

HELP AND FOOD

FOR

THE HOUSEHOLD OF FAITH.

Vol. II.

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ERRATA.

Page 134, 16th and 18th lines from foot, instead of "*plus*," read "times."

Page 275, 7th line from foot, instead of "opposite," read "opposition."

Page 277, 13th, 14th, and 17th lines from foot, instead of "week," read "work."

CONTENTS.

	<i>Page.</i>
"All things work together for good," &c.....	58
Answers to Correspondents.....	31, 115, 144, 172, 200
A Remedy for Earthly Cares.....	83
Atonement.—	
Chapter V. —The Offering of Isaac.....	16
" VI. —The Passover and the Sea.....	33
" VII. —The Tabernacle-Service.....	70
" VIII.—The Burnt-Offering.....	89
" IX. —The Peace-Offering.....	128
" X. —The Sin-Offering.....	148
" XI. —The Trespass-Offering.....	191
" XII. —The Two Birds.....	201
" XIII.—The Day of Atonement.....	240
" XIV.—The Red Heifer.....	257
" XV. —Prophetic Testimony.....	305
Authority, Human and Divine.....	53
"Blessed are they that mourn.".....	87
Extract.....	104
Faith and its Footsteps.....	311
Fragments....	50, 52, 60, 69, 78, 227, 255, 256, 270, 284, 298, 312, 332
Genesis in the Light of the New Testament.—	
<i>Part II.—(Continued.)</i>	
Sec. 4.—Abraham, (<i>continued.</i>)	5
Lot.....	42
The Philistines.....	61
" 5.—Isaac. —The Dispensational Application.	106
" The Individual ".....	117
" 6.—Jacob. —The Dispensational ".....	154
" The Individual ".....	173, 278
" 7.—Joseph. —The Dispensational ".....	285
" The Individual ".....	329
God's Triumph over Evil, ours.....	229

Key-Notes to the Bible Books.—

Page.

Introductory: their Arrangement and Division.—

1.—The Inspired use of Numerals.....271, 299

2.—The General Divisions..... 313

New-Creation Connections and Responsibilities..... 27

“Only One Row.”..... 59

Our Children..... 30

Service..... 187

Small, but Exceeding Wise..... 223

The Christian and Politics..... 261

The Church's Path..... 333

“The First-born of every Creature.”..... 40

The Hours of the Lord Jesus..... 328

The Midnight-Cry..... 135

The Path of True Service..... 25

The *Place* of the Believer..... 57

The Psalms.—Book I.—

Sec. 3. (Psalms xvi.–xli.)..... 21

Series 1.—*First Three.* (Ps. xvi.–xviii.)—

Psalm XVI..... 22

“ XVII..... 51

“ XVIII..... 79

Second Three. (Ps. xix.–xxi.)

Psalm XIX..... 101

“ XX..... 102

“ XXI..... 103

Third Three. (Ps. xxii.–xxiv.)

Psalm XXII..... 131

“ XXIII..... 170

“ XXIV..... 171

Series 2.—(Remnant Psalms.)—

First Five. (Ps. xxv.–xxix.)

Psalm XXV..... 178

“ XXVI..... 228

“ XXVII..... 297

“The Secret of the Lord.” (Poetry.)..... 41

The Sovereignty of God in Salvation.....163, 180

The Storm on the Lake..... 160

Wisdom of God, and the World's Wisdom..... 206

Wisdom's Children: Who are they?..... 196

GENESIS IN THE LIGHT OF THE NEW TESTAMENT.

Abraham.

CIRCUMCISION known, we find in the next chapter God in communion with Abraham* (now indeed Abraham) after a manner never before enjoyed. The Lord not only comes or appears to him, but openly associates Himself with him as with one of whom He is not ashamed. No one can doubt, that looks at it, the suggestive contrast with the next chapter, in which Lot for the last time comes before us, the very type of one "saved so as through the fire." This has been seen by others, but the more we look at it, the more striking and instructive will it be found. I shall dwell at more length than I have usually permitted myself upon lessons of such intense and practical interest as are those which God in His mercy has here given us.

It should be evident that the foundation of all this contrast expresses itself in the different position of these two men—the one, in the door of his tent at Mamre; the other, in the gate of Sodom. In the one, we see still the persistent pilgrim; in the other, one who has been untrue to his pilgrimage, and is settled down amid the pollutions of a sinful world. Striking it is, and most important to remember, that he is a "righteous man," expressly declared so by the word of inspiration: "That righteous man, in seeing and hearing, vexed his righteous soul from day to day with their ungodly deeds." He is thus an example of how "the Lord knoweth how to deliver the godly out of temptations." (2 Pet. ii. 7, 9.) This is a complete contrast with the way in which the book of Genesis represents him. I need scarcely say, there is no contradiction; and the contrast itself is a very beautiful

instance of the style of Scripture. In the actual narrative he is spoken of as one of whom God is ashamed: "And it came to pass, when God destroyed the cities of the plain, that *God remembered Abraham*, and sent Lot out of the midst of the overthrow, when He overthrew the cities in the midst of which Lot dwelt." Lot has been under the cover, and God must use the cover toward him. He is the God of Abraham; how could He call Himself the God of Lot? How solemn this treatment of one of His own! Reader, how is it with you this moment as before God? Is He confessing, or denying you? This is not a question which you can turn off by saying, I am a Christian. It is on that very ground that it appeals to you.

In the history, then, we find God making Himself strange to Lot. This was what His governmental ways required—the discipline that the need of his soul called for at the time. The need past and gone, as He looks *back* upon that history now, He can pick out of it the good He had marked all through, and say how precious to Him, even in a Lot, was the trouble of soul which the iniquity of Sodom gave him. Such is our God! such is His holiness, and such His grace!

But then how clear this makes it that it was not because Lot had taken part in the wickedness of Sodom that the Lord was thus displeased! It was simply on account of his being *there*, even as of Abraham that tent-life of his is marked out for His special approval: "By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, 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. . . . 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." (Heb. xi. 9, 13, 16.)

Thus, then, we are right in saying that the tent at Mamre and the gate of Sodom are characteristic and contrasted things. Faith, looking for a city which hath foundations, is content to scratch the earth with a tent-pole merely. This was Abraham's place, pattern as he is, and father of all them that believe; and God comes to commune with him, in the broad open day—"in the heat of the day."

The style of His coming is as noticeable as all else: there is no distance, there is intimacy: it is three *men* who come; in fact, two angels, and One before whom the angels veil their faces. But they come as men, and keep this place—the more strikingly, because in the next chapter we find those who had left Abraham still as two men appear in Sodom explicitly as angels. Clearly, this difference has meaning in it. How sweet a foreshadowing of what in due time was to take place—the tabernacling in flesh of Him in whom faith realizes the glory of Immanuel, now no more to faith a Visitant merely.

And Abraham's practiced heart knew under all disguises Him who stood there. We learn this plainly from the first words with which he welcomes One whom yet in this garb he has never seen before. "Lord," he says, distinguishing Him by a title only given to God, "if now I have found favor in Thy sight, pass not away, I pray Thee,

from Thy servant; let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come unto your servant."

The faith that recognizes, entertains in the same simplicity Him whom it recognizes. There is none of the unbelieving cry so often heard, "We have seen God, and we shall die." In beautiful confidence of faith, he meets Him who has come to him as man, and as man gives Him human welcome. If He stoop to come so, he will not say, "That be far from Thee, Lord," but receive Him as He comes, putting undoubtedly before Him whatever he has, and being met with unhesitating acceptance. "He stood by them under the tree, and they did eat."

And do you, beloved reader, in the like unsuspecting way receive the grace which has now come to us in a Christ made fully known? or do you, alas! draw back from His approach, as if He knew not the full reality of the place which He has taken with us, or else the full reality of what we are, among whom He has come? I cannot find that Abraham even put his dress in order to appear before the Lord Almighty. His best and his worst were not so far apart as to make him think of it. There was no preparation of himself to appear before Him who knew him through and through. Just as he was, whatever he was, the love that met him was worthy of reception, then and there: all the sweeter and more wonderful the more he was unworthy.

But in fact, if we translate these figures, Abra-

ham has that which may well, wherever He finds it, bring the Lord in to have communion with us. These "three measures of fine meal," and this "calf, tender and good:" do you not recognize them? Surely wherever such food is found there will still be found the Lord in company. It is Christ of whom these things speak, and occupation with Christ is still the essential and only prerequisite for communion. It is when the apostle has introduced to us, in just such nearness as was Abraham's here, that eternal life which was with the Father, and heard, seen, looked upon, and handled with the hands among us here, that he says, "That which we have seen and heard declare we unto you, that ye may have fellowship with us," and then he adds, "and truly our fellowship is with the Father, and with His Son Jesus Christ."

If, then, our souls lack fellowship,—if we are out of communion,—ought we not to ask ourselves if the great primary lack be not of occupation with Christ? Other things, no doubt, will enter in where this is absent, and we shall not be able to return to feed on Him until these things be judged and removed. But here is the first point of departure, as with Israel the turning from the manna.

Abraham's tent is provided, then, with that with which he entertains a heavenly guest. First, the three measures of meal tell of Christ personally. The "meal" is not merely this: it is the "fine flour" of the meat-offering afterward, which we all know represents Him. It is Christ as man, the Bread of life, the food of His people. But what then are the "three measures"? What is the measure of the Man Christ Jesus? Nothing less, surely, than this, that "in Him dwelleth all the

fullness of the Godhead bodily." And is not this what the number three, the number of the Trinity—that is, of divine fullness, speaks? * The "calf," on the other hand,—not necessarily what this implies for us, but a young, fresh animal—no less clearly reminds us of Him who was the true and perfect Workman for God. And here that mystery, which we have before seen after the flood began to be pressed upon man, that life given up must sustain life, is once more told out.

In Scripture thus the person and work of Christ are kept ever together: it is not a work alone, but a living Person who has accomplished the work. Where we have Him before us really, communion with God there cannot but be. How sweet that thus, Lord's day by Lord's day at least, the bread and the wine are to be before us, to occupy our very hands and eyes—so busy with the things of time and sense as they are—with Him who claims the whole man for Himself,—that is, for fullest joy and blessing; that afresh and afresh He in His person and work may make communion with God our power to go though a world which has rejected Him.

And now Abraham is to receive the final message that the long-expected promise shall be fulfilled. Intimately connected, surely, with the scene before us (if we look through the figure to that of which it speaks,) is the birth of Isaac now announced. It was a "son born" that was to make Abraham's heart glad,† and we know of whom

* The same exactly as in the parable in Matthew xiii. I cannot but understand, therefore, that it is Christ also that is represented there: it is the food of God's people which the professing church, having assumed the teacher's chair, is leavening with false doctrine.

