, *his* thought is ever of keeping law in some sense. If Hagar be its type, as the apostle says, God *found* Hagar in Abram's tent. He could not have first put her there. *Finding* her in this connection with the man of faith, He sends her back that the experiment He is making may be fully made. Abram shall have his Ishmael, but only to find that Ishmael is not the seed, nor Hagar she by whom he is to be really fruitful.

All human religion merely is law in some way. Grace is God's thought, which man never could anticipate. Alas! even when God has revealed it he turns back from it, as they were doing in Galatia, to experiment with himself by the law still. If he does not deny Christ, he supplements faith in Him with legal commandments, ceremonies, means to work upon the flesh and make it fruitful. He owns Christ, but brings Him into the camp again, instead of going to Him outside the camp. Hence the state of christendom to-day. If you dare to look, you will find what is essential Judaism every where: in forms, in doctrines; disguised with Christian names, which noway alter its nature or hinder its effect.

Look at ritualism. It allows, of course, that Christ has come, and Christ has died; but it would seem as if only to insist on the inefficacy

of His work. The value of His one offering is only to give mysterious virtue to a Jewish system of multitudinous offerings by which it is overshadowed and eclipsed. It is in fact the shadow, these the substance; in which, they say, He is continually offered,—equalling Him only with the beast-sacrifices, whose constant repetition, the apostle tells us, shows that they could never take away sin! Therefore, as the necessary result, they can never tell you that sin *is* taken away, as they quote, “No man knoweth that he is worthy of favor or hatred by all that is before them.”

But we need not travel so far as Rome, or her would-be imitators in other ranks. Little less dreary doctrine is proclaimed oftentimes by those who are loud in their rejection of her enormities. By how many is assurance of salvation denied as strenuously; and by how many is salvation itself reduced to a mere conditional forgiveness which renders peace with God, for a soul conscious of its real condition, a mere impossibility. Whenever this is the case, it is certain that grace is so far unknown; and wherever grace is unknown, some system of works—that is, of law—is the sure accompaniment. These are the two things the apostle opposes to one another as mutually exclusive.—“If it be of work, it is no more of grace; otherwise work is no more work.” And again, “If it be of grace, it is no more of work; otherwise grace is no more grace.”

And wherever these systems are found, necessarily a “camp” is the result—a people of God, on legal footing, under trial to see what the end will be with them, and as to whom you cannot pronounce whether they are really of God or not. No

separation of children of God as such is possible: "tares and wheat," as they apply this, "grow up together to the harvest;" nay, the world is often openly gathered in, to be put under Christian influences, and Christian services again are made to take a form attractive to the world.

Then the eye and the ear and all the sensitive man are appealed to, as of old in Judaism; heedless of the lesson of the cross of Christ, which has pronounced once for all that not only is man ungodly and without strength, but also that the mind of the flesh is enmity against God. This is the solemn reality. Were it ignorance simply, education might remove the ignorance, as men still dream. If we have gone out to Christ outside the camp, it is impossible to accept this. With the complete judgment of man realized, Christ and His Spirit, and these alone, are left as of avail for him.

For the third and last time, the glory is outside the camp. On the failure under the law first given, it went outside, as we have seen. The end of the second dispensation of law was when God had pronounced them Lo-ammi—"not My people." Ezekiel it was who saw the glory then withdraw; and Nebuchadnezzar could then come and plant his throne where God had left His. The testimony of law was really then complete. Already its sentence was given,—“There is none righteous; there is none that doeth good.” And when a remnant gathered again under their Persian masters to rebuild their temple, it was not to reopen a question completely settled, but to wait in the sense of their utter ruin for Him who should come in grace to deliver. It was at this time, alas! that Pharisaism arose, the invention of the prince of this world to

build them up in self-righteousness, and make them refuse divine grace. The Lord came. The glory of God in deeper reality than ever shone in their midst, only again to go forth outside the city, when upon a cross the Lord of glory died. The testing of man was now over,—the full discovery of his condition reached,—and Judaism passed away, to be replaced for us here to-night by the “precious faith” of Christianity.

How deadly and disastrous, then, must the confusion be which would bring back again under a Christian dress the old rejected system, the exact opposite of the grace which has now been declared! Satan’s work it is to destroy, if it might be, the glory of Him who alone is the wisdom and power of God for man’s salvation. Are we clear of it, beloved friends? Have we gone forth from all that man has established of the Jewish camp, outside to Him, bearing His reproach? For reproach there still is, in various ways and different measures, according as our separation is complete or not; but reproach there is, and will be. Spite of the large going forth of the gospel now, for which, as God’s mercy, we must surely praise Him, perhaps there never was a day fuller of schemes for man’s improvement without (or *up to*) Christ; and these are very much one thing; and never perhaps a time in which there was so great a religious mixture and accommodation of Christianity itself to the thoughts of man. From the grosser systems in which Christ and His work are more openly set aside, to the singing of moving words to exciting music in an evangelistic meeting, men proclaim less or more openly that they have not given up hope of man, and that something else

or less than Christ and the Spirit will avail toward his recovery. How different *his* spirit, who, preaching Christ crucified (to the Jew a stumbling-block and to the Greek foolishness) preached *not* with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

I close, beloved friends; may He Himself apply it to our hearts. Honest hearts they need to be to endure the application. And yet if *Christ* be without the camp, to go forth to *Him* should not be cost, but gain. The real cost is what would keep us from the place where He is, and where communion with Him is fully to be enjoyed. "Let us go forth to *Him* without the camp."

F. W. G.

Plainfield, N. J., July 31st, 1882.

CONFLICT AND PROGRESS.

Exod. xvii. and Num. xx. 1-21.

I HAVE read these two passages together, beloved friends, because I believe they help much, when so read, to the understanding of either. I think you will easily see that the two scenes have close and designed relationship with one another. For although surely facts of history, it is a history so superintended and controlled by the providence of God, and so recorded by Infinite Wisdom in our behalf, that, as the apostle says, "the things that happened to them happened to them for types, and are written for our admonition, upon whom the ends of the ages are come."

In the first place, we have in each of them God giving the water from the rock in answer to the need and to the murmurings of the people; and in each case the same name, for the same reason, is given to the place. "And he called the name of the place 'Massah' and 'Meribah,' because of the chiding of the children of Israel;"—so it is said in Exodus. In Numbers we read, "This is the water of Meribah, because the children of Israel strove with the Lord, and He was sanctified in them." Then, in Exodus, immediately after, we have the conflict with Amalek, and the next thing after the scene in Numbers, the attempt to pass through Edom. The connection of these things is not so evident at first sight, but there is a very real one nevertheless; for if you will turn to Genesis xxxvi,

you will find, "And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz Amalek." Amalek was thus the grandson of Esau—that is, Edom; and as in the one book Amalek opposes Israel, so in the other does Edom, although it does not come to actual war.

The very difference we shall find to be instructive, and according to the line of truth proper to the two books. The book of Exodus is the book of redemption, the deliverance of Israel out of the land of Egypt being the type of ours out of that land of bondage in which we all are naturally. The book of Numbers is the book of progress, we may say rather, looking at it from the point of view in which we are now to do, although there are many other features. It is the history of the wilderness, as properly speaking Exodus is not, although it speaks of the wilderness, and part (and a large part) of its history is there. But the object of that part at least in which this scene occurs is to bring out the grace of Him who having redeemed them out of the hand of the enemy, provides also, with unfailing goodness and forbearance as to them, for all the need of the place into which He has brought them. Thus you have the bread from heaven, the water from the rock.

Numbers, on the other hand, is devoted to the history of the wilderness itself, as a place of trial, as the world through which we pass is, and where trial brings out as to them, what it does as to us no less, their proneness to constant failure, their readiness to start aside continually. Yet the grace that has laid hold upon them does not desert them here, does not fail to show itself in the fulfillment of its own unrepenting purposes in spite of all.

God has engaged to bring them into the land of which He has spoken to them, and into it they must come. Spite of the failure, an essential feature of the book of Numbers, therefore, is progress. At the close, they are found, after all their varied experiences, looking from the plains of Moab over into the promised land. Blessed be God, the same strong and holy hand which carries them through is that which has undertaken for us also; and these are indeed our types.

Let us remember, then, that whereas in Exodus we have redemption and its fruits, in Numbers we have the path of progress through the world. This will be found to bear upon the character of the opposition in the two books,—the enemy in the one case, Edom; in the other, Amalek.

Esau got this name Edom from the red pottage for which he sold his birthright. It is connected with that which stamped him as “a profane person, who for one morsel of meat sold his birthright.” The name itself is but Adam, with the change only of vowels, which in Hebrew change in a way that modern languages know nothing of. Edom is but over again that first man, which naturally indeed we all are; for Christ is the Second Man: there is no second man until we come to Christ.

Even when we are Christ’s there is that in us which connects us with the fallen first man. It is not scriptural, indeed, to say that the “old man” remains in us, but the “flesh” surely does. The “old man” is the *man in* the flesh,—identified with it and acting according to its lusts; and that “old man” is crucified with Christ: we have put it off. That is always said in Scripture. It is the man in the nature, identified with it before God. The

flesh, on the other hand, is the nature: the lowest part of man now characterizes him as a fallen being. Edom is this flesh in us, if we take this scene in Numbers as a picture of internal experience; and such it surely is.

Now, in relation to the question of progress, what of Edom? Have you ever looked at the map of the journeying of the children of Israel toward Canaan, and noticed the position of this long, narrow strip of land, Edom? Right across their path it lies, an obstruction which to go round would cost them about six times the trouble (only looking at it as a matter of distance) that it would to go across. But the road across is not only the shorter, it is the pleasanter way. As you may see in Moses' message to the king of Edom, there are wells of water and a king's highway—a welcome exchange from the pathless desert-route. Which of us—had we been of Moses' council—would not have decided for the shorter and easier way? And if they had even to force a passage, could not He who had brought them through the sea without needing to strike a stroke in their own defense have as easily brought them through?

Assuredly; and this it is that conclusively shows that God's way for His people did not lie through Edom. Had it been of Him—this attempt to pass along the easier road, could He have allowed the king of so small a kingdom to stop His path? No; but the path itself was human calculation, not where the pillar of cloud and fire led. The attempt only brought out fully the enmity that was in Edom's heart and the powerlessness of Israel in the matter. After all, God's way lay for them in another direction, where Edom was not.

And just so, right athwart the path of progress for the saint lies the barrier of the flesh—the old nature. Who would not say that God's way for His people was—if the flesh lusteth against the Spirit, and is contrary to it,—by the conquest of the flesh? How much less, according to our thought naturally, the simple injunction which takes the place of such an one—"This I say, then, *Walk in the Spirit*, and ye shall not fulfill the lusts of the flesh"? How many have undertaken to prove for God that the former is His method! How much doctrine is there afloat of this kind, according to which the narrow strip of Edom is to be crossed, and Edom to be overcome and got rid of! Yet God's Word does not bid us fight the flesh, or destroy it; but, as Israel in the scene before us, to *turn away from it*. So the apostle Peter: "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." To abstain from is not to fight, but to hold off from—keep away from. But to keep away from a thing is the very opposite of fighting it. It makes fighting impossible. If I am fighting, it is a proof, rather, I have *not* been keeping away.

I think, beloved friends, that some of you will be disposed to turn round upon me and say, It is all very simple to talk about; is it as easy in practice to do this? No, I do not say, or imply, that it is as easy in practice; but it is practicable, thank God, or of course it would be folly to speak of it. It is not only practicable, but the *only* practicable thing.

But let me ask you to observe *how* it is that the apostle addresses Christians here. He says expressly that he beseeches us "*as* strangers and

pilgrims." It is only practicable for those who have this character; and while it is true that it is a character which rightly belongs to every follower of Christ as such, it is also true, as we must all sadly confess, that Christians may be very little *Christian*.

Are we pilgrims, beloved friends? What is a pilgrim? Does it make us that that we are all drifting, as it must be confessed we are, upon that stream of time which is hurrying all the world,—every child of man,—on, fast on, to a near eternity? Are we pilgrims perforce, because what we clutch we cannot hold,—because it slips out of our grasp, or bursts as a bubble there, or we who grasp pass away ourselves and cannot retain it?

Nay; if this were to be pilgrims, all the world would be such, and one no more than another. But mere circumstances make no man a pilgrim. For that, we must be first, what the apostle puts first, *strangers*. We must be those whose real home is elsewhere; who are "heavenly," because Christ is, and because He is there; our hearts being where our treasure is. Being strangers after this pattern, we shall be pilgrims, those with whom faith is not only the evidence of things not seen, but the substance of things *hoped* for. Thus we shall be those whose hearts are urging on their feet to a fixed point beyond the present; and thus alone shall we have power over the present. We shall be, in the spiritual sense, *Hebrews*; for that is the force of that word, inscribed, as you know, upon the epistle in which the stranger character of faith is put before us. Its first occurrence is a very beautiful one, and full of interest in connection with our present subject. It occurs in Genesis xiv, where,

in the raid of the four kings from the east upon the plain of Jordan, Lot, Abram's brother's son, dwelling then in Sodom, was carried away captive. Abram is told, and arms the men of his house, and with certain of his allies pursues the plunderers, overtakes them, falls upon them in the night, and, defeating them, brings back all the goods and captives. But it is not there his great victory is gained. Many an one has conquered others who has never yet conquered himself. Abram has now to meet the king of Sodom's offers—"Give me the people, and take the goods to thyself." It is then he shows himself the man of faith. "I have lift up my hand," he says, "to the Most High God, that I will not take from a thread to a shoelatchet; neither will I take any thing that is thine, lest thou shouldst say, I have made Abram rich."

Now, Sodom is the plain type of the world, characterized, as the apostle characterizes it, by *lust*—"the lust of the flesh, and the lust of the eyes." And here it is, in connection with this scene, that the word occurs,—*"There came one that had escaped, and told Abram the Hebrew;"* *i. e.*, the "passenger," or, as we may say now, the "pilgrim." As such, the lust of the flesh has not power against him; he does not fulfill it. How much more should it be,—*will* it be,—for him who "walks in the Spirit" now!

God has made Christ to be sanctification to us; and, speaking of this practically, according to the line of things before us now, how fully has He provided for the drawing our hearts out of this scene, by giving them an object, a completely satisfying object, outside the whole scene of the flesh's lusts altogether!

Sanctification is separation to God. In Christ, He who had been lost to our souls in the darkness in which our sin and unbelief had enwrapped Him again shines out in the true light come into the world. Here alone I know Him; I know Him, and I rejoice in Him. Meeting me in my sins, and putting them away by the offering of Himself, He has opened the very heart of God, and, by His mighty love, loved me into love. Risen again, and gone up for me on high, I look up to where in His face shines all the glory of God, and *my* life is (in its practical character) a life "hid with Christ in God." The object before the eye is power for the heart.

In the blessed place where He is, I am free to let my heart out. *There* is all that is real, of value, and abiding. I am free to covet *there*. There liberty is safe. I am free to let my heart out in a scene where sin never enters, where the flesh, the world, and the devil have no place, but where Christ sitteth at the right hand of God.

Christ for our object, Christ for heart companionship, sanctification is secured. Even the world can say, Tell me who are your companions, and I will tell you who you are; and in Scripture, your associations form part, so to speak, of your individual character: you must purge yourself from vessels to dishonor, in order to be a "vessel unto honor, sanctified, and meet for the Master's use." And if our hearts are in company with Christ, how truly we shall be known by the company we keep. We all with open face beholding the glory of the Lord, shall be "changed into the same image, from glory to glory, even as by the Lord the Spirit."

If then where our treasure is our heart shall be,

and our treasure is indeed in Him who has passed into the heavens, pilgrims and strangers we shall be of course. The apostle's admonition will be in proportion easy as we have this character. With our eyes on Christ, they will not be caught by the baits of the prince of this world; we shall be *able* to "abstain from fleshly lusts which war against the soul." What faith wrought in Abraham should be wrought tenfold more in us with whom things unseen and eternal have brightness and blessedness of which he could know but little. Yet how God dwells upon his pilgrim character as that which had special value in His eyes! "By faith he sojourned in the land of promise as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise." "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they set out, they might have had opportunity to have returned; but now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God, for He hath prepared for them a city."

By faith, then, thus manifest, the elders obtained a good report. We are thus, says the apostle, "encompassed with so great a cloud of witnesses;" not *eye-witnesses* (as some take it)—spectators of our course down here, but witnesses (those giving testimony) to this acceptability of faith with God. But there is One other, of whom the apostle speaks

directly, not giving Him place among the other witnesses, but One who instead of showing merely certain characters of faith, as these, is "Author and Finisher of faith" in His own person. People mistake the meaning of this expression also, by following the common version, which says, "Author and Finisher of *our* faith,"—taking it to mean that He begets it in us, and sustains it to the end. This is surely true, but the truth in that place it is not. For, as you will see by the italic letters, the "*our*" has been added by the translators, and is not found in the original; and this insertion, which the late revisers have unwisely followed, alters the meaning of the passage altogether. The true thought is, that in His own person He is "Leader and Perfecter of faith"—One who has begun and completed its whole course, so as to be Himself the one perfect example and witness of what faith is. And thus the apostle goes on to speak of His path,—“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.”

That cross endured was the complete trial and the perfect exemplification of faith. As the result, He is now at the right hand of God, pattern and object of our faith in one. “Therefore,” says the apostle, “seeing that we are encompassed with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of faith.”

Notice how similar that exhortation to what we had in Peter. It is as pilgrims that both passages address us, and those whose hearts are outside the

scene through which we pass, stay upon that which is unseen and eternal—"abstain from fleshly lusts." "Let us lay aside every weight, and the sin which doth so easily beset us." Quiet, however earnest, words! Strangely quiet, it may be, to those who are proving how easily indeed sin doth beset. To lay aside sin! how easy to talk of it! How gladly would many a soul do it, as he thinks, who finds that when he would do good, evil is present with him! But it is absolutely necessary to heed the order and connection here. To lay aside sin is not the first thing. Let us lay aside every *weight*, and sin. It is only as laying aside the weight that the laying aside of sin becomes a possibility at all.

How important, then, to realize these first words in the depth of their meaning! What is a weight? Only as racers can we rightly estimate its force in this connection. Think of a pack of wolves behind you, and how you would flee, and what a weight would be to you then. How easy to see that to drop the weights would be the only possibility of escape from what was pursuing you. Sin is this pack at our heels, and the connection between the weight and the besetment should be very obvious.

What then is the weight? Manifestly it is something different from the sin itself. It is something not in itself sinful; on the other hand, not a duty, clearly, for duties you have no right to lay aside. Duties, moreover, and for this very reason, are never a hindrance, never an occasion to besetting sin.

Some may be disposed to dispute this. Nay, to how many, conscious of the entanglement of a crowd of cares, which claim and possess them

continually, will it seem almost self-evident folly to assert that duties are never a drag upon the soul; yet it is true nevertheless, and should be plain, that God would never impose upon us that which would drag us down from communion with Himself. It could not be. Of course there are states of soul that unfit for any duty; we must not confound what comes of our own condition with what is due to the nature of the things themselves. There is a state of soul (alas! how common!) in which, as the apostle says, "the good that I would I do not;" yea, and the "evil that I would not, that I do." It is the secret of power that is lacking in such an one, and such may be helped by what is now before us; but the fault is not in the duty, but in the personal state.

And again, we must distinguish between duties of God's imposing (which, of course, only are such,) and those which people often consider such, which the artificial state in which we live, which custom, which society,—which the world, in short, imposes. How little we realize what the world is, and that all that is of the world—the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. We must not expect that if we accept a scale of duties which the fashion of the world imposes, that we shall not find them weights which if we seek to carry will hinder all progress and expose us to besetting sin. There are no duties to the god of this world, beloved friends; and he that will be the friend of the world is the enemy of God. Duties to society, duties (as they are subtly called) to one's family, to maintain a certain social standing for them in the world,—duty to lay up a competence, or a little

more, for a possible old age, or a "rainy day;" with how many do such things as these eat out all the vigor and freshness of spiritual life. These are weights, not duties, and duties are never weights.

A weight is any thing you are at liberty to lay aside, but which you choose to retain instead. The retaining it proves you are not a racer in the full and proper sense. You have not the eye simply on the object before you. You do not, with the apostle, count all things but loss, for the excellency of the knowledge of Christ Jesus. Things present—the seen and visible,—weigh somewhat against the things unseen and eternal. No wonder that the freshness of spiritual life is lost, that real duties drag, that sin easily besets. What miracle shall God work for you that it may be otherwise—that you may be able to save your life in this world and keep it unto life eternal too?

If, on the other hand, your eye is on the object, and Christ that object, and your heart affected by your eye, you will not be endeavoring to see how much of this world you can carry, but how far you can strip yourself to run the race. Christ will be practical sanctification to you, and sanctification is *separation*, separation to God. It is only as we have this spirit that we shall even realize what is a weight.

But as surely as the weights are by God's grace laid aside, so surely shall we find that we are distancing besetting sin. It is a mistake, I believe, to suppose that this is some special form of sin. None can indeed deny that we have, each one of us, some special form to which we are prone, and that thus one man's temptations lie in one direc-

tion, another's in another; still, here, it is sin as sin.

Drop the weights, and you will distance the sin. I know, beloved friends, you will be tempted to look on this and that which you are clinging to, and to ask, as Lot of the city that he desired as a place of refuge, "Is it not a little one?" A thing, too, not in itself sinful; for, as I have said, we must carefully distinguish it from sin. How can it be, you ask, that such consequences can result from observing little points like these? But the thing is, are they indeed little points? is that what in your inmost heart you say of them? Alas! dear friends, it is a question of the whole tone and temper and spirit of your life. Is it a race you are running? Are you strangers and pilgrims here? Is it a little thing whether you are or not? It is just because a little thing, yea, a thing of naught, is really followed, as if it had value, that such immense consequences result to the soul.

Still, I can imagine, the question is asked, Is this Christianity—this wearisome observance of little things? No, dear friends; nothing of this sort am I advocating. I would not be of the company of those who would judge the tone of a man's spirit by niceties of style. A Saul might misjudge a Jonathan because of honey taken by the way, and Gideon's men who lapped seem to others not different from those who bowed down on their knees to drink; the deep and real question is, whether as before God our purpose is with him who said, "This one thing I do, forgetting the things which are behind, and pressing on to that which is before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

If you are racers, you will find out very soon

what is a weight; and then the word is, "Let us lay aside *every* weight, and [thus] the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of faith."

For Israel, the path of progress did not lie through Edom; for the Christian, the way of progress is not found in conciliating or in conflict with the flesh. That word of the apostle, "Reckon yourselves dead indeed unto sin," if acted out, would exclude the thought of either. God's pilgrims and strangers have another, which if it lie through desert scenes is yet bright with the beckoning glory, which we follow to its home. The cross of Christ is at one and the same time the hopeless condemnation of the flesh, and our privilege to turn away from it altogether, to occupy ourselves with Him who, in that He died, died unto sin once, but in that He liveth, liveth unto God.

Do you even understand, beloved friends, this privilege to turn away? To some, yea, to many here, it may seem yet mystery or unreality to speak of being dead to sin. You are so conscious of its presence, yea, and of its power in you, that you would think it a mere untruth to speak of being dead to sin. Yet Scripture not only speaks of it, but as true of every Christian. It is not any special class who are dead, nor does it speak of a gradual process of dying to it, as so many think. "How shall we that are dead to sin"—we—all Christians. But then notice, the word is, "*Reckon* yourselves to be dead indeed unto sin." It is not "feel," or "find." You are to reckon yourself to be so, because you do not feel or find. It is faith's

application of the death of Christ as putting one in a new position before God. "In that He died, He died unto sin once, but in that He liveth, He liveth unto God: *thus* reckon,"—for "thus," rather than "likewise," we may better read it,—"*thus* reckon yourselves to be dead indeed unto sin, and alive unto God *in* Christ Jesus."

It is not mysticism, then, but only faith to say, if we are Christians, that we are dead to sin. For us, that death on the cross was our death. In it, for God and for faith, "our old man,"—that is, all that we are as sinners naturally, or for experience now,—"*is crucified with Christ.*" In Christ there is no sin, no flesh; and in Christ we are. Thus, from that which we find within us we are yet privileged to turn away, as Israel from obstructive Edom, its type in the scene before us in the book of Numbers.

Yet in Exodus we have conflict, and with what springs from Edom too. Amalek was Edom's offspring, as we have seen. And the apostle reads the type for us—"Fleshly lusts, which war against the soul." His words illuminate the scene in Exodus, for he does not say, *Fleshly lusts against which we war.* Israel had not sought out Amalek, and had no charge from God to make war upon them. The assault was on the side of the desert-tribe,—"*Then came Amalek and fought with Israel in Rephidim.*" The occasion, and the exact way in which this is stated here, deserve to be carefully examined; for we are apt to pass over what is of the greatest importance for the interpretation of the chapter. We have already seen that the giving of the water from the rock is the type of the gift of the Spirit, that living water

which has flowed forth for us as the fruit of Christ's smiting. It will be no wonder to any instructed mind that in connection with the type of the Spirit we should have the type of the flesh or of its working. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." It certainly confirms the interpretation already given as to Amalek that we find it so.

But let us not imagine that that is the whole thing; and that because we have the Spirit, conflict with the flesh is the direct necessity. Nor if even we find continual conflict, that therefore what we *find* is the inevitable thing. The word is, "Reckon yourselves dead;" and dead men are not fighters. You are called to reckon yourselves dead to that with which people suppose you must inevitably fight.

Notice, then, the connection in Exodus: "He called the name of the place 'Massah,' and 'Meribah,' because of the chiding of the children of Israel, and because they tempted the Lord, saying, 'Is the Lord among us, or not?' *Then* came Amalek and fought with Israel in Rephidim." Amalek's coming up is mentioned in direct connection with the failure and unbelief of the people, when, their eyes being on their circumstances,—judging by sight, and not by faith,—they questioned the Lord's presence with them. That led to the attack of the enemy.

There could be nothing arbitrary in it. With such a Leader, such an one in their midst, how was it the terror of the Lord was no longer upon their enemies, as at the Red Sea they had sung it should be? The chapter, as we have seen, supplies

the answer. Faith had failed, their divine Leader had been dishonored, and the attack of Amalek was the result. Nothing is arbitrary in the government of God: if His ways are in the seas, they are in the sanctuary too. With us also, if the eye be not on Christ,—if the heart be not occupied with him,—if we be not abiding there,—the world will surely come in to fill the gap, and the lusts of the flesh find their opportunity. Amalek comes up: we are entangled, and must fight.

To abstain from fleshly lusts is that to which we are called. Dead to sin is what we are to reckon ourselves to be. But when we have failed to do this, and our hearts have become entangled with any of the thousand things which are ready to lay hold of them on every side, then we shall find it impossible, without a struggle, to be free. Conflict becomes a necessity, not merely to progress, but that we may not be captives to the ever-watchful enemy of our souls. An ordained necessity to progress it is not; and to view it as such, a serious mistake. What did Israel gain in this respect? Even their victory left them still but where they were, although fight they had to when the enemy was upon them. Their toils, their wounds, were so much hindrance only. In the wilderness, God's thought for them was that they should be pilgrims, and not warriors; by and by, in the land, they should be warriors, but not here.

You are inclined, perhaps, again to stop and question the truth of this. Alas! for how many of us the Christian conflict is a conflict with the flesh! and instead of its being an exceptional thing, how much it makes up of the experience of our lives! But do not let us on that account ac-

commodate Scripture to our low condition, but judge our condition by the higher standard of Scripture. Take the epistle to the Philippians, for instance. It is, as most of us perhaps know, the epistle of Christian experience; and that not as laying hold of the heavenly places, but expressly as going through the world. It is the experience of one who was, perhaps of all mere men most, a stranger and pilgrim,—of one whose occupation was with one object,—to whom to win Christ and to be found in Him was all.

Does he give as his experience thus a constant warfare with the flesh and its lusts? Every one knows, the very contrary. The flesh is only mentioned to say he has no confidence in it. His experience is, "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengtheneth me."

That was Paul. If you say, We are not Pauls, I agree: alas! it is too plain we are not. Yet Paul bids us follow him; and the picture is but of what is proper to our common Christianity; it is but the effect of the governing object upon his soul. Are we to allow any thing else than scriptural Christianity?

Faith said in Paul, "All things are dung and loss for the excellency of the knowledge of Christ Jesus." Can faith in any of us say less or else than this? Only let this be simple and clear in us, and how easy, how joyful, to cast aside dung and loss to win Christ! How gladly shall we lay

aside every weight, and the sin which doth so easily beset us, looking unto Jesus, the Author and Finisher of faith!

If our hearts are entangled, we must fight; but let us confess our hearts have been entangled. Still there is hope, blessed be God, and help. One is on the mount for us with God: One on the plain leads us to victory,—if indeed we are not willing captives. Can that indeed be for a moment a question as to any of those who have the Scripture-title to be called “saints of God”?

Let us look at this conflict, then; it is a thing which surely our souls know well, and yet in its details we may have much to learn that will be profitable to learn. This Moses upon the rock, who is he? and this Joshua upon the plain, who is he? Upon these two, manifestly, every thing depends for us.

Upon the mount, Moses holds up the rod which has smitten the rock. That the streams of refreshing might flow out for us in this wilderness-world, the Rock of Ages must be smitten. Righteousness struck the blow; and thus righteousness it is that justifies the sinner. God’s righteousness is toward all; it is *over* all them that believe in Jesus,—*over* them as their shield from all assault, from all accusation. It is the rod of righteousness which has become the rod of deliverance, the rod of power in behalf of the people. It is this that Moses holds up, appealing by it to God.

How wonderful that righteousness should be on the side of sinners through faith in Christ Jesus! It is the basis, as we know, of all our blessings. How can we escape from the power of the enemy, —what can bring in the help of God for us, if

righteousness did not appeal through Christ's work in our behalf? It is Christ Himself who holds up this rod for us in the presence of God, not with Moses' weary hands. Upon this all depends. Not even Joshua could avail for us in the plain if those patient hands of our royal Priest were not held up in the presence of our God.

But Joshua in the plain is needed none the less. His name shines by its own light. "Joshua" is "Jesus;" the great Captain of our salvation is here again, and in a character which is of the deepest significance. Joshua, as we know, is the one who leads them into Canaan afterward, and he is the leader here no less. Let us look at this closer, for it is a point of great importance.

The world of sight and sense is what we have learned to be the antitype of Israel's scene of wandering. It is the place of need and of dependence, a need in which God's unfailing power and tenderness are made known to us every step of the way. How wonderful to think that all that miracle-history with which we are so familiar is but the shadow of our own history as we pass through this world! How it would brighten and glorify many a life that seems tame and dull enough, to remember this! We have only to realize that, as it was with them, blindness and unbelief may blot out all evidence of God being with us, and leave our lives, of course, to be poor and dull enough. Israel, in full presence of all the miracles, could question still if the Lord were really with them. To spiritual sight, the evidence and the miracles will be as plain for us as them.

But there is another sphere, into which not only are we permitted to enter, but to abide. We have

a Canaan our dwelling-place, which even now by faith we take possession of; while nevertheless our feet are actually treading the wilderness sands. It puzzles many to reconcile a place in the wilderness with a place in Canaan, and the tendency is to drop out one of them. For most, the plain hard fact is, that we are in the world; and to talk of being in heaven is to them only mysticism. The typical meaning of the book of Joshua has thus dropped from the knowledge of the mass of even true Christians. They go to heaven when they die, after the experience of the wilderness is over; and they enter it, of course, not as Israel did—to fight, but to rest. Thus all the Canaan conflict is, as to any typical meaning, an inexplicable mystery. They know nothing of being in heavenly places, of being crucified to the world, or dead to sin. These terms are of course admitted to be in Scripture, but they are not in their souls, nor even in their minds. I cannot dwell upon this side of things now, and for most of you here, I trust, it will not be needful.

But on the other hand, there are those who having learned the blessed truth that they are already, for faith, and in Christ, in the heavenly places, are now almost unable to grasp the fact that they are in the wilderness at all. They too only enter Canaan when the wilderness is ended; only that for them it is already ended. At least, to be there is failure,—unbelief, and not faith. This is a complete mistake. It is to faith that the world is a wilderness. Unbelief will ever seek to settle down there. And, as we have seen, we are there, not as natural men, but as redeemed. In this way too all the experience of weakness, of need and depend-

ence is lost sight of—lessons which every day and hour, one would think, would be teaching us; and along with this, the blessed lessons of the Lord's unflinching care and love.

To such, all this Amalek-conflict must be a thing impossible to understand. They may think it no loss; but what about the manna, and the streams from the smitten rock?

In truth, the presence of Joshua in this scene in the wilderness is just a proof of the coincidence of our heavenly and earthly positions, and of how needed is the knowledge of the heavenly for power upon earth. For who is He who leads us in the struggle with the flesh but He who leads us into Canaan? The knowledge of what is ours above is what is absolutely necessary to break through the entanglements of flesh and sense. It is only by the consciousness of our portion in that which is unseen and eternal that we can find power to overcome the world. The knowledge of Canaan is necessary to the encounter with wilderness trials and difficulties; and who, one feels tempted to ask, can be really ignorant of this?

In the book of Genesis, the life of Abraham,—pattern life of faith as it is,—is a lesson of the same kind. It is as dwelling in Canaan that he is a pilgrim and a stranger; any where else he might have settled down. These two things are beautifully united in his history, and they are never to be sundered in our own.

I would reiterate, finally, beloved friends, that conflict with the flesh, as we have it in the picture here, is not what we are called to; it is no element of progress, but the contrary. Numbers, in the scene we have been looking at, will show us that

Edom does not lie on the road to our inheritance at all. As pilgrims and strangers, we are to abstain from fleshly lusts, which war against the soul. We are to reckon ourselves dead to sin; and laying aside every weight, and the sin which doth so easily beset us, to run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of faith. May He quicken our steps on the path which Himself has traveled, and on which the light of the glory streams from the place to which He has ascended.

F. W. G.

Plainfield, N. J., July 29th, 1882.

“FROM
THE TOP OF THE ROCKS.”

Numb. xxiii. 14—xxiv. 9.

WE may briefly see how this place is reached in the book of Numbers. It is in this wise: First of all, we find in the first ten chapters the principles of the camp,—God’s principles for His people going through the wilderness; for the book of Numbers is the history of the wilderness,—the history of failure, alas! but also of His own wonderful ways with them in grace. When their history starts, as in the end of the tenth chapter, you find at once failure, and failure which goes on increasing steadily until it reaches apostasy in the rebellion of Korah. Then God executes judgment; but at the same time, in judgment He remembers mercy, and we find consequent upon the failure of the people the provisions of God’s grace for them there in the wilderness, to bring them through into the land in a way suitable to His own righteous character; preserving His own holiness, and manifesting it by His dealings with them.

The question then comes up, How are a people like these to be carried through? It is quite true the apostasy itself may be only the sin of some, but the whole people are of this character. Aye, you and I, beloved friends,—all of us, if it de-

pended upon us only, would go to any extreme—aye, to apostasy itself. Thank God, He does not permit it, that is all. Now, how are such a people to be brought through the wilderness according to God? The answer is in this: Aaron is told to take a rod for each of the tribes, his own rod for the tribe of Levi, and to put them into the sanctuary; and the tribe in whom the priesthood is is pointed out by the fact that the dead rod put into the sanctuary in the presence of God bursts into life and yields blossoms and almonds. It is a clear type of resurrection; but not only so, it is a beautiful type also of such a resurrection as implies and is the first-fruits of a harvest which is to follow. The almond-tree is, in the Hebrew tongue, called the "Wakeful," because it wakes up the first in the spring, and when it is awake, you know that the whole summer is at hand. Now, that, beloved friends, is how it is as to the resurrection of the Lord Jesus Christ out of death, now gone into the sanctuary and in the presence of God in heaven. He is the first-fruits of the new-creation harvest,—the forerunner of all that shall come there through Him. He is the First-Begotten from the dead; that implies, of course, that others are to be begotten from the dead. He has title,—having shed his blood for His people,—He has title to bring them through, where He is, whatever they are.

In consequence, we find in the nineteenth chapter the provision for defilement—defilement from the dead. This is ever, in Numbers, the character of defilement, because the wilderness through which they are going is the type of the world; and the world passeth away; it has on it the stamp

of death—the stamp of God’s displeasure. The provision of the ashes of the red heifer is therefore God’s provision for defilement with the dead. The priest now being with God, the provision is here by which they are freed from all the defilements of the way.

But there is another thing which has to be taken into account. It is not enough that our sins should be gone, not enough that defilement should be removed; there is something deeper in us which makes all this defilement practicable, as I may say. There was One in the world who could touch, not only the physical, but the moral leper without defilement, in perfect superiority over it—in the midst of all man’s unholiness, the Holy One of God. But, beloved, there was not in Him what there is in us—a fallen nature. Ours is a fallen nature: this is the secret of our condition; and how can we go with such a nature before God?

The answer to this is, the cross. The brazen serpent is the type of Christ as made sin for us—He who knew no sin. The brazen serpent represents, not sins borne, but sin in us,—the root, of which these are the bitter fruit,—judged in Him who in grace became our representative upon the cross. Thus the people’s case is perfectly met; and as a consequence, let the enemy accuse,—surely he had plenty of material for accusation—a stiff-necked and rebellious people, as Moses says, from the day he knew them until that day;—so perfectly secure are they, he can only pronounce their blessing. The very attempt to curse only brings out blessing. How wonderful, beloved friends! and mark, it is just when they have finished their journey; they are in the plains of Moab, with only the Jor-

dan between them and the land they are going to. And it is there, after they have been told out fully in their history,—after all has been said of them, so to speak, that could be said,—it is there that the accuser comes up to curse and has to bless. How blessed that is for us! How sweet to know that that is the sure and certain result of the work of Christ, and of His presence in heaven for us! So, beloved, at the close of our journey, blessed be God, are we found before Him; so completely according to His mind, so completely sheltered from every accusation, that, after our whole story is told out, we can be presented "*blameless*" before God.

Now, I want to bring out specially the two blessings in these verses read; but in the first place, just let us glance at the whole together. There is an order in these blessings which I want to speak of. The point of view is different, as you see at once, in each of the three. Balak, in fact, takes Balaam to another and another place on purpose to change the point of view, in order to see if by any possibility he shall be able to curse. They are to be looked at from every side save one, and that is, the Canaan one,—heaven's side, in fact; which God gives, nevertheless, all through.

But more than that, the point of view is ever nearer. If you notice, at the end of the twenty-second chapter, it says that Balak took him to the heights of Baal, in order that he might see from thence the utmost part of the people—the "end" of the people. His effort there is to diminish them; he does not want to let him see too much. He sees the last camp, as it were—just the end. And you may notice that when Balaam sees them

from thence, he says, "Who can count the dust of Jacob, and the number of the *fourth part* of Israel?" The fourth part was the hindermost of the camp, and that is what he was looking at.

But in the next place, he takes him to the field of Zophim—to the top of Pisgah, and here there is a little alteration which we shall have to make in our translation, as it is inconsistent with what has gone before, as you will notice in the forty-first verse of the last chapter (the twenty-second). Balak is here (in the thirteenth verse of the twenty-third chapter) made to say to him, "Come, I pray thee, with me unto another place, from whence thou mayest see them: thou *shalt* see but the utmost part of them." Now, that is only what he had seen before. A very simple alteration makes it all consistent. We have to alter the future, "thou shalt see," into the present, "thou seest." Future and present are all one in the Hebrew language, and it is simply a question of critical judgment as to which should be used. Here, it is evidently the present, and not the future. From the point where he stood at first he saw but the utmost part of them; and now Balak is going to show him, *not* the "utmost part," but *all*. He thinks he has made a mistake; he should not have shown him the utmost part merely, and that this was the reason, perhaps, he had not succeeded in cursing them. Now, he takes him where he can see them all. Thus, it is when Balaam looks through the length and breadth of them that he says, "God hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel." See, beloved friends, how that would be spoiled if, after all, He was only looking at the utmost part

of them. Balak might have said, as it were, You don't see any spot *there*, but there are plenty elsewhere. But Balaam's eye now looks upon the whole of the people, and he says there is not a spot *any where*.

And then Balak brings him nearer still. You can evidently see how near he is, for now the distinct order and arrangement of the camp comes up before him. Balaam, it says, "lifted up his eyes and saw Israel abiding in his tents *according to their tribes*." And now what does he say? "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

The nearer he comes, the more the beauty appears. In the first place, when at a distance, they are not like any other people on the earth. You cannot apply ordinary rules to them. When he comes nearer, he says there is not a spot any where; but when he comes nearest of all, his heart goes out in admiration, and he says, "How *goodly* are thy tents, O Jacob, and thy tabernacles, O Israel!" Beloved, what a state that is! what a condition! What a people of whom it can be truly seen, the nearer you approach to them, the more they are blessed—the more it comes out! You know how we look at men at a distance from them, and think them very happy people. We see them with riches of all kinds, blessed in basket and in store, in the fruit of the body and the fruit of the field, and you think their cup is full. We have only got to look a little nearer to find there are flaws; and the nearer we consider them, the more their case differs from what it appeared at first; we end, perhaps, in not envying them at all. What a difference it is, beloved friends, when you

have God's people before you, and the portion which God gives! The nearer the point of view, the more blessed that portion is.

But now, then, let us look a little more at the first blessing. In the first place it is simply this: “How shall I curse whom God hath not cursed? or how shall I defy whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him.” Now, notice, beloved friends, that is the point of view all through—the top of the rocks. He calls it, in the third blessing, the “vision of the Almighty.” God sees from above; we see from the lower level—the level of earth. But God's view is the real one: an unobstructed view, you know, you get from a mountain-peak. From the lower level, you find all sorts of things in the way; you get mere fragmentary glimpses, which you cannot put together: but from the upper level, you see things as they really are,—God always sees them so. God's view is the real view; and all other, if not false, is still an inferior one.

“Lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!” That is the first thing, beloved friends, that Balaam sees—a people who are separate from all the other nations of the earth; they are not numbered with them; they don't form part of them at all. As I said before, ordinary rules do not apply to them; you cannot merely judge of them by ordinary judgment: they are the people of God. The moment you bring in God, it makes all the differ-

ence. The thing that distinguished Israel from all the other nations of the earth was, that *God* was with them. And, beloved friends, if God was with them, from the very nature of the case, they must dwell alone. That was their privilege and blessing: they dwelt alone. The people of God, of necessity, ever dwell alone; they do not form part of the world. If we remember what the Lord Jesus Christ said of His disciples before He left them, it was distinctly that. He says, speaking to the Father, "They are not of the world, even as I am not of the world." Nay, more—He says, "As Thou hast sent Me into the world, even so have I also sent them into the world." So that, being distinctly not of the world even as He is not of the world, He sends them into it. They are in it simply as *sent of Him*, to represent Him even as He represented the Father. He alone *could* represent the *Father*: we could not do that; it would be impossible. Blessed be God, however, we can, through His grace, represent *Him*. Only the Son could represent the Father. We may, in a measure, at least, represent the blessed One who was Son of Man down here in the world.

But, now, if He says, "They are not of the world, even as I am not of the world," what does He mean by that? Remember, it is the vision of the Almighty. It is not at all, beloved, what may seem practically true. It ought to be, I quite grant it. Israel ought to have dwelt alone: was it true as to their practical history that they did? Alas! no. You know how in the wilderness they mixed themselves up with other people. You know how through the devices of this very Balaam who pronounced the blessing here they were

seduced into evil alliances with the Midianites, and judgment came upon them in consequence. How little could it be said, if you looked upon them from a mere human point of view, that they “dwelt *alone*”!

But, beloved friends, God’s point of view is the true view. He has *a ground* for saying what He does; although faith only sees with Him. Faith alone reckons as God reckons,—sees as God sees. And, beloved, to faith it is true. We are not of the world, even as Christ is not of the world.

Is that in character? Alas! not wholly so. Character, you can say, in a certain sense; for, blessed be God, as born again, we are partakers of the holy nature of the Lord Jesus Christ Himself. Nevertheless, as to practical conduct in the world, how little can it be said of us, “the world knoweth us not”! And yet, beloved, it is what ought to be true in this way. Alas! it reads like a reproach,—in this day of far-spreading Christianity, it reads like a reproach when the apostle says, “The world knoweth us not, even as it knew Him not.”

Beloved, is that true of you and me practically? How far is it true? It is not a question of profession, because the world can make a profession too. It is doing it; it is the easiest thing possible. How is it when we come to the reality, when the world practically tests us, what do we find? Are we able to enter into their pleasures? They can quite understand that. Are we able to follow the objects that they follow as objects? They quite understand that. Are we as keen at a bargain? They quite understand that. If they find us seeking to make money, they quite understand that. Alas! isn’t it true in the present day, whatever it might

have been once, the world looks at Christians, and says, "Oh, we know these people very well; very good people they are; we enjoy their company, we go to their churches and they go to our places of amusement. They are a little peculiar, it is true; but after all, we like them very well"?

What a reproach! Look at the Lord Jesus Christ going through the world, and tell me, was it *ever* true that the world knew Him, or understood Him, or sympathized with Him? Never; no, never. Why did it not know Him? Beloved, He came from God, and was going to God, and all through the world He was a pilgrim and a stranger—a man with only one object in it:—one whom the will of His Father, and His love for man, kept in the world at all, leading Him on to that cross where the Son of Man was glorified. How far are you and I like that? There was not an object in the world—not one single object which you can say is one to a man of the world, that was an object to the Lord Jesus. Was there one?

People want to make a moderate competence, make money moderately, get on in the world; they think that lawful, that it is allowable. Is it possible to find fault with that? Yet put that along with the example of the Lord Jesus Christ. Could you possibly, without blasphemy, think of *Him* trying to make money?

His was a place of very real necessity; it was not His Godhead which prevented Him being exposed to the common lot of man. The foxes had holes, and the birds of the air had nests, but the Son of Man had not where to lay His head. That was His condition; and that was His answer to one who proposed to follow Him: "Lord, I will

follow Thee whithersoever Thou goest." Oh, beloved, how many professed followers has the Lord Jesus now?

Did the world understand Him? He could not recommend Himself to it; He could not, beloved friends, be at peace with it. Not that there was not peace, with Him. Yet He says, "I came not to send peace, but a sword." Why? Because He brought God and God's claim into the world; and, whatever He might give up personally on His own account, He could never give up that. And the world *hated* Him. Oh, beloved, you take God and God's claim into the midst of your business relations, into your houses, into your places of resort, what will be the effect? I tell you what,—you will soon "dwell alone,"—you won't be reckoned among the nations, so to speak, in that way. Do you think the people that don't want God will want you if you identify yourself with Him? "The reproaches of them that reproached Thee," He says, in the Psalms, "are fallen upon Me."

Oh, beloved, before Him there was but one object—the "pleasure of Jehovah," which was in His hand to accomplish, and that was what He steadfastly pursued.

He came from God, He went to God. He was not of the earth, earthy; He was the Lord from heaven. The world did not understand Him. How could it? Where it understood in measure, it hated. It understood that there was light there, and it *hated the light, and loved the darkness*, because its deeds were evil. If He was the light of the world, they would quench that light in order that they might enjoy the darkness.

Oh, beloved, what a reproach for us!—"The

world knoweth us not, even as it knew Him not." It comes back to us from those old days of reality, it comes back to us like the knell upon this pretentious christendom around.—"The world knoweth us not, because it knew Him not."

And yet, blessed be God,—oh, wonderful to say! oh, marvel of His grace!—we *are* not of this world, even as He is not of this world. We are not of it; God has separated us from it—separated us from it by His own grace altogether. We belong to another scene. We may be unfaithful; alas! how easily unfaithful! We belong to another scene. And the place which is ours, beloved friends, before God, if we are Christians, is, "*in Him*" who has passed into the heavens, there. Our acceptance is in God's own beloved, before Him. By God we are reckoned dead with Christ—dead because He died—dead with Christ, buried with Christ as to the world and all that belongs to it, passed out of the scene, and quickened together with Christ, raised up together, seated together in heavenly places in Christ Jesus. That is our wonderful position. Death and judgment, instead of being before us as they are before the world, are behind us. He has taken our place on the cross—death and judgment in that awful cross of His. He has poured out His soul unto death, was reckoned with the transgressors. More than that, He was made a curse—He was made sin for us. "He who knew no sin, was made sin for us, that we might be made the righteousness of God in Him." Oh, beloved, all this blessed place is ours. All this that distinguishes us from all around has come to us from the grace of our Lord Jesus Christ,—that grace in which, "though He was rich, yet for our

sakes He became poor, that we through His poverty might be rich.” You cannot exhibit those riches in the world; and the world does not know us,—in that sense, really does not know us. But alas! alas! that we should not be practically more what He has made us really in His own grace, at the cost of His own agony and blood-shedding—the cost of the cross!

But I do not dwell on this first blessing any more; it is not my object. But notice how even a Balaam can say, “Let my last end be like his.” Aye, if it were only that, if it were only the last end, even a Balaam would want that.

But now look at the second blessing. Notice here, as I say, he is in the field of Zophim, on the top of Pisgah. The field of Zophim is the field of the watchers, it is the jealous eye of the enemy that is watching here; it is an enemy that is scanning the people with eyes eager to discover, if they can, spot or defect. Now, these eager eyes search through the whole camp—nothing is hid from them. Yes; but still what is seen is “the vision of the Almighty.” Beyond even the keen sight of an enemy, the eyes which are as a flame of fire are here, seeing through and through, and pronouncing His judgment. What, then, does He say of this people—this very people of whom we can take such a different view at another time, if we take the lower level? When we come to look with God, who ever thinks of His Son—righteously thinks of Him and what He has done, beloved, the answer to the accuser is, “*HE hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel.*”

But now mark, and I want you to look at this a

little steadily. There is some very blessed truth brought out here, I believe, which we want to ponder. Of course, what we have here is the blessed truth of justification. God has not seen iniquity. He does not say there has not been any. There is none, in fact. But why? Oh, beloved, the real secret of all justification—of all non-imputation of iniquity, is, that the precious blood of Christ is before God. God looks at His Son—God looks at the work which has been accomplished by Him, and He *cannot* impute sin. How can He say there is iniquity when the precious blood of Christ cleanses from all sin? How can he who sees with the vision of the Almighty say that there is any there? There is none—none.

But it is not merely that. Look now at what we have further. These words which are given here as "iniquity" and "perverseness," I want to translate a little more closely to the original. It is really this: "He has not beheld *vanity* in Jacob, neither hath He seen *labor*"—toil, if you please, or the weariness produced by toil,—"He hath not seen labor in Israel." What then? "The Lord his God is with him, and the shout of a king is amongst them." These last words explain the former, or at least give them their full character.

Now, I want to dwell upon this a little for our souls' sake to-night. In the first place, beloved friends, perhaps you will think, when I read, "He hath not beheld *vanity*," I take away from the blessedness of this assurance, because "vanity" is not, in people's apprehension of it, the same as sin; yet the word is one that is constantly used for sin. The "workers of iniquity," an expression you will find all the way through the Psalms, for instance,

is really the “workers of *vanity*.” Call it, if you please, “worthlessness,” and you will then have a word which comes near to the double sense of the original. You may speak of worthlessness as a moral thing, or you may mean simply what is of no value. Well, both meanings are right here. What has come in through sin? and what, in one aspect of it, is sin? Well, what is it but men spending their strength for naught? what is it, in fact, but man walking in a vain show, and disquieting himself in vain,—aye, it may be, heaping up riches, and not knowing who shall gather them? Oh, beloved, this world that values wisdom so much, this world that praises intellect, this world that worships genius,—oh, beloved, what is it in the esteem of God? He taketh the wise in their own craftiness, He knoweth the thoughts of the wise that they are vain. How utterly vain! Man lives for his seventy years possibly, and what then? Why, as you know, every thing that he has lived for—I speak of the ordinary life of men—every thing that he has lived for vanishes like a dream. I am only putting it now in the lightest way, I am not speaking of judgment to come. Judgment there is—awful judgment there is, but, beloved friends, apart even from that, suppose there were none, what is it to live a life of which every object, every thing that man has lived for, passes away in a moment with that which comes at last, however slowly, comes surely. It is what people say, “One thing certain is, we are all going to die;” and the one thing certain is, we are all living as if we never meant to. What is all the wisdom of the world about? Making the world a comfortable place. That is what they are doing every where, as you

may see in cemeteries any day, putting flowers over the unsightliness of death, covering it all up, and trying to fancy that it is not there.

You remember there was one in whom the devil dwelt once, when the Lord Jesus Christ was here upon earth, and one of the marks of that awful demoniacal possession was, that he had his dwelling in the tombs. Beloved, isn't that the mark of man? alas! under the power of Satan, that all His heart should attach itself to that which is really a place of tombs. Isn't it the simplest fact that can be that the world is much more the home of the dead than the living? How many are there of the living compared with the mass of the dead? Beloved, in Scripture, that is what gives the world its character before God. As I have said, defilement, all through the book of Numbers, which is the book of the wilderness, is defilement with the dead; death, in God's thought, defiles. Why? Why! Well, do you think that God is like a child, who makes his toy to-day and breaks it to-morrow? Do you think, beloved friends, it is a good thing or a natural thing that we "bring our years to an end as a tale that is told;" that in fourscore years, if we reach that, our "strength is but labor and sorrow; for it is soon cut off, and we fly away"? Is it natural? What a terrible nature this must be! Is that just what you expect of God? What a strange God He must be in your thoughts! God? No, beloved, God did not make man for this. Man has made himself what now he is, and yet "their inward thought is, that their houses shall continue forever, and their dwelling-places to all generations; and they call the lands after their own names. This their way is their

folly, and their posterity approve their sayings.”

Oh, beloved, never, never think the world is the place of wisdom. Man got his wisdom in disobedience,—as the fruit of the forbidden tree; and what has he done with that wisdom? God made him upright, and he has sought out many inventions. His first invention was an apron of fig-leaves, to hide his shame from another, if he could not hide it from God. When God came in, he was naked; and ever since, all his inventions have been just fig-leaves to cover his nakedness. They say necessity is the mother of invention. The fatal words! How came this necessity? It means that all his wisdom, all these inventions, which are the fruit of his necessity, are the signs of the fall.

Such is the world; and the wisdom of this world is foolishness with God. In the midst of such a scene, and of it naturally, are the people of God. Upon them too death sets its mark in wrinkles and gray hairs and decrepitude. Vanity is on these also. On them, if the enemy looks, he may see abundant evidence of their shame. Well, here in this scene in Numbers, it is the keen eye of the enemy that is observing them—from the “field of Zophim,” the field of the watchers;—nothing, you may be sure, will be omitted that can in any way discredit them. What does he say? Why, “He hath not beheld vanity in Jacob”! Compelled to see with the vision of the Almighty, he sees no trace even of sin or of the curse,—no, not in *Jacob*. Sin is gone, and that which sin has wrought. In God’s sight, oh, wonderful to say, His people have not a wrinkle or spot. “Thou art all fair, my love, there is no spot in thee.” What Christ is going to present His Church as unto Himself, that He sees them

now, without spot or wrinkle—not a sign of age—without spot or wrinkle, or any such thing. God sees us in that way. God looks at us, beloved, in the unfading freshness that belongs to us, as having our real portion there where neither moth nor rust doth corrupt.

"He hath not beheld vanity in *Jacob*, neither hath He seen labor in *Israel*." If you look through these blessings, you will find the changes rung continually on these two names—Jacob and Israel. They were both names of the first father of Israel: one, the natural name; the other, the divine name. Jacob was the natural name—the supplanter ("he hath supplanted me," Esau says, "these two times,"): but God takes up this Jacob, and what does he come out as the result of this divine workmanship? Israel—a prince with God.

Ah, beloved, that is how God glorifies Himself. There is hardly a sweeter title throughout the Old Testament than that of the "God of Jacob,"—the God that could take up the poorest and basest thing that ever was—a Jacob, and turn him into an Israel—a "prince with God." No wonder "according to this time it shall be said of Jacob and of Israel" (you could not do without Jacob there; you want Jacob to compare with Israel; you want to see the material, in order to admire the workmanship;)"—"according to this time it shall be said of Jacob and of Israel, What hath God wrought?"

That is the whole matter—What hath *God* wrought? Oh, beloved, how wonderful it is to have a God who can take up men in that way,—take *you* up, beloved friends, whoever you are, with all your vanity, with all your folly and evil! Oh, yield yourselves, if you have not, into His

blessed hands to-night. He shall make you a specimen of His workmanship that shall be the admiration of eternity; giving *Him* even a name; for He shall "show forth the riches of His grace in His kindness toward us through Christ Jesus."

But now put the first clause of the following sentence along side of this: "The Lord his God is with him." What does that mean? The Lord his God is with him—Jehovah, the eternal God. Ah, that redeems him from the curse of vanity, indeed. Take a string of ciphers, as many as you please; no multiplication of them will give them value. Multiply nothing ever so many times, it is nothing still. But put a simple *one* before these ciphers; now, six of them represent a million. So let man be the cipher that he is—be vanity, if the Lord his God be with him, all is changed. If the Lord his God is with him, surely he is redeemed from vanity. How wonderful to know that in the person of the Lord Jesus Christ man is joined to God forever! How wonderful to know that manhood is taken up from the degradation into which it has sunk, and that the Second Man is "God over all, blessed forever,"—aye, the Second Man sits upon the throne of God the Father. Vanity? No; eternity that means. Worthlessness? Oh, no; infinite value. Lord, "what is man that Thou art mindful of him? and the son of man that Thou visitest him? Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet." Yes, the Lord his God is with him, blessed be His name! He who, that He might be Emmanuel—"God with us," is

called Jesus, His people's Saviour from their sins. Think of the unutterable goodness of One who could come out of His everlasting dwelling-place to make His dwelling with the sons of men, and at His own personal cost taking them up to be with Himself in everlasting glory. Ah, the Lord His God is with Him.

But what then? "He has not beheld vanity in Jacob, neither hath He beheld *labor* in Israel." "Come unto Me," says the Lord, "all ye that *labor* and are heavy-laden, and I will give you rest." "Labor." Amalek means "labor." That is, at least, a part of the word apparently is the very same as the word here. Labor is just that weary, toilsome, profitless drudgery which is come in through sin. Man was intended to be active in the garden, to dress it and to keep it: quite true, but that was not "labor." *Now*, he labors—labors in the fire—labors for very vanity. "All things are full of labor," says the preacher; "man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing." And what is the secret of this? A heart dropped away from God. The corruption that is in the world through lust. That is what it means. What is lust? Why, just the parent of this very labor. The restless longing of the heart after what it can never get. It cannot get the satisfaction from the things in which it seeks it. "All the labor of a man is for the mouth, but the *soul* is not filled."

Where did man get this lust? How did this corruption come in? At the fall; from the fatal tree of knowledge. Man's heart has dropped away from God. He has lost confidence in God. In the midst of all the blessing in the garden of Eden, he

became a questioner in the devil's track. “Hath God said ye shall not eat of every tree of the garden?” Can it be possible God has put a tree in the midst of the garden and forbids you to use it? Such was man's first lesson in that reasoning in which he has become proficient since. That one little thing denied blotted out the beauty of that fair scene around. Man has been questioning ever since, and he cannot find out God by it. “*Canst* thou by searching find out God? *Canst* thou find out the Almighty unto perfection?”

What then? Having lost confidence in God, he must confide in himself. He cannot trust God to provide for him. He does not believe in God's providence. He has forsaken the peaceful paths of faith. He has got wisdom, and he loves himself, at any rate; he thinks he can take better care of himself than God. He takes the goods of his father and carries them off into a far-off land, where to spend is easy, but where fortunes are not made in keeping swine.

What is the end? what must be the end? The world passeth away, and the lust thereof. What desolation for the soul when all is spent! as spent all *must* be.

Now let me ask, If there were to come into man's heart just this (which, blessed be God, He has given us to know in Christ): he were able to look up to God and say, My Father is the Lord of heaven and earth; the One whose resources are absolute, whose power is unlimited, whose wisdom is beyond all that man can understand; and who is for me—mine,—my Father. What would be the result? Why, the lust of the heart would cease; the soul would return to its quiet place of

rest, and say, Blessed be God, my weary toil is over. I have come into infinite riches in a Father's love and care. I need not look out for myself, He is looking out for me; never withdraws His eyes from me. What is my wisdom to His? Nay, the very love that He loves me with is love superior to my own, for He counts the hairs of my head and I scarcely care for the hairs of my head being counted. Oh, beloved, the heart would, like a poor fluttered bird, just fold its wings and drop into its nest. Isn't it so?

Now that is where God sees His people. Oh, you may say, I wish He could see this more in me. Ah, but God sees us according to what He has made us—in the full blessedness belonging to us. Faith is to assert its full claim to all this, and to fulfill it. And, beloved, according to the time it shall be yet said, "What hath God wrought?" Of *Jacob* and of *Israel* it shall be said, "What hath God wrought?" "He hath not beheld *labor* in *Israel*." No. "Come unto Me, all ye that *labor* and are heavy-laden, and I will give you *rest*. Take My yoke upon you, and learn of Me; . . . and ye *shall* find rest unto your souls."

Yes, beloved, for surely, surely, when we have become satisfied with His will, when our hearts find—in proportion as they have found—the plan of faith in His love, perfect rest will take the place of all weary labor. "He hath not beheld vanity in *Jacob*, neither hath He seen labor in *Israel*."

But mark what goes with these: "The Lord his God is with him; *and the shout of a king* is among them." Do you know what that is? It is the ringing, loyal shout of welcome, the loyal shout with which we greet one to whom all our hearts

are subject. The shout of a king. Ah, beloved, the shout of a king!

Man has got away from God, and he deems himself independent; he likes to think so of himself, and if not—if he cannot be quite that, he will take up the devil's service rather than God's. The Lord Jesus Christ casts the devil out of that poor distraught man, and he becomes a quiet sitter at the feet of Jesus; and all the people come and—most respectfully; mark, you may do it in the most respectful way;—beg the Lord Jesus to depart out of their coasts.

But is he really independent who is the slave of his necessities? who is never at rest? How can he be? What are men's lives filled up with? Pleasure-seeking even,—all this effort after pleasure even, do you think a heart that had found *happiness* would be seeking pleasure? I say, such have not found happiness. It is a clear case. No, how could it be? Beloved, when our hearts return to true subjection to the blessed One whose yoke is easy, whose burden is light, then alone we find rest for our souls. When the shout of a king is with us, the curse of labor is removed. “I removed his shoulder from the burden,” says God of Israel; “his hands were delivered from the pots.” When we cease from our own ways, then we are indeed delivered.

Do you remember what was said of Moses, when Miriam and Aaron murmured against the divine leader? Just at that very juncture there is a word dropped as from God.—“Now the man Moses was *very meek*, above all the men which were upon the face of the earth.” And *that* was the ruler they were objecting to. What better ruler could they

possibly have had than the very meekest man on the face of the earth? But, beloved, we have found a better one, who is the blessed Son of God—God over all, blessed forever; One who, taking this place, speaks of Himself under this very character: "Take My yoke upon you, and learn of Me; for I am meek and lowly of heart; and ye shall find rest unto your souls." Beloved, God has got a path for His people; a path in which their Shepherd leads them; a path which infinite wisdom has chosen, in which infinite love ministers to them, and infinite power protects. "As the hills stand round about Jerusalem, so the Lord God stands round about His people." Do you think I want my own way in the presence of One seeking me after this fashion, loving me in this wonderful way? Do you think, beloved, if I believe this, I would sooner be allowed a little choice of my own? do you? Ah, "the shout of a king is amongst them." Do you know what that is? Have your hearts returned in delight to loyalty to the King of kings? Blessed be His name, that shout of a king is the shout of freedom; His law, the only law of liberty.

I have scarcely time for the third blessing. Just let me however, in the briefest possible way, speak a word or two about it.

Balaam is speaking now from the third point of view, and here the beauty and the order of their encampment is seen. Yet he speaks, mark, turning his face toward the wilderness. He says, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" The tents are Jacob's, but they are Israel's tabernacles. Jacob has a tent; good enough for him, you might say, a man who has made his bed and must lie in it as he has made

it. This Jacob is a mere wanderer, from the world's point of view; a man who takes no more hold of the earth than his tent-pole and his tent-pins do. He is not a success, this Jacob. His own lips confess that few and evil have been the days of his life. Yet Balaam can speak of the goodness of Jacob's tents. For God, these tents of Jacob are the tabernacles of a prince. The wanderer is a pilgrim. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" Think of the tents of a people who were journeying to Canaan. Think of the poverty of a people of whom the Lord says, The world is not good enough for them; that is why I don't give it to them. That is the truth. Jacob's tents are Israel's tabernacles. It is a prince of God who is dwelling here. It is a prince of God who is going to his rest beyond. Oh, beloved, Jacob's tents are good, for they mean that. He says to us, I cannot give you your portion here; you shall have it with Me in eternity.

Now look: "As the valleys are they spread forth." Low enough the valley, but all its blessing is the result of this. It is cold on the mountaintops, but the sun shines warm in the valley, and the streams run down there; aye, and whereas they only run down the rocks and do no good, as soon as they come down to the lower level, linger lovingly, and spread verdure round about. Beloved, what a picture it is of what will be by and by too, in the near eternity, when man's day of misrule is over, and God's time comes; and in His kingdom the highest shall minister to the lowest, the hills to the valleys; highest above all, He who, as Son of Man, came not to be ministered unto, but to minister, and to give His life a ransom for

many. That is God's thought. Are you sorry to be in the valley? Why, the sun shines there warmest; all the waters run down there. It is the place of unceasing ministry. But what more? "As the valleys are they spread forth; as gardens by the river's side; as the trees of lign aloes which the Lord hath planted." There is the special care of God. Not merely a valley, but a valley which is a garden. Let only man take up a piece of land and dress it and nurture it, and he can make it wonderfully beautiful. There is a strange power God has given to man, that he can take a flower, and nourish it, and care for it, and make it at last come out as different from the little humble thing it was at first as can be. If man can do that, what can God do with His care? what can God do with His garden which He plants? Think of being the objects of God's care.

Now once more: "As gardens by the river's side, as the trees of lign aloes which the Lord hath planted." What are these trees of lign aloes? They are precious trees, fragrant trees; but that is not all; they are *exotics*. You know what an exotic is: something that is brought from a foreign land, because of its fragrance or its beauty or its usefulness, or all these, and planted there. That is what the Lord's people are; He has sanctified us, and sent us into the world. Now, plainly, He must have taken us *out of* the world first. He sends us into the world, not as worldlings, but as those who belong to heaven. We are exotics—strange plants which the Lord has planted, not natural to the soil. And oh, beloved, if such plants are something for man's sight, and for man's taste, think of our being plants which the Lord hath planted

that He Himself may have His delight in us.

As "cedar-trees beside the waters"—the stateliest things in nature. But now look at the next: "He shall pour forth the waters out of his buckets." That is what characterizes a very fruitful place. Especially a warm land must have abundance of water. If a tree is planted by the rivers of waters, it shall bring forth its fruit in its season.

What says the Lord, beloved friends, of those that come to Him? "Whosoever is athirst, let him come unto Me and drink," and "he that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." You remember that in the fourth chapter of that gospel of John it says, "The water that I shall give him shall be in him a well of water springing up into everlasting life." It is not properly a well: it is a fountain. There is this difference: In a well, you have to put your pail down to dip up what you want; but a fountain *comes up to you*. And, beloved, that is what God's blessed Spirit is in our souls, as it says, "This spake He of the Spirit, which they that believe on Him should receive."

I don't wonder if some turn in upon themselves and say, Is that true? Can that be possible? Is it true of any, what the Lord says,—"*he shall never thirst*"—"Whosoever drinketh of the water that I shall give him shall *never* thirst"? *Do* you thirst, beloved? How is it true, then?

Just because God speaks from His own point of view. But then it is a real thing He speaks of. His point of view is a true one, for He speaks according to the quality of the gift He has given. His own blessed Spirit dwells in the very *bodies* of His saints. Do you understand that? Now, if

the Spirit of God dwell in us, can you measure the Spirit? No; He is a divine Person. Can you measure His power, then? can you measure His fullness? Alas! you can give Him a limit. By unbelief, indeed, you can repeat the sin of those who once limited the Holy One of Israel? Let us fear to set a limit to this infinite fullness that is ours. Thus indeed can we check the flow of living water.

Alas! we can set a measure where God has set no measure; and instead of being full and satisfied, we can thirst like others, and men can see our thirst to our shame. But has He made any mistake? No; it is we, not He,—the failure is on our part wholly.

I must close. Only, beloved; I want to leave with you, as the last thing, this thought: Think of how the apostle turns to Christians and says, "Be not drunk with wine, wherein is excess, but be filled with the Spirit." The apostle puts it upon us,—upon you and me—to be filled with the Spirit. Isn't it the simplest thing possible, if it is a spring of living water, that all we have to do is to keep out all that hinders the rise and outflow of its waters? Here is the blessedness of self-judgment, of a heart exercised before God to have a conscience void of offense toward God and toward men. Oh, the blessedness of being able to look up and say, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting"!

Beloved, can you do that heartily and unreservedly? Are you saying to God unreservedly, See well whether there is any wicked way in me?

Every honest, real bit of self-judgment is like taking a stone out of the spring: the living water bubbles up in the soul after it. Did you never realize it? Did you never realize what it was to cling to something or other, no matter what, as impossible to be given up, until you have found that it was costing you all the brightness and freshness of your spiritual life; all the joy of Christ's companionship; and then when you have given it up, have you never felt a rush of life into your heart, as of a long pent-up stream that suddenly had burst its bonds? Such a sudden tide of jubilant gladness, have you not felt it? Well, I cannot tell you what it is, if you have not.

Beloved, it is a solemn responsibility this—to be filled with the Spirit. Think of being a vessel out of which there flow rivers of living water! It is the necessary effect if the spring is sufficient; and the vessel being an earthen vessel is no hindrance. The excellency of the power is of God, and not of us. When the vessel is full, it overflows. And when the vessel is full, it does not overflow, so to speak, by effort, but of necessity; and *what* overflows is the full strength and power of the stream. Think of all the power of the Holy Ghost, having first filled *you*, pouring itself forth even in a world like this, “rivers of living water.”

Beloved, God's thoughts are not as our thoughts, and His ways not as our ways. If we take these types of old and only look at them in the poor, meagre way in which we have been looking at them, does it not shame us? But then, does it not encourage us also? If Israel of old could be pictured in a way like this, how of that of which Israel is but itself the shadow?

God grant, beloved friends, that our practical state may answer more to the reality of what we are before Him, for the Lord Jesus Christ's sake.

F. W. G.

Plainfield, N. J., Aug. 1st, 1882.



TWO WARNINGS, AND AN EXAMPLE.

BEING

The Substance of a Lecture on Matthew xxvi.

WE have here an *example* in the case of JESUS, and *two warnings* in Peter and in Judas.

In Peter we may learn the weakness, and in Judas the dreadful wickedness, of the flesh. We get in JESUS what we should aim after.

In Judas we see the mere professor; in Peter, the saint sifted. All three are before us in a time of searching trial, and the result of trial is seen in each.

We ought to remember that *we* have received the Holy Ghost, which Peter had not when he denied the Lord; yet, having the Holy Ghost, we may still learn a lesson from Peter's flesh. And is not the entire worthlessness of the flesh among the last things we learn? In Peter we see what the flesh is.

I would dwell, first, upon Judas' apostacy. He had all the appearance, to men, of being as the other disciples;—he had companied with the Lord, had been one of those sent forth to preach the gospel and work miracles; but his *conscience never was be-*

fore God. He might have truth in his *understanding* (and, indeed, the understanding does not generally receive truth so readily where the conscience is affected). Again, Judas could not have walked three years with Jesus, and seen His grace and love, and not have had his *affections* moved. But then his *conscience* had never been brought into exercise before God. So it is with many. If we watch the saint receiving truth, we shall often find him slow of apprehension. There's something to to be judged *before God*,—something which condemns him, and which involves sacrifice. For instance, we *see* most clearly that the precious blood cleanses from *all* sin; but only let us commit sin, and how slowly do we apprehend that blessed truth so as to get the *comfort* of it! The cause is, the *conscience* is at work. In like manner the affections of the unconverted may be moved—a great company of women followed Christ at the crucifixion, bewailing and lamenting Him. So we read of “anon with joy receiving, and by and by [or “anon,” for it is the same word], when tribulation arises, turning away.”

The natural man may have been instructed in the gospel, and the understanding may be clear, and the affections moved; but unless the conscience be bare before God, there is no LIFE.

Here was Judas betraying his Master! What was this? Nothing more, at the bottom, than what is in every heart,—*sin* in the *nature*.

In Judas, it showed itself in the shape of the *love of money*. The next thing was, Satan suggested a way of gratifying this lust, and he loved money more than he loved Jesus. And now we find the result of *outward* nearness to the Lord while the

conscience is unaffected;—it was to make Judas reason upon circumstances;—he thought, probably, the Lord would deliver Himself, as He had done before; for, when he found it not so, he threw down the money, and said, “I have sinned in that I have betrayed the innocent blood.” He continues in this nearness to Christ until, thirdly, we read that “after the sop *Satan entered into him.*” In the condition of hypocrisy he gets his heart hardened, and *then* Satan gets between his conscience and all hope of pardon. Many a natural man would not betray a friend with a kiss, as Judas soon after did. His *nearness* served to harden him, and he actually took the sop from the hand of the Lord! Even natural feeling was silenced. So it is when the unconverted man gets into a similar position;—he becomes more vile than ever; his heart is hardened; hypocrisy, and at length despair, ensues. Such is the flesh and its end; and *the flesh cannot be bettered by ordinances*, even where Christ Himself is. A natural man has a conscience and shame. He will not do in the light what he would do in the dark. But the outward form of Christianity, where it has not touched the heart, only makes this difference, that his conscience is seared, and he is only more subtilly the slave of Satan.

I turn now to the contrast afforded by what is seen in Peter with what we see in our blessed Lord. In Jesus we see the obedient, the dependent One; expressing His entire dependence by His praying,—and there was seen an angel from heaven strengthening Him. He felt the weakness which He had given Himself up to bear: He was “crucified in weakness.” “All My bones,” He says, “are out of joint, My heart is melted like wax in the midst of

My bowels.”—“My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me.” So in the earlier temptation we hear Him answering the devil out of the Word of God. Jesus might have sent Satan away by divine *power*, but that would have been no example to *us*; so in this chapter we see the Lord *praying*!

If you compare what Peter is doing with what the Lord is doing, you learn the secret of Peter’s weakness and the Lord’s strength. What was the effect of trial upon the weakness of Peter’s flesh? He had *said*, “I will go with Thee to prison and to death.” The Lord had to say to him, “*Could ye not watch with Me one hour?*” They were sleeping for sorrow. The Lord does not sleep, and seek to forget His sorrow; He goes and *prays to the Father*. His eye rested not on the circumstances, to think of them. He does not see Pilate or Judas; it was not Satan that had given Him the cup, but *His Father*. So with us—if in a frame of entire dependence, temptation does not touch *us* at all! we do not *enter* into it. Trial comes; but, like Jesus, we can say of it, “The cup which my *Father* hath given me, shall I not drink it?” Every trial becomes a blessed occasion for perfecting obedience, if *near God*; if otherwise, a temptation! Jesus was walking with God. Being in an agony, He prays the more earnestly; it drives Him to His *Father*; and that *before the trial comes*. Then, when the trial actually comes, it is already gone through *with God*! He presents Himself before them, saying, “Whom seek ye?” as calmly as if going to work a miracle. Whether before Caiaphas or Pontius Pilate, He makes a “good confession;” owns Himself Son of God before the Jews, and King before Pilate!

But Peter *sleeps*; he gets rid of the pressure of circumstances. He *has not gone through the trial with the Father*. At the moment when Jesus is going to be led away, the energy of the flesh wakes up, and Peter draws the sword. The flesh has just energy enough to carry us into the danger where it cannot stand—that energy deserts us *then*. How little real communion is here! When Christ was praying, Peter was sleeping; when Christ was submitting as a lamb led to the slaughter, Peter was fighting; when Christ was confessing in suffering, Peter was denying Him with cursing and swearing. This is just the flesh—sleeping when it ought to be waking—in energy when it ought to be still, and then denying the Lord when the time of trial comes. With Christ it was agony with the Father, but perfect peace when the trial came. Oh, if we knew how to go on in all circumstances in communion *with the Father*, there would be no temptation that would not be an occasion of glorifying Him!

The great thing was, Peter had not learned what the flesh is; he did not keep in memory the *weakness* of the flesh; and thus the condition of dependence was hindered. He seems to be sincere in wishing to own the Lord Jesus and not deny Him. There was more energy of natural and very true affection in Peter than in those who forsook the Lord and fled: he really loved the Lord. He fails, not from self-will, not from *willing* to sin, but through *weakness* of the flesh. His fall began by want of dependence, and by *neglecting prayer*. We must be watching “unto prayer;” not merely ready to pray when temptation comes, but walking with God, and so meeting it in the power of *pre-*

vious communion and prayer. Without continual prayer, and constant sense of entire weakness in self, the more love to Christ, and the more goodwill to serve Him are in a saint, the more certainly will he, by that very good-will, be led into the place in which he will dishonor Christ! The other disciples, that *fled*, did not so much dishonor the name of their Master as Peter did.

It was thus Peter *had to learn* the evil of the flesh. Jesus, on the contrary, ever walked in the confession of dependence—*always praying*. And what use did the Lord make of His knowledge of Satan's purpose to sift Peter? He prayed for him! *The more knowledge, dear brethren, the more prayer!* "I have prayed for thee, that thy faith fail not." As the result of this intercession, Peter learnt the evil of the flesh more deeply than the others, and was "able to strengthen his brethren." We are incapable of ministering truth to our brethren unless we are conscious of weakness in ourselves. The flesh is ever playing us false—it is good for nothing! Keeping in the Lord's presence, cast on the Father, is the only remedy. Paul had the *thorn in the flesh* given him; there is to be the *consciousness* that the flesh is worth nothing.

We may notice that there are three ways of learning the power and wretchedness of the flesh; first, *prior to peace*, often in desperate struggles, as in Romans vii; second, when we have peace, *before the Lord* in prayer and communion, not daring to take a step till He leads us; third, in the *bitter experience* in which Peter learned it, when flesh is not judged in communion with God. We are in no certainty from one moment to another as to what trial may be coming, therefore our only safe place

is watching and prayer—yes, prayer *before* the assault—prayer that *may* amount to agony, for so Jesus prayed.

We must expect to have our souls much exercised; often, it may be, when trial is there, casting about as to why this trial is sent. It may be for a fault; it may be for some careless or hard state of soul; it may be, as Paul's, to keep down the flesh; it may be preparatory to some coming conflict. But in these exercises of soul we must keep before the Lord; then, when the trial comes for which the Father has been training us, there will be perfect peace. The Lord will make you bear, in spirit with Him, when exercised, the burden which He will make you bear in strength in the battle. Don't shrink from inward exercise: settle it with Him. There is no limit to our strength for obedience when our strength is the Lord's.

J. N. D.

GENESIS

IN

THE LIGHT OF THE NEW TESTAMENT.

PART I.

GOD'S COUNSELS IN CREATION. (Chap. i. & ii.)

Introductory.

IN seeking to develop (as is now my purpose) the truths of the *New Testament* from the history of the Old, it is the typical meaning with which we have to do. The divine glory, as seen in Moses' face, was veiled to the people addressed; for us, the veil is done away in Christ. The words of the apostle with reference to Israel's history, it can scarcely be doubted, apply no less to that which was but prefatory to theirs,—“Now, all these things happened unto them for ensamples [*lit.* types]; and are written for our admonition, upon whom the ends of the world are come.”

He gives us, moreover, many of the details,—Adam, a type of Christ; Eve, of the Church; Abel's offering, of the sinner's acceptance; Noah's salvation by the ark, of our own in Christ; Melchizedek, king of righteousness and peace; the story of Abraham's two sons; and a *hint*, at least, as to the offering up of Isaac (Gal. iii. 16, 17.). Nor is this all that is commonly recognized as typical, though some no doubt would have us stop where

the inspired explanation stops. But in that case, how large a part of what is plainly symbolical would be lost to us!—the larger part of the Levitical ordinances, not a few of the parables, of the Lord Himself, and almost the whole of the book of Revelation. Surely none could deliberately accept a principle which would lock up from us so large a part of the inspired Word.

Still many have the thought that it would be safer to refrain from typical applications of the historical portions where no inspired statement authenticates them as types at all. Take, however, such a history as that of Joseph, which no direct scripture speaks of as a type, yet the common consent of almost all receives as such; or Isaac's sacrifice, of the significance of which we have the merest hint. The more we consider it, the more we find it impossible to stop short here. Fancy, no doubt, is to be dreaded. Sobriety and reverent caution are abundantly needful. But so are they every where. If we profess wisdom, we become fools: subjection to the blessed Spirit of God, and to the Word inspired of Him, are our only safeguards here and elsewhere.

When we look a little closer, we find that the types are not scattered by hap-hazard in the Old-Testament books. On the contrary, they are connected together and arranged in an order and with a symmetry which bear witness to the divine hand which has been at work throughout. We find Exodus thus to be the book of redemption; Leviticus, to speak of what suits God with us in the sanctuary,—of sanctification; then Numbers, to give the wilderness-history—our walk with God (*after* redemption and being brought to Him

where He is,) through the world. Each individual type in these different books will be found to have most intimate and significant relation to the great central thought pervading the book. This, when laid hold of, confirms immensely our apprehension of the general and particular meaning, and gives it a force little if at all short of absolute demonstration.

The great central truth in Genesis is "LIFE." It thus begins where all begins actually for the soul. God is seen in it as Life-giver, Creator; this involving necessarily also that He is sovereign in purpose and Almighty* in execution. This is why Genesis is, as it has been called, "the seed-plot of the Bible," because it is the book of the counsels of the sovereign and almighty God.

But "life" is, so to speak, the key-note—the thread upon which all else is strung. Genesis is plainly almost entirely a series of biographies. It divides, after the introductory account of creation, in chapters i. and ii, into *seven* of these, in which we have a perfect picture of divine life in the soul, from its almost imperceptible beginning to its full maturity.

Adam gives us the beginning, when, with the entrance of God's Word, light comes into the soul of a sinner, and God meets him *as* such with the provision of His grace. (Chap. iii.)

Then, (Chap. iv. and v.) we have the history of the two "seeds," and their antagonism,—a story which has its counterpart in the history of the world at large, but also in every individual soul

*Which is plainly God's revelation of Himself to Abraham, Isaac, and Jacob, as distinct from Jehovah to Israel (see Exod. vi. 3). In the rest of the Pentateuch the word occurs only in Balaam's prophecy (Num. xxiv.), and only in Ruth besides of all the historical books.

where God has wrought, and where the "flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other."

Next, Noah's passage through the judgment of the old world into a new scene, accepted of God in the sweet savor of sacrifice, is the type of where salvation puts us—"in Christ, a new creation: old things passed away, and all things become new." (Chap. vi.-xi. 9.)

Abraham's Canaan-life—pilgrim and stranger, but a worshiper, gives us the fruit and consequence of this—a "*walk* in Him" whom we have received. (Chap. xi. 10-xxi.)

Then, Isaac, our type as "sons," (Gal. iv. 28.) speaks to us of a self-surrender into a Father's hands, the door into a life of quiet and enjoyment, as it surely is. (Chap. xxii.-xxiv. 33.)

Jacob speaks of the *discipline* of sons, by which the crooked and deceitful man becomes Israel, a prince with God,—a chastening of love, dealing with the fruits of the *old* nature in us. (Chap. xxvi. 34-xxxvii. 1.)

While Joseph, the fullest image of Christ, suffers, not for *sin*, but for *righteousness*' sake, and attains supremacy over the world, and fullness of blessing from the almighty One, his strength. (Chap. xxxvii. 2-1.)

All this we may more fully see hereafter. Even this hint of it may make plain what I have already stated to be the main feature of the book, with which the first section corresponds in the closest way. Like many another first section, but perhaps beyond any other, it is really a sort of table of contents to the rest of the book. It is of course

much more than that, as we shall see, if the Lord give wisdom to unfold what this story of creation gives us.

It is, as all else here, a type, while it is none the less on that account a literal history. Its spiritual meaning in no wise turns it into myth or fable, as some would assume. "All these things happened unto them," says the apostle,—so the things *really* happened, but—"for types." What importance must attach, then, to a "type," to produce which God has actually modeled the history of the world from the beginning! With what reverence should we listen to the utterances so strangely given, so marvelously "written for our admonition"! Instead of setting aside the literal record of creation, it surely confirms it in the highest degree that the Creator should demonstrate Himself the new Creator, and show how in laying the foundations of the earth which sin has cursed and death has scarred, He who seeth the end from the beginning had even then before Him, in the depths and counsels of His heart, a scene into which, secure in its unchanging Head, sin and death no more should enter—which they should nevermore defile! It is divine, this record: true, of course, then, and infinitely more,—although faith be needed for the realization of it.

I do not doubt that the story before us is not merely even a single, but a twofold type; finding its fulfillment in two spheres, which are very generally correspondent to one another. The world without has its reflection in the world within us. So the steps in the divine dealing with the world at large have their correspondence with His dealing with us as individuals. In our consideration

of them, this individual application will come first. It is that which is most prominent all through, and which links the whole series of types together; and this has its significance for us. In men's thoughts you will find, as what they imagine to be advanced and liberal views, the progress of the *race* putting out of sight the interest of the individual: they speak much of *man*, think little of *men*.* It is not so with God; the blessing of the race is reached (with Him) through the blessing of the individual, and not one is overlooked. Nay, "not a sparrow falls to the ground without your Father." This is what is in His heart, whatever the perplexity which sin has introduced; and oh how profoundly needful for us the assurance of this! It may do for philosophy to proclaim the grandeur of general laws, to which the individual good must give place; but the grip of this iron machinery has none of the comfort of the grasp of a Father's hand. The *heart of God* alone suffices the hearts which He has made.

Let us take, then, this individual application first, and let creation preach to us lessons which may be happily familiar to us, and yet have a new charm as preached thus, where (as all preaching *should* be,) the sermon is an anthem, and the anthem is in the many voices of the universe—the revelation-chorus to which all will come at last: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever!'"

*As, e.g., Dr. Temple's "Education of the World," in "Essays and Reviews."

The Individual Application.

THERE are two smaller sections of the first natural division of the book of Genesis. The first (chap. i.-ii. 3.) gives us the work of God and His rest; the second, (chap. ii. 4-25.) *God in relationship* with the creature He has made. Hence, in this latter part the covenant-name is for the first time introduced; it is not "God" merely, but "*The Lord God*"—Jehovah. We shall see more fully the force of this hereafter. In this double account there is an exquisite beauty, which the unbelief that cavils at it can never see.

It is necessary also to distinguish from the six days' work, what has been strangely confounded with it, the primitive creation of the first chapter and verse, and the ruin into which it had fallen when "without form and void, and darkness on the face of the deep." This used to be, and I suppose still may be called, the common view; and yet the more one looks at the passage the more it seems impossible to make such a mistake. For plainly the work of the six days begins with this: "God said, 'Let there be light;' and there was light." But as plainly the earth, although waste and desolate, was there before that, not created then. Moreover the words "without form and void," for which "waste and desolate" would be preferable as a reading, imply distinctly a state of ruin, and not of development; while a passage in which the first of these terms is used asserts expressly that the Lord did not create the earth so.*

Nor can it be said that the exigencies of a geo-

*It is the word rendered "in vain," Isaiah xiv. 18. The two are found together in Isaiah xxxiv. 11 and Jeremiah iv. 23.

logical difficulty have forced such a construction of the opening words of this account. Augustine, who knew nothing of such a difficulty, long ago decided for it from the mere force of the language used. The requirement of it by the mere typical view I am just now advocating, is independent of it also, and yet quite as urgent; for it makes the six days' work a remoulding of a former lapsed creation, the *new* birth, as we may call it, of a world. How plainly significant is that, at once! And such a view of it the words themselves necessitate.