† "Isaac" means "Laughter."

Isaac is the type. Is it not of Christ come to dwell—no more to visit merely—that the figure speaks? Thus we have here what filled the apostle's heart so afterward for the Ephesians, and bowed his knees to the Father of our Lord Jesus Christ: "That He would grant unto you, according to the riches of His glory, to be filled with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints the length and depth and breadth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

But this we shall have to look at more in another place. We have now to see as the fulfillment and fruit of communion, the Lord disclosing to Abraham the doom of Sodom, now just ready to overwhelm her. How striking are the words in which He counsels with Himself as to this, permitting us also to hear that counsel! "And the Lord said, 'Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham all that He hath spoken of him.'"

How beautiful this testimony to one who could be called "the friend of God"! How sweet the encouragement in maintaining in one's household an authority rapidly being given up in these days—an authority from God and for God! "He will

command, . . . *and they shall* keep the way of the Lord." Do we not see the connection also between the man of God and the prophet? It was the constant title of these—men of God: Abraham too is called "a prophet." "And surely," says Amos, "the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." To be with God is the way to penetrate the reality of things even of the world itself. And it is in this way that the book of Revelation addresses itself to Christ's servants, "to show unto them the things which must shortly come to pass."

How carefully and patiently God judges, moreover, as to Sodom,—no indifference, with all His apparent slowness! How that full oversight and patient judgment of every thing are affirmed! "And the Lord said, 'Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know.'"

"And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the Lord."

And now Abraham takes the place which it was surely one part of the design of this gracious communication to put him into—the place of intercession. For us whose characters are to be formed by the apprehension of Christ, and who know Him now as in this very place of intercession, how important it is to realize what is before us here! It is His people for whom the Holy Spirit intercedes below. Abraham's prayer too follows the same pattern: "And Abraham drew near and said, 'Wilt

Thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city, wilt Thou also destroy and not spare the place for the fifty righteous that are therein? That be far from Thee to do after this manner, to slay the righteous with the wicked; and that the righteous be as the wicked, that be far from Thee: shall not the Judge of all the earth do right?"

How strange the implied doubt here in Abraham's mind! What poor weak questions do not these minds of ours raise! An Abraham praying the Judge of all the earth to do right! Is it not a first principle that of course He must? How could he doubt? we say. Beloved, do we never? and how much more do we know of God than Abraham could do possibly! How large a portion of our prayers, if they were analyzed, would be resolved into this, the asking God to do right! Alas! what infidelity, even as to first principles, cleaves to us when we little suspect it! God will do right! Why, of course. Oh, but when every thing on earth seems as if it were going wrong,—when with Jacob we are tempted to say, "All these things are against us,"—when with Job we have to take our place upon the dust-heap, has there never the bitter question sprung up in our hearts, if it brake not the door of our lips,—do we never at least have to still our hearts with it,—“Shall not the Judge of all the earth do right?"

But it is beautiful to see how Abraham flings it all out—doubt and all, casts it down before God. "Pour out your hearts before Him," says the Psalmist; "Be careful for nothing," adds the apostle; "but in every thing by prayer and supplication with thanksgiving let your requests be made

known unto God." In these very requests, what a multitude of things unworthy of Him! but He who has known them in the heart before would have us pour them out in His presence, and oh the relief that the heart gets so! How many of these workings of unbelief do the psalms thus give us! but they are poured out before God, and the soul stills itself in that blessed presence as no where else can it be stilled. What! we have been asking God if He is God! "O thou afflicted, tossed with tempest, and not comforted," peace! He is indeed the "God and Father of our Lord Jesus Christ."

On the other hand, the intercession is right, and of God. He will do all things well. He will care for His saints whether we ask Him or not: Christ intercedes; could we add any thing to the efficacy of His intercession? is it not all-prevailing? does it not cover all? Yes, yes, yes, He into whose hands God has given His people is surely the merciful and faithful High-Priest, never forgetting those whom He bears upon His breast before God. Yet none the less is it ours to pray "with all prayer and supplication for all saints." He has ordained, in His grace to us, that that flow of abundant blessing which He pours out upon His people should flow, in part at least, through channels of our own providing. He has given us fellowship with Himself in His love and care for His people. How blessed this fellowship! Is it not, I ask again, in a peculiar way our privilege who are one with Him who as man has entered into the presence of God, and with whom we are one, surely not in position only, but in heart and spirit also? Thus the Spirit maketh intercession for the saints according to God; and in our hearts where

this intercession is made, if there be prayer "in the Holy Ghost," it will still be "intercession for the *saints*:" not for me or mine (in the narrow human sense), not for individual saints dear to me merely; not for sect or party; but "for all saints"! O for more power for this broad and blessed outlook, with Christ for the whole field of those that are His! O for more ability to throw ourselves in with them into their joys, their sorrows, their cares, their exercises; to "bear one another's burdens, and so fulfill the law of Christ;" to realize our oneness with Him, as we take His own into our arms and hearts in real and hearty recognition of eternal kinship!

Sodom's judgment is indeed, alas! near at hand; and little does the proud and self-sufficient world dream, (just ready to throw off openly the rule of the ordained Ruler of the scene of His rejection,) that it is the "fifty righteous" that alone have suspended divine judgment hitherto. How solemn their condition for whom presently no prayer will any more avail!

There is no rebuke with God, but a full answer. "And the Lord said, 'If I find fifty righteous within the city, then I will spare all the place for their sake.'" Abraham goes further. But it is not needful to go through the detail, so familiar as it is, of these requests which, pressed on and on, find nothing but acceptance from the patient goodness of God; until at last Abraham's faith fails, but *not* God's goodness: for we read that "it came to pass, when God destroyed the cities of the plain, that God *remembered Abraham*, and sent Lot out of the midst of the overthrow, when He overthrew the cities in the midst of which Lot dwelt."

ATONEMENT.

CHAPTER V.

The Offering of Isaac. (Gen. xxii.)

THERE were three men in Old-Testament times with whom it pleased God specially to connect Himself. To Moses He declares Himself as "Jehovah, God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob,"—and adds, "This is My name forever, and this is My memorial unto all generations." (Ex. iii. 15.)

Christians accordingly have been accustomed to trace in Isaac some of the lineaments of the Son of God, the Saviour. In Jacob, whose divinely given name is Israel, we may find no less, I believe, the Spirit of God; not personally, but in His work in man. While Abraham, at least in the memorable scene before us, (but elsewhere too, assuredly,) presents to us the Father. In His connection with these three men, then, God had already, ages before Christianity, foreshadowed its precious revelations.

In the history recorded in the twenty-second of Genesis, the apostle's words to the Galatians at least give us the *hint* of Isaac's presenting to us that greater Seed of Abraham, to whom God was in fact confirming His promise there. (Galatians iii. 17 should read, "*to Christ.*") And this is made clearer by what he states in Hebrews xi. 19—that Abraham received his son back, "in a figure," from the dead. It is in Christ risen from the dead that all nations of the earth shall be blessed indeed. This view of Isaac all his history confirms; but here is not the place to speak of it. Our purpose is

to mark only what fresh features of atonement are given us in Isaac's offering, looked at as a type.

And here, the thing which we should first notice is, that here God Himself suggests a *human* offering. It has startled us all, I suppose, that He could do this; but we have only to connect it as a type with its antitype to see how gracious, in fact, this announcement was. Isaac did not, and was never meant to, suffer; but Another, in due time, was to take this place, and find no release from it, as he did. How the reality of what sacrifice pointed to bursts almost through the veil of figure here! Was it thus indeed that, as the Lord says, Abraham rejoiced to see His day; and saw it, and was glad? The bruised heel of the woman's Seed was in his mind assuredly. The Sufferer-Conqueror, acceptance by sacrifice, the blessing of all nations through his Seed, could but unite themselves with this suggested human offering, which was *not* Isaac, to give indeed a prospect full of joy, the deeper for its solemnity, to his believing heart.

The true Sacrifice was to be a human one, then. Man for men was to suffer and die; yet to be Conqueror in man's behalf over the serpent,—death only to Him the bruising of the heel. How this wrought in Abraham's mind we seem to see in what we know by the apostle's words was in it. A heel bruised is not fatal: death to the Conqueror here is not fatal. Isaac, the heir of the promises, must be offered up; and how then could these promises be fulfilled to him? *In resurrection*, answers faith, in Abraham's soul. "And he that had received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called: accounting that God was able to

raise him up even from the dead; from whence also he received him in a figure."

Only a figure, for Isaac does not really die: but if here is *figured* resurrection, it is the "Seed of the woman" surely (Abraham's true Seed also) that is to rise again; and *in resurrection* all promises are secured and fulfilled. Thus the Ark of salvation passes through the water-floods into the new scene of covenanted blessing, and thus *we* find our promised rest.

Is it strange to read, then, of Abraham and his immediate descendants, that "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"?

But this offering of Isaac, seen in this manner, has a yet deeper significance. It is a father's offering of his son,—yea, as the apostle says, (for Ishmael has no place here,) of "his *only begotten* son." Here we can no longer speak of what Abraham's faith realized. For us, however, the type only becomes the clearer. If it is a man who offers himself, it is God who gives His only begotten Son. Isaac is here the example of perfect submission to the will of his father,—one with the will of God Himself. He but asks the question, as he bears the wood of the offering to the place of sacrifice, "Behold, here are the fire and the wood, but where is the lamb for a burnt-offering?" Abraham answers, "My son, God will provide Himself a lamb for a burnt-offering." And Isaac asks no more; but, in the vigor of his young manhood, silently surrenders himself, lamblike, to be bound and placed upon the altar. The voluntary char-

acter of the offering is here apparent, beyond what its being of the flock or herd implies.

But it is of the father that we think most. It is as Abraham's trial that Scripture presents it: "it came to pass that God did tempt Abraham." Point by point, the severity of the trial is brought out. "Take now thy son,—thine *only* son,—Isaac" (that is, "laughter:" for "Sarah said, 'God hath made me to laugh, so that all that hear it will laugh with me;'"")—"whom thou lovest;—and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." He carries this three days in his breast, that it may be, not hasty impulse, but deliberate obedience. God knew His man; the man, too, knew his God. Promptly, "early in the morning," he starts, and in due time is there with unflagging steps, and faith in Him whom in his own body he has learned as "Quickener of the dead:" "I and the lad," he says to his young men, "will go yonder and worship, and *come again to you.*" All the while that he spoke so bravely, what was the strain on the father's heart? "Now I know," says He who understood it all,—"*Now I know* that thou fearest God; seeing thou hast not withheld thy son, thine only son, from Me."