There was, then, a primary creation, afterward a fall; first, "heaven and earth," in due order; then earth without a heaven—in darkness, and buried under "a deep" of salt and barren^s and restless waters. What a picture of man's condition, as fallen away from God! How complete the confusion! how profound the darkness! how deep the restless waves of passion roll over the wreck of what was once so fair! "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

Then mark how the new birth begins: "The Spirit of God moved [or *brooded*] upon the face of the waters. And God said, 'Let there be light.'" From the Spirit and the Word it comes: we are "born of the Spirit;" we are "born of the incorruptible seed" of "the Word of God." And "the entrance of Thy Word giveth *light*." How faithfully this beginning of creative work depicts that more mighty still in the human soul, and assures of what was even then for us in the counsels of divine wisdom! Truly His "delights were with the sons of men."

The first day gives us, then, the entrance of the Word giving light. The state of the creature is manifested by it, but as yet it shines on naught but desolation. Nothing is changed, save the darkness; there is nothing that God can find of good but the light itself. *That* He pronounces so—severs it from the darkness and gives it a place and a name; but the darkness too is named, and has its place, and is not all removed. For not in the earth itself is the source of light, and when turned away from this it is still dark. Practically, the day is not all light, but “evening and morning” make it up; yet, though darkness is in itself “night,” it is well to note that it is never, now that light has once come in, simple and absolute night any more, but “evening;” some rays of the day there ever are; and in God’s order, too, an evening surely giving place to morning. And then again, as to the “morning,” its promise of the perfect “day” is never realized until God’s work is wrought out and His Sabbath is reached; then, indeed, there is no more evening, or morning either, but “day,” without mixture or decline—God’s great finality—is fully come.

I do not believe this needs interpreting; the significance of its voice is not hard to apprehend. And thus not only “day unto day uttereth speech,” but also “night unto night showeth knowledge.” Dear reader, if perchance one there be who may read this, down into whose desolate soul the light has shone, revealing not good but ill, when good has begun to have attraction too, but there is none—you are learning but this first day’s lesson. Spite of all that is disclosed, the light is good. Welcome it as from God, the beginning of His gracious work

in you, the promise of the day that yet shall come.

The second stage of this divine work is the making of the "firmament," or "expanse," by which a separation of the waters is effected. Strangely misunderstood as it has been by some, it is, one would think, self-evidently, the formation of the atmospheric "heavens," which draw up now (as they have been doing ever since) out of the deep below, waters which, purged of their saltness, become the still inexplicably balanced clouds. .

The spiritual stage it represents is scarcely more difficult to follow. A separation is now effected, not in the external condition merely, but more inwardly. The unseen things operate upon the soul, and attract affections and desires upward to them. That which was "lust" and "corruption" in a heart away from God is thus purified by the new object. It is the "*kingdom of heaven*" spiritually begun. The heart is under divine government. And while the general state of the creature remains apparently the same (there is still no fruit nor solid ground)—while still "in me, that is, in my flesh, dwells no good thing," yea, while "how to perform that which is good I find not"—still we can say, "Thy will is present with me," and "with the mind I myself serve the law of God." Peace is not come, nor liberty, nor power; but the heart drawn up to God, that intercourse with heaven is begun which at a further stage shall bring down showers of blessing to fertilize and bring forth fruit to God.

Still, by the Word is every stage produced. Each time God speaks. It is not mere development of what lies unfolded in the earliest germ. Step by step the forthputting of divine power ac-

completes counsels that are all divine. "We are His workmanship"—the patient, perfect elaboration of the wisdom of God—"created in Christ Jesus." Happy we, proportionately as we are yielded into His hands, and cast into the mould of His efficacious Word!

The "third day" speaks to the Christian heart of resurrection. It is marked here by resurrection-power: the earth comes up out of the waters. That which can be wrought upon and made fruitful is now brought up from under the irreclaimable waste of sea. This is not removed, but bounded and restrained; it cannot return to cover the earth. Its existence is indeed distinctly recognized; it gets for the first time its name from God; in the *new* earth there will be none. (Rev. xxi. 1.) Meanwhile He lays the foundations of the earth,* that it never should be moved at any time.

This is only the first half of the third day. It is a *double* day, as we may say, with God. Twice He speaks; twice He pronounces His work good. In the first half, the earth is separated from the waters; in the second, it brings forth the "grass," the "herb," and "the fruit-tree yielding fruit." Let us examine the spiritual meaning of all this.

"Risen with Christ" is the truth which inevitably connects itself with such a figure. Christ having died and risen again for us, His resurrection no less than His death is ours. His death is our passage out of our old state and condition as sinners—as children of Adam. His resurrection is our entrance into a new state and sphere. "In Christ"—"if any man be" *there*, "he is a new

*Not the *world*, but that "dry land" which He has just named "Earth."

creature: old things are passed away; behold, all things are become new."

The attempt to read this by experience has been the loss (practically) of its blessedness. Unable to look within and say "*all* things are new," men have been reduced either to modify this as if it were too extreme a statement, or else to doubt if they were really Christians. Moreover, the trying to produce such a state of things within them has resulted in constant disappointment and real loss of power. They have sought to mend self and produce there what they might find satisfaction in, instead of turning away from self altogether, to find in occupation with Christ and with His love true power over it.

But it is not "if any man be born again" or "be converted." It is not the result of the work within us that is stated, but the result of the new position before God in which we stand. Acceptance *in* Christ is acceptance *as* Christ. It is no question, therefore, of what is in *us* at all, but of what is in Christ for us; thus viewed, old things are indeed passed away, and all things become new.

Christ's resurrection has put us in this new place; we are risen with Him. The acceptance of this blessed fact brings us into rest and peace, and sets us on vantage-ground above the water-floods. It is for us spiritually God's bringing up the earth from under the waves, and settling it upon its everlasting foundations. True, the waters are not removed, the flesh is not become spirit, nor done away; on the contrary, it is now for the first time fully recognized as there, and incurable—has its place and its name defined; but the man in Christ

has risen out of it—is “not in the flesh.” It is in him; but he is not *it*, nor *in* it.

This is the first part of the day of resurrection only. The second part gives us the fruitfulness which is the immediate consequence of this; for being now “made free from sin,” we are “become the servants of righteousness.” Notice some features here.

God calls the dry land “Earth.” In the original, this word is derived from one which means “crumbling,”* and it is manifestly a chief condition of fertility that earth *should* crumble. The more continually its clods break up into ever finer dust, the more its promise to the husbandman; and this is a simple lesson and a great one. The brokenness of spirit which makes no resistance to the Father’s hand is a main element of fertility in souls wherein He works. It is not power He seeks from us, but weakness; not resistant force, but “yieldingness” to Him. All power is His: His strength is perfected in weakness.

The character depicted here is beautifully illustrated in this very “third day” state in Romans viii. Up to the very end of chapter vii, in the well-known experience already alluded to, the man in question is profoundly conscious of two “I’s” in opposition to each other; “with the mind I myself serve the law of God, but with the flesh the law of sin.” There is the struggle that convulses him; one part for God and good, the other always contrary—alas! always the stronger too. “The law of the Spirit of life in Christ Jesus” delivers him “from the law of sin and death.” Then there are two contrary parties still. But there is a change.

* *Eretz* from *Ratz*, according to Parkhurst, Heb. Lex.

The flesh is there indeed yet, and nowise altered, but its now victorious antagonist is not "I myself." That is sunk; it is now "flesh" and "Spirit" that conflict—the Holy Ghost in place of "me."

Oh for constant realization of this! the dropping (not of the flesh—that cannot be here, but) of that good and right-minded and holy "I" which is ever weakness, ever inability, with all its pious resolution and good will! "I live—*not* I—but Christ liveth in me."

Even thus is the fertile-earth produced. Out of weakness, out of nothingness, out of infirmities, which make the power of Christ to rest upon us, and leave us clay in the potter's hands. The more we know the reality of resurrection, the more shall we know of this.

Then as to the fruit. There is progress; from grass and herb to "fruit-tree yielding fruit, whose seed is in itself upon the earth"—another beautiful figure that. The fruit bears within itself the capacity of self-perpetuation. Itself for the Master's use (and it is well to remember that), the seed is in this fruit according to its kind,—love to produce love, and so on. If we want to find love, we must *show* it. And the riper the fruit is for the Master's taste, the riper the seed is also; the best ripe fruit is that which has hung in the sun most.

All this is simple; and it shows there is a real voice in creation round, to be understood if we have will to understand. The works of His hand bear witness to Himself,—creation to redemption—things seen to the unseen; the thoughts of God's heart, the depths of His love. It is not a mere *accommodation* of these things we are making; they

are *designed* witness, though Christ must be the key to all.

And now we are come to the fourth day. Here the entire scene is changed. It is not the laying the foundations of the earth any more, but the garnishing of the heavens. Sun and moon are ordained as light-givers to the earth now made, and for signs and for seasons, for days and years.

And we are not only "risen with Christ," but in Christ, heavenly; "seated together in heavenly places in Christ Jesus." This truth necessarily follows that of resurrection, and no view of our new creation could be in any wise complete which left out this. Here it follows, then, in very natural order, and the language of the type is not hard to apprehend. "Heaven" is, I doubt not, its own symbol, as indeed the firmament, the lower heaven, gives its name to the unseen and spiritual heaven, God's dwelling-place. Applying it in this way, the first object seen in it speaks for itself. Scripture too applies it (Mal. iv. 2.). The great luminary of the day, the source of heat and light to the earth, its light self-derived, unchanging, constant as the day it brings,—clearly enough presents to us the "Heavenly One" back in the glory whence He came. The secondary light, light of the night, a light derived from His, yet oh how cold and dull comparatively at the best, changeful—full-faced or dwindled according as it fully faces or is turned away from Him; how easily we read that too, as we read such words as the apostle's here!—"We all, with open face beholding the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Let us learn the lessons that the moon teaches, for they are serious and yet helpful ones. What more serious lesson than her changefulness? She belongs always to heaven according to God's ordinance. Practically, you cannot always find her there; nay, she is more often (to man's sight, of of course,) out of the sky than in it. Then, when there, how seldom full-orbed! how often turned away from him from whom all her radiance comes! For so it does come; her part is reception merely; she shines perforce when in his light, not by her own effort in the least. And could you go up, attracted by her brightness, to see how fair and glorious she was, you would find yourself *there* not in the glory of the moon at all, but of that sun which was bathing her with brightness.

Then notice her from this earth new risen from the waters. Fair she may be, and "precious fruits be brought forth" by her; yea, "abundance of peace as long as the moon endureth;" still the direct sun-rays are another thing, and are the real fructifying, life-giving influence after all. It is one thing to be occupied even with what we are in Christ—and it is our guide in the night, too (Gal. vi. 15, 16.)—it is yet another to be in the glory of His presence, where moon and stars are hidden in the day.

There is much more here, but I leave it and pass on. The fifth day brings another change of scene; and here, when we might have thought that we had left them finally behind, we are brought back again to the barren waste of waters. But now even here the power of God is working; the waters swarm with swarms of living creatures,

and birds fly in the open firmament of heaven. It is still progress in the great creative plan, and new and higher forms of life are reached than heretofore. It is not now grass and herb, but the "living soul," and God blesses them, and bids them multiply.

Can we give this expression? I believe so. There are harmonies elsewhere that will guide us to an understanding of it.

Take one in the order of the Pentateuch itself, where the same thing occurs—a real progress by apparent retrogression. For if Genesis begins (as we have seen it does) with "life," Exodus gives us, very plainly, the *redemption* of God's people; while Leviticus leads us into the sanctuary of God, to learn in His presence what suits Him to whom we are brought and whose we are. Thus all is progress; but at the next step this seems ended, for in Numbers we pass out once more into the world to face the trials of the wilderness and the still worse exposure of ourselves that meets us there.

This seems retrogression; still it is progress after all. There is no dislocation of His plan who is ever working onward to perfection. For the world is surely the place where, after we have known redemption, and the God that has redeemed us too, we are left to be practiced in what we know, that we may be "those who by reason of use, have their senses exercised to discern both good and evil."

There is *discipline* in this; and failure comes out plentifully too; still we are chastened to be partakers of His holiness; the new life in us gets practical form and embodiment, as we may say; in other words—the words of our type—the "living

soul" is produced out of the midst of the waters.

For the waters are, as we have seen, the restless and fallen nature of man; and it is this (whether within or without) that makes the wilderness the place of trial that it is; yet out of this evil, divine sovereignty produces good. And again, the "living soul"—since the soul is the seat of desires, appetites, affections, etc.,—may fitly depict the living energies which lay hold of eternal things amid the pressure on every side of what is seen and temporal.*

This, I believe, is the fifth-day scene. One day alone remains, and God's work is complete.

And this day, which is a second "third," has its two parts likewise, as the third day had. First, the *earth* (and not the waters now) bring forth the "living soul." It is not now the fruit of discipline, or the chafing and contact of sin and evil, but the development of what is proper to the new man apart from this. Jacob's and Joseph's lives show us this contrast fully, as we may see more afterward. And like Joseph's too, this sixth day shows us next the rule of the man, God's image. I can but little interpret here, it is true, but the outline is not the less plain because of the meagreness of the interpretation. The mere indication may attract some to look deeper into this final mystery of creative wisdom.

For what remains is rest, and only rest, God's rest in love over His accomplished work. Seven times He has pronounced all "good," the last time "very good." Now "evening" and "morning" come no more, but full, ripe, unending "day"—

*Take Philippians iii. as the vivid portrayal of this.

a day blessed and sanctified of God as the day of His rest.

The fuller exposition of this, however, will come more in its place after we have glanced at the dispensational application of the six days' work. For they have their fulfilment also, as I have already said, in the sphere of the world at large, in the progressive steps by which from the beginning divine power and wisdom have been moving on to the accomplishment of that of which eternity alone can fully tell.

The Dispensational Application.

THE ordinary dispensational application of the week of creation is one which has so many adherents, and has given rise to so much speculation otherwise, that we shall do well to look at it before proceeding further. In the words of a modern writer, "In this application, 'one day is as a thousand years.' Six thousand years of labor precede the world's Sabbath. The parallel here has been often traced." It is as old, indeed, as the so-called "Epistle of Barnabas,"* and its scriptural support is supposed to be the passage in 2 Peter iii, already referred to. According to it, the millennial kingdom answers, as the seventh thousand years, to the "seventh day," earth's Sabbath-rest.

*Which, it is almost needless to say, was not the production of the scriptural Barnabas, although by the very general voice of antiquity attributed to him. Its date is supposed to be somewhat before the middle of the second century A. D. I quote the passage from the translation in the "Ante-Nicene Christian Library:"—

"Attend, my children, to the meaning of this expression: 'He finished in six days.' This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. And He Himself testifieth, 'Behold, to-day will be as a thousand years.'" The last is probably an incorrect citation of psalm xc. 4.

But as to the principle, the passage in Peter is no proof at all. It is no statement of time, but the contrary—the simple assurance of how little God counts time as man counts it. It might be as fairly argued from it that the millennial “thousand years” was but a day, as that the creation “days” represented each a thousand years; for it is not only “One day is with the Lord as a thousand years,” but also “a thousand years as one day.”

Nor is the millennium, with all its blessedness, a proper Sabbath. The apostle represents the “rest” (literally, “Sabbath-keeping,”) that remains to the people of God, as *God’s* rest, and that surely is, as both the epistle to the Hebrews (chap. iv. 9, 10.) and the book of Genesis show, His *ceasing* from His work. But in the millennium there is not as yet this. It is the last work-day rather, and not till the new heavens and earth will God’s rest be come. The seventh day is not, then, the type of a millennium at all, but of final and eternal rest.

Moreover, the millennial kingdom answers so fully to the sixth-day rule of the man and woman over the earth, that it is strange how it could escape the notice of those who were seeking a dispensational application of the creation-work. While on the other hand a mere arithmetical interpretation of the days as each a thousand years of the world’s history, seems almost self-evidently artificial and unspiritual.

I may leave this, then, to point out what I have no doubt is the real dispensational application. In this it will be found we have but the former interpretation extended and adapted to the larger sphere.

Thus we have here alike a primitive creation

and a fall, and then, too, that work of the Spirit and the Word by which every step toward the blessedness that shall be has been successively produced. The first day has very plainly the features of the age before the flood, when through the word of promise the light shone, but without further interference with the state of the creature. The light fell only upon a ruin. Lust and violence were the general features of man's condition, and furnish a history over which the Spirit of God passes with significant brevity, and which "the troubled sea, when it cannot rest," sufficiently depicts. Upon this world a literal flood passed, and it perished.

The second day gives us the formation of the "heavens," a symbol not hard to read, when we have learnt elsewhere the constant use of these as the seat of authority and power. It is the uniform language of Scripture that "the heavens rule." The "*sun* to rule by day" is indeed not yet come, nor the moon by night. Naught fills these heavens as yet but "waters"—waters above as well as beneath—the very type of instability. And this makes it the perfect type of what took place when, after the flood, man was put in the place of responsibility to be his brother's keeper. "Whoso sheddeth man's blood, *by man* shall his blood be shed," is the principle, and was the institution, as is plain, of human government. It was the formation of a political "heavens" with, as yet, nothing but waters filling them. And how quickly Noah, the acknowledged head of the new world, drunk with the fruit of his vineyard, exemplified the instability of the type! And from henceforth what has it been but the constant display of this—the

want of self-government in those who govern? A step toward the full attainment of God's perfect counsel for the earth it is; even now, power ordained of God, and His ministry for good, and yet a Nero or Caligula may be this "power." And significant it seems that on this second day there is no voice of God pronouncing "good" what is nevertheless for good. Providentially, He may be working blessing by that which in itself He cannot bless. And this is of solemn import for all times and spheres.

The third day following sees the dry land separated from the waters. These waters we have all along seen to be the type of human passion and self-will—what man left to himself exhibits. But this is evidently, on the larger scale we are now taking, just the Gentiles,* and the earth raised up out of these waters is the seed of Abraham after the flesh—that people plowed up with the plowshare of God's holy law, and among whom was sown the seed of the divine Word. Little fruit may it yet have yielded, and given up it may be for its fruitlessness and unprofitableness at the present time; yet it lies but fallow, like the actual land of Israel, waiting for the latter rain and the foretold fertility under the care of the divine husbandry. Nor has the past been only failure. For long the only fruit for God we know was to be found there, and in a sense, of its fruit are even we: "salvation" was "of the Jews." Thus there need be no difficulty in this fertile earth separated from the waters representing Israel's separation

*Compare Revelation xvii. 15,—“The waters . . . are peoples and multitudes and nations and tongues.”

to God out of all the nations of the world.*

The fourth day's lesson is one simpler still. The lights set in the heavens speak very plainly of Christ and of the Church; or, as we are accustomed to say, of the Christian dispensation. The mystery here we have already glanced at, for the individual application scarcely differs from the dispensational. Here Christ, revealed by the Holy Ghost, shines out for men in the word of His grace; while the Church is the responsible reflector of Christ, His epistle to the world. The word of the Spirit to the churches (Rev. ii, iii.) may give us the moon's phases in the night of Christ's absence—that night surely now fast drawing to a close.

Let this scene preach to us that all true and divine light now is heavenly. To let our "light shine" is naught else than to let men see we belong to another sphere, are not of the world even as Christ was not; and to let them see our faces brightened with the joy of what He is, our hearts *satisfied* with Himself, and so independent of the broken cisterns from which they strive to draw refreshment. This was once actually the Church's testimony, in those days when men were "turned to God from idols . . . to wait for His Son from heaven." Alas! while the Bridegroom tarried, the light grew dim. "They all slumbered and slept." The only light for the world is still the virgin's lamp as she goes forth to meet the Bridegroom.

His call of them to Himself will close this dis-

*To those acquainted with the meaning of Revelation xiii, it will not be insignificant that the last Gentile empire should be figured there in the beast *from the sea*, the Jewish Antichrist in the second beast *from the earth*.

pensation, and then will dawn that strange and solemn fifth day, when once again the "waters" will have risen and covered every thing; the time of which the ninety-third psalm speaks, though as of a past condition,—“The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves;” but only to prove that “the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.”

The time of the world's discipline will have come, “the hour of trial upon all the world, to try them that dwell upon the earth.” These waters speak of a universal *Gentile* (that is, lawless) state; of the working of man's wild will: “upon the earth distress of nations, with perplexity; *the sea and the waves roaring*; men's hearts failing them for fear, and for looking after those things which are coming on the earth.”

But when God's “judgments are upon the earth, the inhabitants of the world will learn righteousness.” This is the secret of the waters producing the living creature. It is the time when (the heavenly people being gathered home) God will be preparing a people for earthly blessing. Brief may be the time in which He does this: Scripture is none the less full of the detail of the mighty work to be done. And a most real and necessary step it will be toward that reign of righteousness and peace which the sixth day so plainly figures.

For here the rule of the man in God's image and likeness can scarcely fail to make itself understood by those who look for the Lord then to take a throne which as Son of Man He can call His own

(Rev. i. 13; iii. 21.), and which therefore He can share with His people, as He cannot share His Father's throne. The first Adam, we are told by the apostle (Rom. v. 14.), was the image of the One to come; even as he also tells us (Eph. v. 25, 32.) Eve is of that Church which He will present to Himself without spot or blemish. Thus we can scarcely by any possibility mistake the spiritual meaning of the sixth day's work.

In that day, too, the *earth* brings forth the living creature. "*Israel* shall bud and blossom, and fill the face of the earth with fruit." She shall be Jezreel, "the seed of God," and "I will sow her to Me in the earth," says the Lord God.

And as this is the last work-day, not yet Sabbath rest, so is the millennial kingdom in the hands of Him who takes it to bring all things back to God. "He must reign till He hath put all enemies under His feet. And when all things shall be subdued under Him, then shall the Son also Himself be subject unto Him that put all things under Him, that GOD may be all in all." Then, and not till then, is the Sabbath reached.

"And on the seventh day God had ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it, because that in it He had rested from all His work which God created and made."

Here God alone appears, and the work being ended, all being according to His mind, He sanctifies the day of His rest. How significant this of the day, never to give place to another, when redemption being fully accomplished, and all things brought to the pattern proposed in the eternal

counsels, He shall indeed put the seal of His perfect delight upon the whole new creation, hallowed to Himself forever! How could God rest short of this consummation? Then indeed He will be "all," and that be the simple, full expression of the creature's blessedness, and of its perpetuity as well.

Some details of this final blessing are presented to us in the following section, which concludes this first part of Genesis (chap. ii. 4-25.); but before we go on to this let us only for a moment compare the meaning of the lives which shortly follow in the book—a meaning already briefly glanced at—with that now given of these six creative days. We shall find in them, not absolute identity (for Scripture never merely repeats itself), but a parallel of a most striking sort; a remarkable witness of the internal unity of Scripture, and of this first book. How easy to understand that Genesis is, as it has been called, the "seed-plot of the Bible," when it is thus in the whole the expansion of those divine counsels which have their indication already in the creative work itself! And so indeed it is.

But it is plain that here the *seven* lives recorded in Genesis must have their counterparts in the *six* days' work; there is none to the seventh-day rest. And it is as plain that the last life, Joseph, the most perfect type of Christ, the man, God's image, answers here precisely to the sixth, and not to the seventh day. We shall obtain a seventh day then, so to speak, by taking the third day as a double one. We have already noticed that it is so, for God speaks twice, and twice pronounces His work

good. Looking at the days thus, let us compare the double series.*

Now, beginning with the third chapter, the story of Adam is just the exposure of man, such as the fall has made him: the light let in upon his condition, with no apparent internal change. And this is the truth of the first day.

Next, as to the division of the waters on the second day, we have already seen that its lesson corresponds with that of the two seeds into which the human race at once divides: the opposition, namely, between the carnal and spiritual mind, which every renewed soul is conscious of.

Then, if the third day give us in the earth's coming up out of the waters the type of how we too rise up out of the inundation of sin into the place at once of rest and power over it, the third life, Noah's, gives us as plainly our passage in Christ our ark out of the scene of the sin and judgment of man in the flesh to that in which blessing is secured by the sweet savor of accepted sacrifice.

The *fruit* of the second half of the third day, again, is seen in Abraham, the practical life of faith which follows upon this.

The fourth-day parallel seems less exact with Isaac; yet is he undoubtedly, more emphatically than any, the heavenly man. Even Abraham is found out of Canaan; Jacob almost spends his life away from it; Isaac may fail, and does, but never

*It has been noticed by many that the six days themselves fall into a double parallel series. Arranged thus, we have, as to the parts of creation touched on, these respectively:—

- | | |
|------------|------------|
| 1. Light. | 4. Light. |
| 2. Waters. | 5. Waters. |
| 3. Earth. | 6. Earth. |

Dividing the third day into two will give us a regular series of seven, which is commonly in Scripture (as noted elsewhere) 4 plus 3.

leaves it; and as the picture of Christ Himself, as he undoubtedly is, he is necessarily the picture of the reflection of Christ—of the Son and of the *sons* of God.

The parallel of the fifth-day type with Jacob is self-evident; the lesson of each is *discipline*, and what God accomplishes in it for His own—the peaceable fruit of righteousness in those who are exercised thereby.

While Joseph's life is as plainly the spontaneous fruit of the new nature, and the attainment of sovereignty over all around, as the sixth day is also of the same things, none the less blessed because so little known.

Thus the remarkable unity of this first book of Scripture is apparent. Nor will this glance at it be in vain, if it awake in any soul a fresh realization of that eternal love so manifestly set upon us, when He for whom are all things and by whom are all things formed the heavens and laid the foundations of the earth. Well may our voices mingle in that jubilee-song, "Praise ye the Lord from the heavens; praise Him in the heights; praise ye Him, sun and moon; praise Him all ye stars of light; praise Him, ye heavens of heavens, and ye waters that be above the heavens. Praise the Lord from the earth, ye dragons and all deeps; mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying fowl; kings of the earth, and all people; princes and all judges of the earth; both young men and maidens; old men and children; let them praise the name of the Lord, for His name only is excellent; His glory is above the earth and heaven."

THE MAN IN CHRIST.

“**I** KNEW a man in Christ, above fourteen years ago,” says the apostle; “of such an one I will glory; yet of myself I will not glory, but in my infirmities, that the power of Christ may rest upon me.”

My present object is not so much to speak of what the man in Christ is, as of what he is not; in other words, to ask my readers if they clearly understand the contrast which the apostle draws here between the man in Christ of whom he will glory and the “self” of whom he will not glory.

Now, to a believer, the man in Christ is his true self. His whole blessing is based upon what he is in Christ. His acceptance is in the Beloved; his sanctification is in Christ Jesus; “all spiritual blessings in heavenly places in Christ.” As a sinner, a child of Adam, the cross has been his end before God. In this character he exists no more. Faith seeing as God sees, accepting what He has done, transports one thus already beyond death and judgment into the blessed scene of the new creation.—“If any man be in Christ, it is new creation; old things are passed away, behold, all things are become new.”

For one who simply believes God’s word about all this, how great the blessedness! God has dealt with the source of all my troubles, delivering me from the need of one anxious thought about myself, and putting before me Christ for every need, that I may unceasingly enjoy Him, and find in my joy in Him the secret of strength and holiness.

If now we were only simple, all would be well. If faith were simple, how many exhortations of

Scripture would find no place! But in fact, there is a man down here; what about him? and one in whom also the glory of God is to be accomplished. Here a new danger arises for us,—a new self is apt to become important. If we are born again, we have a new, yea, a divine, nature; and this is not flesh, nor ended at the cross, nor a thing to be hopeless of as bringing forth fruit to God. Christ is in us, as well as we in Him; and practical holiness is to be maintained in the world; precepts are addressed to us, and this having respect to character as well as conduct. All this is true, and not only true, but most necessary to be kept in mind. The question is, how is all this to be without self-occupation and without legality? The law is the strength of sin, not of holiness, and to make of the man in Christ, with all the duties and responsibilities flowing from this new position, but a law, would be to make a yoke the more intolerable the higher its perfection, and to render hopeless the very thing meant to be enforced.

Let us look at these things as simply as we can.

We *have* a new nature, and this assuredly is not flesh. It is that in which God works, and which is to bring forth fruit for Him. But its fruitfulness is by faith. It is faith by which the heart is purified, faith which worketh by love, faith which, if it have not works, is dead, being alone. The whole activity of such a life as Paul's—what was the secret of it? "The life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

But what is faith but dependence—occupation with another—reception from another? Self is never faith's object, clearly. Thus, for the "new

man, renewed in knowledge after the image of Him that created him," "Christ is all." Blessed and comprehensive words! And if it is faith by which the heart is purified, as Peter declares, another apostle shows the manner of it,—“We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” Here all spiritual growth is by occupation with Christ. The very character of our new life itself is the knowledge of God the Father, and Jesus Christ, whom He has sent; and this knowledge increased by that continual intimacy of communion to which we are called produces the full maturity of Christian life and character. Thus the beloved apostle gives it, evidently as that which characterizes the “fathers” to whom he writes, that they have “known Him that is from the beginning.” Again, if it be testimony to Christ and fruitfulness in the world that is in question, the accomplishment of it is in this way: “If any man thirst, let him come unto Me and drink; and he that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.”

The precepts of the New Testament must be read in the light of passages such as these. If I were to say to a person, “Get yourself warm,” he would scarcely think I meant by exercise if he saw my finger pointing to the fire. Thus do the Scriptures point unceasingly to Christ as to Him in whom “dwelleth all the fullness of the Godhead bodily;” and in Him, it bids us know, we are “complete,” or, as the word rather is, “filled up.” Precepts enable us to detect what is not of Christ in us, and make us understand that we must seek Him more,

trust Him more, live more with Him and in Him.

The man in Christ we never find, therefore, never produce in ourselves, down here; for the man in Christ is what we are up there in the heavenly places,—in Him where He is. To find ourselves, we must look ever in the face of Christ; and seeing ourselves there, there will be no room for disappointment or discouragement. Of such an one we may well glory, without fear of self-complacency. Our glorying will be glorying in the Lord. The more steadily we can gaze upon ourselves there, the more we shall be taken out of ourselves—the more Christ Himself will fill us. It is that true abiding in Him, which has for its practical result His abiding in us.—“Abide in Me, and I in you.”

Of the man down here, then, what? He is just that self of which the apostle writes,—“But of *myself* I will not glory, but in my infirmities, that the power of Christ may rest upon me.” An earthen vessel for the Spirit to fill; to manifest divine power in it: all its fullness, Another’s fullness; its weakness, that which magnifies Another’s strength. Do not confound him for one moment with the glorious man in Christ. Yet, withal, you may contemplate him without dismay, yea, with thankfulness: you may glory in his *infirmities*. Blessed, blessed weakness, which makes me realize the power of Christ continually! No difficulties of the way *He* cannot meet; no sorrows *He* cannot suffice for; no void *He* cannot fill up. “Now, thanks be to God,” says the apostle, “who always *leadeth us about in triumph* in Christ, and maketh manifest the savor of His knowledge by us in every place!”

TYPES AND THEIR TEACHINGS.

THE figurative character of so large a part of the inspired Word every one must have more or less realized. How much of what our Lord said was in parable,—parable, often left without direct interpretation too! Yet they are given as things to be known, and known assuredly: “Do ye not know this parable?” He asked once of His disciples; “and how then will ye know all parables?”

And when we take up even the historical part of Scripture, how here also we find the at first sight simple record of actual events pregnant with deeper meaning. After speaking of Israel's passage through the Red Sea, of the manna, of the water from the rock, and other things, the apostle writes, “Now, all these things happened unto them for types (*margin*); and they are written for our admonition, upon whom the ends of the world are come.” But if these things happened for types, how many more? What hinders but that all inspired history should have this character? The absence of any direct interpretation would not preclude this thought of it any more than it would of the parables just mentioned, or of the symbols of the book of Revelation.

It will confirm this greatly when we find, what is a most important thing to understand, that as each book of Scripture has its own special line of truth, with which all its details are in perfect harmony, so the historical books, interpreted thus, conform in the most beautiful manner to this rule. Each book gives a connected series of related types; nay, the whole series of books themselves

form in this way a series of related and progressive truths. It supposes, of course, some acquaintance with these truths to trace the connection; but to those who are able, it is conclusive.

The same proof, however, in lesser measure, every single type has: it is in reality the consistency of truth,—of all truth: and the apostle, as he admonishes with a type the carnal Corinthians, with a type reproves the foolish Galatians. Truth, in whatever manner spoken, is its own authority: “By manifestation of the truth,” says the same apostle, “commending ourselves to every man’s conscience in the sight of God.”

The importance of this practical teaching must be commensurate with the place it has in Scripture. Wonderful it is to think how God has fashioned the events of ages that they might speak to us now of the precious things that are our portion! How evidently, in fact, do they set before us the truths of which they speak! How they present them, as it were, before our eyes, in so many shapes, and with so many harmonies! How they fix themselves in our memories,—“the words of the wise,” which “are as goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd”!

No doubt, in the interpretation of the types, as of all the figurative language of Scripture, there is danger of mere imagination acting as interpreter, yet not so much more than in the case of other parts as we are apt to think. Every where we have to dread and watch against imagination in the things of God. What havoc has it made with all the truths of God’s blessed Word! Here, as elsewhere, we need to be taught of the Spirit, and

the spiritual man will discern all things: we cannot escape from the necessity of being spiritual. Here too we have the literal Scriptures to interpret the figurative: it is a safe rule that types are not to be made to teach truths, but to illustrate, confirm, and impress what is elsewhere taught.

There is, in fact, more danger of their falling into contempt through a loose, wrong, and careless use of them, than of their being abused to establish error. It is the possession of truth which gives the key to the understanding of them; and once understood, their beauty, fitness, and power will give them their lodgment in the souls of those for whom the things they speak of have preciousness. But for this, they must, as all other scripture must, have ascertained and certain, not doubtful significance. This must be, not merely *like* truth, but truth itself—the very truth designed by the Holy Spirit to be enforced by them.

And, as connected with this, let me say that I dare not use a saying current with some, that “no parable goes upon all-fours.” It is a proverb quite easily taken by many to justify any slipshod and inconsistent interpretation, and, moreover, does not sufficiently honor the divine Word. If it be even for man a folly to use a halting figure of speech, how much more for God! and here an element of uncertainty quite incalculable would enter into all interpretation, to disturb all fixed knowledge forever.

Let us now try to read a type or two, that we may see how far definite they are; and for this purpose it will evidently be best to take up some that are more or less in question among the class of readers for whom especially I at this moment

write. As I have already said, we must know the truth to which the type refers before we can expect to understand this. Thank God, there are many who have learned the blessed truth of the believer's death and resurrection with Christ, and of his being seated with Him in the heavenly places. Such will be able to look with us at the first type of which I would speak now.

The Red Sea, is it a figure of death with Christ, as in Romans, or only of Christ's death for the believer? and, as connected with this, is Pharaoh a type of Satan, or of sin in the flesh?

Now, Egypt is the recognized figure of our natural condition in a world away from God; and the Red Sea is its limit, as death is of the natural state: to pass out of the world, in some sense or other, we must die. Israel, then, pass through the sea, a way being made for them through it by the hand of God, in response to the uplifted rod of Moses—the shepherd-rod by which all through the desert they were guided: an east wind is the instrument used of God for their deliverance.

There can be no question, then, one would think, that if the Red Sea be the figure of death, the people are actually brought through death, not experience its power, but pass it in triumph by the mighty power of God; surely this is the way in which we as believers have passed through with Christ. It is thus that we can say that we are dead with Him. That shepherd-rod reminds us of the good Shepherd of the sheep; the east wind through the night, of how His sorrow accomplished our deliverance. The type is most exact and striking in every respect.

But if the Red Sea represent our death with

Christ, we are never said to be dead to Satan, but to sin and law: both these should some way find their representatives in the type, if it is to be the full setting forth of those wondrous truths.

Is Pharaoh, then, sin, or Satan? Satan is the prince of this world, clearly; and thus far the correspondence would be exact enough; but on the other hand, the apostle's language in the epistle to the Romans, the very epistle in which this line of truth is taken up, gives us another thought, which brings before us just what we were seeking: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should no more serve sin." How plainly the Red-Sea deliverance seems brought out in its inner meaning in this language of the apostle! Israel's service to Pharaoh ceased indeed forever at the sea; and if we want still more precisely the image of Pharaoh, we shall find it in the expression that he uses as to sin reigning unto death (chap. v. 21; vi. 6.).

Notice, in this way, how the plagues that fall upon Pharaoh get their true significance. It is with the sin within us that God is dealing; and thus He humbles our proud hearts, and although sin remains within us, his dominion is destroyed; we are delivered from the *law* of sin and death.

We find also, I doubt not, in the scene before us the picture of deliverance from the law; for what else but law is figured by that "Migdol"? which, as its name imports, is a strong tower—a watch-tower in the enemy's country. It was there, pent up between Migdol and the sea, that Pharaoh came upon them; and those who have been through the experience, and only those, know

how, "when the commandment came, sin revived, and" they "died;" but how in meeting death thus they found it, by Christ's death, only the pathway out from under the dominion of sin for evermore:

The truth depicted in Exodus corresponds, therefore, in every respect, to the truth in Romans. The passage of the Jordan we shall find, on the other hand, connecting with that line of things which Colossians and Ephesians present to us. Here alone we have *resurrection* with Christ, and with this line of things it is, *and not with Romans*, that Scripture connects the triumph over Satan. Thus in Colossians ii. 15,—“Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it;” and in Ephesians iv. 8,—“When He ascended up on high, He led captivity captive, and gave gifts unto men.” The Scripture order and connection is important, as all else is in it. And this throws light upon the further question whether Amalek, Israel's foe in the wilderness, is Satan or the flesh. I believe that it is the lust of the flesh, as the foe in Canaan is the devil—the spiritual wickedness in heavenly places. Thus in each case our contest is with an enemy already defeated; and very sweet is the encouragement of this.

Let me conclude with saying once more that the types may be as definitely known as any other part of Scripture, and that it is only as thus known that they can manifest the power which is really theirs.

GENESIS IN THE LIGHT OF THE NEW TESTAMENT.

Paradise.

WE have noted already that from the fourth verse of the second chapter is a distinct part, and gives us "God in relationship with the creature He has made." Thus He is now spoken of, not simply as God—Elohim, but as *the Lord God*—Jehovah-Elohim.

Jehovah is the name of which the inspired translation is given in the third of Exodus—"I am:" expanded to its full significance in the book of Revelation as, "He which is, and which was, and which is to come." Thus in immutable existence He follows out the changes of created being, propping up creaturehood with the strength of eternity. "By Him all things consist." As in relation with a redeemed people—Israel—how blessed and reassuring this His covenant-name!

But here He is the "Lord God," not of Israel, but of *man*, a prophecy and picture of what shall be when "the tabernacle of God shall be with *men*." Still there is no "tabernacle of God" here; the final fact transcends all pictures.

That we have, however, a picture or type of eternal blessedness in this account that follows is plain to see. Its central figure, Adam, with his relationship to Eve, his wife, is so referred to elsewhere. (Rom. v. 14; Eph. v. 31, 32.) Paradise and the tree of life also meet us in prophecies of the blessedness to come. (Rev. ii. 7; xxii. 2.) That there should be contrast also in many respects is not inconsistent with the nature of types, but on the contrary most consistent. (1 Cor. xv. 45-48; Phil. ii. 6.) We may therefore in the beginning of things, contemplate the final end, however much

we may find it true that "we see in part, and prophesy in part."

Man, then, is the manifest head of the new created scene; and if made in the image and likeness of God, how plainly is he in the image also of the true man, God's image. The dust of the earth, inspired by the breath of the Almighty, might well be the foreshadow of the union of the divine and human in one blessed Person in the time to come. The place of headship over all is but the anticipation of the wider headship of the Son of Man. "Image" and "likeness" of God have immeasurably fuller meaning in their application to the "last Adam" than to the first.

Then as to the relationship of the man and woman. It takes little to see in that "deep sleep" into which Adam was cast the figure of the deeper and more mysterious sleep of the "last Adam." Out of the man thus sleeping the woman is derived, as the Church out of Christ's death, and which by the creative Spirit is built up* as His body, "of His flesh and of His bones."

This building of the Church being not even yet complete, the presentation to Himself is of course still future. To that day, however, the apostle carries us on in thought, at the same time reminding us of the necessary contrast between the earthly first man and the heavenly second. For whereas the Lord God brought the woman to the man, "*He*"—the Second Man—shall "present unto *Himself*" the Church, "a glorious Church, not having spot or wrinkle or any such thing."

*The margin of Genesis ii. 22 gives rightly, for "*made He a woman,*" "*buildded.*"

Our eyes are dim to see so far into the blessedness of that bright future which for eternity we shall then enter on with Him. Let us rather turn back here to see how distinctly it is noted that all belongs of right to Him, whose love must needs share it with His own. Thus, first of all, before the Bride exists, the creatures are brought to Adam, that he may see* what he will call them, and as master of them all he gives them names. And though the woman in due time shares this sovereignty, as we know, (chap. i. 27, 28.) she yet comes into it by her connection with the man, and only so.

How perfect is the harmony of all this! How blessed to see the Lord of heaven and earth thus at the very beginning occupied with these thoughts of His love as to that new creation which was once again to be wrought out of the ruins of the old! To wisdom such as this the craft of Satan and the weakness of man could add no after-thought. Against such power no other power could be aught but as the potter's clay. Such love combined with all gives acquiescence and delight that all of power and all of wisdom should be His, and make resistless the designs and counsels of His heart.

And Eden, man's garden of delight! how sweet to know that that which lingers lovingly yet in the heart as in the traditions of men—which not six thousand years of sin and misery have been able utterly to banish from the memory—how sweet to know that that also is but the type of a far more blessed reality, "the Paradise," not of

*I do not doubt that "to see what he would call them," is that *Adam* might see.

man only, but "of God" (Rev. ii. 7.)! The little that we can say of it belongs rather to an exposition of Revelation than of Genesis. The trees and rivers and precious things of the latter we see but as images of beauty too little defined. It is to our shame, surely; for even as the fruits of the tree of life finally await the Ephesian "overcomer"—that is, the man who, amid the general decay and departure of heart from Christ, holds fast in the heart the freshness of the first, new-born love—so, who can doubt? a truer devotedness of heart to Him would give us even now a fuller knowledge, as well as a richer enjoyment, of what to Him (for it is His) the Paradise of God will be.

He who has the "keys of death and hell" has also, we may be sure, and in this sense too, the key of Paradise as well.

(To be continued, the Lord willing.)

THE body is of Christ, and He loves it as He loves Himself; and every one who would serve it will best learn to do so by knowing His heart and purposes toward it. In a word, it is Christ who serves, though it may be through us. We are but "joints and bands." If we are not *derivative* and *communicative from Christ*, we are useless. To be useful, my eye and heart must be on Christ, and not on the issue of my service. He who judges of his service by present appearances will judge by the blossom, and not by the fruit; and after all, the service is not for the sake of the Church, but for the sake of Christ; and if He be served in the Church, though the Church own it not, yet, Christ being served, He will own it.

THE PSALMS:

Newly Translated, with Hints for Readers.

BOOK I.—*The Genesis of the Psalms.* (Ps. i.–xli.)—Christ the basis of blessing for His people (Israel).

BOOK II.—*The Exodus.* (Ps. xlii.–lxxii.)—Their ruin, and redemption in grace in the latter days.

BOOK III.—*The Leviticus.* (Ps. lxxiii.–lxxxix.)—The holiness of God in His dealings with them.

BOOK IV.—*The Numbers.* (Ps. xc.–cvi.)—The Perfect Man replacing the failed first man, and the earth committed to His charge.

BOOK V.—*The Deuteronomy.* (Ps. cvii.–cl.)—The moral conclusion as to the divine ways.

BOOK I.

Section 1. (Ps. i.–viii.)—Christ rejected by man, exalted by God; this characterizing and limiting His people's sufferings.

Section 2. (Ps. ix.–xv.)—Antichrist and the enemies of the people set aside.

Section 3. (Ps. xvi.–xli.)—Christ amongst the people: in His life and sacrificial work; the basis of all blessing.

SECTION 1.

The counsels of God as to the exaltation of Christ, rejected of man, to the throne of David and of the world; and the connection of this with the deliverance of the remnant of Israel in the latter days, suffering and persecuted during the time of His patience; but whose sufferings give them needful exercise of soul, preparing them for final blessing.

(1) Ps. i, ii.—The blessing of those obedient in heart to the law, and believing in Christ, in contrast with the portion of the wicked who reject Him and perish by judgment when He comes. These two things,—the spirit of obedience and of faith,—are the prerequisites for blessing, not only for Israel, but for all. See as to Israel, Deuteronomy xxx. 1-3; and xviii. 18, 19.

(2) Ps. iii.-vii.—Exercises of the remnant during the time of Messiah's rejection and patience, in the land, amid the mass of the ungodly; exercises which deepen continually in character, until they are completely searched out in the presence of God, and brought to reliance on divine mercy alone.

(3) Ps. viii.—Deliverance of the persecuted people, by the exaltation of the Lord as Son of Man to all authority, set over all God's works in the world to come, and making Jehovah's name excellent in all the earth.

 PSALM I.

The blessing of the remnant, separated from the evil around, and in heart obedient to the law; in view of coming judgment, which will completely and forever separate.

HAPPY the man who hath not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the seat of scoffers;

2. But in Jehovah's law is his delight; and in His law doth he meditate day and night.

3. He is even like a tree planted by the water-channels, which giveth its fruit in its season: his leaf also withereth not: and whatsoever he doeth he carrieth through.

4. The wicked are not so; but they are like the chaff which the wind driveth away.

5. Therefore the wicked shall not stand in the judgment, nor sinners in the assembly of the righteous.

6. For Jehovah knoweth the way of the righteous; and the way of the wicked shall perish.

EXPLANATORY CONNECTIONS.

- (1) "Happy the man:" comp. psalm ii. 12; here, obedience; there, faith.
- (2) Contrast with psalm ii. 1: here he meditates on Jehovah's law; there they meditate rebellion.
- (3) Compare the fig-tree blasted for its fruitlessness (Matt. xxi. 19.), the figure of that generation of the Jews. The next figure of the chaff also John the Baptist uses.
- (5) "Nor sinners:" see Isaiah iv. 3, 4: Israel will thus become a nation all holy, according to the terms of the new covenant; none shall have need to say to another, Know the Lord.
- (6) "The way of the wicked:" comp. ii. 12.

DEATH IS OURS.

“All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or DEATH, or things present, or things to come,—all are yours, and ye are Christ’s, and Christ is God’s.” (1 Cor. iii. 21-23.)

DEATH is here mentioned among the “all things” which belong to those who are Christ’s. As the apostle is evidently speaking of privilege—of blessing, it follows that death must be understood as being that—as coming in blessing; if it come at all, to such as are addressed in these words.

It is a common thought in christendom that when death comes, even to the household of faith, it comes as a penalty. But is this a true thought? Did not Christ bear the whole penalty of sin on the cross? and are not believers divinely seen to be “dead with Him”? Then, are they not beyond death in the sense of a penalty? If so, should death come to such, before the Lord comes, does it not come as a servant, to take off the fetter which keeps them in absence from the Lord?

It is worthy of remark that Grace not only bestows actual blessings—that is, things which are blessings in themselves, but it takes those things which are not blessings, but which are the results of sin, and having put away the sin through the cross, it uses those results for blessing, making them act as blessing. In this way all things work together for good to those who love God.

This blessed truth applies even to death, Grace having put a silver lining into that dark cloud,—in

other words, made a road of light through the dark valley. This is clearly taught in our passage,—“All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or *death*, or things present, or things to come.”

What is meant by death being ours,—how it became ours; and the blessedness of it being ours, are questions which suggest themselves. May the Holy Spirit guide and bless.

As to the first of these questions—What is meant by death being ours?—we get the answer, in part, in our text. It will be readily seen that death is here placed in company with certain things, namely, “the world,” “life,” “things present,” “things to come,”—some of which are blessings in themselves; and all of them are represented as being in some sense blessings. It is also placed in company with persons—blessed persons, as “Paul, and Apollos, and Cephas.” In what sense could it be said to those who are here addressed that Paul and Apollos and Cephas “are yours”? The context will aid us to a true answer. The next verse reads, “Let a man so account of us as the ministers of Christ, and stewards of the mysteries of God.” In the fifth verse of the chapter before us we have these words: “Who then is Paul, and who is Apollos, but ministers by whom ye believed?” Thus Paul and Apollos were ministers of Christ—that is, His servants, by whom these Christians had believed, and by whom they were being helped. In the second epistle to the same assembly, the apostle says, “We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake.” (2 Cor. iv. 5.) Mark the expression, “*your servants for Jesus’ sake.*”

Thus Paul and Apollos and Cephas were the servants of believers for Jesus' sake. But the Holy Spirit in our passage puts death in company with these servants of Christ and His people. This being so, it may be said to those who are Christ's, Death is your servant.

This view of death, of course, can only be taken with reference to believers. To those who do not receive Christ, death is a tyrant, a king—the king of terrors; whereas to those who receive Him,—to those who are a new creation in Him, all is changed; death is theirs—their servant.

But it may be asked, Is not death an enemy? Yes, for the Word says so; yet an enemy is not always in a situation to do harm. If you are in the hands of an enemy—if he can say, *You are mine*, then he can harm you; but if he is in your hands, or in the hands of your all-powerful Friend, then he cannot harm you, but may be obliged to render you service. It is just so with death for those who are Christ's—a conquered enemy, retained as a servant.

It would not be well for all the household to remain awake during the long, dreary night; so this dark servant is used to put them to sleep, one by one, until the day dawn and the Lord come.

What has thus far been said will perhaps be sufficient to make plain what is meant by death being ours.

The next question which seems naturally to arise is, How did death become ours? We owe this, as well as all else of blessing, to the Lord Jesus and His death. He who knew no sin, gave His life in love as an atonement for sin,—thereby dethroning death, and assigning it a new place,

even that of serving those who accept God's salvation.

We read that "our Saviour Jesus Christ . . . *hath abolished death*, and hath brought life and immortality to light through the gospel." (2 Tim. i. 10.) It is not here said that He *will* abolish death, though He will do that in another sense in God's own time; but it is affirmed that He "*hath*" done it. He has abolished it as *a king*, and detained it as a *subject*—abolished it as *a master*, and detained it as a *servant*. Precious truth for faith!

These words to Timothy simply inform us that we are indebted to the Lord Jesus for this victory over death. A few passages will show that He gained this victory for us by His death.

Two in the epistle to the Hebrews are very plain and blessed on this. In the former, after a quotation from Isaiah, in which the Son is saying, "Behold I and the children which God hath given me," it is added, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." (Heb. ii. 13-15.) In what sense had the devil the power of death? He had not power to take life—he could not kill people; but he managed to induce man, the representative man, to sin—to disobey God, and of course the penalty previously and divinely announced must follow. This was the nature of the devil's power over man; getting him to do that which according to God must bring in death. It is as though you have an enemy who has no direct power to

injure you, but who by some deep-laid plan draws you into the doing of that which is contrary to the laws of the land, thereby bringing you to grief. In this way he gains his point, and exults over you through your own misdoing and its penalty. This may aid in comprehending the sense in which the devil had the power of death.*

How did God in His grace counterwork the enemy? How did He foil him who had thus the power of death? Our passage replies that "as the children are partakers of flesh and blood," the Son of God "took part of the same," being manifested in flesh, "that through death,"—His own death as an atonement for sin, "He might destroy," that is, annul, dethrone, or bring to naught, "him that had the power of death." Thus the divine Son became man, that through death He might put away from before God that which gave the devil his power. And having fully done this,—having conquered him who had the power of death, it follows that death is in the hands of the Conqueror, and therefore those who are His may say in happy confidence, Death is ours. In this way it got in company with Paul and Apollos and Cephas, yea, all things, in working for good to those who are Christ's. How mortifying, then, must it be to the great adversary to see that which he meant for evil used in grace in the service of those whom he sought to destroy! And how happily may the children of God pass their days in this scene, instead of spending a lifetime, through fear of death, subject to bondage!

*It may be added that the devil has the power of death in the sense of being able to portray death, even to the children of God, in a way to bring them into bondage, through fear of it. In this way he has ever actively used it since he got man to do that which brought it.

In another part of the same epistle, we get the the same precious truth, freedom from judgment being added.—“Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.” (Heb. ix. 26–28.) Here we have the awful situation in which “men” are,—appointed to death and judgment,—death as the result of the first sin, and judgment in view of personal guilt. How did Christ meet all this for those who believe? The answer is, “He appeared to put away sin by the sacrifice of Himself.” “So Christ was once offered to bear the sins of many;” thus taking them from under that appointment; and, therefore, “unto them that look for Him shall He appear the second time without sin unto salvation.” Hence, instead of believers coming into judgment as to their sins, Christ, who bore the judgment for them, appears unto their salvation. One cannot but be reminded of His own blessed words, “Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.” (John v. 24, *Revised Version*.) Instead, therefore, of mournfully singing,—

“How long shall Death the tyrant reign,
And triumph o’er the just?”

it is the privilege of the believer joyously to sing,—

“Death and judgment are behind me,
Grace and glory are before;

All the billows rolled o'er Jesus,
There exhausted all their power.

"First-fruits of the resurrection,
He is risen from the tomb;
Now I stand in new creation,
Free, because beyond my doom.

"Jesus died, and I died with Him,
Buried in His grave I lay,
One with Him in resurrection,
Seated now in Him on high."

What claim can death and judgment have on those who are thus seen of God as having died with Christ, and who are now seated in the heavenly places in Him? Yet those who are *thus saved* will be manifested before the judgment-seat of Christ, and be *rewarded* according to the fruit they have brought forth. A full salvation through Christ, and Christian responsibility, are alike taught in the Word of God, and are to be alike maintained in Christian teaching and ways. But then, those who have preached a full gospel, however much they have taught and practiced holiness of walk, have ever been charged with being anti-nomian, and therefore we need not be surprised that it is so now.

But I must give a little more testimony from the Word, on the question, How death became ours. The apostle, in the fifteenth chapter of his first epistle to the Corinthians, after stating the gospel which he had preached unto them, and by which they were saved, namely, that Christ died for our sins, was buried, and rose again;—and after stating the blessed results, he exclaims, in the present confidence and triumph of faith, "O death, where is thy sting? O grave, where is

thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ." Yes, Christ died and rose, that those who are His might thus exult over death and the grave. He went down into death as an atonement for sin,—went down into death to extract its sting, bearing the full curse of the law (sin's strength); and as a proof that He had done it,—that He had fully satisfied divine righteousness and holiness, that He had perfectly glorified God in finishing the work which was given Him to do, God brought Him out of death, yea, set Him at His own right hand. In this way death became ours. Its sting being gone, it cannot harm. Visiting, then, the household of faith, it must do so in grace,—it must do so in service. In any other capacity, it has no place there. This is a part of the gospel—a part of the glad tidings which Paul, with others, preached. Blessed truth to the believing soul! Precious thought—the cross endured! and the tomb empty! Surely those who enter into the divine meaning of this may joyously exclaim, even now, "O death, where is thy sting? O grave, where is thy victory?" and not wait till the resurrection-morning for the utterance of this note of triumph.

The apostle John, in telling of the sight which he had of the Son of Man in His judicial glory, in the midst of the seven golden candlesticks, says, "When I saw Him, I fell at His feet as dead, and He laid His right hand upon me, saying, 'Fear not, I am the first and the last, and the living One; and I was dead, and behold I am alive for evermore, and I have the keys of death and of hades.'"

(Rev. i. 17, 18, *Revised Version*.) The One whom John saw in such glory was the One who had died in love to put away sin, and whose soul was not left in hades, nor His flesh suffered to see corruption. He is alive for evermore,—thus telling us that all is done, that the keys of death and hades are at His girdle, that through His death He has acquired full authority over them, that He, the First and the Last, has title to put His gentle hand on His own, and to say, “Fear not.” Death is conquered, and coming to the believer, it comes subject to its Conqueror. All is in grace to those who are dead with Him, for such are “under grace.”

In the first epistle to the Thessalonians, fourth chapter and fifth verse, we read, “If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.” The word here rendered “in” is the one usually rendered *through*. Though the Revised Version retains *in* in the text, it gives *through* in the margin as being the Greek. Mr. Darby in his translation renders it *through*,—“those who have fallen asleep through Jesus.” Dean Alford reads the passage, “them also which fell asleep through Jesus will God bring together with Him.” Those who have departed this life in the faith of Jesus owe their happy death to Him, and to His death. Having part with Him in “the resurrection of life,” and in His manifestation in glory, will follow.

Thus, by the light of the sure Word, we are guided to the conclusion that death is ours, not through any thing in us, or of us, but through what grace has wrought for us on the cross. We owe all to the love of Jesus in giving His precious life for us. We *may* sing,—

“His be the Victor’s name
 Who fought the fight alone,
 Triumphant saints no honor claim,
 His conquest was their own.

“By weakness and defeat
 He won the meed and crown,
 Trod all our foes beneath His feet
 By being trodden down.

“He Hell’s dark pow’r laid low;
 Made sin, He Sin o’erthrew;
 Bowed to the grave, destroyed it so,
 And Death, by dying, slew.

“Bless, bless the Conqueror slain,
 Slain in His victory;
 Who lived, who died, who lives again,
 For thee, His Church, for Thee!”

(To be continued, if the Lord will.)

ANSWERS TO CORRESPONDENTS.

Q. 1.—If one has sinned, and has it not in his power to undo or make amends for what has been done, and pressed down with a sense of failure, what ought he to do?

A. If restitution be really impossible, and full confession have been made already, nothing more is of course possible, so far as man is concerned. The great thing is to have one’s feet in the Lord’s hands, without reserve, that He may show all that is amiss, and not only the sin be judged, but the root detected also.

With regard to the question as to the person of the Lord Jesus Christ, it is sufficient to refer you to Hebrews xiii. 8,—“Jesus Christ, the same yesterday, to-day, and forever.”

Q. 2.—Why does it say in Romans x, “If thou shalt confess with thy mouth Jesus as Lord”? Is it the same as “Believe in the Lord Jesus Christ,” in principle? or is it something special for a Jew who had rejected Jesus as the Christ? Is it Jesus as Lord, referring to His being made Lord as man, as in Acts ii, or like Peter in Luke v? and should we make it a condition with souls that they confess Jesus Lord with their mouth, “calling on the name of the Lord,” to be saved?

A. The controversy between God and man throughout the present dispensation is as to the rejection of Christ, as in the old

it was with regard to idolatry. Man has crucified Jesus; God has made Him Lord and Christ. He who bows really to the authority of the Lord Jesus—that is, “whosoever shall call upon the name of the Lord,—shall be saved.” Of course it must be real. “Confess,” I believe indeed, points to this. To confess is something more than to “profess.” In a day of abundant profession, the owning Christ with the lips is very little: none but an infidel would deny Him to be Lord; yet it is not in vain to press confession; but it is that sort of confession, in the face of a still really unbelieving world, which brings one out of the enemy’s ranks into the ranks of those openly His. The passage connects with Acts ii, clearly; the word to the jailor does not speak of outward confession, but that would be the fruit of it. There can be no question that immense blessing to the soul flows from the full and unflinching owning of Christ before men. The world is composed of two great camps, and neutrality there can be none; the line between Christ’s people and His enemies is the limit of salvation; and hesitancy between the two must undoubtedly cloud the soul and hinder peace; but “with the mouth confession is made unto salvation” is true in the most absolute way: “Whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation, of him shall the Son of Man be ashamed when He cometh in the glory of the Father with the holy angels.”

In regard to another question asked, I would say that I do not believe salvation from sin *is* enough preached. Salvation from wrath to come is however the first necessity in order to realize the other; and thus the passover is the basis of the Red-Sea deliverance. I have touched upon some other points in another paper.

Q. 3.—Is one put away from the Lord’s table handed over to Satan, as in 1 Corinthians v? or was it only apostolic power that could do this?

A. The formal delivering to Satan was only apostolic; the assembly can only put away from among themselves; its power is confined to the sphere of those “within,” and one ceasing to be within was outside its jurisdiction. Apostolic power was not thus limited. It is of all possible importance not to exceed the strict limit of (I do not say, authority, but) duty, or lack of all true power will be the result.

GENESIS IN THE LIGHT OF THE NEW TESTAMENT.

PART II.

DIVINE LIFE IN ITS VARIOUS ASPECTS.

Sec. I.—Adam (Chap. iii.).

THE third chapter of Genesis is the real commencement of that series of lives of which, as is plain, the book mainly consists. It is where the first man ceases to be “a type of Him that was to come” that he becomes for us a type in the fullest way—figure and fact in one. The page of his life (and but a page it is) that treats of innocence is not our example who were born in sin. Our history begins as fallen, and so too the history of our new life in God’s grace.

Figure and fact, as I have observed, are blended together here. We must be prepared for this, which we shall find in some measure the case all through these histories. Especially in this first one of all, what could be more impressive for us than the unutterably solemn fact itself? Children as we are of the fall, its simple record is the most perfect revelation that could be made of what we are in what is now our native condition, and also of how this came to be such. It is the title-deed to our sad inheritance of sin. And yet what follows in closest connection may well enable us to look at it steadfastly; for the ruins of the old creation have been, as we know, materials which God has used to build up for Himself that new one in which He shall yet find (and we with Him) eternal rest.

A simple question entertained in the woman's soul is the loss of innocence forever. It is enough only to *admit* a question as to Infinite Love to ruin all. This the serpent knew full well when he said unto the woman, "Yea, hath God said, Ye shall not eat of every tree of the garden?"—that is, Has God indeed said so? In her answer you can see at once how that has done its work. She is off the ground of faith, and is reasoning; and the moment reasoning as to God begins, the soul is away from Him, and then further it is impossible by searching to find Him out. Thus in Paradise itself, with all the evidence of divine goodness before her eyes, she turns infidel at once. "And the woman said unto the serpent, 'We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the *midst* of the garden, God hath said, Ye shall not eat of it, *neither shall ye touch it*, LEST ye die.'"

Notice how plain it is that she is already fallen. She has admitted the question as to the apparent strangeness of God's ways, and immediately her eyes fasten upon the forbidden thing until she can see little else. God had set (chap. ii. 9.) the tree of *life* in the midst of the garden, and without any prohibition. For the woman now it is the forbidden tree that occupies that place. Instead of life, she puts death (or what was identified with it for her) as the central thing. The "garden of delight" has faded from her eyes. It has become to her the very garden of fable afterward* (where all was *not* fable, but this very scene as depicted by him who was now putting it before the enchanted gaze of his victim) in which the one

*The garden of Hesperides.

golden-fruited tree hung down its laden branches, guarded from man only by the dragon's jealousy. But here *God and the dragon had changed places*. Thus she adds to the prohibition, as if to justify herself against One who has lost His sovereignty for her heart, "Ye shall not eat of it, *neither shall ye touch it*"—which He had *not* said. A mere touch, as she expressed it to herself, was death; and why, then, had He put it before them only to prohibit it? What was it He was guarding from them with such jealous care? Must it not be indeed something that He valued highly?

She first adds to the prohibition, then she weakens the penalty. Instead of "ye shall surely die," it is for her only "*lest* [for fear] ye die." There is no real certainty that death would be the result. Thus the question of God's love becomes a question of His truth also. I do not want upon the throne a being I cannot trust; hence comes the tampering with His word. The heart deceives the head. If I do not want it to be true, I soon learn to question if it be so.

All this length the woman, in her first and only answer to the serpent, goes. He can thus go further, and step at once into the place of authority with her which God has so plainly lost. He says, not "Ye shall not surely die"—for so much the woman had already said—but "*Surely ye shall not die*." Her feeble question of it becomes on his part the peremptory denial both of truth and love in God: "Surely ye shall not die; for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil."

How sure he is of his dupe! and she on her

part needs no further solicitation: "And when the woman saw that the tree was good"—she was seeing through the devil's eyes now—"that the tree was good for food"—there the lust of the flesh was doing its work—"and that it was pleasant to the eyes"—there the lust of the eyes comes out—"and a tree to be desired to make one wise"—there the pride of life is manifested—"she took of the fruit thereof, and did eat; and gave also to her husband with her, and he did eat."

Thus the sin was consummated. And herein we may read, if we will, as clear as day, our moral genealogy. These are still our own features, as in a glass, naturally. Let us pause and ponder them for a moment, as we may well do, seriously and solemnly.

It is clear as can be that with the *heart* man first of all *disbelieved*. His primary condition was not, as some would so fain persuade us, that of a seeker by his natural reason after God. God had declared Himself in a manner suited to his condition, in goodness which he had only to enjoy, and which was demonstration to his every sense and faculty of the moral character of Him from whose hand all came to him. The very prohibition should have been his safeguard, reminding the sole master of that fair and gladsome scene, were he tempted to forget it, that he had himself a Master. Nay, would not the prohibited tree itself have proved itself still—"the tree of the knowledge of good and evil," had he *respected* the prohibition, by giving him to learn what sin was in a way he could not else have known it, as "lawlessness," insubjection to the will of God?

The entertaining of a question as to God was,

as we have seen, man's ruin. He has been a questioner ever since. Having fallen from the sense of infinite goodness, he either remains simply unconscious of it,—his gods the mere deification of his lusts and passions,—or, if conscience be too strong for this, involves himself in toilsome processes of reasoning at the best, to find out as afar off the God who is so nigh. He reasons as to whether He that formed the ear can hear, or He that made the eyes can see, or He that gave man knowledge know, or, no less foolishly, whether He from whom comes the ability to conceive of justice, goodness, mercy, love, has these as His attributes or not! And still the heart deceives the head: what he wills, that he believes. For a holy God would be against his lusts, and a righteous God take vengeance on his sins; and how can God be good and the world so evil, or love man and let him suffer and die? Thus man reasons, taken in the toils of him who has helped him to gain the knowledge of which he boasts,—so painful and so little availing.

The way out of all this entanglement is a very simple one, however unwelcome it may be. He has but to judge himself for what he is, to escape out of his captor's hands. Self-judgment would justify the holiness and righteousness of God, and make him find in his miseries, not the effect of God's indifference as to him, but of his own sins. It would make him also at least suspect the certainty of his own conclusions, which so many selfish interests might combine to warp.

But still "Ye shall be as gods" deceives him, and thus he will judge every thing, and God also, rather than himself. And so, being his own god,

he becomes the victim of his own pride,—his god is his belly, as Scripture expresses it; insufficient to himself, and unable to satisfy the cravings of a nature which thus, even in its degradation, bears witness of having been created for something more, he falls under the power of his own lust, the easy dupe of any bait that Satan can prepare for him.

It is thus evident how the fall from God—the loss of confidence in divine goodness—is the secret of his whole condition,—of both his moral corruption and his misery together. For let my circumstances be what they may, if I can see them ordered for me unfailingly by One in whom infinite wisdom, power, and goodness combine, and whose love toward me I am assured of, my restlessness is gone, my will subjected to that other will in which I can but acquiesce and delight: I have “escaped the corruption that is in the world through lust,” and I have been delivered from the misery attendant upon it.

To this, then, must the heart be brought back; and thus it is very simple how “with the *heart* man believeth to righteousness.” The faith that is real and operative in the soul (and no other can of course be of any value), first of all and above all in order to holiness, works peace and restoration of the heart to God and, let me say, of *God* to the *heart*. How fatal, yet how common, a mistake to invert this order! And what an inlet of blessedness it is thus to cease from one’s own natural self-idolatry in the presence of a God who is really (and worthy to be) that! There is *no such* blessedness beside.

But we must return to look at man’s natural

condition. Notice how surely this leprosy of sin spreads, and most surely to those nearest and most intimate. Tempted ourselves, we become tempters of others, and are not satisfied until we drag down those who love us—I cannot say, whom we love, for this is too horrible to be called love—to our own level. Nay, if even we would consciously do no such thing, we cannot help doing all we can to effect it. We dress up sin for them in the most alluring forms; we invest them with an atmosphere of it which they breathe without suspicion. The woman may be here more efficient than the serpent. Herself deceived, she does not deceive the man, but she allures him. The victory is easier, speedier, than that over herself: “She gave also unto her husband with her, and he did eat.”

The first effect is, “their eyes were opened;” the first “invention,” of which they have sought out so many since, an apron to hide their shame from their own eyes. Thus conscience begins in shame, and sets them at work upon expedients, whereby they may haply forget their sins, and attain respectability at least, if conscience be no more possible.

How natural such a thought is we are all witnesses to ourselves, and yet it is a thing full of danger. It was the effort to retain just such a fig-leaf apron which sent the accusers of the adulteress out of the presence of the Lord. “Let him that is without sin among you cast the first stone at her” had been like a lightning-flash, revealing to themselves their own condition. They were “convicted in their own consciences;” but a convicted conscience does not always lead to self-

judgment or to God: and "they, convicted by their own conscience, went out one by one, beginning at the eldest"—the one who naturally would have most character to uphold,—"even unto the last," and left the sinner in the only possible safe place for a sinner—in the presence of the sinner's Saviour. She, whose fig-leaf apron was wholly gone, who had no more character or respectability to maintain, could stay. This was what the loss of that still left to her; and so had He said to the Pharisees, "The publicans and harlots go into the kingdom of God before you." This is the misery still of man's first invention, which in so many shapes he still repeats.

When the voice of the Lord God is heard in the garden, the fig-leaf apron avails nothing. He hides himself from God among the trees of the garden: "I was afraid, because I was *naked*," is his own account. This is what alternates ever with self-justification in a soul: the voice of God—the *thought* of God—is terror to it. These two principles will be found together in every phase of so-called natural religion the world over, and they will be found equally wherever Christianity itself is mutilated or misapprehended, making their appearance again. Man, in short, untaught of God, never gets beyond them; for he never can quite believe that he has for God a righteousness that He will accept, and he never can imagine God Himself providing a righteousness when he has none.

Hence, fear is the controlling principle always. His religiousness is an effort to avert wrath,—in reality, if it might be, to get away from God: and even with the highest profession it may be, still

“there is none that seeketh after *God*.” Notice thus, the Lord’s picture of the “elder son” in the parable, who, hard-working, respectable, no wanderer from his father, no prodigal, but righteously severe on him who has spent his living with harlots, finds it yet a service barren enough of joy. The music and dancing in the father’s house are a strange sound to him: when he hears it, he calls a servant to know what it all means. His own friends, and his merriment, are all outside, spite of his correct deportment, and he speaks out what is in his heart toward his father when he says, “*Thou* never gavest *me* a kid, that I might make merry with my friends.”

There the Lord holds up the mirror for the Pharisee of all time. Plenty of self-assertion, of self-vindication, even as against God Himself; the tie to Him, self-interest; his heart elsewhere; a round of barren and joyless services. This must needs break down in terror when God comes really in: indeed, the principle all through is fear, —servile, not filial.

So Adam hides himself among the trees of the garden, but the voice of the blessed God follows him. “And the Lord God called unto Adam, and said unto him, ‘Where art thou?’”

Here, then, we begin to trace the actings of divine grace with a sinner. Righteousness has its way no less, and judgment is not set aside, but maintained fully. And herein is shown out the harmony of the divine attributes, the moral unity of the God whose attributes they are. There is no conflict in His nature. Justice and mercy, holiness and love, are not at war in Him. When He acts, all act.

(*To be continued, the Lord willing.*)

THE SWALLOW'S NEST.

Psalm lxxxiv. 1-4.

“THE Lord will give grace and glory:” this is the characteristic verse of the eighty-fourth psalm. And what is “glory,” beloved reader? What does your heart connect with that word, or link with the thought of all the blessedness that is before your soul in that eternity into which we are so soon to enter? It is not a question of mere accuracy as to a word. *Words mean things*: and the question is really important, yea, of the deepest importance for our souls. What attraction is there in the prospect before us? What makes heaven bright? what quickens our steps toward it? That which controls our hearts, reveals them too. What then do we count glory?

It is plain that the mere deliverance from pain and sorrow and toil and care is not that; nor even from the sin which has brought in all this. It is positive blessing far beyond what is implied by freedom from all ill. What then is the blessedness before us, I again ask? “It is to see Christ and to be with Him,” many of my readers will at once reply; and where it is not mere knowledge, but wells out of a full heart, thank God for that answer. Closely connected it is, moreover, with the true thought of glory. Glory is divine display.—“In His temple doth every one speak of His glory,” (Ps. xxix. 9.)—or, as it should be rather, “doth every one say, ‘Glory.’” It is to the tabernacle, not the temple, that the Psalmist refers; but whether tabernacle or temple, in the place of God’s

presence gold covered every thing. From the ark of the covenant to the boards over which hung the beauteous curtains, and even in the curtains themselves, gold shone every where. Outside, in the court, the *bracen* laver and the *bracen* altar had their place: inside, there was no brass, but only gold.

Gold has, I believe, its interpretation given us by the apostle, where, speaking of the golden cherubim overshadowing the mercy-seat, he calls them "the cherubim of *glory*." The aptness of the figure, one would think, should strike one at a glance; much more so when we consider the things themselves which were made of gold, or which it covered. All these were Christ, and Christ in that which is His distinctively, the manifestation of God to man. His glory is just Himself displayed. You cannot put glory *on* Him; on Him no other light can be made to shine. All true light is His light—is Himself, for "God is light."

When we speak of God seeking His own glory, or glorifying Himself, what do we mean by it? If a man seeks his own glory, it is pride or selfishness that acts in him; and do not the thoughts even of God's people sometimes almost confound man's thought in this with God's, however much they would abhor the inference? But as God is the opposite of fallen man in all things, so it is here. Man in seeking his own glory claims and craves, but God in seeking His but loves and gives; for His glory is Himself displayed, is the blessing of His creatures: His glory is His goodness; what the angels' words unite is pledged by the Babe born in Bethlehem never to be sundered—"Glory to God in the highest," and "on earth peace, good pleasure in men."

Can we add, indeed, to His infinite riches? Does He whose are the cattle upon a thousand hills demand our sacrifices because He is hungry? the voice that said "Give Me to drink" to the woman of Samaria, was it that of the poor stranger merely that it seemed? Ah, what should make our praises matter of concern to Him with whom all the nations are counted as grasshoppers, and who taketh up the isles as a very little thing?

It is love to which we are of account,—love alone that seeks to have our hearts (and thus our praises) full of Himself. And the method of His love is to make known what He is, to display His ways, His character, His perfections, to us, that the eye opened to behold might affect the heart, and the heart satisfied might give us competency to be His witnesses, not only among men, but "that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

And the glory to which we are going is a scene in which God will be every-where beheld, every-where enjoyed, every-where adored. The madness of infidelity that scoffs at the ceaseless worship of heaven does not understand this worship to be just the witness and pledge of its endless felicity, while of the divine goodness thus revealed it is necessarily ignorant.

All man's good is in the manifestation of God thus to the soul. In a world which His hands have made, and into which, though fallen, still His mercies come continuously, where His sun shines on the evil and the good, and His rain falls on the just and on the unjust, men vainly deem that they can do without Him. Alas! with the goods of his

father in his hand, man can enjoy his pleasure in a far-off country, disregarding the famine that will surely come. They can think of doing without God in a world from which, though hidden, He is not withdrawn. Once withdrawn, they will find too late what they have chosen; for as heaven is God's dwelling-place, hell is the place whence He is forever absent: if God is light, hell is the place of utter and unimagined darkness.

In this eighty-fourth psalm, it is God Himself that is the object of the soul's desire: it is for the living God that flesh and heart cry out; Jehovah's tabernacles, Jehovah's courts, Jehovah's altars, Jehovah's house. Nor is it a feeble desire after this,—the soul longs and faints: "How amiable are Thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." This is the breathing of a saint in Old-Testament times, beloved reader,—one by whom necessarily Christ was seen afar off, and the glory of God was connected with an earthly tabernacle, not with the heaven opened now to faith. And we, to whom so far greater a revelation has been vouchsafed, have our hearts gone out with even equal longings after the Father's house, after the place of His presence? Is this indeed the glory for which we yearn as we rejoice in hope of the glory of *God*?

That expression, "the living God," gives a connection with the second part of the psalm, which speaks of the way by which the end here contemplated is reached; as for Israel the way to Canaan was through the wilderness, so for us also our inheritance is similarly reached. And our wilder-

ness, as theirs, barren sand and rock though it be, has yet for faith its harvests. How glorious to see, in the glister of the morning dew, the manna—the mighty's meat! How wonderful to see the flinty rock pour forth water! How blessed from day to day to realize in the constant guidance of the cloud and fire, the tender care of the Lord their Shepherd! For us, how much more blessed to see in all these things the shadows of which we have the substance! In all these, the living God it is who is discovering Himself to us; the God who, unlike the gods of the heathen, has eyes to see, and ears to hear, and heart to feel for us, and strong arm to save. The wilderness has thus its harvest of rich experiences stored up for that time in which—

“He who to His rest shall greet thee
Greets thee with a *well-known* love.”

Guided by His hand, watched over and tended by His unfailing goodness, the heart that realizes it all longs after Himself. And this one thing lacking in our cup of blessing gives us the character of pilgrims, not carried on simply by the resistless stream of time, but oared forward by their hearts,—by the faith which is not alone “the evidence of things unseen,” but also “the substance of things hoped for.” And thus the path of the just becomes “as the shining light, which shineth more and more unto the perfect day,”—the glory awaiting us ever brightening more our path as we approach it. There alone is our home—the place of our affections, the land of rest.

“Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young.” The sparrow and the swallow are here

our emblems; the sparrow, the social bird,—the sparrow alone upon the housetop, the perfect figure of desolation; the swallow, “the bird of freedom,” as its name implies, the restless bird, ever on the wing, but which finds too its place of rest, tamed by the power of love.

Thus will heaven be to us: the sparrow's house, the swallow's nest. God has formed us for social affections, and in heaven they shall be fully satisfied. We may be solitary in the wilderness, in heaven never. He who “setteth the solitary in families” has prepared for us a city. Cain's thought was not the original, and was only wrong in the endeavor to realize in separation from God, and in rebellion against Him, what can be enjoyed aright but from His hand. Of the city which hath foundations, the builder and maker is God. And that city is the *heavenly* Jerusalem, not a city of earth.

This city is His “for whom are all things, and by whom are all things.” The throne of God and of the Lamb shall be in it; the glory of God shall lighten it, and the Lamb is the lamp thereof. How that sweet penetrating light permeating the whole place with its pure radiance tells of what the joy of the presence of God shall be! Of this glory the Lamb is the lamp; and the city is the bride, too, of the Lamb. We cannot wonder, for “for Him were all things created, and by Him were all things created.” And He it is who is the “Father of Eternity,”* as the prophet calls Him: the One through whom all things get their eternal shape. Such is the true David of whom that one

*Isaiah ix. 6: *not* the “Everlasting Father;” of which phrase, in our common version, much mischief has been made.

hundred and thirty-second psalm is written: who "sware unto the Lord, and vowed unto the mighty One of Jacob; Surely I will not come into my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, a habitation for the mighty One of Jacob." Yes, if *Jacob's* mighty One is to dwell in grace among men, Christ it is who alone, at His own personal cost, must find Him a habitation. The psalm speaks of Israel indeed, and of God's dwelling-place on earth, but how fully is it true of the heavenly city! The Son has provided a resting-place for the Father's heart; and it is the Father's voice which says, "This is My rest forever; here will I dwell, for I have desired it."

But the Father's rest is the place of the Son's affection and delight—eternal delight, for He changes not. The city is the Lamb's bride, won for Himself, as the title implies, in the hour of His sacrifice, purchased by the shedding of His precious blood. Here He sees the fruit of the travail of His soul. This is the home, beloved reader, that God has provided for His own. Well may we long for an inheritance such as this. Here the sparrow will find a house. The ties of affection which unite us here will there receive their full interpretation, refined and spiritualized into links by which the redeemed will be held indissolubly to one another. The all-enveloping love of Christ to each and all will unite all in a tender and complacent delight which will be the reflection and response to that love of His. Yes, the sparrow will find a house indeed.

And the swallow will find a nest also. The bird

of freedom, none the less free, held fast by the same cords of love, will spend her unwearied energy in the joy of service: she shall have a nest where she may lay her young. What man calls freedom is commonly, alas! but independence, and thus selfishness and mere unrest. The swallow's restless wing may well be its type. But the swallow serving at the nest is God's image of freedom, and of satisfaction, surely, too. Such service eternity surely will not divorce us from, or we should in one respect fail in likeness to our blessed Lord. *He* is a servant forever; and service never can be lacking to the kings and priests of God.

But this sparrow's house, this swallow's nest, where is it? How strange, at first sight, the answer! "*Thine altars*, O Lord of Hosts, my King and my God!" Yet this is but the first thought, to which we return, and which puts the seal of perfection on the whole picture. God's altars were two, in those tabernacles to which of course the Psalmist refers here: there was the altar of burnt-offering in the outer court, the altar of incense in the sanctuary itself; the one was the atonement-altar, the other the praise-altar: we must look at both.

The altar, in every case, is Christ; the altar that sanctifieth the gift—all and every gift—could be no other. And it is simple that in Him the soul rests, and forever rests. But it is clear that not merely Christ in His own person is intended, but Christ in connection with that of which the altar in its purpose speaks.

First, then, the atonement-altar calls back our hearts to that which is the basis of all our blessings. If forever we are to enjoy a scene in which

our hearts shall find joy multiplied as many times as we shall find others to share with us in it, we shall, then at least, forever realize how this is for us the result of that unequaled sorrow, when the accumulated sins of generations were borne by one solitary Man. The blessedness of communion with God and with one another springs out of the forsaking by God of Him whom all else had either rejected or forsaken. Upon this foundation shall we build forever, and here will our hearts adoringly and forever rest. The sparrow will find a house.

That service of love, too, will it not be the basis of all other service, even as our freedom will be the fruit of His purchase?—"O Lord, doubtless I am Thy servant, and the son of Thine handmaid; *Thou hast loosed my bonds.*" Yes, surely, in the altar of sacrifice the swallow will find her nest.

The praise-altar is itself the fruit of the altar of atonement; in sign of which, the blood was put upon the horns of it: and this is the altar with which the priests in the sanctuary had to do. Our altar of praise is that upon which our whole life is to be offered, and this in the fragrance of the incense, which is Christ Himself. If already our life here, how much more the life to come, of which indeed the present is but the beginning! "Blessed are they that dwell in Thy house; they will be still praising Thee." There we shall rest, where they rest not day or night in the chorus of universal praise. Even now, true service is that; then, it shall be the whole outcome. "To me to live is Christ," says the apostle.—"The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for

me." If of Jerusalem below it be true, how much more of the heavenly city, shall her "gates be called *Praise*"!

THE PSALMS.

PSALM II.

The blessedness of faith in Christ, rejected of man, but exalted of God to the throne in Zion, but which is also over the Gentiles, and to the ends of the earth; and which is to be established by a power overthrowing all opposition, when the time of present patience has reached its limit.

WHY do the Gentiles rage, and the nations meditate a vain thing?

2. The kings of the earth set themselves, and the princes take counsel together against Jehovah, and against His Anointed:

3. "Let us snap Their bands asunder, and cast Their cords from us!"

4. He sitting in the heavens laugheth: the Lord mocketh at them.

5. Then speaketh He unto them in His anger, and confoundeth them in His wrath.

6. "And I, I have set My King upon Zion, My holy mount."

7. "I will declare as to the decree: Jehovah hath said unto Me, 'Thou art My Son; I this day have begotten Thee.

8. "Ask of Me, and I give Thee the Gentiles for Thine inheritance, and for Thy possession the ends of the earth.

9. "Thou shalt shepherd them with an iron rod; as a potter's vessel Thou shalt dash them in pieces."

10. And now, ye kings, be wise! be admonished, ye judges of earth!

11. Serve Jehovah with fear and exult with trembling.

12. Kiss the Son, lest He be angry, and ye perish from the way; for suddenly shall His anger kindle. Happy all they who take refuge in Him!

Text.—(6) "Set" is preferable to "anointed," because it is Jehovah's answer to the opposition of the nations. The critics are about equally divided between the two renderings.

(9) "Shepherd" is one of two possible renderings, but which the New Testament decides for, always quoting it thus.

(12) "Kiss the Son:" the Aramaic form, "*Bar*," used here instead of "*Ben*," has been the subject of criticism on the part of rationalists hostile to the rendering here given, denied also by all the ancient versions except the Syriac; but all have to change the word to translate it otherwise. "The context and the usage of the language both require "Kiss the Son." The Piel, *nishek*, means "to kiss," and never any thing else, and . . . nothing is more natural here, after Jehovah has acknowledged His Anointed as His Son, than that *Bar*, which has nothing strange about it

when found in solemn discourse, should denote the unique Son, and in fact the Son of God. The exhortation to submit to Jehovah, as Aben Ezra has observed, is followed by the exhortation to do homage to Jehovah's Son." (Delitzsch.) Gesenius, DeWette, and Rosenmüller, though all rationalists, agree in this rendering.

(12) "Suddenly" seems more in place than "but a little," since it refers, surely, to ver. 9.

Connections.—(1) Quoted and applied, Acts iv. 25–28: the opposition manifested then has characterized the course of this world ever since; although never will it be so intense and bitter as at the final crisis in the days just preceding the appearing of the Lord.

(4) "He sitting in the heavens:" comp. Psalm xi. 3, 4.

That there are *twelve* verses in this governmental psalm is surely significant. These divide regularly into four sections of three verses each: the first gives the attitude of the nations; the second, Jehovah's; the third is Messiah's voice; the fourth, the warning to the kings of the earth.

DEATH IS OURS.

(Continued from page 169.)

WE may now dwell a little on the blessedness of death being thus ours.

If death be ours—our servant, then we need not pass our days here in fear of it. The fear of death is natural to the natural mind. This is observable,

not only where the Bible is read and known, but where revelation has not gone. The heathen have a great dread of death. A little while ago, I saw a missionary from India, who said, "The Hindoos have an intense fear of death." He narrated how they dispose of their dead. They burn the body, and carefully preserve the ashes; and then, on a certain day of the year, take them to their sacred river, the Ganges, and having put them in a tiny boat, with a little lamp, they are committed to the stream. The missionary observing a Brahmin doing this to his dead, asked him why they put a lamp with the ashes. The reply was, "It is to give a little light; death is so dark!" And all the tapers of man, all his devices, all *his* religiousness, even in the most enlightened lands, can give no more true light than the little lamp of the benighted Hindoo. Christianity as taught in the New Testament,—Christianity as known in reality, can alone, in the true sense, take away the fear of death, and enable souls to pass their days in rest and peace, free from dread and uncertainty.

If death be ours, then *we shall not see it or taste it should it come*. Jesus said, "If a man keep My saying, he shall never *see* death." Those who heard Him, in repeating His statement, used the expression, "shall never taste of death." (John viii. 51, 52.) Thus, the one who keeps the saying of the Lord, though he may die, shall not *see*, shall not *taste*, death. The blessed Lord Himself, taking our place, *saw* death in its reality,—He "tasted" it in all its bitterness. Hence, the reality—the bitterness of death is passed for faith. Nothing but the *shadow* remains, and there is no taste in a shadow.

“Jesus can make a dying bed
Feel soft as downy pillows are;
While on His breast I lean my head,
And breathe my life out sweetly there.”

If death be ours, then, as Christ could not employ a useless servant, *we cannot pass through it without being the gainers*; and we are assured in the Word of God that we do not pass through it without gaining thereby,—this servant being used to let us out of “our earthly house” that we may go to Him who is our all. The Lord said to the dying penitent at His side, “Verily I say unto thee, To-day shalt thou be with Me in paradise.” (Luke xxiii. 43.) The apostle speaks of being “willing rather to be absent from the body, and to be present with the Lord.” (2 Cor. v. 8.) He says, “For to me to live is Christ, and to die is gain. . . . For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you.” (Phil. i. 21–24.) These passages have, as we all know, been much tortured to make them say what they cannot be made to say. What they do say is plain, namely, that the departed in the Lord are with Him,—that to die is gain,—that to depart and be with Christ is far better than to abide in the flesh,—in short, that death being ours, we do not pass through it without gain, the intermediate state being an advance on our present happy, though trying, lot.