But how wonderful to realize all this trial of a father's love in connection with a type of atonement! the pain and stress of it dwelt upon as if to make our human affections illustrate that amazing statement, that God "*spared not* His own Son, but delivered Him up for us all." What a proof of infinite love is here! The Seed of a woman, the Victor in the conflict with the serpent, the willing

Sacrifice for men's sins, is the Son of God sent of the Father to fulfill His will, and declare at once His holiness and His love. It is God Himself who in the manhood He has taken has acquired capacity to suffer and to die for man. He whose righteousness requires has Himself in love provided the atonement; humbling Himself to human weakness, suffering, and death. And we are not only brought to God in the value of so great a work, but know Him to whom we are brought as told out in the unspeakable gift of His Beloved, His only begotten Son.

Genesis thus, at the very beginning of Scripture, presents us with almost a full outline of the atoning work. Many are the important details yet to be filled in; but we have already certain fixed points which the fully developed doctrine will maintain and justify, not remove.

Atonement is by substitution; and in death, not life.

But death is the removal of the one who dies out of the sphere of his natural responsibility as a creature. Judgment is for the "deeds done in the body" only; if this also be borne substitutionally (and this is the "copher" of the ark: "atonement" which is something outside of and beyond death), then we are completely "covered;" sin completely removed from us before God.

But the substitution is not only of one perfect in the creature's place assumed, but infinitely more: it is the Eternal Son of the Father who, become man, makes this atonement. Hence the value of it is not to put us back into the old condition from which we fell, but to put us into a new condition altogether. The Second Man, risen from the dead,

becomes the last Adam, Head of a new creation, fountain of life for His people in a new power and blessedness. Upon those, partakers of His eternal life, death (but no longer a penalty) may be in the meantime allowed to pass; only until the time of reconstruction, which shall make them fully what (as man) He is.

This is man's side of the atonement; but God is glorified in it,—His righteousness vindicated, His truth maintained, His love revealed. We are brought to God, know Him, and have our happy place as identified with the bright display of all He is. Good has indeed triumphed over evil, and it is the Seed of the woman who has bruised the serpent's head.

THE PSALMS.

SEC. 3.—PSALMS XVI.—XLI.

Christ amongst the people; in His life and sacrificial work, the basis of all their blessing.

(1) Psalms xvi.—xxiv.—A Messianic group of nine psalms in three smaller ones of three psalms each, making the divine number very prominent in them.

1. xvi.—xviii.—Christ seen as man, perfect in the path of faith and obedience; identifying Himself with the people, and identified with them by God.

2. xix.—xxi.—The godly by faith owning and identifying themselves with Him; the nineteenth psalm giving the previous and prefatory testimonies of creation and the law.

3. xxii.—xxiv.—The actual atoning work, and in its results in grace, present and final.

(2) Psalms xxv.-xxxix.—A group of fifteen remnant-psalms, the human (5) multiplied by the divine (3) number. These actually divide into three series of five psalms each. The grace now apprehended gives necessarily a new character to the experience here. The first series,—

1. xxv.-xxix, gives the ground of the soul's confidence in God;

2. xxx.-xxxiv, the joyful certainty therefore that, whatever the circumstances, God is for His saints; while—

3. xxxv.-xxxix. shows the government of God over the righteous and the wicked, what is wrath for the latter becoming a holy discipline for the former.

(3) Psalms xl. and xli.—Two final psalms, give the perfection of holy obedience in Christ seen in the suffering of the cross, with the effect of unbelief or faith in Him.

Series I.—First Three.

PSALM XVI.

Christ, "Leader and Finisher of faith," the Shepherd going before the sheep, Jehovah His Lord and satisfying portion, the saints His delight.

Michtam of David.

PRESERVE Me, O God, for in Thee have I taken refuge.

2. I have said unto Jehovah, "Thou art the Lord: My goodness adds not to Thee;

3. "[It is] for the saints which are upon the earth, and the excellent, in whom is all My delight."

4. Their sorrows shall be multiplied who have

run after another; their drink-offerings of blood I will not offer, nor take their names upon My lips.

5. Jehovah is the measure of My portion and My cup; Thou maintainest My lot.

6. The lines are fallen unto Me in pleasant places; yea, fair is My inheritance to Me.

7. I have set Jehovah before Me continually: because He is at My right hand, I am not moved.

8. I bless Jehovah, who giveth Me counsel; yea, by night My reins detain Me.

9. Wherefore My heart hath rejoiced, and My glory exulteth; yea, My flesh shall rest in confidence;

10. For Thou wilt not leave My soul in hades; Thou wilt not give Thy godly one to see corruption.

11. Thou wilt show Me the path of life; fullness of joys in Thy presence; pleasures at Thy right hand for evermore.

Text.—Title, “Michtam:” probably a “golden” psalm, from *kethem*, “gold.”

(1) “God:” *El*, the “Mighty.”

(2) This and the following verse are very variously translated. They are a pregnant illustration of the fact that a knowledge of what is in the mind of the Spirit is of value far beyond mere critical acumen. If we see David here only or principally, the difficulty of consistent rendering is very great (as see Moll in Lange's Commentary). It is Christ seen prophetically taking His place as man upon earth, subject to Jehovah as His Lord, and recognizing creature-nothingness before Him, yet a goodness which avails in behalf of the saints, in whom His delight is.

"I have said:" so the Sept., Pesh., and Vulg., with most modern commentators, taking it as a defective form, which is found in the later Aramaic. It seems preferable to assuming an address to the soul, with the Rabbins and the A. V.

"The Lord," confessedly the ordinary word for this,—*Adonai*. There is no need for "My," which takes from the force.

"My goodness (*lit.*) is not [*al*] additional to Thee." Most translators say, "My good," in the sense "I have no good in addition to Thee." But this is only what we find in verse 5, and effaces an important thought.

(3) "[It is] for the saints." This is only a slight change from the A. V. A common sense of *l'* with the verb "to be" (often understood) is "belonging to;" and so many understand it here. We cannot join it with the previous "I have said," as many suggest, because the construct form *addirai*, the "excellent," requires us to say "in whom" rather than "in them." Nor will the critics allow "as for them." It seems to me that the third verse is said to Jehovah as well as the second.

(8) "Detain:" literally, "bind me." It is often used in the sense of admonishing, correcting, but not necessarily.

Connections.—(4) To understand this we must see the Lord's position as the ideal Israel before God according to Isaiah xlix. 1-6 and Matthew ii. 15 comp. with Hosea xi. 1. God's great contention with them all through was on account of their idolatry. And though that unclean spirit had gone out when the Lord was on earth, it will return as He warned them. (Matt. xii.

43-45; Dan. ix. 27.) How beautiful, in contrast with their empty condition, is the next verse, in which Messiah declares Jehovah the "*measure* of His portion:" He had nothing beside! For us, thus "covetousness is idolatry:" the belly becomes a god. (Phil. iii. 19.)

THE PATH OF TRUE SERVICE.

(Genesis xxiv.)

IF I have asked any thing of God and received His answer, I then act with assurance, with the conviction that I am in the path of His will: I am happy and satisfied. If I meet with a difficulty, it does not stop me; it is only an obstacle for faith to overcome.

But if I have not this assurance, I am uncertain, and know not what to do. May be it is a trial for my faith, or may be a direction which tells me not to do what I am doing. I am in suspense, I hesitate. Even if I do the will of God, I am not sure as to that will, and I am not happy. I have need, therefore, of being assured that it is the will of God before I begin to act.

Let us notice, in passing, that God disposes all, according to the desire of Eliezer; and this will necessarily be the case with them who find their joy in the Lord. All the wheels of the providence of God will move in the course of His will which I am doing. The Holy Spirit, by His Word, gives me the will of God. That is all I need. God will see that every thing contributes to the accomplishment of His will. If, through spiritual intelligence, we walk with God, He helps us in the accomplishment of His will and purposes. We have need of

this spiritual discernment, that we may abound in all wisdom and spiritual intelligence. "If thine eye be single, thy whole body will be full of light." (Matt. vi.) I cannot tell where this will lead me, but this is the step I have now to take in the path I am called to tread.

The servant of Abraham came into the house. "And there was set meat before him to eat; but he said, 'I will not eat until I have told mine errand;' and Laban said, 'Speak on.'" What firmness of character there is with the servant! Look at the man who is not decided: he consults with this one and with that one when it is a question of knowing how he is to act; and even when he desires to do his own will, he will seek the counsel of those who have less faith than himself. Paul advised not with flesh and blood. (Gal. i.) He saw it was Christ calling him, and he went ahead.

Eliezer, occupied with his mission, does not accept the food presented him. He does what he has to do. One of the secrets of the Christian's life, as soon as he knows the will of God, is to do it, to occupy himself with his work, to allow nothing to interpose, not even the question of the needs of his body. That is the effect and the sign of the work of the Spirit. Eliezer must attend to his mission.

And what was in question? The interests and the honor of Abraham his master. Abraham had intrusted him with the interests of his son Isaac, and God has intrusted us, here below, with the glory of His Son Jesus; and that glory occupies us by the Holy Spirit given us—that is, where the eye is single and there is a spiritual discernment according to the place God has set us in. If we

are there, there will be no hesitation; being in our place, we will act freely and with joy.

If I think of my convenience, of my interests, of what concerns me, of my family, (and there are a thousand things contrary to prompt obedience,) it is advising with flesh and blood; but if I ask, What are the interests of Christ, the thing is clear at once. If I think of any other thing, whatever it be, I have not at heart that glory intrusted to me, and I have not confidence in Him who put me there.—(*Translated from the French of J. N. D.*)

NEW-CREATION CONNECTIONS AND RESPONSIBILITIES.

IN contemplating the present condition of the professing church, we may discern two very distinct classes. In the first place, there are those who are seeking unity on false grounds; and secondly, those who are seeking it on the ground laid down in the New Testament. This latter is distinctly a spiritual, living, divine unity, and stands out in vivid contrast with all the forms of unity which man has attempted, whether it be national, ecclesiastical, ceremonial, or doctrinal. The Church of God is not a nation, not an ecclesiastical or political system; it is a body united to its divine Head in heaven, by the presence of the Holy Ghost. This is what it was, and this is what it is. "There is one body and one Spirit." This remains unalterably true. It holds good now just as much as when the inspired apostle penned Ephesians iv. Hence any thing that tends to interfere with or mar this truth must be wrong, and we are bound to stand apart from it and testify against it. To

seek to unite Christians on any other ground than the unity of the body, is manifestly opposed to the revealed mind of God. It may seem very attractive, very desirable, very reasonable, right, and expedient; but it is contrary to God, and this should be enough for us. God's Word speaks *only* of the unity of the body and the unity of the Spirit. It recognizes no other unity; neither should we.