If death be ours through the cross, and through being identified with the risen Christ, then, (to the praise of God’s grace) it may be said that we have title to a part with Him in the resurrection of life, to the resurrection of which His own was the

first-fruits. The Word plainly states this title.—“Now if we be dead with Christ, we believe that we shall also live with Him” (Rom. vi. 8.).—“Now is Christ risen from the dead, and become the first-fruits of them that slept. . . . Christ the first-fruits; afterward they that are Christ’s at His coming.” (1 Cor. xv. 20, 23.) While those who have fallen asleep in Christ are thus to be raised at His coming—raised in the power and character of His own blessed resurrection, those who are alive and remain will not sleep, showing that death has no real claim on believers, otherwise they would have even then to die to meet the claim. “Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump.” (1 Cor. xv. 51, 52.) “For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain”—being changed in the same moment in which the righteous dead are raised—“shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” (1 Thess. iv. 16, 17.) And being ever with Him after we are caught up to join Him in the air, we shall, of course, be with Him when He appears, and every eye sees Him. Indeed the Word assures us of this.—“When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” (Col. iii. 4.)

In short, when the day dawns and the Lord comes, death, the dark servant, must stand aside, and the righteous dead will rise in the power of a blessed life, and the righteous living be changed to

immortality,—both be caught up to meet the Lord in the air, and go with Him to the Father's house of many mansions, and return with Him when He appears in judgment, and to introduce His millennial reign. As no good reason can be assigned why He may not come at any moment *for* His saints, the proper attitude is to be watching for Him.

I may add that death being our servant, it follows that when it can be of no further service, it will be dismissed forever. In this sense, "the servant abideth not in the house forever." Of Him who rose as the first-fruits it is said, "He dieth no more." He says, "Behold, I am alive for evermore." And are we not to be "like Him"? Is it not said that He will "fashion anew the body of our humiliation, that it may be conformed to the body of His glory"? Is not all that is mortal of the saint to be "swallowed up of life," that is, lost in it forever? The Lord, speaking of those who "shall be accounted worthy to obtain that world, and the resurrection from the dead," said, "Neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection." In the moment they are raised or changed, the saying that is written,—Death is swallowed up in victory—is brought to pass as to *them* (1 Cor. xv. 54.). Henceforth death has no more power with *them*. They "reign in life by Jesus Christ," not only for "a thousand years," but evermore; for when the millennial age is closed, and all that may be called time is in the past, the Word assures us "there shall be no more death; neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." He who sits on the throne will

“make all things new;” and those who overcome inherit “all things;” and “they shall reign forever and ever.”

“Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”

All this, and infinitely more than a feeble mortal can utter, or even conceive, is embraced in the truth that death is ours. Our full blessedness in heavenly kingdom, when the results of sin are wiped away forever, will be the outcome of the fact that while we were in the midst of these results, they were our servants. Our being with the Lord in glory will tell out forever that all things during our little day of trial were jointly working for our real and abiding good.

Beloved, I would remind myself and you that we are indebted to grace, and to what it has wrought in the Lord's death, for all this. It is not of ourselves, or of works, that we have this blessed portion and this bright prospect. The praise is all due to God and the Lamb. If so, should not our hearts be won by a sight of such love? and ought not our lives to be the outflow of hearts thus won? Oh, beloved, surely every thought should be brought into captivity to the obedience of Christ. He died that death might be ours, and that we might not come into judgment, yea, that we might be holy and without blame before God in love and favor forever. Let

us live to Him who thus died for us and rose again. It should be our joy to do this.

(*To be continued, if the Lord will.*)

ANSWERS TO CORRESPONDENTS.

4.—In answer to more than one correspondent as to woman's place in service and in the church, it is well to remember that Scripture gives us principles of conduct, not a code of laws. In the application, spirituality is always required, and there will always be room for those who are not so to dispute the application. The remedy is not to turn the Scripture precepts into a legal code, so as to be practically independent of the guidance of the Spirit. We all naturally like, in such matters, sharply defined edges, and to be saved the trouble of that exercise of soul by which alone we have our "*senses exercised* to discern both good and evil."

As to the principle, there is not the least uncertainty for those whose hearts are subject to the Word; to those who are not so, it is hard to imagine what scripture would be decisive.

The two things by which the apostle determines the woman's place are, first, the circumstances of her creation, then of her fall.—"For Adam was first formed, then Eve; and Adam was not deceived, but the woman, *being deceived*, was in the transgression." And this is the ground of what he enjoins, and with the full weight of apostolic authority.—"I suffer not a woman to teach, nor to usurp authority over the man, but to be in subjection." This is in Timothy. In the epistle to the Corinthians he again appeals to creation.—"But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God."—"For the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man . . . Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you . . . ?"

It is plain, surely, from all this, that it is what is becoming to the woman naturally that is insisted on. The daughters of Philip were prophetesses; women labored with Paul in the gospel;

Priscilla, as well as Aquila, took Apollos and instructed him in the way of the Lord more perfectly: some would find difficulty in reconciling all this with what the apostle has insisted on as the woman's place. They ought to guard us only against too rigid an interpretation of his words. If Philip's daughters prophesied, they did it not in the assembly, we may be sure, but in a manner becoming female modesty and reserve. If women labored with Paul in the gospel, it was not public preaching, but more privately—in visitation, probably to houses where God had given them access; while Priscilla could instruct Apollos in what she herself had learned without setting up to be a teacher, or departing from the "subjection" which the apostle orders. No doubt there is difficulty in maintaining the true place in all this. Difficulties and dangers surround our path, but what is wanted is not more precise definitions, but to be before God; and that a woman should be a woman, which in these days she has assuredly temptation enough to forget. An unwomanly woman is one of those things as to which nature really most effectually teaches, although we may, of course, get dulled in this respect, as in all others, by habituation to it.

Here, as in other cases where Scripture does not sharply draw the line, there is need of watching against narrowness and readiness to form hasty judgment. It is easy for us to define another's duty, and to draw lines according to our taste, and to make Scripture responsible for mere cold criticism of what might be more devoted service than we have heart to understand. If unwomanliness is a real danger on the one side,—a danger we have no thought of diminishing,—there is, on the other hand, a danger of unmanliness which we must not forget. There is a plain word to wives to be subject to their husbands; *but it is to the wives*: there is no word to the husbands to enforce subjection. And while one would be very far from justifying the sadly out-of-place position often occupied by women in the present day, it is pertinent to ask, Was Deborah's judgeship a dishonor to the women, or to the men of Israel? and if it were thus a sign, of what was it a sign? Alas! of what but of insubjection on their part to God? Subjection to Him it is that brings every thing else right; and for the rest, patience, gentleness, and grace are signs of strength; as irritability and impatience are of weakness only.

THE PSALMS.

(III.—VII.) REMNANT EXERCISES.

PSALM III.

Confidence in Jehovah, in view of increasing enemies mocking it as vain; the realization of Jehovah's supremacy and care.

A psalm of David, when he fled the face of Absalom his son.

HOW are they multiplied that straiten me, Jehovah! many are rising up against me!

2. Many are saying of my soul, "There is no salvation for him in God!" Selah.

3. But Thou, Jehovah, art a shield about me; my glory, and the lifter up of my head.

4. With my voice I call unto Jehovah; and out of His holy mount He answereth me. Selah.

5. I have laid me down and slept; I waked, for Jehovah sustaineth me.

6. I will not be afraid of ten thousands of people, that have set themselves against me round about.

7. Arise, Jehovah! save me, O my God! but Thou hast smitten all mine enemies upon the jaw: the teeth of the ungodly Thou hast broken.

8. Salvation is of Jehovah: Thy blessing is upon Thy people. Selah.

Text.—(7) "But" is better than "because," which indeed gives no just sense. The force is, that even while he prays the answer is given, and his prayer changes to triumph and to praise.

Connections.—"Many are saying:" contrast with psalm iv. 6.

PSALM IV.

Confidence, because Jehovah has set apart the godly for Himself; and joy—vainly sought elsewhere,—in the light of His countenance: a pleading with the ungodly to consider.

To the chief musician, upon stringed instruments:
a psalm of David.

ANSWER me when I call, O God of my righteousness! in straitness, Thou enlargedst me; be gracious to me and hear my prayer!

2. O sons of Man, how long shall my glory be a shame [with you]? Will ye love vanity? will ye seek after falsehood? Selah.

3. But know that Jehovah hath set apart the godly for Himself; Jehovah heareth when I call to Him.

4. Tremble, and sin not; speak with your own heart upon your bed, and be still. Selah.

5. Sacrifice sacrifices of righteousness, and put your trust in Jehovah.

6. Many are saying, "Who will show us good?" Lift up on us the light of Thy face, Jehovah!

7. Thou hast given me gladness in my heart, more than in the time when their corn and their new wine increased.

8. I will both lay me down in peace and sleep; for Thou only, Jehovah, makest me dwell securely.

Text.—(2) "Man" is here not *Adam*, the word for the race, but *Ish* (אִישׁ, *vir*), implying greatness or eminence. I write it with a capital for distinction.

(3) "The godly:" some would translate the word *chasid* invariably as "merciful," or else "object of

mercy," or "favor." Neither seems the sense here. Primarily, it means, according to Schultens, "swelling, exuberant;" which, toward man, gives the meaning "bountiful, merciful;" but here it is Godward, and "godly" seems the most suitable translation, as well as the one most accordant with the tenor of the psalm.

Connections.—With psalm iii. 1, 2, 4, 5, comp. respectively verses 1, 6, 3, 8.

In the next psalm we find evil and opposition growing more intense, and the pleading with them, become hopeless now, changes into pleading *against* them. It is the other side of the previous psalm. He who hath set apart the godly for Himself abhors the workers of iniquity. Lingered mercy gives place to judgment, and then to plead for it is to be as much in fellowship with God as to plead for grace when God is showing grace.

PSALM V.

Looking for judgment because Jehovah abhors the workers of iniquity—the bloody and deceitful man; but to have his own place of worship in Jehovah's house, and His way made plain before his face.

To the chief musician upon wind instruments:
a psalm of David.

GIVE ear to my words, Jehovah! consider my meditation.

2. Attend to the voice of my cry, my King and my God; for unto Thee do I pray.

3. My voice shalt Thou hear in the morning, Jehovah; in the morning will I set in order [my prayer] before Thee, and will watch.

4. For Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with Thee.

5. Boasters shall not stand before Thine eyes; Thou hatest all workers of vanity.

6. Thou shalt destroy them that speak falsehood; Jehovah abhorreth the bloody and deceitful man.

7. But as for me, I will come into Thy house in the abundance of Thy mercy, in Thy fear will I worship toward Thy holy temple.

8. Lead me, Jehovah, in Thy righteousness, because of them that are watching me; make straight Thy way before my face.

9. For in their mouth is nothing certain; gaping depths their inward parts; their throat an open sepulchre; they make smooth their tongue.

10. Let them bear their guilt, O God! by their own counsels shall they fall; cast them out in the multitude of their revoltings, for they have rebelled against Thee.

11. But all those that take refuge in Thee shall rejoice; they shall ever sing with joy because Thou dost cover them, and those that love Thy name shall exult in Thee.

12. For Thou, Jehovah, blessest the righteous; with favor dost Thou encompass him as with a shield.

Text.—(3) “Set in order,” as a sacrifice; “and watch,” that is, for the answer.

(4) "God" is here El, the "Mighty One," significantly contrasted with the mighty ones of earth, who use their power for evil purposes.

(9) "Certain," literally, "established, fixed." "Gaping depths," from "*havvah*," to yawn, gape.

(11) Literally, "*and* Thou shalt cover them;" but *van* is used exceptionally in this sense, as psalm lx. 12.

Like the second, a governmental psalm of twelve verses, also divided into four threes, easily to be recognized.

DEATH IS OURS.

(Continued from page 197.)

BUT I must say a word on the other—the dark side of this subject; for whatever has a bright side to the saved has a dark side to the unsaved. It cannot be said to them, Death is yours—your servant. It has to be said, You are death's—its servants. They have not availed themselves of the gracious provision of the cross, and therefore they are yet in their sinful standing, with their sins upon them. Hence, death to the unbeliever is a tyrant. The same verse which tells us that "the righteous hath hope in his death" affirms that "the wicked is driven away in his wickedness." (Prov. xiv. 32.) Where is he driven? Not to be with Christ. We have His own word for this. Addressing those who rejected Him, He said, "Ye shall die in your sins: whither I go ye cannot come." (John viii. 21.) Where does death

take the unsaved? The same infallible One answers. After saying that "the beggar died, and was carried by the angels into Abraham's bosom," He said, "The rich man also died, and was buried, and in hades he lifted up his eyes, being in torment." (Luke xvi. 23, *Revised Version*.) I take this to mean just what it says, notwithstanding the efforts to explain away its obvious sense. And though the wicked will come forth from death and hades, it will be no blessing to them, for they will come forth to judgment. The same great Teacher said, "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," or *judgment*, according to the Revised Version. (John v. 28, 29.) Thus death, the result of Adam's sin, ends before judgment as to actual sins begins. The unsaved are brought *from death* to be *judged*. Mark, it is "they that have *done* evil" who come forth unto the resurrection of judgment. They have not received God's salvation; thus they remain in the flesh or sinful standing in Adam, and the inevitable fruit is "evil." It is in the resurrection-state that they fully meet God face to face as to their sins, and receive the sentence which is due.

Not only will the resurrection of the unjust differ from that of the just in the character of it, but also in the time of its occurrence. While all are to be made alive by having a resurrection, yet "every man," says the apostle, "in his own order: Christ the first-fruits; afterward they that are Christ's at His coming. Then cometh the end." The word here rendered "then" is the same that

is rendered "afterward" in the previous part of the passage, and has that meaning. "*Afterward* cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power; for He must reign till He hath put all enemies under His feet. *The last enemy that shall be destroyed is death.*" (1 Cor. xv. 23-26.) Death will be destroyed in all being made alive in resurrection. Those who are Christ's are raised "at His coming;" then, at a subsequent period, designated "the end," death is destroyed, which must be in the resurrection of those who are not Christ's.

We get further light in the twentieth of Revelation. We read, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." John saw that "the rest of the dead lived not again until the thousand years were finished." "And when the thousand years are expired, Satan shall be loosed out of his prison," and will go forth to "deceive the nations which are in the four quarters of the earth," and yielding to his deceivings, they meet summary judgment, and he is "cast into the lake of fire." Then comes "the end," when death is destroyed, yet followed by judgment. "I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, ac-

according to their works. And the sea gave up the dead which were in it; and death and hades gave up the dead which were in them: and they were judged every man according to their works. And death and hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire." (*Revised Ver.*)

Such is the solemn "end." All beyond is eternity. Such is the dreadful outcome of belonging to death, and remaining under the appointment to judgment; in other words, of remaining in the lost condition by nature, and adding sins thereto. That outcome, God says, is "the second death, even the lake of fire;" and all will come to pass just as He says.

But He who has thus spoken has "found a ransom." His own Son gave His life as that ransom. He went into death's dark raging flood, bearing the judgment in His own blessed person, that, as the ark made a safe passage for Israel through the Jordan, those who accept this salvation might, thereby, be taken beyond the dark river of death and the ocean of judgment, and be brought into a life which these waters can never touch. And the love which has done all this,—the love which was stronger than death, (for it went through it) is ever beseeching all to accept what it has done, with the assurance that the worst one who comes is perfectly welcome, and is at once beyond death and judgment, in a new and blessed life; or, to use the Lord's own words, "hath eternal life, and cometh not into judgment, but hath passed out of death into life."

But if souls neglect so great salvation,—if they

go on in their own ways, however religiously, and refuse God's Christ, as "the way, the truth, and the life," how shall they escape? Death must come as a police, to hurry them to their prison in hades, to await the coming forth for judgment. And God entering into judgment with them, they cannot escape condemnation, for no man living could be justified if called upon to answer for his sins; and as they would not have God's gracious way of being cleansed from them, they must answer for them before "the great white throne," and pure justice must then have its course. Oh that men were wise! Oh that they would believe God as to their deep need, and take salvation while mercy lingers! Oh that those who are saved would do more to reach the unsaved! Knowing the terror of the Lord, we are to persuade men. The love of Christ should constrain us.

"Call them in—the weak, the weary,
Laden with the doom of sin;
Bid them come and rest in Jesus;
He is waiting—call them in.

"See, the shadows lengthen round us,
Soon the day-dawn will begin;
Can you leave them lost and lonely?
Christ is coming—call them in."

May God bless His word to us; and may we, during the "little while," walk in the power of the truth that death is ours; manifesting, in our spirit and ways, the life which we have in the risen and glorified One, abounding in hope through the power of the Holy Ghost.

(*R. H.*)

Worcester, Mass.,

Lord's-day Evening, Nov. 26, 1882.

Let us mark, then, first of all, this questioning of Adam on the part of God. Three several times we find these questions. He questions the man, questions the woman; the serpent He does not question, but proceeds instead immediately to judgment. Plainly there is something significant in this. For it cannot be thought that the Omniscent needed to know the things that He inquired about; therefore, if not for His own sake, it must have been for man's sake He made the inquiry. It was, in fact, the appeal to man for confidence in One who on His part had done nothing to forfeit it; the gracious effort to bring him to own, in the presence of his Creator, his present condition and the sin which had brought him into it. And it is still in this way that we find entrance into the enjoyed favor of a Saviour-God: "we have access *by faith* into this grace wherein we stand," the "goodness of God" leading "to repentance." Confidence in that goodness enables us to take true ground before God, and enables Him thus, according to the principles of holy government, to show us His mercy. Not in self-righteous efforts to excuse ourselves, nor yet in self-sufficient promises for the future, but "if we *confess our sins*, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

To this confession do these questionings of God call these first sinners of the human race. Because there is mercy for them, they are invited to cast themselves upon it. Because there is none for the serpent, there is in his case no question. But let us notice also the different character of these questions, as well as the order of them. Each of these has its beauty and significance.

The first question is an appeal to Adam to consider his condition,—the *effect* of his sin, rather than his sin itself. The second it is that refers directly to the sin, and not the first. This double appeal we shall find every where in Scripture. Does man “thirst,” he is bidden to come and drink of the living water; is he “laboring and heavy-laden,” he is invited to find rest for his soul. This style of address clearly takes the ground of the first question. It is the heart not at rest here rather than the conscience roused. Where the latter is the case, however, and the sense of guilt presses on the soul, then there is a Christ of whom even His enemies testify that He receiveth sinners, and whose own words are that the “Son of Man is come to seek and to save that which is *lost*.”

These are, as it were, God’s two arms thrown around men. Thus would He fain by every tie of interest draw them to Himself,—of self-interest when they are as yet incapable of any higher, any worthier motive. How precious is this witness to a love which finds all its inducement in itself—a love, not which God *has*, but which He *is*! How false an estimate do we make of it and of *Him* when we make Him just such another as ourselves,—when we think of His heart as needing to be won back to us, as if He had fallen from His own goodness, with our fall from innocence! How slow are we to credit Him when He speaks of the “great love wherewith He loves us, even when we are *dead* in sins”! How little we believe it, even when we have before our eyes “God, in Christ, reconciling the world unto Himself, not imputing their trespasses unto them”! And even when the awful cross, wherein man’s sin finds alone its per-

fect evidence and measurement in one, manifests a grace overflowing, abounding over it,—even then can he justify himself rather than God, and refuse the plainest and simplest testimony to sovereign goodness, which he has lost even the bare ability to conceive.

In how many ways is God beseeching man to consider his own condition at least, if nothing else! In how many tongues is this “Adam, where art thou?” repeated to the present day! Every groan of a creation subject to vanity, whereof the whole frame-work is convulsed and out of joint, is such a tongue. And herein is Wisdom crying in the streets, even where there is no speech and no word, “So teach us to number our days, that we may apply our hearts unto wisdom.” This, man never does until divinely taught. “Wisdom is justified” only “of her children.”

And Adam does not yet approve himself as one of these. His confession of sin is rather an accusation of God.—“The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.” In patient majesty, God turns to the woman. She, more simply, but still excusing herself, pleads she was deceived.—“The serpent beguiled me, and I did eat.” Then, without any further question, He proceeds to judgment,—judgment in which for the tempted mercy lies enfolded, and where, if the old creation find its end, there appears the beginning of that which alone fully claims the title of “The Creation of God.”

In the judgment of the serpent, we must remember first of all the essentially typical character of the language used. We have no reason to believe

that Adam knew as yet the mystery of who the tempter was. "That old serpent, which is the Devil, and Satan," was doubtless for him nothing more than the most subtle of the beasts of the field which the Lord God had made. And herein, indeed, were divine wisdom and mercy shown, the tempter being not permitted to approach in angelic character, as one above man, but in bestial, as one below him; one indeed of those to which man as their lord had given names, and among which he had found no helpmeet. How great was thus his shame when he listened to the deceiver! he had given up his divinely appointed supremacy in that moment.

So in the judgment here it is all outwardly the mere serpent, where spiritually we discern a far deeper thing. "And the Lord God said unto the serpent, 'Because thou hast done this, thou art cursed among all cattle, and among all beasts of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.'" Thus the victory of evil is in reality the degradation of the victor: *he is degraded necessarily by his own success*. How plainly is this an eternal principle, illustrated in every career of villany under the sun! By virtue of it, Satan will not be the highest in hell, and prince of it, as men have feigned, but lowest and most miserable of all the miserable there. "Dust shall be the serpent's meat." "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

But there is still another way in which the serpent's victory is his defeat:—"And I will put enmity between thee and the woman, and between

thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." That this last expression received its plainest fulfillment on the cross I need not insist upon. There Satan manifested himself prince of this world, able (so to speak) by his power over men to cast Christ out of it and put the Prince of life to death. But that victory was his eternal overthrow.—"Now is the judgment of this world; now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all men unto *Me*."

This is deliverance for Satan's captives. It is not the restoration, however, of the old creation, nor of the first man. The seed of the woman is emphatically the "*Second Man*," another and a "last Adam," new Head of a new race, who find in Him their title as "Sons of God," as "born, *not* of blood (*i. e.*, naturally), nor of the will of the flesh, nor of the will of man, but of God."

This is not the place indeed for the expansion of this, for here it is not expanded. We shall find the development of it further on. Only here it is noted, that not self-recovery, but a deliverer, is the need of man; and if God take up humanity itself whereby to effect deliverance, it must be the seed of the *woman*, the expression of feebleness and dependence, not of natural headship or of power.

The first direct prophecy links together the first page of revelation with the last, for only there do we find the full completion of it,—the serpent's head at last bruised. As a principle, the life of every saint in a world which "lieth in the wicked one" has illustrated and enforced it. In the next section of this book we shall return to look at this.

The judgment of the woman and the man now

follow, but they have listened already to the voice of mercy—a mercy which can turn to blessing the hardship and sorrow, henceforth the discipline of life, and even the irrevocable doom of death itself. That Adam has been no inattentive listener, we may gather from his own next words, which are no very obscure intimation of the faith which has sprung up in his soul. “And Adam called his wife’s name Eve [life], because she was the mother of all living.” The “woman which Thou gavest to be with me” is again “his wife,” and he names her through whom death had come in, as the mother, not of the *dying*, but the living.

Thus does his faith lay hold on God,—the faith of a poor sinner surely, to whom divine mercy had come down without a thing in him to draw it out, save only the misery which spoke to the heart of infinite love. Like Abraham, afterward “he believed God,” and while to the sentence he bows in submissive silence, the grace inclosed in the sentence opens his lips again. Beautifully are we permitted to see just this in Adam, a faith which left him a poor sinner still, to be justified, not by works, but freely of God’s grace, but still put him thus before God for justification. And we are ready the more to apprehend and appreciate the significant action following: “Unto Adam also, and to his wife, did the Lord God make coats of skin, and clothed them.” Thus the shame of their nakedness is removed, and by God Himself, so that they are fit for His presence; for the covering provided of Himself must needs be owned as competent by Himself. And we have only to consider for a moment to discern how competent it really was.

Death provided this covering. These coats of skin owned the penalty as having come in, and those clothed with them found shelter for themselves in the death of another, and that the one upon whom it had come sinlessly through their own sin. How pregnant with instruction as to how still-man's nakedness is covered and he made fit for the presence of a righteous God! These skins were fitness, the witness of how God had maintained the righteous sentence of death, while removing that which was now his shame, and meeting the consequences of his sin. Our covering is far more, but it is such a witness also. Our righteousness is still the witness of *God's* righteousness,—the once dead, now living One, who of God is made *unto us* righteousness, and in whom also *we* are made the righteousness of God. The antitype in every way transcends the type surely, yet very sweet and significant nevertheless is the first testimony of God to the Son;—a double testimony, first to the seed of the woman, the Saviour; and then, when faith has set its seal to this, a testimony to that work of atonement, whereby the righteousness of God is revealed in good news to man, and the believer is made that righteousness in Him.

Not till the hand of God has so interfered for them are Adam and his wife sent forth out of the garden. If earth's paradise has closed for them, heaven has already opened; and the tree of life, denied only as continuing the *old* creation, stretches forth for them its branches, loaded with its various fruit, "in the midst of the paradise," no longer of men, but "of God."

(To be continued, the Lord willing.)

“THE GOSPEL OF HEALING.”

“HEALING by faith,” as it is commonly called, is growing into credit with many in the present day. It is no wonder if in a world so full of that which sin has caused, and where even by Christians the sin itself is so little apprehended, it should be so. Neither the flesh is known nor the new creation. Christ’s work is but to restore what Adam’s had destroyed; and Christianity has, in the modern sense, not the apostolic, the promise of the life that now is, and of that which is to come.

Of such a state the gospel of healing, as it is developed in the little pamphlet that lies before me, would seem the full ripe fruit; and it is worth while to give it at least some brief examination just on this account. Mr. Simpson has the merit of writing clearly, and with no lack of boldness, and will be the last, as I should judge, to complain of such an inquiry into the scriptural foundations of his faith, which he proposes to us for our own, and which he believes nothing but unbelief and rationalism can oppose.

His “gospel” may be stated in few words. Man has a twofold nature; he is both a moral and spiritual being; and both natures have been equally affected by the fall; we would therefore expect that any complete scheme of redemption would include both natures, and provide for the restoration of his physical as well as the renovation of his spiritual life. Nor are we disappointed. The Redeemer offers Himself to us as a complete Saviour: His indwelling Spirit the life of our spirit, *His resurrection-body the life of our mortal flesh.* In the same full sense as He has borne our sins,

Jesus Christ has surely borne away and carried off our sicknesses, yes, and even our pains, so that abiding in Him we need not, and we should not, bear either sickness or pain. We are members of His body, His flesh, and His bones. These words recognize a union between our body and the resurrection-body of the Lord Jesus Christ, which gives us the right to claim for our mortal frame all the vital energy of His perfect life.

This is the doctrine—stated in Mr. Simpson's own words. Of course with this there is the usual pressing of Mark xvi. 17 and kindred texts long pressed in a similar way by Romanists, Irvingites, Mormons, and such like; who have been always ready to produce the same host of living witnesses to the truth of their claims.

From doctrine of the kind just stated we should expect, however, miracles mightier than ever Rome claimed or apostles actually wrought; for if we may "claim for our mortal frame all the vital energy of Christ's perfect life," the resurrection of the dead itself—and we do not know that Mr. Simpson's faith reaches as far as this—should not be the limit of the power displayed. Those so gifted ought, plainly, *not to die at all*. "His body is ours; His life is ours; and it is all-sufficient:" for what? to heal a few sick folk? How paltry indeed such a conclusion! "His resurrection-body the life of our mortal flesh"! But how, then, can it possibly be any longer mortal? The believers in Mr. S.'s creed ought to be nothing less than a company of unsuffering immortals, or their faith has no proper fruit.

Is not Christ, then, a "complete Saviour"? and is He not the Redeemer of both natures—the

mortal as well as the spiritual, the body as well as the soul? Assuredly; but "we *wait* for the adoption, to wit, the redemption of the body." The passage which Mr. S. so little understands as to quote it in his favor contains indeed the very refutation of his doctrine: "And *if Christ be in you*, the body is dead because of sin, but the spirit is life because of righteousness; but if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Mr. Simpson actually says of this that it "cannot refer to the future resurrection; that will be by the voice of the Son of God, not the Holy Spirit; this is a present dwelling and a present quickening by the Spirit; and it is a quickening of the mortal body, not soul; what can this be but physical restoration?" Painful it is to pursue such things, more painful to think that Christians can be deceived by them. Does not Mr. Simpson know that our Lord's own resurrection is referred in Scripture to Himself, the Father, and the Spirit of God as well (Jno. ii. 19; Rom. viii. 11; 1 Pet. iii. 18.)? How could he who had just said, "If Christ be in you, the body is *dead*," in the same breath declare that it was quickened by the Spirit? whereas it is plainly *shall* quicken, in contrast with the present condition.

So again, when Paul says, "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal body," Mr. S. sees in this nothing but "physical experience;" "His life was a constant miracle;" "this life, he tells us (*v.* 16), was 'renewed day by day'!" *Paul* says it was his

"inward man;" and he contrasts it with the "outward man" which was at the same time perishing. What was that outward man according to Mr. Simpson?

He quotes also the apostle's prayer for Gaius, with the same entire unconsciousness of how his witness testifies against him. For why should there be need to pray that a man might "prosper and be in health, even as his soul prosper," if that was the constant rule in divine government for the Christian?

Again, he connects 1 Corinthians x. 11 with Exodus xv. 25, 26, to make the promise apply to Christians that God will put none of the diseases of the Egyptians upon them; not heeding or knowing that the Greek says, "types," and that the apostle is speaking of such things as the passage of the Red Sea, the manna, and the water from the rock, which assuredly are not things literally made good to us. The essential contrast between an earthly people, such as Israel, and those who are "blessed with all spiritual blessings in *heavenly* places in Christ Jesus" (Eph. i. 3.) is ignored altogether.

With most of the above texts it is hoped that few of our readers will have much difficulty. There remain some others, as to which many may not be so clear. Yet as to such passages as John xiv. 12—"The works that I do shall he do also," and the signs which should follow them that believe (Mark xvi. 17, 18.), it is plain enough that while for a time these things *did* follow, it would be totally false to say that they follow now. There is no hint of unbelief making this void, as it is contended. Are such things as these true of Mr. Simpson or his disciples: "They shall speak with

new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them"? or that he or they do the works that Christ did, which would include the raising of the dead, at any rate? If not, what folly to bring forward such cures of sick people as Romanists, Mormons, and spiritualists can boast of just as confidently, and with as much apparent truth, and make a fancied fulfillment of a small portion of what the Lord said pass muster for the whole!

But what, then, it will be asked, makes such a difference between the pentecostal times and ours? Oh if men would only inquire into the causes, and judge honest judgment, instead of claiming by the power of their faith alone to bring back that Pentecost so long passed away! Where to-day is that Church with the great multitude of it "of one heart and of one soul," "continuing steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers"? Surely the sights and sounds of the day are those of predicted Babylon rather. And which of us will wash his hands and dare to say, "In this I have had no part"? Is it the time for putting on the ornaments of the day of espousal, when God is saying, as to Israel of old, "Ye are a stiff-necked people: I will come up into the midst of thee in a moment and consume thee; therefore now put off thine ornaments from thee, that I may know what to do unto thee"?

Though Noah, Daniel, and Job were among us, they should but deliver their own souls by their righteousness. Who has shoulders to lift off from us the weight of eighteen centuries of failure? Let us own it, and take humbly what is our com-

mon shame. If this is the harder thing, it is still the more blessed, for with him who does this really God will be.

But what are we to think of Mr Simpson's wonderful discovery of the narrow channel in which it seems since the apostolic days the water of (physical) life has been flowing? "But now the apostolic age is closing; is this to be continued? and if so, by whom? By what limitation is it to be preserved from fanaticism and presumption? by what commission is it to be perpetuated to the end of time, and placed within the reach of all God's suffering saints?" What is the answer? James v. 14 and the elders of the Church! Read the apostle's closing address to some of these very elders, beloved reader, and ask yourself what sort of preservation would be thus guaranteed, and if rather the apostle's warning does not find a fulfillment in such a pretension?

I do not want, however, to dismiss the subject without adding a word as to what remains for us in these days. For this, we must first of all distinguish between cases which Mr. S. necessarily mixes up in confusion. Elihu, in the book of Job, shows us the chastening of a soul under God's hand, for which his flesh is consumed until he dies, or else humbles himself and confesses his sin and finds mercy. The apostle speaks in this way of a sin unto death, for which he does not say that any one should pray. In James, this case of chastening is supposed, though not exclusively. Here, the remedy is clearly not in doctors, and it is of the very greatest importance to remember it. Here still the prayer of faith shall save the sick, and "confess your faults one to another, and pray one

for another, that ye may be healed” abides ever as the resource. The question of elders and anointing is more difficult. In these days of division we have indeed many churches, and, for that very reason, no where the Church. The elders can hardly be found, if the Church is not; and official appointment (always by apostles’ hands, or those of an apostolic delegate, such as Timothy or Titus) has necessarily ceased with apostles themselves. It seems to me better to own where we are than to claim any thing of which a doubt may exist. The prayer of faith surely remains to us.

All sickness does not come under the head of chastening, though discipline we may find in it, and find it needful, therefore, to that end. The apostle’s thorn in the flesh had this character, and was *not* removed, nor could be; God taught him to acquiesce in, and to profit by it. For Timothy’s weak “stomach’s sake and often infirmities” he prescribes, not the prayer of faith, but “a little wine.” Trophimus he leaves at Miletum sick; Epaphroditus too is sick, nigh unto death, right under the apostle’s eye, but God has mercy on him, and on Paul too thus, and raises him up. Even in apostles’ days, and with such as he, the gifts of healing were used, not indiscriminately, or for the personal ease of Christians, but for the glory of God, as with Lazarus’ resurrection, or that healing of the sick of the palsy, “that ye may know that the Son of Man hath power on earth to forgive sins.”

Thus stands the matter, simply taking Scripture. That we need still the admonition, “Have faith in God,”—that men may still die, because they seek not to God, but the physician, as Asa did,—that

many a one may lie unhealed for whom a simpler and therefore more discerning faith would find in God the power to heal,—all this need not be doubted. On the other hand, Christians cannot be too earnestly warned against a view of things, coming up in many quarters in the present day, which ignores the sorrowful realities of the flesh and the world. It is but another fig-leaf apron,—another human invention to cover man's nakedness; a fruit of wisdom acquired by the fall, and not divine.

THE CHARACTERISTICS OF LOVE.

LOVE is the fullness of all Christian graces. The apostle urging to the complete development of the divine nature which we have received (2 Pet. i. 5-7.), ends necessarily with love, as the perfection of this, beyond which he cannot go, for God is love. At the same time it is manifestly, and for the same reason, that out of which all else is developed. How important the right apprehension of what is so vital to all practical Christianity!

Even the world does homage to it, by making it essential to good manners to assume its livery, however little it may care for the reality of service. The Christian, walking as such, *is* that which the world would fain get credit for, apart from that which alone produces it, which in fact it is unable even to discern.

Even with the Christian, not only, as all would own, is there failure in practice, but a very great want of apprehension of the thing in itself. In

nothing perhaps do we make greater mistakes; although I doubt not we shall find, what is so serious to find, that these mistakes are not so much real errors of judgment as self-deceptions. Alas! down in the bottom of our hearts there may be a truer knowledge which we dare not admit even to ourselves we have. The apostle's warning, "Let love be without dissimulation," may it not apply, not only to the grosser imposition practiced upon another, but also to these deeper forms of self-deceit?

Love is not rightly tested by emotion, although the consciousness of it should assuredly be ours. Love is an emotion, but we dare not take the witness of our own hearts about it; therefore he who most speaks of it in Scripture most insists on the necessity of testing it by what it produces practically in our lives: "Hereby we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments." In fact, in how many ways may we mistake here! Social feeling, amiability, even the satisfaction we take in what ministers to personal gratification may all usurp the name. And even where the test is made a practical one, how often is the liberality, so called, which is mere indifference to truth and good,—liberality in the things of another, not our own,—a servant's liberality in dispensing with his master's commandments,—miscalled by this blessed name! We have therefore to test practically, and according to the Word: "This is the love of God, that we keep His commandments."

It is its character manward that the apostle is speaking of in the thirteenth of first Corinthians, and indeed especially toward the children of God,

and members of Christ's body. In the chapter before, he has been speaking of that body, and of the "gifts," the several parts in their relation to the whole. In the following chapter he goes on to consider the use of these gifts for edification in the assembly. Here, he is speaking of the spirit in which alone this mutual service could be rightly carried out—the spirit of devotion to the common blessing—the love of that which Christ loved and gave Himself for. The love of God, although unnamed, characterizes it of course all through, and two properties are plain in it,—self-forgetfulness in devotion to the good of others, and holiness. Light has to come into the definition of love, or it could not be divine love.

And how clearly we see at the outset where it has been learned, as the streams bear witness of the lands in which their birth-springs are! For "the long-suffering of the Lord is salvation," and therefore "love suffereth long and is kind." Not passive merely can be what is so learned; inspired of the great sacrifice, it must have the same character. "He laid down His life for us, and we ought to lay down our lives for the brethren:" so says one who has learned; and that he was an apostle does not subtract from the value of the lesson. But how much shall we find of this apostolic character? It is little, as it would seem, to say after this, "Love envieth not; love vaunteth not itself, is not puffed up:" more suited perhaps, for that reason, to these days of littleness. How can it envy the good it is ever seeking to convey? In which it must therefore rejoice wherever found. Yet here, what a wealth of joy for those who can find in every joy another has the

material for their own! How easy for such to understand the Lord's words as to receiving "now, in this time, houses and brethren and sisters and mothers and lands"? and what will heaven be, where the joy of each will be in fact thus the joy of all? The Church is God's method for the realization of this even now. Why, O why, is it not more realized? Why does such an interpretation of our Lord's words seem dreamy and far-fetched to those for whom the words of the apostle are but an unworked mine of treasure—"And the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me"?

This individualizing appropriation of Christ it is which divorces from self, and which alone does. It is then "no more I that live, but Christ liveth in me;" and "what things were gain to me, those I counted loss for Christ." It is not enthusiasm, but the soberest possible estimate of "unsearchable riches." Do you not wonder at the man who has millions he can never spend, toiling to accumulate hundreds? But that is nothing to the folly of pursuing what, if gain to me, separates me in heart and interest thus far from Him in whom alone I really live.

This is our qualification for the accomplishment of the central words of this definition, "Love seeketh not her own." She has no need; she is no beggar, but a Prince's daughter, rich enough to pour out wealth with both hands. The luxury of the rich is to give: "It is *more* blessed to give than to receive." He who is over all, blessed forever, who, "though He was rich, for our sakes became poor, that we through His poverty might become rich," has left us, not a precept merely,

but an "example, that we should walk in His steps." This is path and power in one. "*His* steps"! Yes, but without the awful shadow to which on our account those steps of His led down! No; "the path of the just is as the shining light, that shineth more and more unto the perfect day."

Sorrow? Yes, sorrow is on every path; but for them in whose heart are the ways, the valley of Baca becomes a well; the rain also filleth the pools: they go from strength to strength.

Is it necessary to argue that the love which draws its motive from such a source will be holy? Only for those who do not know what sin is, or have forgotten at what cost they were purged from it. Or is it necessary to plead that not natural conscience, but the Word alone, can give us the measure of sin? If to me to live be Christ, what is not Christ is sin. There is nothing neutral—nothing negative merely. The measure of a Christian life is, "As ye have received Christ Jesus the Lord, walk ye in Him." Love cannot possibly forget that, for it must have its object: "the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

To imitate love is vain, even though its excellence is seen; and so it is, therefore, to imitate a degree of love which we have not. Are we, then, to sit down baffled, to complain, "The good that I would I do not"? Assuredly not. Christ is, as I have said, power as well as pattern. "If any man thirst, let him come unto Me, and drink," is our whole, our abundant resource. Thus, and thus only, "he that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water."

GENESIS IN THE LIGHT OF THE NEW TESTAMENT.

Sec. 2.—The Carnal and Spiritual Seed. (Chap. iv., v.)

IN the second part of this series we have a mingled story of two lives—of many individuals, but still only of two *lives*—essentially contrasted with one another. It is already the commencing fulfillment of that prophetic word which had spoken of the seed of the woman and the seed of the serpent. The story belongs, not to one generation only, but to every generation from that day to this; for while it is assuredly true that the real and fundamental victory which insures every other is His to whom belongs in its full sense the title of "Seed of the woman," yet it is true, too, that in every generation the great opponents have their representatives among men, and the conflict and the victory are in principle continually repeated.

The world has been from the beginning, as all history attests, a scene of unceasing strife; but its strife has been very generally a hopeless contest of evil with evil; for evil has no internal unity nor peace. Its elements may compact, but cannot concord. "Corruption is in the world through lust," lust is its essential feature, and we have had this already traced to its beginning in paradise itself; but lust means strife, means war, the conflict of jarring interests, each pursuing his own: "Whence come wars and fightings among you? Come they not hence, even of your lusts, which war in your members?" In such a collision there can be no true victory any where. Such history may fill men's chronicles; with God it is a mere unmeaning blank.

God's history is but the tracing, amid this darkness, of one silver line of light, light come into the world, a foreign element in it. With this the record of the six days' work begins: "Let there be light, and there was light." With this, too, begins the story of that of which we have already seen these creative days to be a type. We do not know how long the earth lay "waste and empty" under darkness; we do know that for man not long was the darkness unbroken. God's word again brought in light, although light at first long struggling with the darkness which it found; yet from the first God's benediction was its pledge of final victory. "Evening" might be, but not henceforth total "night;" while each "morning," as it follows, presages and brings nearer the full and perfect day, God's Sabbath-rest, when darkness shall be gone forever.

But here, then, is conflict, if mysterious, yet most real, where there are victories to be recorded, and where, thank God, the final victory is sure: a conflict just where the light is, and not elsewhere; a conflict to which every human heart in which God has spoken that out of darkness light may shine, is witness, and which is seen on a far grander scale in the field of the world at large. It is to this that the chapters now before us invite our attention; and as we shall see in these two spheres, where the inner world of the heart is but the miniature representative of the world without. We may see it more plainly if we trace it first upon the larger scale.

Here the blood of righteous Abel speaks to us of what often causes to the soul such deep perplexity, the apparent prevalence of evil over good:

a perplexity which is not removed until we see it as the law of the conflict we have spoken of. The seed of the woman shall bruise the serpent's head; but then the serpent shall first bruise the heel of the woman's seed. This applies first of all and pre-eminently, as already said, to Christ as the conqueror over man's mortal foe. In Abel's death we may thus see Christ, whose blood indeed speaks better things than that of Abel, but of whom Abel is none the less, as the first martyr, dying at a brother's hand, a perfect type.

If this be true, however, Cain must be a picture especially of the people, Christ's brethren, too, after the flesh, at whose hand he really died; and here at once the whole type assumes meaning and consistency.

Cain, then, is the Jew, the formal worshiper of God, bringing the work of his hands, the fruit of his own toil, not doubting that it ought to be accepted of God. Not irreligious, as men would say, he ignores the breach that sin had caused between man and his Creator, but of which the very toil whose fruit he brought was witness. So coming, he is necessarily rejected of God; and such is Pharisaism, of whatever grade or time. Just persons, having no need of repentance; diligent elder sons, serving the Father, but without getting so much as a kid to make merry with their friends; self-satisfied legalists, ignorant of God and grace: such is the Lord's picture of a generation of which Cain was prototype and father. Pharisees were they, who always were most zealous for commandments and against Christ, "going about to establish their own right-

cousness, and not submitting themselves to the righteousness of God."

Abel, on the other hand, draws near to God, bringing nothing of his own handiwork, but an innocent victim, a life taken which no sin had stained or burdened, a sacrifice most unreasonable if it were not faith. What pleasure could God take in death? or how could the death of a guiltless substitute atone for the guilty? Thus man still reasons. But the very folly of Abel's sacrifice to the eye of reason should suffice to assure us that he was not following the promptings of his own mind in it. His was not will-worship, but faith; and if plainly the death of a beast could not take away sin, his eye rested upon what that substitution foreshadowed. "By faith Abel offered unto God a more excellent sacrifice than Cain." And in this he might well speak to us of Him who, not for Himself indeed, but as Man for men, offered to God that one acceptable offering in which all others find their consummation and their end.

"Witness" and "martyr" were from the beginning one. The self-righteous heart of Cain resents the testimony to man's guilt and God's provision for it, resents the testimony of God Himself to the acceptance of Abel and his offering. In vain does God graciously remonstrate with him; Abel is slain, and Cain goes out from the presence of the Lord, not to be slain of man, but to be a fugitive and a vagabond upon the earth.

How like the people who bought Aceldama with the blood of Christ—"the potter's field to bury strangers in"! for the whole earth has been to them since then a strangers' burial-ground. As a vessel marred upon the wheel, they have been

witnesses for Him in their rejection that they are but as clay in the hands of Him against whom they have sinned.

Yet, though wanderers upon the earth, the nation subsists; for He who has ordained their punishment has also ordained its limit. They subsist with the mark of Cain upon them, a people who strikingly fulfill the character of Cain's progeny to this day, away from the presence of Jehovah, according to one of their own prophecies, "without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."

With Lamech and his sons the line of Cain ends: one in whom self-will and impenitent abuse of God's long-suffering reach their height. A polygamist and would-be homicide, his name speaks of the human "strength" in which he rejoices, his wives' names of the lust of eye and ear after which he goes, his sons' names and their inventions of how, then as now, a soul away from God will use His creatures so as to be able to dispense with Him.* This is a generation such as those of whom the Lord said, "The latter end is worse than the beginning." With Cain, seven generations, and in the last still Cain, only developed further: progress in a race away from God, who will possess themselves of the earth in His despite, and be prosperous citizens in the land of vagabondage.

Happily this is not all; nor is that which is of

* Lamech is "strong;" Adah, "ornament;" Zillah, "tinkling" ("music-player" some interpret rather than translate it); Jabel, "the traveler;" Jubal, "the trumpet-blast;" Tubal-Cain is variously rendered, "worker in ore," "brass of Cain," "issue of Cain;" Naamah, "lovely."

God, though down-trodden, extinct upon earth. In Seth (appointed in the place of Abel, whom Cain slew) we have its resurrection, and henceforth its perpetuation. The line of Cain perished with the old world in the waters of the deluge; with Seth, God begins, as it were, the race of man anew (chap. v.), Cain and the fall being now omitted. Seth is the son of man, so to speak, in his likeness who was made in the likeness of God and blessed. With Seth, there are nine generations unto Noah, in whom once more the earth is also blessed: three triads, for God manifests Himself in as well as to His people; at the end of the second of which Enoch goes to heaven without seeing death, while Noah is God's seed, brought through the judgment to replenish and find his blessing on the earth beyond. The Church of first-born ones and Israel find here very plainly their representatives, to those who have learned from Scripture the respective destinies of each. Fittingly, therefore, does Enoch become the earliest prophet of the Lord's approach (Jude 14.), while the days of Noah are expressly likened, by the Lord Himself, to the time of the coming of the Son of Man.

The more we look, the more we shall see the force of the comparison. Infidelity has invited our attention to a correspondence between the two lines of Cain and Seth, and there is a certain correspondence which it will be well to examine. The resemblance of some names pointed out is no doubt superficial; but there are undoubtedly two Enochs and two Lamechs, and the latter close upon the end of the old world. Of the two Enochs, all that is noted is but contrast. The first gives

his name to the city which Cain builds as it were in defiance of his sentence, a city whose builder and maker God is *not*. Enoch, one of a line which have no earthly history, walks with God, and is not, for God has taken him. The two Lamechs have more in common, for alas! the separateness which at first obtained between the worshipers of Jehovah and those in alienation from Him narrowed as time went on. It was when Enos was born that men began to call upon the name of the Lord, for "Enos" is "frail" or "mortal man," and those content to bear that title learn the mercies of a covenant-keeping God. But as time goes on, Lamech succeeds to Enos—strength to weakness, the world and the Church approach; and thus Lamech, like his Cainite representative, has his memorable saying also: pious, and largely true, but with one fatal flaw in it. Lamech called his son's name "'Noah,' saying, 'This same shall comfort *us* concerning our work and toil of our hands because of the earth which the Lord has cursed.'"

And the comfort came, and in Noah, real blessing for the earth from God. Lamech was thus far a true prophet; but the people to whom he spoke, or the survivors of them, with their whole posterity, save Noah's family alone, *were all cut off by the flood that preceded the blessing.*

Is there nothing similar now, when boundary-lines are nearly effaced, and the Church has shifted from the Enos to the Lamech-state, and peace is preached in the assurance of good days coming, while intervening judgment, universal for the rejecters of present grace, is completely ignored and set aside?

Seth's line has warning as well as comfort for us, then; yet is it after all the line to which God's promise and His blessing cleave, and while the world profits naught by their inventions, it is beautiful to see how He numbers up the years of their pilgrimage. With them alone there is a chronology, for He who telleth the stars "numbers their steps" and "telleth" even "their wanderings."

Thus far, then, as to the interpretation of this primeval history as it applies to the larger scale of the world around. But there is a world within which corresponds certainly not less to what these types signify, and which lies apparently yet more within the scope of these Genesis biographies. In this inner world, wherever God has wrought, the same conflict is found, and subject to the same laws. Through death, life; through defeat, victory.

In this sphere of the individual experience the conflict is between two natures—the one which is ours as born naturally; the other, as born of God supernaturally: and here, evidently, the order is, "first, that which is natural, and afterward that which is spiritual." The law of Genesis is thus that the elder gives place to the younger. Cain represents, therefore, that in us which we rightly and necessarily call "the old nature." His name signifies "acquisition, possession;" Abel's, "vapor, exhalation." The contrast between them cannot be questioned, and was prophetic of their lives: Cain possessing himself of that earth on which for man's sake the curse rested, while Abel's life exhaled to God like vapor drawn up by the sun. We may be very conscious, as Christians, of these

opposite tendencies: the "flesh," so designated because in it man is sunk down from the spiritual being, which he was created, into mere "body," as we may say, or dust, while the new nature rises Godward.

Not that the flesh cannot have a religion of its own. It can bring its offering Cain-wise, the fruit of a toil which should convict it as outside of paradise, and (expecting it to be received, of course,) be roused to anger by not finding the tokens of acceptance which a mere prodigal, coming home as that, obtains;—the spirit of him who was, again, "the *elder* son," and who, while professing, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandments," had still to add, "and yet thou never gavest me a kid, that I might make merry with my friends." How many of those even in whom there is begun in the heart some true desire after God, are yet destitute of all knowledge of acceptance with Him, because they are endeavoring to approach Him after Cain's pattern, taking their own thoughts instead of His! Faith still, taught of His Word, brings Abel's offering—the surrender of a life unstained by sin, and yielded therefore on account of others, not its own; and faith is the character and expression of the new nature: we are "all the children of God by faith in Christ Jesus."

The interpretation of the type runs smoothly so far. The difficulty will be for most that Abel should die, and by his brother's hand—a difficulty quite parallel to that which it represents, that when we have so begun to live, we should find in practical experience a law of sin overmastering, death in the place of life.—"For I was alive with-

out the law once, but when the commandment came, sin revived, and I died.”—“For sin, taking occasion by the commandment, deceived me, and by it slew me.”

Thus, while it is surely true that the life which as children of God we partake of cannot be slain, it is nevertheless true *as to experience*, from which side the type presents things here, that it is after we have begun to live the true and eternal life we have to learn what death is—to pass through the experience of it in our souls, and learn deliverance from “the body of this death.”

In the struggle with evil, we too (though in a very different way from Him who alone is fully and properly the woman’s seed) find victory from defeat. We need, on our own account (as He did *not*), the humiliation of it. Jacob, though heir of blessing, must halt upon his thigh before he can be Israel, a prince with God; and what seems on the one side to be unredeemed evil and its triumph only, shall in another be found the mighty and transforming touch of the “angel that redeems from evil.”

We must have the sentence of death in ourselves, that we may not trust in ourselves, but in God that raiseth the dead. The possession of life—of the new nature—is not power over sin; and this we have to learn, that all “power is of God.” Trust in a new nature which we have got is still trust in *ourselves* as having got it; and self-confidence in whatever shape is still a thing alienate from God, and to be broken down, not built up. We must come to the self-despairing cry, “Who shall deliver me from the body of this death?” before we can learn, as we shall then surely learn, to answer,

"I thank God, through Jesus Christ our Lord."

Thus Abel dies, and Cain lives and flourishes; away from God indeed, but not permitted to be slain. The flesh abides in us, though we are born again; we cannot destroy it when we gladly would. Nay, we have, before we can find the fruit we seek for, to see the flesh in its fruit, under its fairest forms, the evil thing it ever was. To its seventh generation, "that which is born of the flesh is flesh,"—from Cain to Tubal-cain, "Cain's issue." But then we have reached a new beginning, and for other fruit find another tree—Seth, appointed of God as a seed "in the place of Abel, whom Cain slew."

Just so when the fruits of the flesh are manifest, and we have proved the inefficacy of the right and good desires which come of the new nature in us: when we have failed to work deliverance for ourselves, and have had to cry in despair, "O wretched man that I am! who shall deliver me from the body of this death?" we find the answer in a fruitful seed bestowed in place of Abel—"I thank God through *Jesus Christ* our Lord," and the "law of the Spirit of life *in Christ Jesus*" makes us "free from the law of sin and death;"—not "the life," but "the *Spirit* of life,"—not our effort, but divine might,—not self-occupation, but occupation with Him in whom we are before God, and in whom the divine favor rests upon us full and constant as upon Him (and *because* on Him) it rests. "I, yet not I, but Christ in me." This is a second substitution which for deliverance it imports a soul to know: the substitution of the power of the Spirit for the power of a right will and human energy, the substitution therefore of occupation with Christ for occupation

with holiness; for then and thus alone is holiness attainable.

From Seth, then, "Enos" springs.* We can take home the sentence of death; we can glory in weaknesses, that the strength of Christ may rest upon us; and His power known—the living God for us, as we find Him whom our weakness needs, we "worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." "Then began men"—from the birth of Enos—"to call upon the name of the Lord."

And with Seth, Adam's line begins afresh, as if sin had never entered, as if it had never blotted the page of human history. Like the genealogy in Luke, where, the Son of Man having come in, Adam again shines forth in the brightness of his creation as "the son of God;" so here begin once more "the generations of Adam," with no record of the fall to touch the blessed fact that "in the day that God created man, in the likeness of God made He him." No Cain, *nor even Abel*, enters here. The record is of a life in all its generations not of this world, yet the days of which in the world God numbers: a life which is fruitful, but whose fruit it is not yet the time to show; a life to which alone is appended the record of a walk with God, and which not only finds its home with God in Enoch, but with Noah also, in due time, after the long-suspended judgment is poured out, inherits the earth also by perpetual covenant of a covenant-keeping God.

* "Frail" or "mortal man."

THE PSALMS.

PSALM VI.

The trouble, deepening to the apprehension of death, though at the hands of enemies, felt now as divine displeasure. The plea is now for mercy alone, and it is heard.

To the chief musician, on stringed instruments, upon Sheminith.
A psalm of David.

JEHOVAH, rebuke me not in Thine anger;
neither chasten me in Thy wrath!

2. Be gracious to me, Jehovah, for I am wasting away; heal me, Jehovah, for my bones are vexed.

3. My soul is also sore vexed; and Thou, Jehovah, how long?

4. Return, Jehovah, deliver my soul: O save me for Thy mercy's sake!

5. For in death there is no remembrance of Thee: in hades, who shall give Thee thanks?

6. I am weary with my sighing; all the night make I my bed to swim: I make my couch to run down with my tears.

7. Mine eye is consumed with vexation; it is waxed old because of all that straiten me.

8. Depart from me, all ye workers of vanity; for Jehovah hath heard the voice of my weeping.

9. Jehovah hath heard my supplication; Jehovah receiveth my prayer.

10. All mine enemies shall be greatly ashamed and terrified; they shall return, they shall be ashamed in a moment.

Text.—(5) “Hades,” in Hebrew, *Sheol*, the place of the departed spirit; *never* the grave, for which there is another word altogether. The key to the thought here is to be found, not in materialism, but in what death was to the Jew, as judgment under the divine hand. The subject is treated of at large in “Facts and Theories as to a Future State.”

This psalm is the fourth of the series, a number which speaks of testing; the *ten* verses, of responsibility.

PSALM VII.

The cloud is passed Godward; and as to the persecutor, he can plead uprightness and practical guiltlessness before the righteous Judge, now ready to interfere.

Shiggaion of David, which he sang unto Jehovah, about the words of Cush the Benjamite.

O JEHOVAH, my God! in Thee have I taken refuge: save me from all my pursuers, and rescue me!

2. Lest he tear my soul like a lion, rending it in pieces, and there be none to rescue!

3. Jehovah, my God, if I have done this,—if there be iniquity within my palms,—

4. If I have recompensed evil unto him that was at peace with me, (yea, I have delivered him that without cause is my oppressor,)—

5. Let the enemy pursue my soul, and overtake it; yea, let him tread down my life to the earth, and make my honor dwell in dust. Selah.

6. Arise, Jehovah, in Thine anger! lift up Thy-

self amid the rage of mine oppressors, and awake for me to the judgment Thou hast commanded;

7. And the assembly of the nations shall compass Thee about; and over it do Thou return on high!

8. Jehovah shall govern the peoples: judge me, Jehovah, according to my righteousness, even according to mine integrity upon me.

9. Oh let the evil of the wicked cease; and establish the righteous; even Thou who triest the hearts and reins,—a righteous God!

10. My shield is with God, who saveth the upright in heart.

11. God is a righteous Judge; and God hath indignation every day.

12. If one turn not, He will whet His sword: He hath bent His bow, and made it ready.

13. For him hath He made ready also instruments of death: He maketh His arrows burning.

14. Behold, he travaileth with vanity; yea, he hath conceived labor, and brought forth falsehood.

15. He hath digged a pit, and holloweth it out, and falleth into the pit he is making.

16. His labor returneth upon his own head, and upon the crown of his head doth his violence come down.

17. I will celebrate Jehovah according to His righteousness; I will sing psalms to the name of Jehovah most high.

Text.—"Shiggaion" means, probably, "A Wandering Ode;" or, "An Ode composed on occasion of Wandering." DeWette gives "A Song of Lamentation;" Conant, "A Plaintive Song;" Gesenius, on the other

hand, "A Song of Praise," and Paulus, "A Responsive Song."

(6) "To the judgment:" "to" is omitted in the Hebrew, but is not always expressed. "Thou hast commanded judgment to be executed; therefore execute judgment Thyself."

(7) "Over it:" "Take Thy rightful place of supremacy at its head." This agrees with the next verse.

(9) "And establish" is literally future, but after the imperative becomes an imperative.

(11) "God," the second time, is "El," the Mighty.

PSALM VIII.

Deliverance of the persecuted remnant by the exaltation of the Lord to all authority as Son of Man, set over God's works in the world to come, and making Jehovah's name excellent in all the earth.

To the chief musician upon Gittith. A psalm of David.

JEHOVAH our Lord! how excellent is Thy name in all the earth: who hast set Thy glory above the heavens!

2. Out of the mouth of babes and sucklings hast Thou founded strength, because of all Thine oppressors, to still the enemy and the revengeful.

3. When I behold the heavens, the work of Thy fingers, the moon and stars which Thou hast established;

4. What is frail man, that Thou rememberest him, or the son of Man, that Thou visitest him?

5. Yea, Thou makest him a little lower than the angels, and crownest him with glory and majesty.
 6. Thou makest him rule over the works of Thy hands; thou hast put all things under his feet;
 7. Sheep and oxen, all of them; yea, also the beasts of the field;
 8. Fowl of heaven, and fish of the sea: whatsoever passeth through the paths of the seas!
 9. Jehovah our Lord, how excellent is Thy name in all the earth!
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Text.—"Gittith," (?) "The Wine-vats:" which the LXX favors. The common opinion is that it is a musical instrument; according to Talmud, "A cithern from Gath." According to the subject, the reference might seem rather to the symbolic meaning of wine, as what "makes glad the heart of man."

(1, 8) "Our Lord," *Adonim*, a plural form, like *Elohim*.

(2) "Founded strength:" LXX, "perfected praise," quoted thus, Matthew xx. 16; but the sanction here given does not show the reading of the Septuagint to be literally exact, but sufficiently so for the practical application which our Lord makes of the passage. "Thine oppressors:" from *tzarar*, "straiten, distress." As used here of the Lord's enemies, does it not seem akin to Acts ix. 4, 5—"Why persecutest thou Me?"

(4) There are three words for "man" commonly used in Hebrew; "Adam," generic for the race; *enosh*, which here as elsewhere may be translated "frail man," from *anash*, "to be sick or weak," and often used in contrast with *Ish*, implying his nobility.

(5) "A little lower than," literally, "wanting a little of." "Than the angels" has been rendered by some "than God," but the quotation in Hebrews ii. decides in favor of the rendering in the text, which is that of the LXX. Literally, it is "than the gods," and applied to the angels as sons of God, and representing Him to man; see Exodus vii.⁶ 1.

ATONEMENT.

CHAPTER I.

The Need to be Met.

THE cross of Christ is the central fact in the history of man. To it all former ages pointed on; from it all future ones take shape and character. Eternity, no less than time, is ruled by it: Christ is the "Father of Eternity." (Isa. ix. 6, *Heb.*) The new creation owns Him as last Adam, of whom the failed first man was but the type and contrast. The wisdom, the grace, and the glory of God are displayed, for the ceaseless adoration of infinite hosts of free and gladsome worshipers, in this work and its results.

The doctrine of atonement is thus the centre and heart of divine truth. Unsoundness here will be fatal to the character of all that we hold for truth, and in exact proportion to the measure of its unsoundness. Again, all fundamental error elsewhere will find, of necessity, its reflection and counterpart in some false view of atonement, if consistently carried out. Thank God, this is often not the case, because the heart is often sounder

than the creed; but this, while admitted fully, scarcely affects, for a Christian, the seriousness of such a consideration.

In taking up this subject for examination, we must remember the gravity of such a theme; one in which a mere critical spirit will be as much at fault as out of place; where we must be, not judges, but worshipers, yet thoroughly alive to the importance of testing by the Word of God every thing presented. The blessedness of a devout and believing contemplation of the work to which we owe our all will be at least proportionate to the gravity of error as to it; while our preservative from this will be found, not in neglect or slight treatment of so great and important a truth, but in deeper, more attentive and prayerful consideration.

Here, too, we have to avoid, as elsewhere, the opposite dangers of an independent and a weakly dependent spirit. We dare not call any man master, for One is our Master, even Christ. On the other hand, and for that very reason, we dare not despise *His* teaching, even were it from the babe. There is need continually to remind ourselves of this, simple as it surely is. For while the multitudinous voices of christendom rebuke our belief in the authority which they claim, we cannot doubt that the Spirit of truth has been communicating truth in proportion to the simplicity of the faith that trusted Him. We may listen to and gain by teachers just in the measure that we realize the apostle's words, that we have an unction from the Holy One, and need not that any man teach us.

Let us take up, then, the great subject before us, and see reverently what we may be able to learn

from Scripture as to it, not refusing to consider along with this, as it may seem profitable, current views, not for controversy on a theme so sacred; testing for the gold and not the dross. The failure of others, where we may have to judge they fail, should surely only serve the purpose of making us cling more humbly, but not less confidently, to the Hand that alone can lead us safely. Just as the works of God need the Sustainer still, so does the word of revelation still need the Revealer.

Before we come to consider the fact and truth of atonement, we have need, first of all, to consider the necessity that exists for it. That it was absolutely necessary, Scripture settles decisively for him that will listen to it. "For as Moses lifted up the serpent in the wilderness, so MUST also the Son of Man be lifted up, that whosoever believeth on Him should not perish, but have everlasting life." Nothing can be plainer, nothing more authoritative, than such an announcement from the lips of Him who came into the world to meet the need that He declares. Whatever is implied in that lifting up of the Son of Man,—the cross, most assuredly,—was necessary for man's salvation: and that the cross was an atonement, or propitiation, for our sins, I need not pause to insist on now.

But while the necessity of the cross is thus put far beyond dispute for all such as I am writing for at this time, it is still needful to inquire, What is the nature of that necessity. It is to our need that God reveals Himself, and as meeting it, while more than meeting it, that He has glorified Himself forever; and to know His grace, we must know the state to which it answers. It is thus that

through repentance we come to faith in the gospel. Scripture alone gives the knowledge, in any adequate way, even of man's condition; it is well if we do not resist God's judgment when He has given it.

Man is a fallen being: "all have sinned; and all are "by nature children of wrath." In the order of statement, in that epistle which takes up most fully what we are, as prefatory to the unfolding of that salvation which is its theme, the first is insisted on first, and as if wholly independent of the other. Men excuse their sins by their nature, with how little truth their own consciences are witness; for what they excuse in themselves they condemn in another, and especially if it be done against themselves. God has taken care that within us we should carry a voice which sophistry can never completely silence, and which asserts our responsibility, spite of our natures, for every sin of our hearts or lives. In that day to which conscience ever points, "the day when God shall judge the secrets of men by Jesus Christ," He "will render to every man according to [not his *nature*, but] his *deeds*." And for which of his *deeds* could he excuse himself with truth by the plea that he could not help it? Surely not for one. The free-will of which man boasts comes in here to testify fearfully against him. His nature, whatever its corruption, is not, *in the sense in which he pleads*, prohibitory of good or obligatory to evil. Conscience, anticipating the righteous judgment of God, refuses to admit the validity of such a plea. It is the intuitive conviction of every soul that sins, that for that sin it is justly liable to judgment.

On this ground it is that the law brings in—

every man for his own sins,—“all the world guilty before God.” In all that part of Romans, from the first to the middle of the fifth chapter, in which this as to man is taken up, the apostle will raise no question as to his nature,—speaks as yet no word of Adam or the fall. Before he can bring it forward at all, it must be absolutely settled that as all have sinned, so “all have come short of the glory of God.” That which for Israel the impassable veil of the holiest declared, is what is affirmed by the gospel as to all, without exception. It is upon this common basis of judgment lying upon all, that justification for the ungodly is proclaimed to all.

The question of nature comes in in the second part of the epistle, in connection with the power for a new life. It is after man's guilt, proved to be universal, is met, for all that believe, by the precious blood of Christ, and “being justified by faith, we have peace with God,” our standing in grace, “and rejoice in hope of the glory of God,” that the apostle goes on to compare and contrast the first Adam and his work with Him of whom he is the type: “Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned; . . . therefore as by the offense of one [or by one offense] toward all men to condemnation, so by one righteousness toward all men for justification of life. For as indeed by the disobedience of the one man the many have been constituted sinners, so also by the obedience of the One the many will be constituted righteous.” (I quote this from a version more literal than our common one, which is very faulty here.) Afterward, this corruption of constitution

is fully dealt with, and the remedy for it shown; but of this it is not yet the place to speak.

It is evident, however, that this increases the gravity of man's condition immensely. The apostle, following the Lord's own words to Nicodemus, calls this fallen nature of man flesh, stamping it thus as the degradation of the spiritual being which God had created, hopeless naturally, as the Lord's words imply: "That which is born of the flesh is flesh." The apostle states it thus: "The mind of the flesh is enmity toward God, for it is not subject to the law of God, neither indeed can be; so then they that are in the flesh cannot please God."

With the many questions which spring out of this we are not now concerned; but such are the solemn declarations of Scripture, with which all the facts of observation and experience coincide. For man thus guilty and alienated from God, atonement is necessary ere there can be mercy. "Deliver him from going down into the pit" must have this as its justification: "I have found a ransom."

The penalty upon sin is the necessary expression of His essential holiness. He can neither go on with sin nor ignore it; and this is a question not alone of His government, but of His nature also. To be a holy *governor*, He must be a holy God. Government would be simply impossible for God that did not represent aright His personal character. If, then, in His government He cannot let sin escape, it is because the holiness of His nature forbids such an escape. This we shall find to be of very great importance when we come to the consideration of what the atonement is; but it is important to realize from the outset. Law, what-

ever its place, can never be the whole matter; while yet its enactments must be in harmony with the deeper truth upon which it rests.

“To men it is appointed once to die, but after this the judgment.” This is the inspired statement as to what he naturally lies under. Both these things have to be considered in their character and meaning, for as to both of them many a mistake has been made.

Death entered into the world by the sin of Adam. It is not necessary to take this as applying to the lower creatures. No express word of Scripture affirms this, and the whole web and woof of nature seems to contradict the thought. Life, without a miracle to prevent it, must be destroyed continually, apart from all question of carnivorous beasts or birds, by the mere tramp of our feet over the earth, in the air we breathe, the water we drink, the plants or fruits we consume. The herbivorous animals thus destroy life scarcely less than the carnivorous. Scripture, too, speaks of the “natural brute beasts” as “made to be taken and destroyed,” and of “man being in honor and understanding not becoming *like* the beasts that perish.” But unto the world—the human world,—by one man sin entered, and death by sin; “and so death passed upon *all men* [he speaks only of man], for that all have sinned.” It is the stamp of God’s holy government upon sin; the outward mark of inward ruin.

This death which came in through sin we must distinguish from the judgment after death, as the apostle distinguishes them in the text already quoted. This has not always been done, and yet not to do it is to make difficult what is simple, and to obscure not a little the perfection of the divine

ways. The sentence upon Adam was not a final sentence, but one in which the mercy is evident amid all the severity of righteous judgment. Without the ministration of death, sad as has been the history of the world, it would have been much sadder; but upon this I do not now need to pause. The sentence on Adam is sufficiently clear from what is actually passed upon him after the transgression, and whose meaning no one can doubt:—"Until thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Of the second death this may be, and is, a type, and a warning: but no more.

Again, to confound the penalty upon sin with sin itself would seem almost impossible did we not know that it had been really done. It is true that man's sinful state is spoken of as death—a "death in trespasses and sins." But unless God could inflict sin as such, which is impossible, this would turn the penalty into a prophecy merely. The testimony of conscience should be enough in such a case; but the words of the sentence when actually given, as I have just now quoted them, should preclude the possibility of doubt.

Yet here too it is a type—the outward manifestation of the state to which it answers; for as the body without the spirit corrupts into sensible abomination, so with man away from God.

Death is judgment; to the natural man, how solemn an one! smiting him through the very centre of his sensitive being, and sending him forth from every thing he knows and values into a gloom surcharged with the foulness of corruption, and with the terrors of God, to which he goes forth naked and alone.

Death is judgment, but not "*the* judgment." For this, the "resurrection of judgment" must have come in,—judgment claiming for this the body as well as the spirit—the whole man, in short. And here, that separation from God, chosen by the soul itself, becomes manifest in its true horror, and its definitive portion forever. This is the "outer darkness," when God the light of life is withdrawn forever.

But not in every sense withdrawn. For the second death is not only darkness, though it is darkness. The second death is none the less the "lake of fire:" a figure indeed, but none the less fearful because a figure: "our God is a consuming fire." Worse than withdrawn, the light has become fire. For God cannot forget, cannot simply ignore: where sin is, there must be the testimony of His undying anger against it. Here, "according to the deeds done in the body," there is the searching, discriminating apportionment of absolute righteousness.

Death then, and after death the judgment: this is man's natural portion; these are the two things from which he needs to be delivered. For judgment he cannot abide; if he dream of the possibility of it, it is but a dream: "Enter not into judgment with Thy servant, O Lord; for in Thy sight shall *no man living* be justified." This is what Scripture with one voice affirms. If it were but believed, how many wrong thoughts would it not set right! how many theological systems would it not utterly sweep away!

This, then, is the portion of man as man: this is the burden that atonement has to lift from off him.

FRAGMENTS.

WHEN Christ was praying, Peter was sleeping; when Christ was submitting, Peter was fighting; when Christ was suffering like a lamb, Peter was cursing and swearing. This is just the flesh—in energy when we ought to be still; sleeping when we ought to be working.

GROWTH in grace manifests itself by a simplicity—that is, a greater naturalness of character. There will be more usefulness, and less noise; more tenderness of conscience, and less scrupulosity.

IF any one, instead of looking for the Holy Ghost's guidance, dabbles with his own mind in Scripture, he will see either something in the book which is not there, or the contents of the book *out of their proper order and relative importance.*

ANSWERS TO CORRESPONDENTS.

Q. 5.—In the new-born man, what is the difference between soul and spirit?

A. If Hebrews iv. 12 be referred to—"the Word of God piercing even to the dividing asunder between soul and spirit," the difference is this: The soul is lower than the spirit, the emotional, sensitive part, the link between the spirit and the body. The knowledge of the things of a man, the mental and moral judgment, are ascribed to it in Scripture. Man is a living soul, just as the animal is; and the "natural," or unconverted, man is, according to the meaning of the word, a *soulic*, (or, as we may better say in English,) an animal man. He is moved by sight and sense, and without God, as the beast is. To "divide," therefore, "between soul and spirit" is to distinguish between what is sensual or emotional merely and what is morally right

or of God. The unconverted man has of course a spirit also, but being away from God, it has no proper knowledge of Him or of eternal things, and no rightful control over the lower nature.

Q. 6.—Will you explain the difference between Acts ix. 7 and xx. 9? In the one case, those who were with the apostle heard the voice, and in the other, they did not.

A. There is a difference in the Greek, which the English does not express. In ix. 7, they heard “of the voice,” literally; meaning that they heard it, but not what it said. In xx. 9—“They heard not the voice of Him that spake to me,”—here, it is the accusative, the full-length voice, as we may say,—the utterance.

Q. 7.—Please explain Romans viii. 16. In what way does the Spirit bear witness? by the Word, or apart, or both?

A. Not *apart* from the Word. It is the co-witness of the Spirit of God and our spirit that the passage affirms, raising inference to positive knowledge, direct consciousness.—“In that day, ye shall *know* that I am in the Father, and ye in Me, and I in you.”

Q. 8.—How do you reconcile Moses speaking face to face with God as with a friend, the pure in heart shall see God, and other passages, with such as 1 Timothy vi. 16 and “No man can see Me and live”?

A. As to the last, it is the characteristic of the legal dispensation, in contrast with the Christian; for he that hath seen Christ hath seen the Father. As to the passage in Timothy, it is God in His essential Being, necessarily beyond the gaze of finite creatures; yet this does not preclude such sight of God as is elsewhere expressly spoken of.—“They shall see His face,” yea, “their angels in heaven do always behold the face of My Father which is in heaven.” It would be a strange thing to be in the Father’s house and never see the Father, while yet there will be inner glories, which no creature eye can see. In this sense, of the Son also it is written that “no man knoweth the Son, but the Father.” After Moses had seen God face to face, the apostle could write that “no man hath seen God at any time,” and then adds, “The only begotten Son, which is in the bosom of the Father, He hath declared Him.” We see and know Him now in Christ, as Moses did not. In this saying the apostle refers to the character of God, in Christ fully displayed.

GENESIS IN THE LIGHT OF THE NEW TESTAMENT.

Sec. 3.—Noah. (Chap. vi.—xi. 9.)

(1.)—*Chap. vi.—ix. 17.* To Noah's life, as a type, the third chapter of the first epistle of Peter is the key. His bringing through the flood is there declared to be a type of "salvation," but salvation of a fuller kind than ordinarily is reckoned such. The figure is a simple one enough to follow in the main, and will itself guide us if we cleave closely to it.

For, plainly, the ark is Christ, and the flood it saves through is the judgment of the whole world, which perished in it, while those preserved are brought through to a new world which emerges from the waters, and where the sweet savor of accepted sacrifice secures a perpetuity of blessing.

It is the third stage of new life as apprehended by the soul, resurrection therefore, as bringing in the place of which it is said, "If any man be in Christ, [it is] new creation: old things are passed away; behold, all things are become new;"—words which remarkably correspond to Noah's position as come through the flood, making allowance for that essential inferiority of type to antitype which we have often had to refer to as a necessary principle for true interpretation.

Noah is evidently not the type of a sinner, taken up as such, nor could he be, to stand in the place he does in these biographies. He is a just man, a Cornelius rather, a type of those who, quickened and converted though they be—"fearing God and working righteousness"—need yet to know the salvation which the gospel brings.

In the world around, corruption is total and universal. The judgment of the whole is pro-

nounced, with one way of escape, and only one, left open to the man of faith.

The ark is built of gopher-wood. We know not this "gopher," but the resemblance is remarkably close to the "copher" or "pitch" named afterward, and the resemblance has been noticed by many. On account of it the gopher has been of old believed to be the cypress, and might well have furnished the "pitch" also for the vessel's seams.* The type would thus correspond more fully to the antitype, for there need be no doubt but that the gopher, like the shittim-wood of the tabernacle-ark, refers to Christ, while "copher" is the word used elsewhere for "atonement." That the tree should be cut down to provide a refuge from the waters of judgment was not enough, the seams must be pitched with the pitch the tree supplied. And so death, as mere death, even though Christ's, would not have been enough to put the soul in security that fled to Him for refuge. The only blood, as the apostle teaches, that could be carried into the presence of God for sin, was the blood of a victim burned without the camp.† The place of distance due to the sinner and the unclean had to be taken by the Holy One of God, in order to our salvation.

In such an ark we, with Noah, may make "nests" (for so, instead of "rooms," the margin more literally reads). The love that has provided all gives more than security; the house of refuge is not

*For there seems no scriptural proof or otherwise of "copher" being bitumen, although the Septuagint and Vulgate translate it so, and most modern interpreters follow these.

†And here, *upon the ground*—without an altar. The altar, as what "sanctifies the gift," is doubtless the person of the Lord, as what gave value to His work; but in the sin-offering the altar is not seen, for the Victim stands in the sinner's place, and is treated as if He were *not* the Person that He really is.

mere bare walls; amid the very storm of judgment the heart that craves may find its lodgment where more than a father's care, more than a mother's tenderness, are found.

The door of the ark was in the side, but the window above.‡ It is no new thing to say that this is faith's outlook. The passengers in that marvelously guided and protected vessel needed not their eyes for pilotage, and were not to look out upon the solemnities of the judgment taking effect around; while the waters, which were the grave of the world, floated them above its mountain-tops up to the blue heavens, calming as they rose. What a season for them—shut in by God, with God! and what a preparation for commencing that new life which they were to begin in the world beyond the flood!

And many may recall a not less solemn time, when they too, having fled for refuge from the storm of coming wrath, were made to pass through the world's judgment, and to find in Him who, dead for them and risen, has passed into the heavens, their own escape, not from judgment merely, but from the whole scene of it. They have come in Christ through the floods which fell on Him alone, and in Him have reached a "*new creation*," old things passed away, and all things become new.

For even Christ (as the apostle tells us) we know no more after the flesh. Plainly, the only Christ there is to know is one no more found among men; and if our being "in Him" means any thing, it

‡ This has been contested, but seems undoubtedly the meaning of the passage. And it is confirmed by the fact that not till Noah removed the covering of the ark could he see that the ground was dry.

means this: identification with Him who stands as really for us in the glory of the heavens as once for us He hung upon the cross.

It must be remembered that not sense nor experience brings us there. Even Noah may have heard or seen little, if any thing, of that which he passed through; but none the less real was that eventful passage. For us, faith alone can make us realize a plan as to which "eye hath not seen, nor ear heard, neither have entered into the heart of man" what nevertheless the Spirit of God through the Word has revealed to us. We are there (if in Christ) apart from all experience; and what experience we are to have of it will be the fruit of, and in proportion to the vigor of, our faith alone.

The ark grounds upon the mountains of Ararat, and not long afterward occurs the well-known incident of the raven and the dove. As a type, this shows us how little is forgotten or denied in these Genesis-biographies, what we practically are, conscious as we may be of our place in Christ Jesus. Saved out of the world, and no more of it, we yet carry with us and may let out the raven. We have that in us which can take up with a scene of death from which the waters of judgment have not yet dried up, and like the unclean bird use the ark but as a means of pursuing with the more vigor its congenial occupation.* Noah first sends forth the raven, but, as others have noted, he distrusts it and sends forth the dove; but the dove finds no rest for the sole of her feet, and returns unto him into the ark. Seven days after, she goes forth again, and returns with an olive-leaf, the assurance of peace and of the fruitfulness of the new world.

*"Went forth, going and returning" (viii. 7, marg.) seems to indicate this.

Shortly after, but at the word of God, and not at the suggestion of his own mind, Noah goes forth, and the first-fruits of the place into which he as been brought is an altar from which the smoke of a burnt-offering goes up,—a savor of rest to Jehovah. Neither altar nor burnt-offering have we had before, and who can doubt the suitability of their first mention here? for the altar is the person of Christ—that which gave its value to His blessed work, and the burnt-offering is that aspect of His work in which its value Godward is most fully shown. And here, in the new-creation scene pictured for us in this chapter, surely we know in a new way and with a new blessedness, not merely salvation, but the Saviour; and not merely the human side of that salvation—its result for *us*, but its divine side—its Godward result. The knowledge of the salvation sets us free to be occupied with the Saviour; and He who cannot be known now after the flesh (for He is risen and with God) can only be apprehended justly when we have been brought from off the ground of the world that rejected Him, to find our true place where He is,—in the light, where He is the light, and the glory in His face is the true test and discovery of all else.

“And Jehovah smelled a savor of rest; and Jehovah said in His heart, I will not again curse the ground any more for man’s sake, for the imagination of man’s heart is evil from his youth; neither will I again smite any more every thing living, as I have done.” Thus the hopelessness of expecting any thing on man’s part, which was before the flood the reason for his judgment, is now, through the efficacy of accepted sacrifice, but a reason for

setting man aside altogether as a hindrance of blessing and of establishing it in perpetuity upon an unchangeable basis. The new creation thus abides forever in bloom and beauty of which the earth under the Noachian covenant is but indeed a "shadow."

The heirs of this inheritance find next their own blessing. Their fruitfulness is certainly not more an injunction than a gift of the grace which is now manifesting itself for them (ix. 1.). And so in what these types speak of.

Then their authority over the lower creatures is restored: the fear and dread of man is to be upon every beast of the earth, and upon all that moves, and they are delivered into his hand. All things are his, and even death itself is now to furnish him with food. This is a fact of the deepest significance; it is death ministering to life, a principle of which God would keep us in constant remembrance. Scarcely a meal but thus testifies to us of the very basis of all real gospel, which the Lord's supper fully and formally declares. But it is only after known deliverance, and in the new place with God that this can be rightfully understood. We now go farther than the type, and overpass the restriction here imposed: *we drink the blood also*; that which is God's only as atonement (for "it is the blood that maketh atonement for the soul") is ours to sustain and cheer us as atonement *made*. "The cup which we bless, is it not the communion of the blood of Christ?"

Thus are they set in the fullness of blessing: delivered, brought into a scene secured to them irrespective of their own desert, fruitfulness assured, sovereignty of the whole bestowed, and

death itself put into their possession and made to minister to their sustenance with all else. And now comes in, in its due and fitting place, the question of responsibility to judge the deeds of the flesh, for which before they were incompetent. When Cain shed his brother's blood, in the old world now passed away, God set a mark upon Cain, lest any one finding him should kill him; whereas now, in this new world, God speaks far otherwise: "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man. Whoso sheddeth man's blood, *by man* shall his blood be shed; for in the image of God made He man."

This is evidently the principle of all human government, which began from this date, established by God Himself. We have its history shortly epitomized for us in Noah's weakness and want of *self*-government, which exposes him to the scorn of those whom he should have governed; and on the other hand, in Nimrod, high-handed power, abused to satisfy the lust of ambition and self-will. Yet the powers that be are ordained of God, while for the abuse of power, or for the inability to use it, they are accountable to Him.

On the other side of the flood also (in the typical sense) we are set in authority, for the use of which we are responsible to God. Power is in our hands from God to judge the deeds of the flesh, which before deliverance we could not judge, and to vindicate the image of God in which we have been created. And to this is appended once more the blessing of fruitfulness, which, however it be of God and of grace, is yet not possible to be attained where nature is unjudged.

Lastly, the covenant is ratified, and a token given to confirm it. The bow in the cloud is man's assurance; but it is more, it is God's memorial of the new relationship into which He has entered with His creatures. *His* eye, and not man's only, is upon the bow, and thus He gives them fellowship with Himself in that which speaks of peace in the midst of trouble, of light in the place of darkness; and what this bow speaks of it is ours to realize, who have the reality of which all figures speak.

"God is light," and "that which doth make manifest is light." Science has told us that the colors which every-where clothe the face of nature are but the manifold beauty of the light itself. The pure ray which to us is colorless is but the harmonious blending of all possible colors. The primary ones—a trinity in unity—from which all others are produced, are, blue, red, and yellow; and the actual color of any object is the result of its capacity to absorb the rest. If it absorb the red and yellow rays, the thing is blue; if the blue and yellow, it is red; if the red only, it is green; and so on. Thus the light paints all nature; and its beauty (which in the individual ray we have not eyes for) comes out in partial displays wherein it is broken up for us and made perceptible.

"God is light;" He is "Father of lights." The glory, which in its unbroken unity is beyond what we have sight for, He reveals to us as distinct attributes in partial displays which we are more able to take in, and with these He clothes in some way all the works of His hands. The jewels on the High-Priest's breastplate—the many-colored gems whereon the names of His people were engraved

were thus the "Urim and Thummim"—the "Lights and Perfections," typically, of God Himself; for His people are identified with the display of those perfections, those "lights," in Him more unchangeable than the typical gems.

In the rainbow the whole array of these lights manifests itself, the solar rays reflecting themselves in the storm; the interpretation of which is simple. "When I bring a cloud over the earth," says the Lord, "the bow shall be seen in the cloud; and I [not merely you] will look upon it." How blessed to know that the cloud that comes over our sky is of *His* bringing! and if so, how sure that some way He will reveal His glory in it! But that is not all, nor the half; for surely but once has been the full display of the whole prism of glory, and that in the blackest storm of judgment that ever was; and it is this in the cross of His Son that God above all looks upon and that He remembers.

Still the principle is wider, and in every season of distress He does surely at last display His glory. At last the storm is banded with the brightness; and this too is a token of the covenant of God with His people that not destruction, but their blessing, His nearer manifestation and their better apprehension of it, is the meaning of the storm.

(2.)—*Chap. ix. 18–xi. 9.* The story of the deliverance closes here, and we now come to a very different, in many respects a contrasted, thing—the history of the delivered people. The history begins with failure; it ends with confusion, and from the gracious hand that but now delivered them. It is the humbling lesson of what we are, but which we have now to read in the light of

what He is. This will make indeed the shadows deeper, but we can face them in the knowledge that God is light and in Him no darkness; and that for us, too, "the darkness is passing, and the true light already shines."

First, Noah fails, the natural head of all; and sin thus afresh introduced propagates itself at once in his family, and becomes the curse of Canaan and his seed. Noah's snare is the abundance of the new-blessed earth, a thing not easy to understand typically until we see (what will be more fully before us when we come to Abraham's life) that it is the earthly side of the heavenly life we have to do with in the succeeding histories. Thus Abraham is *in Canaan* as a pilgrim and a stranger, a thing that in our Canaan (for no one doubts, I suppose, what Canaan means) is an absolute impossibility; yet the earthly side is pilgrim and strangership, and the two things thus linked together derive a meaning from their connection they would not have alone. Just so with Noah; the earth side of the typical heavenly life is Nazariteship, and Noah falling from his Nazariteship exposes himself to his shame. The fall tests his children, as the presence of sin still tests the spirit of those who deal with it. Ham in further exposing it to his brethren reveals himself, not taking it as his own, while Shem and Japheth cover, without looking upon, their father's nakedness. "Ham" is "black,"—the unenlightened—or perhaps rather the "sun-burnt,"—scorched and darkened by the very light itself; for light, if not received as light, becomes a source of darkness to the soul. And Ham is the father of Canaan,—the "trader," as his name imports. The parentage of evil in the professing church seems

thus traced, even as in the world before the flood, to one who goes out from the presence of the Lord, only darkened and branded by the light in which he had found no pleasure. Canaan is in the professing church its fruit—the trader in divine things, who may be found in the land, and even in the “house of the Lord,” but every-where true to his unhappy character: “bondsmen of bondsmen,” and no free-born child of light, he is finally driven out of the house which he has made a den of thieves, and finds his true place in Babylon the Great, whose “merchants are the great men of the earth.”