The Church of God is one, though consisting of many members. It is not local, or geographical; it is corporate. All the members have a double responsibility;—they are responsible to the Head, and they are responsible to one another. It is utterly impossible to ignore this responsibility. Men may seek to shirk it; they may deny it; they may assert their individual rights, and act according to their own reason, judgment, or will; but they cannot get rid of the responsibility founded upon the fact of the one compact body. They have to do with the Head in heaven and with the members on earth. They stand in this double relationship—they were incorporated therein by the Holy Ghost, and to deny it is to deny their very spiritual existence. It is founded in life, formed by the Spirit, and taught and maintained in the holy Scriptures. There is no such thing as independency. Christians cannot view themselves as mere individuals—as isolated atoms. “We are members one of another.” This is as true as that “we are justified by faith.” No doubt there is a sense in which we are individual: we are individual in our repentance, individual in our faith, individual in our justification, individual in our walk with God and in our service to Christ, individual in our rewards for service (for each one shall get

a white stone, and a new name engraved thereon known only to himself). All this is quite true, but it in no wise touches the other grand practical truth of our union with the Head above and with each and all of the members below.

And we would here call the reader's attention to two very distinct lines of truth flowing out of two distinct titles of our blessed Lord, namely, Headship and Lordship. He is Head of His body the Church, and He is Lord of all—Lord of each. Now, when we think of Christ as Lord, we are reminded of our individual responsibility to Him, in the wide range of service to which He, in His sovereignty, has graciously called us. Our reference must be to Him in all things. All our actings, all our movements, all our arrangements, must be placed under the commanding influence of that weighty sentence (often, alas! lightly spoken and penned), "*If the Lord will.*" And, moreover, no one has any right to thrust himself in between the conscience of a servant and the commandment of his Lord. All this is divinely true, and of the very highest importance. The Lordship of Christ is a truth the value of which cannot possibly be overestimated.

But we must bear in mind that Christ is *Head* as well as *Lord*. He is Head of a body as well as Lord of individuals. These things must not be confounded. We are not to hold the truth of Christ's Lordship in such a way as to interfere with the truth of His Headship. If we merely think of Christ as Lord, and ourselves as individuals responsible to Him, then we shall ignore His Headship, and lose sight of our responsibility to every member of that body of which He is Head.

We must jealously watch against this. We cannot look at ourselves as isolated independent atoms: if we think of Christ as Head, then we must think of all His members, and this opens up a wide range of practical truth. We have holy duties to discharge to our fellow-members as well as to our Lord and Master, and we may rest assured that no one walking in communion with Christ can ever lose sight of the grand fact of his relationship to every member of His body.—(*C. H. M., in "Life and Times of Josiah."*)

OUR CHILDREN.

WE cannot but feel deeply for our children growing up in such an atmosphere as that which at present surrounds us, and which will become yet darker and darker. We long to see more earnestness on the part of Christians in seeking to store the minds of the young with the precious and soul-saving knowledge of the Word of God. The child Josiah and the child Timothy should incite us to greater diligence in the instruction of the young, whether in the bosom of the family, in the Sunday-school, or in any way we can reach them. It will not do for us to fold our arms and say, "When God's time comes our children will be converted; and till then, our efforts are useless." This is a fatal mistake. "God is a rewarder of them that diligently seek Him," (Heb. xi.) He blesses our prayerful efforts in the instruction of our children. And further, who can estimate the blessing of being early led in the right way—of having the character formed amid holy influences,

and the mind stored with what is true and pure and lovely? On the other hand, who will undertake to set forth the evil consequences of allowing our children to grow up in ignorance of divine things? Who can portray the evils of a polluted imagination—of a mind stored with vanity, folly, and falsehood—of a heart familiarized, from infancy, with scenes of moral degradation? We do not hesitate to say that Christians incur very heavy and awful responsibility in allowing the enemy to preoccupy the minds of their children at the very period when they are most plastic and susceptible.

True, there must be the quickening power of the Holy Ghost. It is as true of the children of Christians as of any other, that they "must be born again." We all understand this; but does this fact touch the question of our responsibility in reference to our children? is it to cripple our energies or hinder our earnest efforts? Assuredly not. We are called upon, by every argument, divine and human, to shield our precious little ones from every evil influence, and to train them in that which is holy and good.—(*Ibid.*)

ANSWERS TO CORRESPONDENTS.

Q. 9.—Does Romans vii. 8-11 give the experience of an unconverted man, whose conscience has, however, been awakened in presence of the law?

A. No, but rather the experience which is worked out in detail from the fourteenth verse. We only learn what death is after we have come to live.

Q. 10.—Will you explain Romans viii. 10?

A. "The body is dead because of sin;" does not receive the

spiritual life which the man himself does. Faith and sense (the body), as *tendencies*, are opposed; faith having to do with things unseen. This life of faith which the Spirit produces and sustains is the only thing which produces practical righteousness, or is really, therefore, "life."

Q. 11.—John vi. 56?

A. "Dwelleth in Me, and I in him" is the same expression as chap. xv. 4, 5, and applied by the Lord to Himself and the Father (ch. xiv. 10.). If the branch abides in the vine really, the sap, which is the vine in its living power (comp. 1 Jno. iii. 15.), abides in the branch. This vital participation in Christ manifests itself actively as a life of dependence and communion, in which Christ is the sustenance of the soul; and Christ dead for us, His flesh and His blood apart.

Q. 12.—Leviticus vii. 26, 27?

A. The prohibition of eating blood is explained in chap. xvii. 10-12 to be because it is the practical life of all flesh, given on the altar in atonement. God was thus to be owned as the sole and sovereign Disposer of it, and as the One who had provided in grace the forfeit incurred by man. The decision in Acts xv. 29 shows that we are bound by the terms of the Noachian covenant. *Spiritually*, we do drink the blood; entering by faith into the value of the atonement.

Q. 13.—In John iii. 8, have we *how* a man is born again, or what?

A. First, that he is born by the sovereign power of God, uncontrollable as the wind; secondly, that there is evidence—fruit of the Spirit,—as of where the wind is. "So" is every one that is born of the Spirit—i. e., this is the way with him.

Q. 14.—In 1 Timothy ii. 15, is the "salvation" here deliverance from death?

A. "She shall be delivered in the hour of her trial: that which bears the stamp of judgment shall be an occasion of the mercy and succor of God." (*Synopsis*.)

15.—The anointing with oil in James v. 14 is certainly not medical treatment, but a type and sign of the presence and power of the Spirit to heal.

ATONEMENT.

CHAPTER VI.

The Passover and the Sea. (Ex. xii. 14.)

WE now come to the types of redemption, the recognized theme of the book of Exodus. That it is related to atonement in the most intimate way is evident; for if atonement is by blood, so is redemption. They are nevertheless different thoughts; and their difference, as well as their relation to each other needs to be considered.

Redemption implies purchase—price in some way paid, as the Greek words for it especially show;* although it is far removed from mere purchase, with which it is, in many minds, as in some creeds, confounded. Two things are implied beyond purchase: deliverance from alien possession, and that as an object of special interest to the redeemer. Even where the redemption is by power, as often in Scripture, it is implied that there is cost, if only of labor, effort, or peril incurred. We see at once that the first promise is a promise of redemption: the woman's Seed the Redeemer; the redemption itself by power from the serpent; the bruised heel the personal cost incurred. Yet this bruised heel, as has been shown, is, in another aspect of it, atonement; and the word *kopher*, in Hebrew, stands for both. The atonement is the ransom—the price of redemption.

The difference between the two thoughts is plainly this: that atonement has in view the divine

* *λύτρωσις* and *ἀπολύτρωσις*, and the verb *λυτρόω*, all from *λύτρον*, a ransom-price; with *ἐξαγοράζω*, to buy out.

righteousness; redemption, the divine pity and love: atonement has respect to guilt; redemption, to degradation and misery. But the two connect here, that in the *provision* of atonement is seen the love of the Redeemer; in the *nature* of the ransom, the righteousness of the Judge, become thus the Justifier. Atonement and ransom are two different aspects of the same blessed work. Thus it is evident why the epistle to the Romans, which dwells on the reality of atonement, has for its key-note the *righteousness* of God; while we are "justified freely by His grace through the *redemption* that is in Christ Jesus." (Chap. iii. 24.)

In the book of redemption, then, we would expect to find atonement a central figure, as indeed we do; and yet *not* to find so much its intrinsic character dwelt upon as its delivering power for those in whose behalf it is accomplished;—that is to say, its manward rather than its Godward aspect. And this is how, exactly, the passover and the deliverance at the Red Sea present it to us. We must wait for Leviticus to realize in the sanctuary with God its full character for Him. Peace and deliverance must be first known and enjoyed before we are competent, and "at leisure from ourselves," to enjoy the manifestation.

Another thing that will help our apprehension of the types before us is to connect them with the epistle to the Romans, in which we find their real interpretation. Most evidently, the theme of Romans is the gospel salvation; and this also the types of Exodus show forth. In both, the deliverance is in two parts, or stages,—the first part having respect to the judgment of God; the second, to the bondage of one who reigns unto death. In

the first, moreover, it is the blood that shelters; in the second, a passage through death (which the sea figures) by which we escape from the captivity in which we were enslaved.

The detail is of surpassing interest; and though a tale often told, it will bear retelling. Our present object requires the main points at least to be brought out, as we shall find in it a material development of the doctrine of atonement, as far as concerns its application to the need of the soul.

We must remember, as we consider them, that these are types of experience,—of realization and attainment,—as the salvation which the gospel brings is a known and enjoyed blessing, “the righteousness of God *revealed* to faith.” The knowledge of shelter under the blood of the Lamb may long precede the knowledge of a new *ground* before God in Christ gone up from the dead to His place in the heavens. Blessed be God, the possession of the place does not depend upon the apprehension of it: it is ours before we *can* apprehend it to be ours. But let us remember, then, that we have here an order of apprehension which does not involve a corresponding order of possession.

Taking, now, Romans to interpret to us Exodus, Egypt is the world of nature, in which our standing is “in the flesh,” and in which sin reigns over us unto death, as Pharaoh over Israel. It is a condition not realized as bondage until God works in the soul, but then an increasingly bitter one. Then the “law of sin” becomes a “law of death” also, and the soul groans for deliverance: this deliverance God’s hand can alone accomplish.

And God’s way is not as our way, nor His thought as our thought. *Our* way is, by the

strength He gives, to deliver ourselves from the law of sin within us, and then to meet God, not as sinners, but as saints, and to find Him for us thus, accepting through Christ our imperfect obedience, and putting away our failures for His sake: *God's* way is to deliver us Himself, *not* by our own efforts blest of Him, but, *first*, meeting us as sinners and justifying us as ungodly by Christ's death for such.