Of Noah's two other sons we seem to read in their various blessing two tendencies which are apt to be sundered, and should not. Shem's is the recipient contemplative life, whose danger it is to run into the mystical; Japheth's, the practical, energetic life, which in its one-sidedness tends to divorce itself from faith. In the blessing of Shem, it is Shem's God, Jehovah, who is blessed, as it is indeed the highest blessedness of faith that it has God for its portion and its praise; while Japheth's blessing is in enlargement, and in dwelling in Shem's tents, for the practical life finds its home in faith alone, and true service is but worship in its outflow toward men.

Of the genealogies which follow in the tenth chapter I shall say—can indeed say—little. We may notice that the Egyptian (Mizraim) is also a son of Ham, the darkness of nature (as we speak) being not so much defect of, as *resisted*, light. The Philistines, too, are Egyptians, as we may by and by more consider. Then Nimrod, the son of Cush, the “rebel,” as his name imports, the beginning of

whose kingdom is in Babel, points too plainly to the apostate king of the last days to admit much question. Let us now proceed, however, to look at Babel itself, with the account of which this section closes. Here, without doubt, too, Babylon the Great is pictured, although not in the full development in which we look at it in Revelation xvii, xviii.

The account is remarkable for its clearness and simplicity. The process by which the professing church settled down in the world, and then built up for itself a worldly name and power, could scarcely be more fully or in plainer terms described. How with one consent they turned their backs upon the sunrise (2 Pet. i. 19.), and leaving the rugged and difficult places in which they were first nurtured—too painful for flesh and blood—descended to the easier if lower level of the world,*—how settling there, ease and abundance wrought in them desire to possess themselves in security of the earth and make themselves a name in it; how Babylon thus was built, “a city,” after Cain’s pattern, whose builder and maker God was *not*, and a “tower” of strength, human and not divine; all this he that runs may read. Let us notice further, that this is a carnal imitation and anticipation of God’s thoughts, and that thus the earthly city usurps the titles and prerogatives of the heavenly one. But Babylon cannot be built of the “living stone,” which is the God-made material for building; they have moved from the quarries of the hills, and must be content to manufacture less durable “brick” out of the mere clay which the plain

*The meaning of Shinar is considered uncertain. Among others possible is that of “waking sleep,” which would at least be very appropriate.

affords: they have brick for stone and slime (or bitumen) for mortar—*i. e.*, not the cementing of the Spirit, the true Unifier, but the worldly and selfish motives which compact men together, and are but fuel for the fire in the day “the fire shall try every man’s work of what sort it is.”

This was what makes a figure in men’s histories—the Catholic Church of antiquity, singularly one indeed, whether you look at it in Alexandria or Constantinople or Rome, were most fully developed. The unity whereof it boasted was not God’s, and if God came down to see what man was building, it was not to strengthen, but to destroy—not to compact, but scatter. The many tongues of Protestantism are but His judgment upon the builders of Babel; its multitudinous sects but the alternative of the oppressive tyranny with which when united she laid her yoke upon the minds and consciences of men, and under which the blood of the saints ran like water. They are but a temporary hindrance, moreover, for when the antitypical Nimrod shall make it the beginning of his kingdom, Babylon shall sit as a queen, anticipating no widowhood and no sorrow. Then, however, her doom shall be at hand, “in one day shall her plagues come upon her.”

WHAT a discovery it is for us to make, in any measure, that *the portion of Christ at this world’s hands is our portion too!* It knew Him not, and, in proportion as we are simple and true as children of God, it knows us not; and we, too, know it not. We know that it exists, but we and it have nothing in common.

ATONEMENT.

CHAPTER II.

The Last Adam and the New Creation.

WE are going to look at the truth of atonement in the way in which Scripture develops and puts it before us; beginning with the Old Testament and proceeding, in the regular order of its books as we have them, onward to the New; except that we shall necessarily take the light of the New Testament to enable us to read the Old-Testament lessons aright, remembering that the "vail is done away in Christ." I choose this method, rather than what might seem the simpler one, of stating the doctrine after the manner of the creed or theological text-book, for many reasons.

God's method of teaching plainly has not been by the creed. He could surely have given one, not only better than any human could claim to be, but absolutely perfect, avoiding all the errors and all the incompleteness of the best of creeds, and giving what would be indeed a royal road to knowledge in divine things. It has pleased Him otherwise; and in this there must be wisdom worthy of Him, and care too for the real need of His people. God's way has been to speak to us in a far different manner. He has given us truth in fragments, which at first sight seem even to have little orderly connection,—which gleam out upon us from history, psalm, and prophecy, as well as in more detached statement sometimes in an apostolical epistle. Even here we have seldom what the systematic theologian would call a treatise;

certainly nothing at all resembling the articles of a confession of faith or of a creed.

Understand me, I am not denying that such things have their place. Unfortunately they are valuable precisely when stripped of that in which to most lies all their value. As authoritative expositions of doctrine, they substitute human authority for divine; the confession, with all its admitted liability to error, in place of the unfailing, infallible Word, by which the Holy Spirit, the sure and only Guardian of the Church in the absence of Christ its Head, works in the hearts and consciences of men. Stripped of the false claim, and left as the witness of what individual faith has found in the inspired Word, they may be used of God as the voice of the living witness. However, to that Word, with all its perplexities of interpretation, as men speak, we must come for that which can alone give certainty to the soul; these very perplexities used of God to give needful exercise, to deepen the sense of dependence upon Him, and discipline us by the exercise.

The truth given in this way, moreover, only to be learnt fragment by fragment, by constant research into and occupation with the precious book in which the treasure lies, enforces its lessons by that needful frequent "putting in remembrance" of which an apostle speaks. We realize its many sides and internal relationships; we discern how little all our systems are, compared with the truth itself; that the completeness we desired was only narrowness. Finally, that God's method of teaching is divine, as the truth taught is; His way to lead us out, at least into more apprehension of the infinity of that which, cramped into the human measure,

necessarily becomes dwarfed and distorted by it.

In the historical part of the Old Testament, the lessons given to us are mainly those pictured lessons which we call types. But before we come to the types of atonement proper, there is one we must consider, which, although not that, is in the deepest and most intimate relation to it, and the right or wrong conception of which will influence correspondingly our view of atonement itself. The apostle tells us, with regard to the first man, that Adam was "a figure of Him that was to come" (Rom. v. 14.); and in 1 Cor. xv. 45, he speaks of Christ as the "last Adam." He is again spoken of by the same apostle as the "First-born of every creature," or, "of all creation" (Col. i. 15.); and speaks of Himself, in the address to Laodicea, as the "beginning of the creation of God." (Rev. iii. 4.) So again, "If any one be in Christ, he is a new creature [or, "it is new creation"]: old things are passed away; behold, all things are become new" (2 Cor. v. 17.); and this is insisted on as the governing principle of a Christian life; "for in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creation; and as many as walk according to this rule, peace be on them, and mercy." (Gal. vi. 15, 16.)

The fallen first man and the old creation are thus, according to God's thought, replaced by the last Adam and a new creation. There is no restoration of the old; it is set aside, or becomes the material out of which the new creation is to be built up; and this last is God's creation—what was in His mind from the beginning. So, when the Psalmist asks, "What is man, that Thou art mind-

ful of him? or the son of man, that Thou visitest him?" the answer is, "Thou madest him a little lower than the angels, Thou hast crowned him with glory and honor." This the apostle interprets for us in the epistle to the Hebrews,—“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor.”

This last Adam, true man as He surely is, is emphatically the “Second Man.” “The first man Adam was made a living soul; the last Adam was made a quickening spirit.” “The first man is of the earth, earthy; the Second Man is of heaven [so all the editors read it now]. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.” Here, as elsewhere, the type is the shadow only, and therefore in many things the contrast, of the antitype; and so precisely as to what is connected with each.

Here is the great and fundamental mistake with the general mass of theological systems. They make the first man God's real thought instead of the Second, and bring Christ in to restore the first creation; to gain what Adam should have gained or kept. Thus many now think of no more than earthly blessing for the saint, while those who are not able to resign their heavenly inheritance would make this Adam's natural birthright also. The so-called evangelical creeds of christendom put Adam under the moral law to win heaven for himself and his posterity, and write “This do, and thou shalt live” over the gate of entrance. The Lord's suffer-

ing in death, they say, puts away our sins; His obedience to the law is our title to heaven. But in this way, not only is the full blessedness of the Christian's place unknown, but Christ's work is necessarily however unintentionally degraded.

To Adam in Eden God spoke nothing of heaven, nor ever connected going to it with the keeping of the law. "This do, and thou shalt *live*," He did say; never, "This do, and thou shalt go to heaven." God never proposed to the creature He had made to win by His obedience a higher place than He had put him in at first. To have proposed it would have been to have made man from the start what sin has so long made him—a worker for himself rather than for God. He who has said, "When ye have done all, say, We are unprofitable servants," could never have taught him any thing so perilously like a doctrine of human merit.

Under law Adam was, as is evident; but not under the moral law, which an innocent being could not even have understood. The commandment to him was simply not to eat of the tree of the knowledge of good and evil; the terms, not "This do, and thou shalt live," but "Do this, and thou shalt die." He had not to seek a better place, but enjoy the place he had. Men may reason and speculate, but they cannot find one word of Scripture to justify the thought that unfallen Adam was what sin has made man now—a stranger, or what grace has made the saint—a pilgrim. He was made to abide, and his punishment not to abide, where God had put him.

It is to man fallen, not innocent, that God speaks of heaven; and by grace, not law at all. It is the fruit of another's work, who, not owing obedience

for Himself, as a creature must, could give thus to what He undertook, a real and infinite merit. Christ's work alone has opened heaven to man; the value of the work being according to the value of Him whose work it is. Apart from any question of the fall, the first and the last Adam are in this way contrasts: "the first man Adam was made a living soul; the last Adam was made a quickening spirit;" "the first man is of the earth, earthy; the Second Man is the Lord from heaven;" or rather, as the editors read it now, "the Second Man is of heaven."

Here the first man, as a type, images however the Second, where God breathes into his nostrils the breath of life. This is an essential difference between man and the beast below him: he has by the inspiration of God what the beast has not; and thus Elihu has the justification of his claim. That his "lips shall utter knowledge clearly" refers back to the original creation: "The Spirit of God hath made me, and the breath of the Almighty hath given me life." In the doctrine of Scripture elsewhere we find distinctly what the breath of the Almighty has given to man which distinguishes him from the beast. It is the "spirit of man which is in him," and by which alone he knows the things of a man. (1 Cor. 2. 11.) He has a spirit, as "God is spirit," and thus by creation, as Paul quotes from the Greek poet to show the general sense of man, declares, "We are God's offspring."*

And yet "the first man Adam was made a living soul," as this history in Genesis itself declares—"Man became a living soul." In this he was what

* See "Facts and Theories as to a Future State," or "Creation in Genesis and in Geology," for a full exposition of this.

the beasts were. In this, Scripture anticipates all that is real in what the science of the day vaunts as its own discovery. Man is as the beast is, a being bound within the limits of sense-perception, through which all the stores of the knowledge upon which he so prides himself have to be painfully acquired. The spirit of man is in this way, by the necessity of his nature (I speak not of the fall), subjected to the soul. And the apostle connects this, in the passage before us, with the possession of a "natural body," as he does the "spiritual body" of the resurrection with the "image of the heavenly" last Adam. This "natural body" is rather, literally, a soul-body (the English language has no adjective for "soul"),—that is, a body fitted for the soul, as the spiritual body will be for the spirit. Hence it is that with the body the mind grows, and with it languishes and apparently decays; and hence in Scripture the title for one absent from the body is higher than for one in it. *In* the body, he is a "living soul;" *absent* from the body, he is a ghost, or spirit.

From hence arises an important consideration. For while ever the Second Man, and as such "of heaven," it is plain that the Lord was pleased to be subject through His life here, as man, to the conditions of man. Ever "apart from sin," save as in grace bearing it upon the cross, the limitations springing from disease and decay He could not know, of course; but of His childhood we read expressly that He "*grew* in wisdom and in stature,"—mind unfolding with the body as with men in general. How differently inspired Scripture speaks from what a mere human biographer would have written of the "Word made flesh"!

But what such words decisively prove, in opposition to men's thoughts about it, is that while Second Man from the beginning of His human life, as I have said, He ever was, He did not take the place of last Adam until His sacrificial work was finished and in His spiritual body He rose from the dead. "Except a corn of wheat fall into the ground and die, it abideth alone," such are His own words; "but if it die, it bringeth forth much fruit."

This explains the Lord's significant action when after the resurrection He appears to His disciples and, breathing on them, says, "Receive ye the Holy Ghost." For the first Adam had as a living soul been breathed into when quickened of God; the last Adam as a quickening spirit breathes into others. Not, of course, that it was quickening here: they had surely been already quickened; but now He puts them formally into the place of participants in a life now come through death, and to which justification attached as fruit of the death through which it had come. They are to be in a definite place of acceptance and peace with God, according to His words before He breathes on them—"Peace be unto you," twice spoken. "Justification of life" is thus assured to them, the doctrine of which the apostle develops in the fifth of Romans.

The same chapter distinctly brings forward the first Adam as the "figure of Him that was to come." The contrast between the two does not affect the comparison: it is a comparison of contrasts. In the first Adam's case, "through the offense of one the many have died," and "by one that sinned" "the judgment was by one to condemnation;" and

“by the disobedience of the one the many have been constituted sinners.” The point here is the bearing of the act of the one, the father of the race, upon the state of the many, his children: corruption of nature, death, the present judgment, tending to final condemnation, have come to them in this way. So in the case of the Second Adam has His obedience resulted in blessing to those connected with Him. Only, “not as the offense is the free gift.” God is not satisfied with a mere obliterating the effect of the first man’s sin, He will go far beyond that in His grace: “If through the offense of one the many have died, much more has the grace of God, and the gift by grace, which is by one Man, Jesus Christ, abounded unto the many.” If many offenses have been added by Adam’s posterity to the primal sin, “the free gift is of *many* offenses unto justification;” “if by the offense of one death reigned by one, much more shall they which receive abundance of grace and of the gift of righteousness reign in life by One, Jesus Christ.”

It is this “much more” of divine grace, which has been so forgotten, and which we must ever bear in mind. The value of the person of the Second Adam gives proportionate value to His work. The work itself, moreover, is such as none but He could possibly have accomplished. And the value of person and work together gives those in whose behalf it is accomplished a place of acceptance with God of which He Himself, gone into His presence, is the only measure. It is not now the time to speak at large of this, but it is essential to keep it in mind. Christ and the new creation must get their due place for our souls, or all will be confusion.

The two verses which follow in the fifth of Romans we must carefully distinguish in their scope. The eighteenth verse contemplates "*all* men;" the nineteenth, the "many" who are connected with the one or the other of these two heads. The first gives us the *tendency* of Christ's work; the second, the actual result. It is as impossible to make the "all men" mean just those in effect saved, as it is to extend the "many" with whom Christ is connected into the whole human race. The *tendency* of the "one offense" was "toward all men to condemnation" (I do not quote the common version, which has here supplied words which the original has nothing of); the tendency or aspect of the "one righteousness," "toward all men to justification of life." On the other hand, in actual result, "as by the disobedience of the one man the many were constituted sinners, so by the obedience of the One the many shall be constituted righteous."

The result contemplates all those, obviously, of whatever age or dispensation, who obtain salvation through our Lord Jesus Christ; and it should be as evident that the connection with Christ that is spoken of is with Him as the last Adam, that is, *vital* connection. The many being constituted righteous gives, I have no doubt, the fullness both of imputed and imparted righteousness. For as the life communicated by the last Adam is necessarily such as He Himself is, so also it carries with it the efficacy of the work accomplished—of the death through which the corn of wheat could alone bring forth fruit. "The gift of God is eternal life *in* Jesus Christ our Lord" (ch. vi. 23, *Greek*): justification is therefore "justification of *life*." These go together. How completely this connec-

tion harmonizes with the apostle's argument in the next three chapters will be plain to those who are happily familiar with the doctrine there,—a doctrine which comes in as the answer to the practical question with which they begin: "Shall we continue in sin that grace may abound?" Upon this, however, I cannot enter here.

We are only upon the threshold of the subject which is before us yet, and all that we have done is just to indicate certain connections of atonement, which will find their development as we take up, as we have now to take up, in its gradual unfolding from the beginning, the doctrine of atonement itself.

FRAGMENT.

IN reading the gospels, I am very much struck with the way in which every hour of the time of the Lord Jesus is filled up. There is no "loitering" in the path of the blessed One through the world; no seeking (like we seek) for ease: life with Him is taken up with the untiring activities of love. He lives not for Himself; God and man have all His thoughts and all His care. If He seeks for solitude, it is to be alone with His Father. Does He seek for society, it is to be about His Father's business. By night or day, He is always the same. On the mount of Olives, praying; in the temple, teaching; in the midst of sorrow, comforting; or where sickness is, healing; every act declares Him to be one who lives for others. He has a joy in God man cannot understand, a care for man that only God could show. You never find Him acting for Himself. If hungry in the wilderness, He works no miracle to supply His own need; but if others are hungering around Him, the compassion of His heart flows forth, and He feeds them by thousands.

“HOLINESS OF TRUTH.”

“TRUE holiness,” in Ephesians iv. 24, is literally, as in the margin, “holiness of truth.” It is a pregnant and beautiful expression, well worthy of our deepest attention. Let us look at it a little together, beloved reader, and may God give it application and power over us.

Truth is the effect of light. “The fruit of the light is in all goodness and righteousness and *truth* :” such is the acknowledged reading of chap. v. 9. For us it is the fruit, we may say, of light come into the world, not natural to it. Darkness is what is natural to us: “the light shineth in darkness,”—so dense, that the light alone will not remove it, as it is said here:—“And the darkness comprehended it not.” There is one darkness which no light can penetrate,—that of death: “He that followeth Me,” says the Lord, “shall not walk in darkness, but shall have the light of *life*.”

But, then even when alive the light is no mere internal one: “the light of the body is the eye ;” but the eye is only the door of entrance for the light ; and so with the Christian, as again the Lord applies the natural figure: “If any man walk in the day, he stumbleth not, because he seeth the light of this world ; but if he walk in the night, he stumbleth, because there is no light in him.”

Yet, blessed be God, the Christian walks in the light, for for him the “darkness is passing, and the true light already shines.” Indeed, *only* “if we walk in the light, as God is in the light,” does the blood of Jesus Christ, God’s Son, cleanse us from all sin. The vail being rent by that which has put

the precious blood of Christ upon the mercy-seat, the circle of the light is coextensive with the actual efficacy of the blood. No Christian but has the light. How great the blessedness, and how great the responsibility! if there be in effect darkness, the eye must be evil.

In the holy place, where the priests served of old, no light of common day was permitted to come; the golden lamp alone lighted the sanctuary of God. For us too, if not in the sanctuary, we are in a world of illusion and subtle snare: "When I thought to know this," says the Psalmist, "it was too difficult for me, until I went into the sanctuary of God." Yes, His Word, *in His presence*, is our unfailing resource. "The knowledge of the holy is understanding." The fruit of the light is truth: our walk there becomes a walk in the "holiness of truth."

"Truly the light is sweet," says the preacher, and a pleasant thing it is for the eyes to behold the sun!" How precious to the eyes that spiritually behold this! God known in Christ; the throne of God a mercy-seat, a throne of grace; grace reigning through righteousness unto eternal life! His Word, the word of peace, the word of reconciliation, now become the "ingrafted word," the law of my new growth and being! Is it indeed so with you, dear reader? am I but tracing out in all this what is your real and happy experience? This, then, and nothing else than this, is holiness. To live in the place of reality, where all is assured, fixed, eternal, this is the life of faith. Faith is no overwrought enthusiasm of imagination. It is the sober estimate of things as they are: an estimate which even time will justify, where eternity will

pronounce all other madness. And this, reader, if you be a Christian, is the settled and deep conviction of your heart.

And yet is it too much to affirm that the mass of Christians live as if what they know to be absolutely true were manifestly false; as if the illusions of the world were a reality, the maxims of the world the most practical truth; as if time and eternity were in reverse order of importance? Is it not true that many more seem to have at least settled it that the Word of God can not be followed fully and unreservedly; that this may cost too much; that to be exhorted to the full measure of apostolic holiness is to be unreal, dreamy, and impracticable? Alas! this truth so blessed, as in some sense every Christian must esteem and know it, by what subtilty of Satan do we act so much as if it were a yoke we were not able to bear?

Is it not in this way that it is come to be thought that after all the knowledge of the truth has little to do with real sanctification; that if the life is right, little matter about the creed? as if there *could* be a right life but in proportion to the reality and purity of faith, or faith *could* be without creed! as if it were not true that "*all* Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works"! Thus the Word and the Spirit of God are alike dishonored, and infidelity finds its most convenient argument from the unbelief of Christians!

Holiness is "of truth;" sanctification by the truth; the "Word is truth." Beloved reader, are you hungering after it, rejoicing over it, receiving

it unreservedly into your heart, bowing to its authority, following it out (to use men's language) at whatever cost? If not, do not plead weakness, and so misuse the blessed word. Does not God know, I ask, this weakness? Does He not know the cost of obedience, He who in the reality of manhood became obedient unto death, even the death of the cross? And where should weakness be but with Him whose presence is alone unfailing strength? And where shall we find His presence but in His path? Ponder the cost, then, if it must be, dear reader, but let it be the cost of losing for the day of realized weakness His resources and His strength. Alas! people mean willfulness, and talk of weakness. "To them that have no might He increaseth strength:" to be really weak is to be in the very place to know the might and the tenderness of His everlasting arms.

Yes, holiness is nothing else but to walk in the light and sunshine of the Eternal Presence, where every tint of the landscape has the fresh and unfading hue of that which is not corruptible; and His Word is that which gives it to our hearts. It is the tree of knowledge, which is indeed not only pleasant to the eye, but good for food, and to be desired to make one wise, and which is not forbidden; yea, it is Christ Himself, for He is the truth, and to know it indeed is to know Him.

Doctrine may be barren, as seeds may have no life; yet we none the less, and rightly, expect our harvest only from the seed.

Do you ask me to measure sin? I cannot: the cross alone is the answer.

ATONEMENT.

CHAPTER III.

The Seed of the Woman. (Gen. iii. 15.)

SIN had no sooner come into the world than God announced atonement for it. If God took up man, become now a sinner, in the way of blessing, He must needs, in care for His own glory, as well as mercy even to man himself, declare the terms upon which alone He could bless. And although He did not and could not yet speak with the plainness or fullness of gospel-speech, yet He *did* speak in such a way as that, (in spite of six thousand years of wanderings further from the light,) the broken syllables echo yet in the traditions of Adam's descendants, in witness to divine goodness, alas! against themselves.

It is in the judgment denounced upon the serpent that we find the promise of the woman's Seed; a promise indeed, as men have ever and rightly held it, though couched in such a form. To Adam as the head of fallen humanity it could not be directly given, for reasons which we have already seen; for in fact the first Adam and the old creation were not to be restored, but replaced by another. The woman also, with the man, was to share only in the fruits of Another's victory, whom grace alone has brought down to the lowly place of the woman's Seed. The announcement is therefore designedly given in the shape of judgment upon the serpent—judgment which is to be the victory of good over evil, the issue of a conflict now in full reality begun. In righteous retribution, through

the woman's Seed the destroyer of man should be destroyed; but this is connected with enmity divinely "put" between the tempter and the tempted, in all which God's intervention in goodness for the recovery of the fallen is plainly to be seen. The victory of the woman's Seed is a victory of divine goodness in behalf of man.

This victory is not gained without suffering. The heel that bruises the serpent's head will be itself bruised. The Conqueror must be the Sufferer.

Moreover, the Conqueror is the woman's Seed. We are apt to miss the force of this, just by our familiarity with it. Not yet had the mystery of human birth been accomplished upon earth. The lowliness of origin, the helpless weakness and ignorance of infancy, so long protracted beyond that of kindred bestial life around,—this, by which God would stain the pride of man, was that through which Adam and his wife had never passed. The Seed of the woman implied all this. With what astonishment we may well conceive Satan to have contemplated the childhood of the first-born of the human race; and to have thought of the word, whose certainty he could not doubt (for Satan, the father of lies, is no unbeliever), that the heel of One so born and nurtured was to be one day upon his own proud angelic head!

Not strength was to conquer here then, but weakness—known and realized weakness. Of that the promise spoke. And God, who needed not the help of creature-strength, had chosen to link Himself with weakness and with suffering to accomplish His purposes of righteousness and goodness. How and in what way to link Himself remained for future disclosures to make known.

But that bruised heel, bruised in the act of victory on behalf of others, is not left without further revelation of its nature on the spot. For when Adam's faith, bowing to the divine word, names the woman—her through whom death had entered,—*Havvah* (Eve) or “life;” then we read, “Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them.” Thus the shame and the fact of their nakedness were together put away. It would now have been unbelief for Adam to say, as with his fig-leaf apron he had still to say, that he was naked. God's own hand had clothed him. No need for him to hide himself from His presence as before. The clothing His hand had given was not unfit to appear in before Him.

But what gave it that fitness? Clearly something apart from suitability in the way of protection of a being naturally defenseless, and now exposed to the vicissitudes of a world disarranged by sin. The nakedness which Adam realized in the presence of God was moral rather than physical, the consciousness of the working of lusts at war in the members. The covering too, then, for God must have some moral significance,—must speak at least of that which would cover, not merely from a human, but from a divine standpoint; therefore put away sin really, for how else could it be “covered” from His sight?

Now, in Scripture, “covering” is *atonement*—*i.e.*, expiation, putting away of sin. To atone is *caphar*, to “cover;” only in an intensive form, which is of striking significance and beauty. Atonement is covering of the completest kind.

We have not the word yet in this first page of the history of the fallen creature, but we have

surely what connects with it in a very intelligible way. For death had now come in through sin, and as judgment upon it. Death would remove the sinner from the place of blessing he had defiled, and thus far maintain and vindicate the holiness of God; but in judgment merely, not in blessing. Atone for his sin in any wise such death could not. Yet here is declared the fact that the death of *another*, innocent of that which brought it in, could furnish covering for the sinner according to God's mind. Only the typal shadow yet was this: it was four thousand years too early for the true atonement to be made. Yet shadow it was: would not faith connect it, however dimly, with the bruised heel of the woman's Seed?

In this clothing God's hand wrought, and not man's. God wrought and God applied. Man's first lesson, which it were well if after forty centuries he had really learnt, was, that he could do nothing but submit to the grace which had undertaken for him. The fig-leaf apron had summed up and exhausted his resources, and demonstrated only his helplessness. He had now to find that helplessness made only the occasion of learning the tender mercy of God. God wrought and God applied to these first sinners the covering for their nakedness. And so it has been ever since, and so will be, to the last sinner saved by grace.

But the gospel at the gate of Eden is not finished yet. We must take in, plainly, what the next chapter gives, before we can realize how much already in Adam's days God had, though necessarily as it were in parables, declared.

Abel's offering is that by which, as the apostle says, he, being dead, yet speaketh. "By faith Abel

offered unto God a more excellent sacrifice than Cain; by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." In him we are given to see, just at the threshold of the world's history, the pronounced acceptance of a faith which brought, not its own performances, as Cain the labor of his own hands which sin had necessitated and stained, but the substitute of a stainless offering. The character of it shows clearly that sacrifice was an institution of God: "*by faith* Abel offered;" not therefore in will-worship. Nor could human wit have imagined as acceptable to God what, except for its inner meaning, could have had no possible suitability nor acceptance at His hands. The coats of skin, confessedly of His own design, give here indubitable evidence that the whole thought and counsel was of Him. Here again death covers the sinner; but now in proportion to the clearness with which the sacrificial character of the covering comes out, so do we find God's voice plainly giving its testimony to the righteousness of the offerer: "God testifying of his gifts." As with one of His ministers, in a day yet far distant,—but only with regard to bodily healing—the *shadow* of Christ, as here in sacrifice, is of power to heal the soul.

Thus in the order of these two cases the manner and nature of appropriation are plainly seen. First, *God* appropriates the value of Christ's work to the soul; for faith must have God's act or deed to justify it as faith; and then it sets to its seal that God is true. It is not faith's appropriation that makes it true, as some would deem. It is the receptive nature that holds fast merely what God

has put already in its possession. To those who take shelter still under the atoning death of the great Victim, God attests its value on their behalf. It is for them to believe their blessedness on the word of One who cannot lie, nor repent.

Let us notice here, as ever henceforth, the victim is of the flock or herd, or what at least is not the object of pursuit or capture; which plainly would not harmonize with the fact of man's lost condition, or with the voluntary offering of Him who freely came to do the will of God. The blood of no wild creature could flow in atonement for the soul of man. The precise commandment as to this comes indeed much later, but to it from the first both Abel's and every other accepted sacrifice conform. Of blood no mention is made either here; of the fat there is: "And Abel, he also brought of the firstlings of his flock, and of the fat thereof;"—the fat being that in which the good condition of the animal made itself apparent. Fat is always in Scripture the symbol of a prosperous condition, although, it may be, of such temporal prosperity as might result in an opposite state of soul. "Jeshurun waxed fat and kicked," says the lawgiver in his last prophetic "song;" "thou art waxen fat, thou art grown thick, thou art covered with fatness: then he forsook God that made him, and lightly esteemed the Rock of his salvation." Connected with this is the Psalmist's description of the wicked: "They are inclosed in their own fat; with their mouth they speak proudly." Then by an easy gradation of thought: "Their heart is as fat as grease." Where offered to God, fat is the symbol of that *spiritual* well-being which expresses itself, not in the energy of self-will, but of devoted-

ness. Even in the sin-offering afterward, where burnt upon the ground, the fat is always therefore reserved for the altar; but of this elsewhere.

The "firstling of the flock" again represents Him who is the "first-born among many brethren" by Him sanctified. "For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren." The consecration of the first-born sanctifies the whole.

What mind of man could have anticipated thus the thought and purpose of God as does Abel's offering? In it the lesson of the coats of skin is developed into a doctrine of atonement henceforth to be the theme of prophecy and promise for four thousand years, till He should come in whom it should find its fulfillment, and all vail be removed. Until then, prophets themselves knew but little of what they prophesied. "The Spirit of Christ which was in them" spake deeper things than they could even follow, as the apostle testifies; though we must not imagine all was dark.

That sacrifice, on the other hand, was of God's appointment, not of human device, His words to Cain are full proof.—"If thou doest well, shalt thou not be accepted? and if thou doest not well, a sin-offering coucheth at the door." So, I am persuaded, this ought to be read. "Sin" and "sin-offering" are the same word whether in Greek or Hebrew; but what would be the force of "if thou doest not well, sin coucheth at the door"? That the last expression refers to an animal seems plain: some interpreters take it figuratively, as if sin as a wild beast were in the act to spring. Too late, surely, when one has already sinned! Rather

would it not be the provision of mercy for one in need of it—an offering not far to seek, but at the very door! and in what follows, the assurance of his retaining still the first-born's place with regard to Abel—"Unto thee shall be his desire, and thou shalt rule over him"?

God thus, then, declares His appointment of sacrifice. And in this way the mystery of the suffering of the woman's Seed finds its explanation in the necessity of atonement. The bruised heel of the Victor in man's behalf enlarges and deepens into the death of a victim, slain for atonement. It is not really the serpent's victory even thus far, though it may seem so: the serpent may bruise the heel, but only as the unwitting instrument of divine goodness in accomplishing man's deliverance. The bruised heel is his own head bruised: the suffering is the victory of the Sufferer.

But who is this, to whom death—and such a death!—is *but* the heel, the lowest part, bruised? What a thought of the majesty of His person is here! Already there is a gleam of the glory of Him whom after-prophecy, supplementing this, shall speak of as the virgin's Son, Immanuel. But the question is only raised as yet, to which Isaiah gives this answer. *We* can see it is the fitting and necessary one.

WHEN Peter cursed and denied his Lord, there was not a waver in the affection of Christ, not a cloud on that brow as He turned round and looked on Peter, and Peter went out with a heart broken under the power of it.

THE PSALMS.

SEC. 2.—PSALMS IX—XV.

Antichrist and the enemies set aside.

- (1) Psalms ix. and x. give the theme.
- (2) Psalms xi.—xv: exercises of the remnant under the oppression of the enemy.

The ninth and tenth psalms are given by the Septuagint and Vulgate as one psalm, and also by a very few Hebrew MSS.: no doubt, for the reason that they are bound together by their structure, forming together an imperfect and irregular alphabetic acrostic. Bp. Horsley and others have supposed on this account some confusion in the text, and have endeavored by a rearrangement of the verses to supply the missing letters; even then with only partial success. The irregularity and omissions are clearly designed. The omission of six letters after the commencing *lamed* in the tenth *exactly corresponds with the description of the wicked one.*

The remnant-psalms are again five in number, as in the last section; a number speaking of what is emphatically human, as elsewhere noticed.

PSALM IX.

Prophetic anticipation of judgment on the wicked in Israel and on the nations, maintaining the remnant's cause, and putting out the name of the wicked forever. Jehovah is known by the judgment which He executes, and judges the world from His dwelling-place in Zion.

To the chief musician upon Muth-labben. A psalm of David.

ALEPH.

I WILL celebrate Jehovah with my whole heart:
I will declare all Thy wondrous works.

2. I will rejoice and exult in Thee; I will sing psalms to Thy name, O Most High!

BETH.

3. When mine enemies turn back, they stumble and perish from before Thy face.

4. For Thou hast maintained my right and my cause; Thou satest on Thy throne, judging righteously.

GIMEL.

5. Thou hast rebuked the Gentiles; Thou hast destroyed cities; their remembrance is perished with them.

VAU.

7. And Jehovah abideth forever; He hath established His throne for judgment.

8. And Himself shall judge the world in righteousness; He shall govern the nations in uprightness.

9. Jehovah also shall be a high place for the afflicted one; a high place in seasons of distress.

10. And they that know Thy name will trust in Thee; for Thou, Jehovah, hast not forsaken them that seek Thee.

ZAYIN.

11. Sing psalms to Jehovah, who dwelleth in Zion: tell His deeds among the peoples.

12. For He who seeketh out bloodshed hath remembered them: He hath not forsaken the cry of the humble.

CHETH.

13. Be gracious to me, Jehovah; behold my affliction [at the hands] of them that hate me,—raising me up from the gates of death.

14. That I may declare all Thy praises in the gates of the daughter of Zion,—that I may exult in Thy salvation.

TETH.

15. The Gentiles are sunk down in the ditch

which they made; in the net which they covered up is their foot taken.

16. Jehovah is made known; He hath executed judgment: the wicked one is snared in the work of his own hands. A meditation. Selah.

JOD.

17. The wicked turn back into hades: all the Gentiles, forgetful of God.

CAPH.

18. For not for evermore shall the needy be forgotten: the expectation of the meek shall not perish for aye.

19. Arise, Jehovah! let not frail man be strong; let the Gentiles be judged before Thy face.

20. Put them in fear, Jehovah; that the Gentiles may know themselves to be frail men. Selah.

Text.—Title. “Muth-labben,”—“Death for the son”—taken generally as the name of a melody to which the psalm was to be sung. As the Exodus is to be repeated in some main features in Israel’s history in a future day,—a day to which this psalm refers,—a reference to Exodus i. 22 is worthy of consideration.

(4) “Maintained my right” is literally “wrought my judgment.”

(5) I have endeavored to *mark* out the various expressions for eternity, although accomplishing nothing in the way of additional clearness of translation: 1. *Leolam*, “forever,” and when in the plural, rather “for ages,” or “the ages.” *Olam* is as nearly as can be equal to the Greek *aion*. The expression found so often in the New Testament, “for the ages of ages,” occurs but once in the Old (Isa. xiv. 17.). 2. *Ad* I translate by “aye.” 3. *Lanetzach*, “for evermore.” The many shades of difference in expression it is per-

haps impossible to render into English. It has not, at any rate, been done, if indeed attempted, hitherto. My own rendering merely distinguishes, and nothing more.

(6) The construction is a difficult one here. Most translate it as above. Some (with the A. V.) make it a direct address to the enemy—"O enemy."

PSALM X.

The character of the wicked one:—Haughty contempt of Jehovah, and oppression of the poor, His people.

LAMED.

WHY standest Thou afar off, Jehovah? concealest Thyself in seasons of distress?

2. In the haughtiness of the wicked doth he hotly pursue the humble: they are being taken in the plots that they have devised.

3. For the wicked one boasteth of his soul's desire; and he blesseth the covetous, he scorneth Jehovah.

4. The wicked, in his disdain, [saith,] "He will not seek it out:" in all his plots there is no God.

5. His ways are at all times secure; Thy judgments are a height out of his sight: all his adversaries, he puffeth at them.

6. He hath said in his heart, "I shall not be moved; from generation to generation one who shall not be in any evil."

7. His mouth is full of oaths, and deceit and cruelty; under his tongue are trouble and vanity.

8. He sitteth in ambush by the villages; in secret places doth he slay the innocent: his eyes lurk after the wretched.

9. He lieth in wait in the secret places like a

lion in his covert; he lieth in wait to seize the humble: he doth seize the humble when he draweth him into his net.

10. He croucheth; he boweth down; and the wretched are fallen by his strong ones.

11. He hath said in his heart, "God hath forgotten: He hath hidden His face; He will not see it for evermore."

KOPH.

12. Arise, Jehovah! lift up Thy hand, O God! forget not the humble.

13. Wherefore hath the wicked one scorned God? He hath said in his heart, Thou wilt not seek it out.

RESH.

14. Thou hast seen it; for Thou lookest upon trouble and provocation to requite it with Thy hand; the wretched one committeth himself to Thee; Thou hast been the helper of the orphan.

SCHIN.

15. Break Thou the arm of the wicked and evil one; seek out his wickedness till Thou find none.

16. Jehovah is King forever and aye; the Gentiles are perished out of His land.

TAU.

17. Thou hast heard the desire of the humble: Thou wilt confirm their heart; Thou wilt cause Thine ear to hearken,—

18. To judge the orphan and the afflicted, that frail man from the earth may no more alarm.

Text.—(2) Or, "doth the humble burn."

(3) "Boasteth of;" literally, "praiseth."

(4) "Disdain;" literally, "lifting of his nose."

(12) "God:" *El*,—Mighty One.

GENESIS IN THE LIGHT OF THE NEW TESTAMENT.

Sec. 4.—Abraham. (Chap. xi. 10–xxi.)

(1.) HIS PATH. (*xi. 10–xiv.*)—The life of Abraham is the well-known pattern-life of faith, as far as the Old Testament could furnish this. It connects, as already noticed, in the closest way, with the story of Noah which precedes it, and alone makes it possible. For the essential characteristic of the life of faith is strangership, but this founded upon citizenship elsewhere. Faith dwells in the unseen, substantiating to itself things hoped for. This is exemplified in Abram, called to Canaan, his possession in hope alone. He dwells there, but in tabernacles, the bringing together of two things typically—the heavenly calling and its earthly consequence. Canaan is here Noah's new world beyond the flood, and, as we all know, heaven; but the earthly aspect of this is, as all through Genesis, the prominent one. We must wait for Joshua before we get a distinct type of how faith lays hold, even now, of the inheritance in heaven. Here, tent and altar are as yet the only possession.

The introduction to this history is the record of Abraham's descent from Shem. It is a record of failure, of which the whole story is not told here, for we know that his line whose God Jehovah was were worshipping other gods when the Lord called Abraham from the other side of Euphrates (*Josh. xxiv. 2.*). The genealogy itself may tell us something, however,—in Peleg, how men were possessing themselves more than ever of the earth, and at the same time the days of their tenure of it shortening rapidly,—by half, in this very Peleg's time (*comp. ch. x. 25.*). Reu lives two hundred and thirty-nine years; Serug, two hundred and thirty;

Nahor, but one hundred and forty-eight; Terah, again, two hundred and five; but Haran dies before his father Terah. God yet numbers the fleeting years of those who have forgotten Him.

Now we find a movement in Terah's family, the full explanation of which we must look for outside of Genesis. Here, it seems to originate with Terah, for we read that "*Terah* took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth from Ur of the Chaldees, to go into the land of Canaan: and they came unto Haran, and dwelt there." Terah fulfills his name ("delay"), and ends his days at Haran, so called from his dead son. Natural things hold him fast, though death be written on them, and memory but perpetuates his loss. "Haran" means "parched," yet there he abides (and Abram with him) till he dies. Then we find that whom he had led he had been holding back; and Abram rises up in the power of a divine call which had come to him, and to him alone in the first place, and by which he was separated from country, kindred, and father's house alike, to be blessed and a blessing in the land pointed out of God for his abode. And now there is no further delay: "they went forth to go into the land of Canaan, and into the land of Canaan they came."

Which of us does not know something of these compromises, which seem to promise so much more than God and to exact so much less, but in which obedience to God goes overboard at the start, and which end but in Haran, and not Canaan? Who would not have thought it gain to carry our kindred with us, instead of a needless

and painful separation from them? Why separate, when their faces can be set in the same way as ours? and why not tarry for them and be gentle to their weakness, if they do linger on the road? How hard to distinguish from self-will or moroseness and unconcern for others, the simplicity of obedience and a true walk with God! But the lesson of this is too important to end here, and Lot's walk with Abraham is yet to give us full-length instruction upon a point which is vital to the life of faith.

But now Abram is in the land. We hear of the first halt at Sichem (Shechem), at the oak of Moreh. The first of these words means "shoulder," the second, "instructor;" and it is in bowing one's shoulder to bear that we find instruction. He that will do God's will shall know of the doctrine: he that will learn of Christ must take His yoke. This is the "virtue" in which still is "knowledge" (2 Pet. i. 5.). The oak of Moreh grows at Shechem still.

And it is surely "in the land" we find it: power for full obedience in those heavenly places, where we are "blessed with all spiritual blessings," and where "to the principalities and powers are made known by the Church the manifold wisdom of God." It is as Canaan-dwellers the secrets of God's heart are opened to us; and Christ, in whom we are, becomes the key of knowledge as of power. In Him, "in whom dwelleth all the fullness of the Godhead bodily," we are "filled up."

Jehovah now appears to Abram, and confirms the land to his seed as their inheritance; and here for the second time in Genesis we read of an "altar," the first that Abram builds. He worships in the fullness of blessing, and then first also his

"tent" comes into view: "he removed from thence into a mountain on the east of Bethel, and *pitched his tent*, having Bethel on the west, and Hai on the east." "Hai" means "a heap of ruin," and is the city which in Joshua resists the power of Israel, after Jericho falls to the ground. It is as if the very ruins of Jericho had risen up against those who had lost the victorious presence of God their strength. Typically, Hai is no doubt the ruined old creation, and thus between a judged world and the "house of God" Abram's tent is pitched, in view of both. Here, too, once more he builds an altar, and calls upon Jehovah's name.

But Canaan is a dependent land. It is contrasted with Egypt as not being like it watered with the foot, but drinking directly of the rain of heaven.* And although the eyes of the Lord are there continually, that does not exclude the trial which a life of faith implies and necessitates. Thus Abram finds a famine in the land to which God has called him, and to avoid it goes down to Egypt. There it becomes very evident that he is out of the path of faith, and he fails openly.