Israel remain, subject to their old master, and not the first step taken of a walk with God; until they have learned that the judgment of God under which they lie in common with the Egyptians themselves is over, and they are safe,—saved by the blood of the lamb. The first passover is kept in Egypt, their journey not yet begun; but they eat it with girded loins and shod feet and ready staves, for that night they are to begin to go out.

They go out with judgment passed over and behind them; for us the wrath to come anticipated by faith and met in the cross, as we have already seen illustrated in the eight saved in the ark from the judgment of the flood. Israel start, "justified" instrumentally "by faith"—the faith by which they took refuge under the sheltered blood; "justified" effectively "by blood," which God saw, and passed over their houses. The blood declared the death inflicted upon the substitute: a penalty which in its very nature (as we have already seen) set the one for whom it was undergone outside the sphere of natural responsibility for evermore. Therefore says the apostle, "Much more, being now justified by His blood, we *shall be* saved from wrath through Him."

For the death threatened we here find plainly

judicial; a death which, if it end not the existence of the one under it, (as with man it does not,) involves in the shadow of it all that after-state. Such indeed had death been in its real nature, apart from the mercy of God from the beginning; yet in fact the first death on earth had been that of one pronounced righteous—"righteous Abel." Here, and in the flood, it was a death impossible to be confounded with this,—a strictly penal death. And this taken, the shadow of it also is removed.

This too the "blood" implies: blood shed, not in martyrdom, as Abel's, but by direct command of God, in exaction of penalty. How surely, then, "being now justified by His blood" insures our being "saved from wrath through Him"! All is settled,—completely, finally settled, according to the type here and the apostle's argument, when we begin to start on our path with God.

Settled forever Godward, but not yet are we outside the enemy's jurisdiction. But his power is apparently broken, and God Himself is with us. From this point, and before the sea is reached, "the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of cloud by day, nor the pillar of fire by night, from before the people."

This complete settlement is given to their apprehension in the feeding upon the lamb within the house. It is such an obvious type, that it needs no insisting on. Death here, as had been permitted, significantly, since the flood, becomes the food of life. But it is marked in this case, that the lamb must be, "not sodden in water," (or rather, boiled)

"but roast with fire." Nothing must intervene between the fire and its object; even as with Christ made sin no perfection of His blessed life, no excellency of His person, could modify the full wrath-bearing due to the place He took. And it is the apprehension of this that perfects peace. It was not a commuted penalty that the blessed Lord bore, as is so largely now believed, but "our sins" in their just due. Such was the righteousness of God as set forth in the cross; and that righteousness therefore now requires and proclaims the justification of the sinner who trusts in it.

Thus we start, God for us and God with us, wholly and eternally, from the first moment of our start.

Of such questions, then, the experience at the sea is no reopening. The question is there between Israel and the power that had enslaved them; and if God come in, as He does and must, it is to show Himself openly in their behalf in the accomplishment of their deliverance.

And in the second part of Romans we find such a deliverance accomplished. The question here is no more Godward; it is, "O wretched man that I am! who shall deliver me from the body of this death?" The cause of this cry: "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." The deliverance itself: "The law of the Spirit of life in Christ Jesus hath set me free from the law of sin and death." The ground of the deliverance: "Our old man is crucified with Christ, that the body of sin might be destroyed [or rather, *an-*

nulled], that henceforth we should not serve [be slaves to] sin."

In all this, we seem to have the Red-Sea passage before our eyes. Egypt, the territory of the flesh, is that within which the law of sin applies. The sea that shuts us in is death, the flesh's limit: beyond it, (only let us remember that we have in this type, not simple fact, but *realization* of the fact,) we are "not in the flesh."

Then, for deliverance, first, our own powerlessness must be realized, as with Israel, and in the seventh of Romans experience; then, that God's way for us is not by arming us with strength for conflict. Moses' rod is uplifted, and by the east wind (of sorrow) through the night (of the cross), the sea (of death) is smitten and divided from shore to shore. Thus we pass through death, untouched by it, are dead with Him—dead to sin, and, brought out the other side of death, are (consciously) in Christ what He is, and set free from the law of sin and death.

All this has been more fully told elsewhere. It is retold now to show how the cross meets and gives power over the corruption of the old nature, while as having life in Christ we are possessors of a new. The cross is our Pharaoh's overthrow, the condemnation of sin in the flesh, the end of all self-bettering, and our title to turn from self-occupation to occupy ourselves with Him in whom there is no condemnation, and to find that while "with open face we behold the glory of the Lord, we are changed into His image from glory to glory." This is the "law of the Spirit" that sets us free; and walking in the Spirit, we "shall not fulfill the lusts of the flesh."

But the passage through the sea does not land us in Canaan, as the doctrine of Romans does not put us in the heavenly places. We must for this add Joshua to Exodus, and Ephesians to Romans. We thus find that the passage through the flood has been divided into two for us, each part expanded and amplified, that we may the better view it. Here we pass over much of this, for our object is one precious truth, central indeed in doctrine, as the fact in divine history. May its contemplation grave it upon our hearts so as to enable us to say with the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

"THE FIRST-BORN OF EVERY CREATURE."

HE [the Lord] is the first-born of all creation : this is a relative name, not one of date with regard to time. It is said of Solomon, "I will make him My first-born, higher than the kings of the earth." Thus the Creator, when He takes a place in creation, is necessarily its Head. He has not yet made good His rights, because in grace He would accomplish redemption. We are speaking of His rights—rights which faith recognizes. He is then the image of the invisible God ; and, when He takes His place in it, the first-born of all creation. The reason of this is worthy of our attention—simple, yet marvelous: He created it. It was in the person of the Son that God acted, when by His power He created all things, whether in heaven or in the earth, visible and invisible. All that is great and exalted is but the work of His hand ; all has been created by Him (the Son) and for Him. Thus,

when He takes possession of it, He takes it as His inheritance by right. Wonderful truth, that He who has redeemed us, who made Himself man—one of us—in order to do so, is the Creator! But such is the truth.—(*Synopsis.*)

"THE SECRET OF THE LORD."

(Psalm xxv. 14.)

BEHOLD a pilgrim journeying on,
Through the maze of earth;
His staff his prop to lean upon,—
Unknown his place of birth;
Ask whence the smiles you see him wear:—
"The secret of the Lord" is there!

Behold the traveler on his way,
Eyeing each scene around;
Deaf to each voice that bids him stay,—
Fast speeding o'er the ground;
Ask what his errand is—and where:—
"The secret of the Lord" is there!

View him beset by beasts of prey,—
Aloof from human aid;
See, at his feet they prostrate lay!—
How was the conquest made?
And why no look of fright or care?
"The secret of the Lord" is there!

Behold him weary, sick, and poor,
Yet pressing onward still;
Each trial patiently endure,
And gain each toilsome hill;
Bid him his source of strength declare:—
"The secret of the Lord" is there!

Tell him the few he used to meet,—
Dearer than aught below,—
Have gathered up their wearied feet,
And quitted life's frail show;
Ask whence his calm and chastened air:—
"The secret of the Lord" is there!

Go, see him on the dying bed,—
Witness his gasping breath;
He talks of blood on Calvary shed,
And says, "*How sweet is death!*"
Bestows his blessing, mounts—oh, where?
"The secret of the Lord" is there!

GENESIS IN THE LIGHT OF THE NEW TESTAMENT.

Lot.

“AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot seeing them rose up to meet them: and he bowed himself with his face toward the ground; and he said, ‘Behold now, my lords, turn in, I pray you, into your servant’s house, and tarry all night, and wash your feet, and ye shall rise up early and go on your ways.’ And they said, ‘Nay; but we will abide in the street all night.’”

How every circumstance seems designed to bring out the contrast! Two angels come, not men: there is distance, not familiarity; and the Lord Himself does not come nigh. Hence communion there is not and cannot be. Evening, too, is fallen; they come in gloom, and as if not to be seen. And although Lot’s hospitality is as ready as Abraham’s, there is no such readiness in the response. They yield, however, to his urgency,—“And he pressed upon them greatly, and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.”

But even the semblance of communion is not possible for him. Out of the path of faith, he is not master of circumstances, but they of him. The men of Sodom break in upon him, and the very attempt to entertain the heavenly guests only provokes the outbreak of the lusts of the flesh. Instead of the good he seeks, Lot has to listen to a message of judgment, which falls upon all with which he has chosen to associate himself.

How solemn is the lesson of all this in a day when heaven is indeed allowed to be the final

home of the saint, but in no wise his present practical abiding-place; when Christians count it no shame to be citizens of this world, to be "yoked" in every possible way—commercially, politically, socially, and even ecclesiastically—"with unbelievers;" to sit as judges in the gate of Sodom, and mend a scene out of which He who came in blessing for it has been rejected, and which, when He comes again, for that rejection, He comes to judge! If all this be not just Lot's place, what is it? Personal "righteousness"—in the low sense in which necessarily we must think of it here,—no more exempts one from the condition pictured than it actually exempted Lot. God's Word persists in claiming one's voluntary associations as part of one's personal state. *Not* to be "unequally yoked with unbelievers" is the condition God gives upon which alone our Father can "*be* a Father to us;" to be "purged" from "vessels to dishonor" is the only state which has attached to it the promise, "*He* shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared to every good work." (2 Cor. vi. 17, 18; 2 Tim. ii. 21.)

I am well aware that such principles are too narrow to meet with aught but contemptuous rejection in the present day. Evangelical leaders even can now take their places openly on public platforms with Unitarians and skeptics of almost every grade; and societies, secret or public, can link together all possible beliefs in the most hearty good fellowship. It is this that marks the time as so near the limit of divine long-suffering, that the very people who are orthodox as to Christ can nevertheless be so easily content to leave Him

aside on any utilitarian plea by which they may have fellowship with His rejecters. Do they think that they can thus bribe the Father to forget His Son, or efface the ineffaceable distinction between the righteous and the wicked as "him that serveth God, and him that serveth Him not"? Alas! they can make *men* forget this, and easily teach the practical unimportance—and so, really, the untruthfulness,—of what in their creed they recognize.

O for a voice to penetrate to the consciences of God's people before judgment comes to enforce the distinction they refuse to make, and to separate them from what they cling to with such fatal pertinacity! The days of Lot are in their character linked in our Lord's words with "the day when the Son of Man is revealed." May his history, as we recount it, do its work of warning to our souls.

Communion we have found to be one thing impossible for Lot in Sodom. It is surely what is implied in that assurance on God's part,—“I will be a Father to you,”—which He conditions upon our taking the separate place from what is opposed to Him that our relationship to Him necessitates. How is it possible, indeed, if “whoever will be the friend of the world is the enemy of God,” to have communion with both at the same time? How is it possible to say to the world, “I will walk with you,” and stretch out the other hand to God, saying, “Walk with me”?

But if this be so, communion with God must be how rare a thing! How many things must be substituted for it, and, with the terrible self-deception which we can practice on ourselves, to be taken to be this even! With most, indeed, how little is Christ abidingly the occupation and enjoy-

ment of the soul! And when we *would* be with Him, in our seasons of habitual or special devotion, how often do we perhaps all realize the intrusion of other thoughts,—unwelcome as, to Lot, were the men of Sodom. We are apt, at least, to console ourselves that they *are* unwelcome, perhaps to silence, or seek to silence, conscience with the thought, as if this relieved us from responsibility about them. Yet who could assert that Lot was not responsible for the intrusion of the men of Sodom? If their being unwelcome settled the whole matter, there is no doubt that they were unwelcome. But why had Abraham no such intruders?

The thoughts that throng upon us when we would gladly be free—at the Lord's table, at the prayer-meeting, or elsewhere,—have we indeed no responsibility as to these? The effort necessary to obtain what when obtained we can so little retain, while other things flock in with no effort, does it not reveal the fact of where we are permitting our hearts to settle down?

It may be, perhaps, a strange and inconsistent thing at first sight, in view of what has been already said, and if we are to find a figure here in Lot's case as in Abraham's,—that he has the materials wherewith to entertain his heavenly visitants. It is true he has neither the "calf, tender and good," which Abraham has, nor the "three measures of meal." Applying these figures, we may say that Christ is not, in the way thus pictured, present to the soul of one in Lot's case. Yet he has, what may seem almost as hard to realize, that "unleavened bread" with which the apostle bids us keep our passover-feast, and which he interprets

for us as "the unleavened bread of *sincerity and truth*." How, then, may we attribute this to Lot?

The answer seems to me an exceedingly solemn one. It is found, I doubt not, in the very first case in which the command to keep the feast of unleavened bread was carried out. *How*, in fact, and why, was it carried out? Nothing would seem clearer than to say, Because the Lord enjoined it. But it is not this that Scripture itself gives as the reason.

"And the people took their dough before it was leavened; their *kneading-troughs being bound up in their clothes upon their shoulders*. . . . And they baked unleavened cakes of the dough which they brought forth out of the land of Egypt: for it was not leavened; *because they were thrust out of Egypt, and could not tarry*; neither had they prepared for themselves any victual." (Ex. xii. 34, 39.)

That is, their obedience to the divine command was not the fruit, alas! of the *spirit* of obedience. It was the product of necessity, the fruit of their being forced out of Egypt. And do we not, indeed, easily recognize in the Church's history under what circumstances in general the feast has thus been kept? Has it not been when by the hostility of the world she has been *forced out* of the world? Persecution has always helped men to reality. If it be simply a question between open acceptance of Christ or explicit rejection of Him, this will be a matter necessarily settled alike by every Christian. The black or white would have no possible shades of intermediate gray. The "perilous times" of the last days are not such to the natural life. All the more are they perilous to the soul.

Similarly, in the shadow of calamity and distress

men wake up to reality. Their desire, the object of their lives, is taken from them, but the stars come out in the saddened sky. Face to face with eternity they have to learn how "man walketh in a vain show, and disquieteth himself" too "in vain." There are times when even Lots become real. Yet, as the mere fruit of circumstance, it has no necessary permanence in it, nor any power to lift to a higher level one in fact so low. Nay, a Lot stripped of his cover, how degraded does he seem! Strip some of my readers, perhaps, of every artificial help to make something of them,—of every thing outside the man himself,—what would be the result? Yet to this it must come: aye, to this. We brought nothing into this world; we can carry nothing out: the world passeth away and the lust thereof. If our hearts have chosen that which passes, retain it we cannot. We must some day stand where Lot stood, and hear, as he did, words of judgment from the very lips of grace.

"And the men said unto Lot, 'Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.'"

And then we find how utter had been the wreck of testimony with a man personally righteous. Nay, that character of his (who can doubt?) would only contribute to the rejection of so strange a story as that God would visit with signal judgment for its wickedness a place so attractive as Sodom had proved to righteous Lot. God, then, it would seem, had not been in sympathy with

him. This was his own confession: but if He now were, who could then possibly tell? "He seemed as one that mocked unto his sons-in-law."

Here we have, clearly, designed, sharp contrast with what had been God's own testimony as to Abraham's household. Evil has thus its law and order, we may be assured, as good has. "Train up a child in the way he should go, and when he is old he will not depart from it." Train him up for the world, and can you marvel if your work be as successful?

"And when the morning arose, then the angels hastened Lot, saying, 'Arise, take thy wife and thy two daughters which are here, lest thou be consumed in the iniquity of the city.' And while he lingered, the men"—notice how in the time of his strait the more familiar term is used again,—"*the men laid hold upon his hand and the hand of his wife and the hand of his two daughters, (the Lord being merciful to him,) and they brought him forth and set him without the city.*"

But now the shipwreck he had made of faith begins to be apparent in him. How often do you hear people speak of not having "faith for the path"! Here, it becomes plain that what is needed is to have the *path* in order to *faith*. How, indeed, can one speak of faith except for God's path? Can we have faith to walk in some way that is not God's? or does He put before us one way for faith, and some alternative way if we will be excused from the necessity of faith?

If we have not, then, *faith for the path*, we must walk, manifestly, in unbelief, where God is not with us, where no promise of His assures us, where the might of His arm cannot be reckoned

on. What a thing for men to choose—from weakness, as they would urge, or fear—a path in which God is not! Surely the sense of weakness it is *not* which drives men away from Him: it is willfulness, or love of the world,—sin; but never weakness.

Had one to ask really, Have I faith for the path? who could dare to say he had? This excuse might well excuse us all. Which of us knows where God's path may lead? The one thing certain is, it will be a path contrary to nature, impossible to mere flesh and blood. Had we in this sense to count the costs,—or better, to meet the charges of the way, we would all be bankrupts the first day's journey.

But is there, then, no Shepherd of the sheep? or does He not lead now in green pastures, and beside still waters? and even in the valley of death-shade is there no virtue in His rod and staff? shall we malign a path which is His path, or count upon all that which calls for His power and grace, but not upon Himself to show this?

In the path it is that He sustains the faith for the path. Out of the path, faith goes overboard at the first step; and then the after-life becomes necessarily the diligent practice of an unbelief which strengthens itself with all the maxims of sense and selfishness and worldly calculation. In Lot we have to recognize now this utter prostration of faith in a believer.

“And it came to pass, when they had brought him forth abroad, that he said, ‘Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.’

“And Lot said unto them, ‘Oh, not so, my Lord;

behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy which thou hast shown me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: behold now, this city is near to flee unto, and it is a little one: oh, let me escape thither, (is it not a little one?) and my soul shall live!"

How many prayers does not unbelief dictate! and how plainly does it characterize this prayer throughout! He owns a mercy he yet dare not trust; asks God for Zoar as a little city, that He might spare as such; and for his own good, not the human lives that were involved. How base is unbelief! How wonderful the goodness that, at such intercession, could spare Zoar!

But for Lot there is no revival. His wife's end follows, involved in the destruction of the city from which she had never really separated. Then he leaves Zoar, haunted still by the unbelieving fear which had taken him there at first. Finally, he is involved in the infamy of his own children, and his death is unrecorded: he had died before.

Thus far, if the anchorage be lost, may the vessel drift. And this is what the Spirit of God has put before us as the contrasted alternative with the life of faith in Abraham. Let us remember that the grossness of the outward history here may have its representative before God in what to mere human eyes may appear as correct as can be. God knoweth the heart. Blessed be His name, He has shown us also what is on His own.

“BE ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.” (Jas. v. 8.)

THE PSALMS.

PSALM XVII.

An appeal against the enemy; upon the ground of the personal perfection of Christ associating Himself with the people.

A Prayer of David.

HEAR righteousness, Jehovah! attend unto my cry: give ear unto my prayer, from no deceitful lips.

2. Let my judgment come forth from Thy presence! let Thine eyes behold things equal.

3. Thou hast tried my heart; Thou hast visited me by night; Thou hast assayed me; Thou findest nothing: my mouth does not exceed my thought.

4. As for works of men, by the word of Thy lips I have kept me from the paths of the violent.

5. My steps holding fast to Thy ways, my footsteps have not slipped.

6. I have called upon Thee, for Thou wilt answer me, O God*: incline Thine ear unto me; hear my speech.

7. Distinguish Thy mercies; saving with Thy right hand those who take refuge in Thee from those rising up against them!

8. Preserve me as the apple of the eye! hide me in the shadow of Thy wings!

9. From the wicked that oppress me,—my enemies that with desire encircle me.

10. They are closed up in their own fat; with their mouth they speak proudly.

11. Now at our steps have they compassed us; their eyes they have fixed [on us] to bow [us] down upon the earth.

12. His likeness is of a lion greedy of prey; even as a young lion couching in the coverts.

13. Arise, Jehovah! anticipate him, cast him down; deliver my soul from the wicked one, Thy sword,

14. From men, Thy hand, Jehovah,—from men of this world, whose portion is in [this] life, whose belly Thou fillest with Thy store; sons have they to the full, and leave their residue to their babes.

15. For me, in righteousness shall I behold Thy face: I shall be full, awaking in Thine image.

Text.—(3) “My mouth does not exceed my thought:” the translations differ greatly; some give as the A.V.; others, “Thou wilt not find in me [evil] thoughts; my mouth doth not transgress;” others, “My thought doth not go beyond my mouth.”

(6) “God,” when *El*, “Mighty,” will be marked henceforth with an (*) asterisk.

(9) “Desire” is here *nephesh*, “soul, life:” translated by some, therefore, “deadly.”

(11) Or, “have set their eyes, bowing down to the earth.”

(13. 14) Some say, “[with] Thy sword,” “[with] Thy hand.”

“WE must either be subject to one who would like to tear every thing to pieces, or to One who delights to bless. Every man living is either in one or the other,—either nothing but a foot-ball of Satan’s, or a poor withered flower picked up to be worn by Christ in His infinite grace.”

AUTHORITY, HUMAN AND DIVINE.

"Ye need not that any man teach you."

(1 Jno. ii. 27.)

IN a day when growing confusion is on every side, and more and more a darkness that may be felt is falling upon men, how strange to the unbelief even of believers, how cheerily to faith, the apostle's words ring out. Scripture, at least, now that the light of Christ has dawned, knows no "*authority of darkness*" (Col. i. 13, *Greek*.) for the disciple of Christ. It does not *philosophize*—not "seek after wisdom," but present it; and the "unction from the holy One"—the anointing of the Spirit, where indeed received, sets free from *dependence* upon all human teachers.