But we must note that the secret failure had begun before, and the famine itself had followed, not preceded this. A famine in Canaan cannot be *mere* sovereignty on God's part—sovereign though He be. And thus we find that when Abram, fully restored in soul, returns to the land, it is "to the place of the altar, which he made there at the

* Egypt of course must needs be dependent also, but not so immediately. Its river was its boast, and the sources of supply were too far off to be so easily recognized: a vivid type of the world in its self-sufficiency and independence of God. They are yet sending scientific expeditions to explore the sources of their unfailing river; and by searching yet have not found out God.

first." There, between Bethel and Hai, he had been at the beginning; but there he had not been when the famine came, but in the south—his face toward Egypt, if not yet there. This border-land is ever a dry land, and Abram found it so. Famine soon comes for us in our own things when we get into this border-land. But who that has known what God's path is but has known the trial of a famine *there*? And when we find such, how Egypt tempts—how the world in some shape solicits to give up the separate place which we have taken. Few, perhaps, but have made some temporary visit to Egypt in the emergency. But the price of Egypt's succor is well known. Abram's fall there has been but too constantly repeated, and its repetition upon the largest scale has been one great step in the failure of the whole dispensation. Sarai in Pharaoh's house is but the commencement of that which reaches its full development in the guilty commerce of the harlot-woman with the kings of the earth. But the germ is yet very different from the development, and Sarai is of course by no means the apocalyptic woman. She is, as the epistle to the Galatians tells us, the covenant contrasted with the Sinaitic, as grace with law. The grace in which we stand God has linked with faith, and with faith alone. It belongs not to the world in any wise. We are not of the world: "we are of God, and the whole world lieth in wickedness." But who can maintain that testimony, when the world's help is wanted, and association with it sought? It is evident some form of universalism must be preached. Sarai (grace) must not be held as Abraham's exclusive possession, but the world allowed to believe it can

obtain what divorced from faith is sufficiently attractive to it. Give Sarai up, and you shall have wealth and honors—be the king's brother-in-law; and by simony such as this has the Church bought peace and prosperity in the world; but the world will yet learn by judgment (as did Pharaoh) that Sarai is not its own. This manifest, its favors cease, and Abram is sent away.

And now the true character of Lot comes out. His story (one of the saddest in Genesis) is most important to be noticed in a day when, God having revealed to us the truth of our heavenly calling, it is but even too plain that there are many Lots. The word "Lot" means "covering," and under a covering he is ever found. With Abraham outwardly, he is not at heart what Abraham is; and with the men of Sodom outwardly, he is not after all a Sodomite either. He is a saint, and therefore not a Sodomite, though in Sodom. He is a saint untrue to his saintship, and herein Abraham's contrast, even of his companion. His is, however, alas! a downward course. First, with Abraham, a pilgrim; then, a dweller in Sodom; finally, he falls under deeper personal reproach, and his life ends as it began—under a covering. There is no revival, no effort even upward, throughout nothing but mere gravitation, dragging down into still deeper ruin lives associated with his. His wife's memorial is a pillar of salt; his daughters', a more abiding and perpetual infamy, linked with his own shame forever. How terrible this record! How emphatic an admonition to remember, in him, how near two roads may be at the beginning which at the end lie far indeed apart! Reader, may none who read this trace this by-path,

save here where God has marked out for us the end from the beginning, that with Him we may see it; not, as having trod it, the beginning from the end.

The beginning is found here:—

“And Terah took Abram his son, *and Lot the son of Haran, his son's son* . . . to go into the land of Canaan; and they came unto Haran, and dwelt there.”

Nature, taking in hand to follow a divine call, which it had never understood nor heard for itself; leading without being led; settling down short altogether of the point for which it started, to dwell in a scene of death to which it clings spite of dissatisfaction:—these are the moral elements amid which many a Lot is nurtured. Terah shines out in him when, having undertaken to walk with Abram, the plain of Jordan fixes his eyes and heart; once again, when in the presence of judgment, the messengers of it laid hold upon his hand, the Lord being merciful to him, and brought him forth and set him without the city,—because “he lingered.”

But there is another beginning, after this; for now—

“*Abram* took Sarai his wife, *and Lot his brother's son*, . . . and they went forth to go into the land of Canaan, and into the land of Canaan they came.”

Not nature now, but the man of faith leads, and they no longer linger on the road; but Lot merely follows Abram, as before he had followed Terah. Abram walks with God; Lot only with *Abram*. How easy even for a believer to walk where another's bolder faith leads and makes the way practicable, without exercise of conscience or reality

of faith as to the way itself! How many such there are, practically but the camp-followers of the Lord's host, adherents of a cause for which they have no thought of being martyrs, nearly balanced between what they know as truth and a world which has never been seen by them in the light of it. For such, as with Lot, a time of sifting comes, and like dead leaves they drop off from the stem that holds them.

Egypt had acted thus for Lot. The attraction it had for him comes out very plainly there where the coveted plain of Jordan seems in his eyes "like the land of Egypt." But beside this, it is easy to understand how Abram's failure there had loosened the moral hold he had hitherto retained upon his nephew. Yet still true to the weakness of his character, Lot does not propose separation, but Abram does, after it was plain they could no longer happily walk together. Their possessions, increased largely in Egypt, separate them, but Abram manifests his own restoration of soul by the magnanimity of his offer. Lot, though the younger, and dependent, shall choose for himself his portion; and he, not imitating the unselfishness by which he profits, lifts up his eyes and beholds the fertility of the plain of Jordan, and he chooses there.

The names unmistakably reveal what is before us here. Jordan ("descending") is the river of death, flowing in rapid course ever down to the sea of judgment, from which there is no outlet--no escape.* There, in a plain soon to be visited with fire and brimstone from the Lord, he settles down,

* The Dead Sea, it is well known, lies in a deep hollow, twelve hundred and ninety-two feet below the level of the Mediterranean, and there is no river flowing out of it.

at first still in a tent though among the cities there, but soon to exchange it for a more fixed abode in Sodom, toward which from the first he gravitates.

Lot-like, even this he covers with a vail of piety. The plain of Jordan is "like the garden of the Lord"—like paradise: why should he not enjoy God's gifts in it? He forgets the fall, and that paradise is barred from man, argues religiously enough, while under it all the real secret is found in this: It is "like the land of Egypt." How much of man's reasoning comes from his heart and not his head—a heart too far away from God! It is significantly added, "As thou comest unto Zoar;" and thus indeed Lot came to it.

But Abram dwells in the land of Canaan, and God bids him walk through it as his own. Thereupon he removes and dwells in Mamre ("fatness") which is in Hebron ("companionship, communion"). The names speak for themselves again sufficiently. May we only know, and live in, the portion of Abram here.

In the next chapter things are greatly changed. Abram himself is in connection with Sodom, as well as with another power, which we may easily identify as essentially Babylonish. The names are difficult to read, and two at least of the confederated countries are just as doubtful.* But in the first enumeration Amraphel, king of Shinar, stands first, the undoubted representative of the kingdom of Nimrod, although Chedorlaomer appears the most active and interested. They all seem but

* For the attempt to make Ellasar Hellas, or Greece, though favored by the Septuagint, can scarcely be maintained. It is more probably Larsa. Nor is Tidal, king of nations, a very satisfactory representative of the Roman power, as some take it.

divisions of this Babylonish empire however, though changed no doubt into a confederacy of more or less equal powers.

These *four* kings—and our attention is specially called to the number here (ver. 9.)—are at war with the *five* petty kings of the plain of Jordan. Typically, these last represent the world in its undisguised* and sensual wickedness; the Babylonish kings, the religious world-power, always seeking to hold captive (and in general successfully) the more open form of evil. Indeed the Sodom of heathenism never yielded but to a spiritual Babylon which had already obtained supremacy over the Christianity of Scripture and the apostles; and in no way was this last ever really established, nor could it be. But the world craves some religion; and nothing could suit it better than one which with external evidences to accredit it, such as undeniably historical Christianity had, linked its blessings with a system of ordinances by which they could be dispensed to its votaries. This exactly was the character of Nicene Christianity, and hence its conquest of the Roman empire. The leaven was already in the meal: the adulteration of the gospel had already advanced far; but leaven (evil as in Scripture its character undoubtedly is) has certainly the power of rapid diffusion, and rapidly the popularized gospel spread.

These, then, are the powers represented here. The portion of Abram lies outside the whole field of conflict. Lot, on the other hand, is already in Sodom, and of course is carried captive in the captivity of Sodom. It is the spiritual history of those

*Undisguised indeed, if Gesenius is right as to Bera being equivalent to Ben-ra, "son of evil," and Birsha to Ben-resha, "son of wickedness."

who, having known the truth, fall under the power of the world-church which Babylon represents. It is their link with the world by which they are sucked in. And such is the secret of all departure from the truth. The Lord is too faithful to allow mere honest ignorance to be deceived; and although men may credit Him with it, the record still stands: "Whosoever willeth to do His will shall know of the doctrine, whether it be of God."

The secret of Abram's power is revealed in one pregnant word, which as here used of him flashes light upon the scene before us: "There came one that had escaped, and told Abram the *Hebrew*." That word, patronymic as it may be, is yet significant: it means "the passenger." So Peter exhorts us, "*as* strangers and pilgrims, to abstain from fleshly lusts"—the destruction of Sodom, while to the pilgrim, Babylon, claiming her kingdom now in the yet unpurged earth, can only be the persecutor, "red with the blood of the saints and of the martyrs of Jesus." Here may seem a difference between Abram and the spiritual sons whom he represents; but *typically* he none the less may represent those who, after their Lord's example, conquer by suffering. There never were more real conquerors than were the martyrs.

So Abram brings back his brother Lot and all the other captives; whose deliverance indeed was, as we see, merely incidental. For as between Sodom and Shinar how could Abram interfere, or what deliverance would it be for a mere child of Sodom to be delivered from the power of Babylon? Even as to Lot it is once more solemnly made manifest that not circumstances have made him what he is, and that change of circumstances do not

change him. Freed by God's hand working by another, he is not really free; and soon we shall find him needing once more to be delivered from what, having escaped man's judgment, falls under God's.

But if Lot's eyes are still on Sodom, those of his pilgrim-brother find another object. For as he returned from the slaughter of the kings, "Melchisedek king of Salem brought forth bread and wine; and he was the priest of the Most High God." The type is explained to us by the apostle in the epistle to the Hebrews; and we all know in Christ the Priest after the order of Melchisedek. The apostle's words are remarkable for the way in which they bring out and insist upon the perfection of Scripture, in what it omits as well as what it inserts. "Without father, without mother, without beginning of days or end of life," are words which have been thought to show that the mysterious person before us was no other than Christ Himself; but this the apostle's very next words disprove; for "*made like* unto the Son of God" could not be said of the Son of God Himself. It is simply of the omissions of the narrative that the apostle is speaking; these omissions being necessary to the perfection of the type. He is our High-Priest, not finding His place among the ephemeral generations of an earthly priesthood, but subsisting in the power of an endless life; Priest and King in one. Whilst, however, the Lord is thus even now a Priest after the *order* of Melchisedek, it is not after Melchisedek's pattern that He is now acting. Here, His type is rather Aaron. It is at a future time—a time, as we say, millennial—that He will fulfill the type before us, as many of its features clearly show. Thus Melchisedek is priest of the

Most High God,—a title always used of God in the coming day of manifested supremacy. This Melchisedek's own words show: "Blessed be Abram of the Most High God, Possessor of heaven and earth." The interpretation of his name, and the name of his city, confirms this: "First of all, 'King of Righteousness'; and after that, 'King of Salem,' which is, 'King of Peace.'" This is the order in which the prophet gives the same things, when speaking of millennial times: "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field; and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever."

His place in this chapter is in perfect and beautiful keeping with all this. For we find the timeliness of Melchisedek's appearance to the victor over the kings, when the king of Sodom says to Abram, "Give me the persons, and take the goods to thyself." It is to the "Most High God, Possessor of heaven and earth"—the One of whom Melchisedek has spoken to him,—that Abram declares he has lifted up the hand, not to take from a thread even to a shoe-latchet. Christ seen thus by the pilgrim man of faith, claiming on God's part all that is his own, is the true antidote to the world's offers. If Christ could not accept the kingdoms of the world at the hands of Satan, but from His Father only, no more can His followers accept enrichment at the hands of a world which has rejected Christ for Satan. And that bread and wine which we receive from our true Melchisedek, the memorial of those sufferings by which alone we are enriched, for him who has tasted it, implies the refusal of a portion here.

“NOT SLOTHFUL IN BUSINESS.”

(Rom. xii. 11.)

IF ever a text were turned from its exact opposite, this is perhaps the one. It is not only misapplied, but mistranslated; and not only mistranslated, but even then misquoted. People quote it as “*diligent* in business,” and use it as their justification in throwing all their energies into the pursuit of money-making; the very next words of the apostle being swamped in the fulfillment of the prior duty. How hard indeed do Christians find it to be “diligent in business” and “fervent in spirit” at the same time! The occupation of heart with that which is in fact “the mammon of unrighteousness,”—how impossible to combine this with true devotedness to the Lord, He Himself declares. “No man can serve two masters; for either he will hate the one and love the other, or else he will cleave to the one and despise the other: ye cannot serve God and mammon.”

But while these are owned, of course, as the Lord's words, how few realize their solemn meaning! How few of those to whom money has become a most real object would willingly own that they were serving mammon! It is an object, they would have to acknowledge, but it is not *the* object, and surely at the bottom of their hearts one would trust it was not; but it is the admission of another object at all that the Lord warns of. If to get money is the object of the heart at all, a divided heart is a divided service, the very thing that He who knows so thoroughly pronounces incompatible with service to Himself.

How shall the heart be kept free from what the hands must needs be busy with? In one way alone. By really recognizing that what we handle is Another's, and not our own; that what is ours is what is unseen and eternal: that we are really stewards, and that the solemn result of unfaithfulness will be

what is emphasized in that momentous question, "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own?"

"Faithful:" in real use of your Master's goods as *His*; beloved reader, are you indeed seeking to be so? not putting Him off with a tenth, or a fifth, or any measured portion, but using as in His sight, all to Him as His?

If that is indeed your desire, how little will your business hinder spirituality! You can take the admonition of the verse "not to loiter in *earnest purpose*," for that is its real force. Your counting-house or workshop will be as holy as any other place of your companionship with God; neither cares of this life nor deceitfulness of riches can choke in you the seed of the Word, and make you unfruitful; and this is the only way in which all this can be accomplished. As for all need of yours, it will be His care: you are privileged to care for Him, and to let Him care for you, to realize that while "it is vain for you to rise up early, to sit up late, to eat the bread of carefulness,"—*He* giveth to His beloved sleeping." So says the true version of the one hundred and twenty-seventh psalm. How blessed this deliverance! How precious the privilege of this life of faith, to which not one more than another, but all the Lord's people are called! Dear reader, have you understood your privilege?

How many of God's people are walking in heaviness because they are not faithful in the things that are Another's, and therefore cannot enjoy their own! May the Lord waken His own to the reality before eternity comes to awaken us all. May we be "not loitering in earnest purpose, fervent in spirit, serving the Lord."

GENESIS IN THE LIGHT OF THE NEW TESTAMENT.

(2) ABRAHAM'S INNER LIFE. (*ch. xv.-xxi.*)—It is evident that in the fifteenth chapter we have a new beginning, and that we pass from the more external view of his path and circumstances to that of his inner life and experiences. Abram is now for the first time put before us as a man righteous by faith, a thing fundamental to all spiritual relationships and all right experiences. It was not, surely, now for the first time that he believed the Lord when God said to him under the starry sky of Syria, "So shall thy seed be." Yet here it pleased God first openly to give the attestation of his righteousness: words which lay for a gleam of comfort to how many sin-tossed souls, before God could come openly out with the proclamation of it as His principle, that a "man is justified by faith without the deeds of the law."

There are two things specially before us in this chapter; and they come before us in the shape of a divine answer to two questions from the heart of Abram. The two questions, moreover, are drawn out of him by two assurances on God's part, each of which is of unspeakable moment to ourselves.

The two assurances are, (1) "Fear not, Abram; I am thy shield, and thy exceeding great reward;" (2) "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." As we would read this for ourselves now,—“God is our portion,” and “Heaven is the place in which we are to enjoy our portion.”

To the first assurance Abram replies, “Lord God what wilt Thou give me, seeing I go childless?” to the second, “Lord God, whereby shall I know that I shall inherit it?” Strange words, it may seem, in the face of God's absolute assurance;

yet questions which do speak to us of a need in man's heart which not merely God's word, but God's act must meet; questions which thus He takes up in His grace, seriously to answer, and that we through all time may have the blessedness of their being answered.

The answer to both, no Christian heart can doubt, is Christ; for Christ is God's answer to every question. Here it may be figuratively and enigmatically given, as was characteristic of a time in which God could not yet speak out fully. None the less should it be plain to us now what is intended, and unspeakably precious to find Christ unfolding to us, as it were, out of every rose-bud in this garden of the Lord.

"After these things the word of the Lord came to Abram in a vision: 'Fear not, Abram: I am thy shield, and thy exceeding great reward.'"

Had Abram been fearing? The things that had just transpired, and to which the Lord evidently refers, were his victory over the combined power of the kings, which we have already looked at; and secondly, his refusal to be enriched at the hands of the king of Sodom. Brave deeds and brave words! wrought with God and spoken before God, who could doubt? Yet it is nothing uncommon, just when we have wrought something, for a sudden revolution of feeling to surprise us,—for the ecstatic and high-strung emotion upon whose summit we were just now carried, to subside and leave us, like a stranded boat, consciously, if we may so say, above water-mark. The necessity of action just now shut out all other thought. That over, it no longer sustains. We drop out of heroism, to find—what? Blessed be His name!—

God Himself beneath us! We who were shielding others find more than ever the need of God our shield: we who were energetically refusing Sodom's offers need to be reminded, "I am thy exceeding great reward." Thank God, when the boat strands there!

God our defense! what shaft of the enemy can pierce through to us? God our recompensing portion! what is all the world can give? In this place of eternal shelter, oh to know more the still unsearchable riches!

"Of Christ," adds the apostle. Did not Abram feel the lack of our revelation there,—unintelligent as he may be as to what was wanted, and utterly unable, of course, to forestall God's as yet but partially hinted purpose? Grasping, as it were, at infinity, and unable to lay hold of it, he drops from heaven to earth, and cries, with something like impatience, as the immensity of the blessing makes itself felt in his very inability to hold it, "Lord God, what wilt Thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? . . . Behold, to me Thou hast given no seed; and, lo, one born in my house is mine heir."

How flat all God's assurances seem to have fallen with the pattern man of faith! And yet we may find, very manifestly, in all this our pattern. It is all very well to say that Abram's faith was not up to the mark here. In truth it was not; but that is no explanation. Do you know what it is, apart from Christ as now revealed to us, to grasp after this immensity of God your portion? If you do, you will know how the wings of faith flutter vainly in the void, and cannot rise to it. Thank God, if you cannot rise, *God can come down*; and

so He does here to Abram. Serenely He comes down to the low level of Abram's faith, and goes on to give him what it can grasp: "And, behold, the word of the Lord came unto him, saying, 'This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.' And He brought him forth abroad, and said, 'Look now toward heaven, and tell the stars, if thou be able to number them: so shall thy seed be.' And he believed in the Lord; and He counted it to him for righteousness."

The many seeds and the One are here; and the many to be reached by means of the One. Abram's "One Seed" must be familiar to us all. Through and in Isaac we read Christ: "He saith not, And unto seeds, as of many; but as of one, 'And to thy Seed,' which is Christ." To us, at least, is it an obscure utterance of how this first assurance is made good to us, and possible to be realized? The Son of Man, here amongst us, where faith shall need no impossible flights to lay hold of Him, and the infinity of Godhead shall be brought down to the apprehension of a little child. Himself "the Child born," Himself the "Son given," the kingdom of peace is forestalled for those with whom, all the faculties of their soul subdued and harmonized under His blessed hand, "the calf and the young lion and the fatling" dwell together, and a little child leads them.

God our shield, and God our reward: we know these, we appreciate them in Him who is God manifest, because God incarnate.

The second question now comes up.—"And He said unto him, 'I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to

inherit it.' And he said, 'Lord God, whereby shall I know that I shall inherit it?' "

Here too the question is plain, and to be answered by deeds, not words. The land for us is the good land of our inheritance, the land upon which the eyes of the Lord are continually—not earth, but heaven. A wonderful place to enjoy our portion, when we know indeed what our portion is! "Where I am" is the Lord's own description; and thus you will find it most apt and suited, that it is not until *He* stands before us upon earth that the full clear revelation of an inheritance in heaven is made to us. *He* uncloses heaven who ascending up there carries the hearts of His disciples within its gates. Did they open to admit us without this, would not our eyes turn back reluctantly to that earth only familiar to us? Did they not open now, would they not be an eternal distance-putting between us and our Beloved? "That where I am, there ye may be also" explains all. The stars *shining out of heaven* are thus in this chapter the evident symbol of the multitudinous seed.

But *how* is man to reach a land like this? A place with Christ, reader! Look at what you are, and answer me: what is to raise a child of earth up to the height of God's own heaven?

No work of man, at least; no human invention of any kind. How could we think of a place with Christ as the fruit of any thing but God's infinite grace? He who came down from the glory of God to put His hand upon us, alone can raise us up thither. No human obedience merely, even were it perfect, could have value of this kind, because it would be still merely what was our duty to do. He to whom obedience was a voluntary

stooping, not a debt, alone could give it value. And He, raised up from the dead by the glory of the Father, and gone in as man into the presence of God, brings us for whom His work was done into the self-same place which as man He takes.

Thus God answers Abram by putting before him Christ as the pledge of inheritance: "Take Me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon." God delights to accumulate the types of what Christ is, and press their various significance upon us. These are all types which are brought out more distinctly before us in the offerings after this. The three beasts—all tame, not wild, nor needing to be captured for us, but the willing servants of man's need; each three years old—time in its progress unfolding in them a divine mystery. The first two, females, the type of fruitfulness: the heifer, of the patient Workman; the she-goat, of the Victim for our sins; the ram, in whom the meek surrender of the sheep becomes more positive energy, —afterward, therefore, the ram of consecration, and of the trespass-offering. (Lev. v. 15; viii. 22.) The birds speak of One from heaven, One whom love made a man of sorrow (the turtle-dove), and One come down to a life of faith on earth (the rock-pigeon, like the coney, making its nest in the place of security and strength).

To unfold all this, and apply it, would require a volume. No wonder, for we have here our occupation for eternity begun. These, the fivefold type expressed in one perfect Man, Abram "divided in the midst, and laid each piece one against another, but the birds divided he not; and when the fowls

came down upon the carcasses, Abram drove them away." Thus upon all these types of moral beauty, and that they may be fit types of Him whom they represent, death passes, and they lie exposed under the open heaven, faith in Abram guarding the sacrifice from profanation, until, "when the sun was going down, a deep sleep passed upon Abram, and he slept; and, lo, a horror of great darkness fell upon him." Faith's watchfulness is over; darkness succeeds to light; but this only brings out the supreme value of the sacrifice itself, which not faith gives efficacy to, but which sustains faith. God Himself, under the symbol of the "smoking furnace and the burning lamp," passes between the pieces, pledging Himself by covenant* to perform His promise of inheritance. Purifier and enlightener, He pledges Himself by the sacrifice to give the discipline needed in faith's failure, and the needed light in the darkness it involves; and thus the inheritance, not apart from the suited state to enjoy it with God, but along with the conditions which His holiness (and so His love) necessitates.

How complete and beautiful is this, then, as the answer to Abram's second question! If, with his eyes upon himself, he asks, "How shall I know that I shall inherit it?" he is answered by the revelation of the infinite value of all that puts a holy God and a righteous One, in both characters, upon his side: underpropping faith in all its frailty, and securing holiness as fully as it secures the inheritance itself. These types and shadows belong assuredly to us, to whom Christ has become the revelation of all, the substance of all these shad-

*See Jeremiah xxxiv. 18, where God announces the doom of those who had not performed the covenant made with Him, when they "cut the calf in twain, and passed between the parts thereof."

ows. Ours is indeed a wider and a wondrous inheritance. But so ours is a sacrifice of infinite value, and which alone gave their value to these symbols themselves. How precious to see God's eye resting in delight upon that which for Him had such significance, ages before its import could be revealed! How responsible we whom grace has favored with so great a revelation!

Thus all is secured to Abram by indefeasible promise on the ground of sacrifice. It is of promise as contrasted with law, as the apostle says. Abram believes the promise, but does not yet know this contrast. He believes God, but not yet simply; alas! as with all of us at the beginning, he believes *in himself* also. He is a believer, but not yet a circumcised believer. Do you perchance even yet know the difference, beloved reader? It is this that Abram's history is to make plain to us.

"Now Sarai, Abram's wife, bare him no children." Sarai is, as we have seen, the principle of grace, and this is one of the strangest, saddest things in a believer's experience, the apparent barrenness of that which should be the principle of fertility in his life and walk. "Sin shall not have dominion over you, because ye are not under the law, but under grace." And yet it is the justified man, and who thus far at least knows what divine grace is, who says, "When I would do good, evil is present with me;" and "The good that I would I do not; but the evil that I would not, that I do." It is impossible to read the lesson of the seventh of Romans aright until we have seen this. The struggle that it speaks of is not a struggle after peace or justification; nay, cannot

be known aright until this is over. The whole secret of it is the break-down, not of a sinner, but of a saint. That efforts after righteousness before God should be vain and fruitless is simple enough; but that efforts after holiness should be fruitless is a very different thing, and a much harder thing to realize. It is *Sarai's* barrenness that troubles us. Alas! how in this distress Sarai herself, as it were, incites us to leave her; persuading us, she may be builded up by Hagar!

Of Hagar also we have the inspired interpretation. She is the covenant "from the mount Sinai, which gendereth to bondage:" the only form of religion that man's natural thought leads him to, and that to which, if grace is left, we necessarily drop down. Hagar is thus an Egyptian, a child of nature, or as the epistle to the Galatians interprets, "the elements of the world." The principle of law, however much for the purposes of divine wisdom adopted by God, was never His thought. He uses it that man being thoroughly tested by it may convince himself by experiment of the folly of his own thoughts. It is thus Sarai's handmaid, though exalted often even by the man of faith to a different place. The tendency of law, as it were, to depart from this place of service is shown in her very name—Hagar, that is, "fugitive;" and thus the angel of the Lord finds her by the well, going down to Egypt. When she is finally dismissed from Abram's house, she is again found with her son, gravitating down to Egypt; and upon the wilderness upon its borders Ishmael dwells afterward. How little Christians suspect this tendency of that by which they seek holiness and fruit! Yet even that which, as given by God,

is necessarily "holy and just and good," speaks nothing of heaven or of Christ, or, therefore, of pilgrim-life on earth. But thus all of power is left out also; for Abram's pilgrim-life springs from his Canaan-place; and "in Christ Jesus neither circumcision availeth any thing nor uncircumcision,"—the whole condition of man as man,—“but a new creation.”

Abram takes Hagar, however, to be fruitful by her, just as believers in the present day take up the law simply as a principle of fruitfulness, not at all for justification: it is their very thought that is being tested here. And the effect at first seems all that could be desired: fruit is produced at once. It is only when God speaks that it is seen that Ishmael is, after all, not the promised seed. The immediate result is, Sarai is despised: "And when she saw that she had conceived, her mistress was despised in her eyes." So it ever is. Once admit the principle of law, and what is law if it be not sovereign? Faith may cling to and own barren Sarai still, but the principle introduced is none the less its essential opposite. "Sarai dealt hardly with her," and "she fled from her face."

The scene that follows in the wilderness is, I doubt not, a lesson from the dispensations. It is the instruction, not of experience, as in Romans, but, as in Galatians, of divine history. It is the explanation of the divine connection with the law. It is between the promise of the seed and its fulfillment that Hagar's history comes in. The law was given, not from the beginning, but four hundred and thirty years after the promise was made; and it was added till the Seed should come to whom the promise was made. Again, it was not God

who first gave Hagar to Abram, but Abram who took Hagar: that the experiment might be worked fully out, God sends her back to him; that is all. So in like manner the covenant at Sinai was not God's own proper thought, but what was in man's mind taken up of God to be worked out, under true conditions, to its necessary result. The whole scene is here significant: God's own voice now recognizing, and insisting on, that servant-place which alone Hagar filled; the "fountain of water" by which Hagar is found, the symbol of that spiritual truth which, connected with law, is not law; that characterizing, before his birth, of the "wild-ass man," Ishmael—child of law, and lawless,—just as the law from the beginning foretold its own necessary issue: "Every imagination of the thought of man's heart" being "only evil, and that continually." Therefore the vail before the holiest, and the declaration, even to Moses, "Thou canst not see My face." God in all this, we may note, appears to Hagar, and *not to Abram*: for thirteen years more we read of no further intercourse between God and Abram.

But "when Abram was ninety years old and nine, the Lord appeared unto Abram, and said unto him, 'I am the almighty God; walk before Me, and be thou perfect.'" This is the period to which the apostle refers in the epistle to the Romans, when his body was now dead, being about one hundred years old; and it is striking to see how completely the intermediate years from the taking of Hagar are counted but as loss. "And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's

womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised He was able also to perform: *and therefore it was imputed to him for righteousness.*" (Rom. iv. 19-22.)

Now here it should seem as if the apostle had confounded times far apart. It was at least fourteen years before that Abram had "believed in the Lord, and He counted it to him for righteousness." Before Ishmael was born his body was not dead, for Ishmael was born "after the flesh," or in the energy of nature merely, in contrast with the power of God. It could not have been at that time, then, that he considered not his body now dead. Thus the faith that the apostle speaks of is really the faith of the later period. All the intervening time is thus covered, and the two periods brought together.

Natural power had to reach its end with him before the power of God could be displayed. It was now an almighty God before whom Abram was called to walk. Mighty he had known Him; not really till now *a*lmighty. The apprehension of power in ourselves limits (how greatly!) the apprehension of so simple a fact as that all "power belongeth unto God." By our need we learn His grace; by our poverty, His fullness; and the Christian as such has to receive the sentence of death in himself, that he may not trust in himself, but in God that raiseth the dead, and as a child of Abraham find his place with God according to the covenant of circumcision.

"For we are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and

have no confidence in the flesh;" "having put off the body of the flesh by the circumcision of Christ." The cross is our end as men in the flesh, not that we should trust in ourselves now as Christians, but in Christ: that as we have received Christ Jesus our Lord, we should walk IN HIM. How little is it realized what that is! In our complaints of weakness, how little that to be really weak is strength indeed!

What comfort is there for us in the fact that thus "sprang there of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable"! How serious and how blessed that upon all the natural seed is the very condition upon which alone they can call him father! the token of the covenant was to be in his flesh for an everlasting covenant, the token of the perpetual terms upon which they were with God. How striking to find that under the law the very nation in the flesh must carry the "sign of circumcision, a seal of the righteousness of the faith which Abraham had being yet uncircumcised"! and that at any time, spite of the middle wall of partition still standing, any Gentile could freely appropriate the sign of such a righteousness, and with his males circumcised sit down to the feast of redemption—the passover-feast!

Another reminder is here: "And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed." Every child of God is both born in the house and bought with money; not with silver and gold, but with the precious

blood of Christ, as of a lamb without blemish and without spot: and the "eight days old" shows to how fair an inheritance we are destined; for the eighth day speaks, of course, to us of new creation, the first week of the old having run out. It is in the power of the knowledge of this that practical circumcision can alone be retained. In the wilderness Israel lost theirs, and on reaching Canaan had to be circumcised the second time. So too the water of separation had to be sprinkled on the third day: in the power of resurrection only could death be applied for the cleansing of the soul. The sense of what is ours in Christ alone qualifies us to walk in His steps. It is only what His own words imply,—“Abide in Me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me.” “As ye have received Christ Jesus the Lord, walk ye in Him.”

“So Levi made Him a feast: and He, as understood and welcomed, took and maintained there His place of Welcomer; was fed in feeding, rested in giving rest; and the Spirit His Witness testifies His satisfaction with the fare He got. For of all who received Him, not all understood Him so; of all who welcomed, not all feasted Him. Is any desolate heart now needing to be made aware of such a Christ so seeking sinners, that where'er He feasts He must have open doors for them?”

“CHRIST *Himself* is that which feeds our hearts, and His love so realized that it becomes the one object of our hearts to love Him.”

ATONEMENT.

CHAPTER IV.

The Ark and the Altar. (Gen. vi. 14-viii. 22.)

WE are no more than fairly entered upon our subject as yet; and of all that we have learned hitherto the examination of other scriptures will confirm, extend, and render more precise our knowledge. We have seen the need of man, which atonement has to meet, to be fourfold: first, his actual sins; secondly, corruption of nature; thirdly, the penalty of death, proclaimed by God in Eden, and in which clearly all men share as well as the first sinner; fourthly, the judgment after death. As to this last, so far as we have reached in Genesis, it is rather a dread undefined shadow than a thing plainly taught, an inference rather than an announcement. Correspondingly we find in atonement, so far as we have hitherto gone, the emphasis laid upon *death* as borne by a substitute, —a truly vicarious death, by which sin is “covered” or expiated before God, and the shame of man’s nakedness put away.

But yet the one who obtains witness that he is righteous, God testifying of his gifts, and though dying in his substitute, dies *himself*, as all mankind but two have ever done. Why this? Surely because that while atonement is in behalf of sinners of Adam’s seed, its purpose is not to restore the first man or the old creation, but to bring those saved into the new. While, of course, as to power over the soul, death *is* “abolished:” “Whosoever liveth and believeth in Me shall never die.”

That to which we now come will bring, and is designed to bring, this change from the old to the new creation vividly before us. The ark which Noah prepared to the saving of his house is a figure of Christ, as we surely know, and of Christ as One with whom we pass through the judgment of the world into that new scene where all abides in the value of the accepted sacrifice. "If any man be in Christ, [it is] new creation: old things are passed away; behold, all things are become new."

For faith anticipates that judgment yet to come, meets it in the cross, and passes through it, leaving it behind. The death of our Substitute is for us what death ever is—our passage out of the world. Sheltered and safe ourselves, we pass through it; our Ark alone breasting the flood, and lifted above it by its own inherent buoyancy; for the Holy One could go through death, but not be holden of it. By the might of His own perfection He rose into the sphere to which He belonged, carrying with Him the hopes and promise of the new creation.

The gopher-wood, the material of the ark, I can say little of, but it speaks of death (the tree cut down), as that by which alone death could be met for us. The "pitch" is *copher*, near akin, as it would seem, to *gopher*, not bitumen (or at least there is no proof of this), but, as would seem most probable, a resin from the gopher-wood itself; identical, too, with the word "atonement" in one of its forms.* Here, it seems to me, is the first hint we find in Scripture of something beyond death which is implied in and needed for atonement. Not the gopher-wood alone would have kept out

*Translated "ransom," Ex. xxx. 12; 1 Sam. xii. 3, *marg.*; Job xxxlii. 24; xxxvi. 18; Ps. xlix. 7; Prov. vi. 23; etc.; "satisfaction," Num. xxxv. 31, 32.

the waters of judgment. Not death alone lay upon men, and for true substitution not death alone needed to be borne. It is indeed the wages of sin; but not, as some would have it, the *full* wages. So, if death be judgment, as for man it is, it is "*after* death *the* judgment;" which is not a repetition of the first death either, though it be the second: for the first death is *not* repeated. "It is appointed unto men ONCE to die, but after this the judgment."

The penalty borne by our Substitute, then, is something more than death. The *copher* must pitch the seams of the ark of salvation, that it may bring its freight of living souls in safely through the flood. Thus, and thus alone, is there perfect security, and the new scene is reached in peace. Salvation, as known and enjoyed here, if Scripture is to be at least our measure, does not stop short of this. Christ "gave Himself for our sins," says the apostle, "that He might deliver us out of this present evil world, according to the will of our God and Father." "Ye are not of the world," says the Saviour Himself, "even as I am not of the world." "If any man be in Christ," says the apostle again, "[*καὶνὴ κτίσις*] it is new creation: old things are passed away; behold, all things are become new."

For if Christ was our Substitute only upon the cross,—and this is true,—His identification with us does not and cannot cease there. We are *in* Him risen from the dead, and gone up to the glory of God. The manhood which He took up here He has taken in there. Nay, it is in resurrection, and only so, that He becomes "last Adam," as we have already seen, and as a "quickening Spirit,"

communicates that "more abundant life" of which He spoke, while yet on earth, to His disciples. (John x. 10.) As naturally we are children of the first man after his fall, and inherit from him its sorrowful results, even so as quickened of the last Adam, after the accomplishment of His work in our behalf, we are born into His status, and inherit the results in justification and acceptance with God, who "hath taken us into favor [*ἐχαρίτωσεν*] in the Beloved." (Eph. i. 6.) Already are we "seated together in the heavenly places *in* Christ Jesus."

We are thus past death and judgment. The Ark has brought us through. The old world, as that with which we are connected, is for faith already gone. In Him we are brought into a place of which the new world just emerged from its baptism was but the shadow; and here again we find a fresh aspect of atonement, and fresh results of it, in the *burnt-offering*, the *altar*, and God's covenant with creation.

If we have read God's words to Cain aright, Abel's offering was doubtless also a sin-offering. The distinct mention of the fat, as a thing apart, may go to prove this; for in the sin-offering, as afterward detailed, the fat was dealt with separately from the animal itself. It was, so to speak, the burnt-offering side of the sin-offering: for as the various sacrifices were but various aspects of the one great sacrifice, so there was in each some link of connection with the others, in witness of their common theme.

The development of these offerings as yet we do not find; still, so far as developed, if they be types or divine pictures of the great reality, we look for

harmony among them, and shall assuredly find it from the very first. And in the order of application, which is the order observed here, the sin-offering comes naturally before the burnt-offering, to which now we come in Noah, in significant connection with the new place in which he appears.

For what is the burnt-offering? Literally, "the offering that ascends," or goes up to God. As we find here, it is what is sweet savor to Him; and though we shall find other offerings which are of sweet savor to God, as the meat and the peace-offering, yet is this the great and fundamental one. The term is inadequately given as "sweet savor:" it is properly, as in the margin, "savor of rest" or acquiescence, complacence. It thus unites with what is stated to be the purport of the burnt-offering, in a passage obscured by mistranslation in the common version. "He shall offer it of his own voluntary will" (Lev. i. 3.), should be rather, "He shall offer it *for his acceptance:*" and this is the key-note of the burnt-offering. In contrast with the sin-offering, which represents the solemn judgment of sin, it speaks of that perfect surrender of Christ to the will of God, tested and brought out by the cross, which brings out the supreme delight of the Father: "Therefore doth my Father love me, because I lay down my life, that I may take it again." That is the measure of our acceptance with God.

And to express this perfection in its manifold character it is that, we read, "Noah took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar." The burnt-offering was thus very frequently multiplied in a way that the sin-offering was not, and could not be. One

sin-offering was ample for the putting away of sin, while to express the perfection of our acceptance with God, the burnt-offering is multiplied many times. Thus compare especially, in the twenty-ninth of Numbers, the sacrifices of the seven days of the feast of tabernacles; or those in Hezekiah's day (2 Chron. xxix.), or in Ezra's (ch. viii. 35.).

The presence of the altar too, for the first time, is full of meaning; for the altar is not of little significance in connection with the sacrifice. Our Lord Himself declares that "the altar sanctifieth the gift." We read of none in the case of Abel's offering, and in the fullest type of the Levitical sin-offering. (Lev. iv. 12, 21.) But what could sanctify the Lord's own gift? Certainly, nothing external. It was the perfection and dignity of His Person that gave value to His work, and the divine direction as to the altar afterward makes certain that it is Christ Himself who is before us in it. Thus fittingly from the sin-offering it is absent; for "He who knew no sin" being "made sin for us," the person is hidden, as it were, in what He represents, as the serpent of brass elsewhere conveys to us. On the contrary, in the type before us the altar necessarily finds its place. The dignity of His Person adds infinitely to the value of His work, and both together unite to lift us into the blessed place we have in Him. The ark and altar have thus a kindred meaning; and we find that atonement itself, necessarily getting its character from Him who makes it, does not restore man to his original place, but becomes the foundation and security of that new creation which the type here depicts, and with which God abides in unchangeable covenant.

The bow in the cloud, the token of this covenant with all that go out of the ark, I have elsewhere dwelt upon. It is typically the token of how God has been glorified (that is, *revealed*) in the work of the cross; His holiness, love, and truth banding the darkness of the most terrible storm of judgment ever seen. The storm passes, and the bow too to sight is gone, but faith finds its glories permanently enshrined in the jewels upon the foundations of the heavenly city, the pledge of its eternity. God is vindicated, satisfied, at rest; and where He rests, all things must needs abide too at rest.

THE PSALMS.

PSALM XI.

God over all the flood of evil, and using this for the trial and final blessing of the righteous.

To the chief musician. [A psalm] of David.

IN Jehovah have I taken refuge: how say ye to my soul, Flee as a bird to your mountain?

2. For, lo, the wicked bend their bow; they have fixed their arrow upon the string, that in the dark they may shoot at the upright in heart.

3. When the foundations are destroyed, what can the righteous do?

4. Jehovah is in His holy temple, Jehovah's throne is in heaven: His eyes behold, His eyelids try, the sons of men.

5. Jehovah trieth the righteous; but the wicked and him that loveth violence hath His soul hated.

6. Upon the wicked He shall rain snares: fire and brimstone and a burning wind—the portion of their cup.

7. For Jehovah is righteous; righteous deeds He loveth: the upright shall behold His face.

PSALM XII.

The words of pride on man's lips contrasted with the pure words of Jehovah, the resource and assurance of the righteous, and which the day of trial only approves.

To the chief musician upon Sheminith. A psalm of David

SAVE, Jehovah; for the godly hath ceased; for the faithful have disappeared from among the sons of men.

2. They speak falsehood, every one with his fellow: with a smooth lip, with a double heart, do they speak.

3. Jehovah shall cut off all smooth lips,—the tongue that speaketh great things:

4. Which have said, "With our tongue will we prevail; our lips are our own: who is lord over us?"

5. "Because of the spoiling of the humble, for the groaning of the needy, now will I arise," saith Jehovah: "I will set him in safety from him that puffeth at him."

6. Jehovah's words are pure words: silver refined in a crucible of earth—seven times refined.

7. Thou shalt keep them, Jehovah; Thou shalt preserve them from this generation forever.

8. The wicked walk on every side; for vileness is exalted among the sons of men.

PSALM XIII.

Deliverance from the very gates of death.

To the chief musician. A psalm of David.

HOW long wilt Thou forget me, Jehovah? Forever? How long wilt Thou hide Thy face from me?

2. How long shall I take counsel in my soul, with sorrow in my heart daily? how long shall my enemy be exalted over me?

3. Regard, answer me, Jehovah my God! lighten mine eyes, lest I sleep the death.

4. Lest mine enemy say, I have prevailed against him; [and] those that straiten me exult when I am moved.

5. But I have trusted in Thy mercy: my heart shall exult in Thy salvation.

6. I will sing unto Jehovah, for He hath recompensed me.

PSALM XIV.

The folly of the ungodly, as against God, and against His people.

To the chief musician. [A psalm] of David.

THE fool hath said in his heart, "No God." They have acted corruptly; they have done abominable deeds: there is none that doeth good.

2. Jehovah looked from heaven upon the sons of men, to see if there were any that did understand, that did seek God.

3. They all of them are turned aside; they are together become corrupt: there is none that doeth good, no, not one.

4. Have all the workers of vanity no knowl-

edge? who eat up my people as they eat bread. They have not called upon Jehovah.

5. There were they in great dread; for God is in the generation of the righteous.

6. Ye turn to shame the counsel of the humble, when Jehovah is his refuge.

7. Who shall give salvation unto Israel out of Zion? When Jehovah turneth the captivity of His people, Jacob shall exult, Israel shall be glad.

PSALM XV.

The final blessing of the righteous according to the eternal principles of righteousness in God Himself.

A psalm of David.

WHO shall sojourn in Thy tent, Jehovah? who shall dwell in Thy holy mount?

2. He that walketh in integrity, and worketh righteousness, and speaketh truth in his heart.

3. That hath not slandered with his tongue, nor done evil to his fellow, nor taken up a reproach against his neighbor.

4. In his eyes a reprobate is despised, but he honoreth them that fear Jehovah: he hath sworn to his own hurt, and changeth not.

5. He hath not put out his money to usury, nor taken a bribe against the innocent:—he that doeth these things shall never be moved.

This closes the second part of the book. The general features of the scene are now before us. They wait yet to be transfigured and glorified by the presence of a Man in whom men are to see the glory of the Only Begotten, full of grace and truth. This is what awaits us in the third division of the book.