Of this, however, we need continual reminding, as the apostle here in fact reminds Christians. The evident helpless, hopeless confusion into which God has allowed all that could pretend to human authority to fall, is not enough to deliver them from again and again, and under various pretexts, seeking some standard of truth other than the simple Word of God itself. Yea, in the minds of many this confusion unsettles souls rather in the *practical* infallibility of the Spirit of God as a Teacher, because "good men so disagree," and makes them cling the more to "opinions," which seem to stand as good a chance as others of being right. From the dogmas of creeds, fast losing now their hold, men flee to the relief of an uncertainty equally dogmatic, and which will at least not add to the troubles of the present the troubles of a more or less problematical future. It is a downward path this, leading through many "phases of faith" (or of unbelief), into utter skep-

ticism; and the masses are, alas! fast traversing it toward an "apostasy" which Scripture surely predicts (2 Thess. ii.), and from which alone it renders escape possible.

O for a voice that might arrest these wanderers—that might say to souls feeling in any measure the desolation of this darkness, There is yet hope in God! But my object is now to urge the admonition of the apostle upon the Lord's people themselves; and, in whatever position we may be, it is not unneeded. If Christ has given teachers, he who makes light of them makes light of the gift of Christ; but on the other hand, the danger for most lies rather in the tendency which the apostle's words warn against in so consolatory a manner. How blessed and inspiring to be brought face to face with the fact of our possession of a completed volume of revelation able to furnish thoroughly unto all good works, and of a Teacher infallible and divine, to give us that Word in its fullness and power!

"But *we* are not infallible. How shall we preserve for ourselves the blessedness of an infallible Teacher, in such a way as to consist with the recognition of our own fallibility?"

Certainty is very distinct from infallibility. The latter, indeed, we never can pretend to: the former we ought to have, and without limit also wherever God has spoken. We are responsible, with Scripture in our hands, to possess ourselves of what it says upon any question that may be before us as needing answer. Otherwise, if the truth govern my walk, this last will be vacillating and uncertain, my conscience uneasy, and my heart distressed, in proportion to the cloud which

is upon my understanding. It is all well to be humble, and to own the imperfection of my knowledge; but if the truth make any demand upon *me*, how shall I answer to it if I am uncertain that it *is* truth? and if God has spoken, and spoken for me to hear, how shall I excuse myself for having *not* heard?

Thus the duty of obedience shuts me up to the blessed necessity of certain knowledge. The true humility is to listen to what God has spoken, and not to impute folly to His wisdom, by supposing that He has spoken with so little clearness as to be practically unintelligible, or insists upon knowledge where He has taken from me the means of knowledge.

Now, what does the apostle mean by the assertion before us? Not, certainly, that God does not teach by teachers: He surely does; but that however much He uses these, He so teaches, *Himself*, that the soul can set to its seal that *God* is true. It is God's Word whose entrance has given light, and the hand used to bring in the light adds positively *nothing whatever* to the authority of the light.

But who does not see, then, the immense danger, such as (alas!) we are, of a mistake in a matter so really simple? Who (one would think) could be guilty of so stupendous a folly? Who, on the other hand, in fact, has not fallen into it? It may be—how easily!—that while in the first place it was the truth that commended the teacher to my soul, it has become thus, through my perversity, that now the teacher, on the contrary, commends the truth. The teacher established to me as that (and rightly), by what through him God has made known to me, I sit down to learn *from him*, second

hand, what may be by him received on divine authority, but is by me on human; and which therefore will not be *living* truth at least for me,—may be, so far as I know, error!

If all that we have thus received from man merely were blotted out of our minds, and nothing left there but what had been graven ineradicably by the hand of God Himself, what gaps might there not be in our knowledge! and yet that would give us the measure of our *true* knowledge.

The clashing of interpreters of the Word,—the differences that obtain even among those most truly and deeply taught,—humbling as they are, and ought to be, to us, does not God use them sovereignly to avert a still worse evil, and make it a necessity to judge, whether we will or not, between discordant interpretations? and does He not, again and again, bring out of His Word new truths or aspects of truth which, may seem or be in conflict with somewhat hitherto received as truth, that it may test us whether we can receive upon the authority of His Word alone, apart from all human authority?

Every movement among men perhaps, that we recognize as from God, has been characterized by the fresh presentation of some truth in this way, which had to make its way through more or less opposition from the mass of Christians themselves. Having conquered this, and established a recognized place for itself, and got a following, within a generation or so it crystallized into a creed, and was no more a living thing. Teachers who themselves, with more or less clearness, yet followed the Word, became in turn the oracles that men followed; and God had to raise up another testi-

mony. History thus repeats itself; for we are the same, and not better than our fathers. Alas! our abuse of His gifts compels the faithfulness of God to deal thus with us.

And now at last, every thing that we have is challenged and in question. The old lines are being fast obliterated. The routine of old-fashioned conventionalism is being rudely broken up. Not orthodoxy, but living faith alone, can abide. The Word of God, blessed be His name, was never before so realizing itself as that; Christ Himself never before so manifesting Himself; the Spirit of God never more glorifying Him than now. But withal, never was there more need of a faith that can with the disciple of old leave both the boat and the company of the other disciples, as it says to Him who is thus revealed to it, "Lord, if it be Thou, bid me come to Thee upon the waters."

THE PLACE OF THE BELIEVER.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ."—(2 Cor. v. 17.)

THE *apprehension* of the above cannot fail to produce a blessed experience in a simple, honest soul. But the passage itself is not experience; it is fact. It is true of every believer in Jesus whether it is apprehended or not. Many read it as if it were written thus: If any man be in Christ, he *ought to be* a new creature: old things *ought to be* passed away; behold, all things *ought to* become new, etc. Now, it was not so written, and

to read it thus is to lose the whole blessing and hinder the consequent experience.

Child of God, you now belong to a new creation, beyond death, of which the risen Christ up there is the Head, and the Holy Ghost down here the Witness. Would you enjoy the new-creation experiences and delights? First, then, accept simply by faith the place *grace has given you in it*, giving glory to God "who hath reconciled us to Himself by Jesus Christ," having "made Him sin for us, [He] who knew no sin, that we might be made the righteousness of God in Him."

"ALL THINGS

WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD," &c.

(Rom. viii. 28.)

* * * * *

IF riches will thus do them good, all things shall concur to make them rich: if poverty, all things shall concur to keep them poor: if it be good for them to be healthful and strong, all things shall concur to prevent sickness: if it is better to be sick or weak, all things shall concur to impair their health: and so in every thing else that can be named. So that every thing that happens happens well for them—the best that can be, in that it helps to the subduing of some vice in them, or to the regulating of some passion, or to the breaking of an ill custom, or to the preventing some occasion of falling into sin or mischief, or to the diverting some temptation, or to the arming them against it, or to the making them more watchful over themselves, or to the exercising

some virtue in them, or to the putting them in mind of their duty or to the keeping them close to it, or to the giving them an opportunity of doing some good which otherwise they could not do, or else to their growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, and so to the fitting them better to serve God here and to live with Him hereafter. Whatever conduceth to these and such like ends is truly good for them, and therefore all things concur to effect it. They may be sure of it, for they have the word of God Himself for it, assuring them here, by His apostle, that "all things work together for good."

Beveridge

"ONLY ONE ROW."

IT was something new. A horse, a plow, a beautiful field of corn, a fresh, lovely morning, nature singing all around. The work was simple—just pass up and down each row of the young corn to cultivate its roots and destroy the weeds. And, in its own language, it seemed to be thankful, for it looked the greener in the newly stirred ground. Earnestly, and with a light heart, the boy at the plow went on, making nice headway. But the sun was going on too, and as he rose, the heat of the day began to be trying. It grew hotter still, insects made the horse fretful, and this made the plow unsteady. Perspiration rolled down the boy's face, and his task assumed a painful aspect. At the end of a row, he stopped, looked back, and measured with a glance how much he had done. Another glance forward showed a field whose end he could not see; it was far off, beyond the sloping

hill. Discouraged, he sat on his plow and wept.

Just then, from over the hill, where the end of the field was hid, a well-known figure came in sight—his mother. There she was, with a pitcher and a plate. Amid her many cares she had not forgotten her boy. Nor would sending a messenger with the refreshments do; she would go herself.

“Why, my boy, what is the matter?”

“Mother, I have worked faithfully since I commenced, and see, I have only an insignificant strip of the field done. I can never get through this whole field.”

“My child, you have not the whole field to do, but only one row. Can you not do one row?”

“Oh yes, mother; that is easy enough.”

“Well, that is all you have to do.”

The boy's courage had returned, the refreshments had revived him, and by doing only one row he finished his task in peace and good cheer.

I leave the application of this incident of real life to those who, having tasted the freshness of the morning of another and better life, may now be lagging under the heat of the day.

“WHY do believers go so heavily through the wilderness, going through the sand, and their feet sinking so heavily down in it? It is because they do not see that their acceptance with God is as perfect as that of Christ; God seeing all the beauty of Christ upon them, and they will be presented by Christ to God, glorified with all His glory. I am on my road to glory, able to sing songs in the night.”

GENESIS IN THE LIGHT OF THE NEW TESTAMENT.

The Philistines.

AFTER the judgment of Sodom, and before Isaac is yet born, we find Abraham again in the south country, and in connection with a people who in the after-history of Israel have a much more important place. Throughout the times of Samson, Eli, Samuel, and Saul, (whom they defeat and slay,) the Philistines hold the chief place among the enemies of Israel. David defeats and subjugates them, although they appear again in the times of his degenerate successors.

Their typical importance must correspond to their place in an inspired history of "things" which "happened unto them for types," and their general history and character throw light upon what is written of them in that part of Genesis to which we are now come.

The Philistines were not Canaanites, although sons of Ham. They sprang, according to Genesis x. 14, from Mizraim, to whom the land of Egypt gave its distinctive name. Yet we find them in the land of Canaan always, on the lowland of the south-west coast, with their outlook indeed toward Egypt, with which they had (as see Ex. xiii. 17,) the freest and most unobstructed communication.

To translate this spiritually, they are natural men in heavenly things. Of Ham and Mizraim we have already briefly spoken. Ham is the darkness of resisted light, and out of this, Egypt, the natural world, is come. Its name, "Mizraim," or "double straitness," applies with unmistakable clearness to the strip of land on either side of the river, maintained in fertility and beauty by its yearly overflow, and bounded strictly by the des-

ert on either hand. From their land the people derive their name. As natural men, they are conditioned and limited between narrow bounds, within which they may do great things, but not transcend them. They are governed and characterized by their conditions, naturally; are governed and get their name from what they should govern.

Such limits—indeed, much narrower,—confine the Philistines to their strip of sea-coast. They hold but a border of the land; and, however fertile, its lowest part. Other parts they may ravage, not really possess: there, they are (according to their name) “wanderers” merely. Here too they are sojourners in a land that is not theirs: it belongs already, in divine purpose, to the seed of that “Abram the Hebrew,” who now comes to Gerar, no wanderer, but a “passenger,” or pilgrim. To the one alone is there a future, a fixed point beyond, faith in him the substance of things hoped for, the evidence of things not seen. Yet as the order is, first, that which is natural, and afterward that which is spiritual, the Philistines for long seem to possess the land. Abraham already finds a king at Gerar whose name, however interpreted,* speaks of established, successional authority, while the captain of his host is Phichol—*i. e.*, the “voice of all.” Who that is prepared to find meaning here at all can fail to see in this the shadow of that traditional authority to which human religiousness, ignorant of the living Spirit, ever appeals? And completely in accordance with this it is that with Abraham and Isaac, as with the men of faith of every age, their great contention is about the

* Abimelech: either “Father of a king,” or “Whose father [is] king.”

wells of water which they themselves never dig, but of which they would with violence possess themselves, only to stop them again with earth. Of how many Sitnahs and Eseks has church-history been the record, until in God's mercy a Rehoboth came and they who sought the truth found "room"! All this in its general meaning seems easy enough to follow, and to make the typical character of these Philistines very clear.

It is noteworthy, too, that while never themselves possessing more than a border of it, they have loomed so largely in men's eyes as to give their name to the whole land. *Palestine* is only *Philestine*. So the traditional church is "catholic"—universal.

And now at Gerar we find Abraham once more failing as long before he had failed in Egypt. These Philistines, too, are but Egyptians, though in Canaan; even as the world, though come into the church, is still the world. Sarah, the covenant of grace, belongs still and only to the man of faith; but how often has he failed to assert this absolutely exclusive claim! In the present day there is surely more failure in this respect than ever; when, with an open Bible ours, and more enlightenment, Protestant traditions are become the rule of what is no less a world-church than Rome itself. For such, the Abimelechs and Phichols will have their place as of old; human authority be substituted for divine; the wells which faith had dug be stopped again. And here, how great the danger of Sarah being given up,—of grace being divorced from faith!

Alas! the liberality of the day is gone so far in this direction, that grace must not be denied where

not only faith, but *the* faith, is absent,—where Christ is Himself denied. Orthodox and unorthodox mingle on platform and in pulpit. All lines are being surely and not slowly effaced. Churches with orthodox creeds open their doors widely to whatever is popular enough to make it worth their while; and Christians, with whatever trouble of conscience or grief of heart, dare not purge themselves from the evils which they feebly lament. They have obeyed one scriptural injunction at least,—they have “counted the cost:” alas! with too cold a calculation, into which neither the glory of God nor even their own true blessing has been allowed to come.

How little man’s hand is competent to hold what God has intrusted to it we may see in Abraham. It is not the young and raw disciple, but the man who has walked in the path of faith for long, who here shows himself ready to give up the partner of his life, and the depositary of all the promises! What then is man? and what hope for him except in God? None, surely. And it is to ground us well in this that we are given to see the sad and terrible failure of these honored servants of God. Not to discourage, but to lead us to the source of all confidence and strength. Only in realized weakness do we find this. Only when unable to do without God for a moment do we find what He is for us moment by moment.

And it is the best blessing that we show most our incompetence to hold. Our place in Christ is that upon which all else for us depends, yet who of those to whom God has in His goodness been showing it in these last days is not aware how the knowledge of it had for ages almost disappeared

out of the faith of Christians? Justification by faith, given similarly back to us in Reformation days, has been only by the same goodness preserved by constant revivals out of perpetual decline since then. Well for us will it be in proportion as we learn these lessons and our faith takes hold upon the living God. Alas! that even here the very failure of man should tend to shake our hold of *His* faithfulness,—as if *He*, not we, had failed! But “hearken unto Me, O house of Jacob, and all the remnant of the house of Israel, which are borne by Me from the belly, which are carried from the womb, even to your old age, I am He; even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.”

In a marked way God interferes here for His failing servant, suffering him indeed to find for awhile the fruit of his own ways, but coming in for him at last in how tender and gracious a manner, to speak of him as “a prophet,” and to make Abimelech debtor to his prayers. How different from our own ways with one another, ready as we are so easily to give up each other, sometimes at the mere suspicion of wrong-doing, when faith would hold fast the people of God for God! How sweet and restoring too for Abraham’s soul this goodness of the ever-faithful One! for grace it is that restores alone: “sin shall not have dominion over you, because ye are not under law, but under grace.”

Let us hold each other fast for God, if of this grace indeed we would be ministers. Members of Christ as we are, we are members also, and thus, of one another. This bond will survive all failure.

and it should in whatever failure be felt (the more, not the less, for the strain upon it,) in our hearts.

And now, unmoved from His own purposes of wisdom and of love, the Lord fulfills to Abraham the promise that He had made. A son is given to gladden his life, and be the pledge of mercies still to come. Isaac is born, type of a greater, in whom all promises find completion. In Him, dwelling in the heart by faith, the life of faith finds its completion. From the first its one necessity, He now becomes its abiding realization. Let us look at this briefly, as the prayer in Ephesians iii. develops it.

The apostle's prayer is to "the Father of our Lord Jesus Christ, of whom *every** family in heaven and earth is named." Christ in His place as Man, yet Son of the Father, is a new link of relationship between God and all His creatures. Angels as well as men have their place here. It is impossible but that the place He takes must affect all. He is Head over all things, as well as Head to His body the Church: the "First-born of every creature,"—"Beginning of the creation of God." The arms which reach to man at the farthest distance encompass all between. The love which has displayed itself toward the lowest is felt as a pulse of new life by every rank of the unfallen "sons of God." Every family of these has for its Father the Father of our Lord Jesus Christ. How this at once sets the one in whose heart by faith Christ dwells at the centre of all the divine purposes! How "length and breadth and depth and height" begin to dawn upon him whose eye rests upon Him by whom and for whom all things were

* So, rightly, the Revised Version, with Alford, Ellicott, etc.

created! No wonder, therefore, that the apostle prays "that He would grant unto you, *according to the riches of His glory*, to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith." The "inner man" and the "heart" are parallel in meaning in Scripture: the "*hidden* man of the heart," as Peter calls it; not affections merely, but the whole man himself—the true man under all appearances. Here, in the centre and citadel of his being, faith receives its Lord.

Christ dwelling in the heart by faith redeems us then from the narrowness and pettiness of mere individual interests, and brings us into the plans and counsels of a wisdom that embraces all things. "Rooted and grounded" ourselves "in love," which has met and satisfied all need in so wondrous a manner, "breadth and length and depth and height" begin to be revealed to us. All mysteries find solution in the deeper mystery of the cross. Evil is no where else so evil, but it is no where else so met, defeated, triumphed over, by the inherent power of good. And it is good which is in God Himself toward us, which manifests and glorifies Him.

The "breadth and length and depth and height," of which the apostle speaks, are not, of course, measures of "the love of Christ, which," he declares, "passeth knowledge;" yet are they the means of better knowing how infinite it is. The "love" in which we are "rooted and grounded" alone enables us to "comprehend the breadth and length and depth and height;" and these apprehended, heaven and earth, time and eternity, are filled forthwith with the fullness of a divine pres-

ence. We know the love of Christ, which passeth knowledge, and are filled up in all the fullness of God.

This is the consummation of the life of faith when the true Isaac dwells thus with us. It is the conclusion, therefore, of this section of the book before us, save only the brief appendix in which we see, first, the bondwoman and her child cast out, and then the Philistines owning the superiority of the pilgrim man of faith.

The first has a dispensational application, which the apostle gives us in Galatians iv; and here Isaac appears, not as the representative of Christ Himself, but of those who by grace are one with Him. "Now we, brethren, as Isaac was, are the children of promise; but as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? 'Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman.'"

In Christianity God had for the first time recognized relationship with a family not born after the flesh, as in Judaism Israel as a nation was, but with those spiritually born of Him. The children of law were born to bondage; the children of grace alone are free. But the Church had, as Isaac, its weaning-time, before the child of the bondwoman was cast off. The larger part of the Acts illustrates this, which the close of the fifth of Hebrews explains and applies. The last chapter of this epistle shows the camp rejected,—Ishmael and Hagar, the nation on the footing of the legal covenant.

Cast out, they wander in the wilderness of Beer-

sheba, and are nigh perishing for thirst. This I conceive to be the present condition of Israel. The water, the word of life, is spent for them, and the well they see not, although the oath of God, the covenant with their fathers, secures it for their final possession.* This, therefore, their eyes shall yet be opened to, and Hagar herself become a means of blessing to them (Deut. xxx. 1-3.); their dwelling still and ever outside of Canaan—the heavenly inheritance.

The development of these things would be full of interest, but would lead us too far to follow. The individual application is clear in general, although the details may be less easy to trace. Most interesting is it to see that the Philistine has now to concede that "God is with" the man of faith, and that the well of water is all his own. Here, then, afresh he worships, calling on Jehovah, the everlasting God.

* "Beersheba" means "The well of the oath." (Ver. 14.)

"IF Christ were to save me from the world and from Satan and not from self, what should I do? I have a self-will of my own. Christ must save us from self, and that is why we often get falls. Peter had a good opinion of himself, and the Lord let him alone. David was allowed to go down into the depths of evil, that he might learn how unlike he was to David's Lord. If any one knows Christ, he will know Christ's willingness to save from self; he will be able to say, 'Ah, there is One up there who if He has to break my heart to pieces in order to break self, will yet keep me unto that day.'"

ATONEMENT.

CHAPTER VII.

The Tabernacle-Service. (Ex. xxv-xxx.)

THE book of Exodus is divided manifestly into two parts, and that whether it be interpreted as type or letter. The first eighteen chapters treat thus of the deliverance of Israel from their old tyrant; the rest of the book, of their taking fully up the service of their Deliverer. In the typical view, to which the whole sacrificial system (with which we have now to do) essentially belongs, the first part gives us redemption *from* the slavery of sin; the second, redemption *to* God. The one is the complement of the other: the "service" of God is the only "perfect freedom."

We shall have yet to inquire as to the relation of the law to atonement; in what I propose just now, we have nothing to do with law *as such*. Typically, it becomes the symbol of that divine government to which as redeemed we are at once freely and necessarily subject. This is too much forgotten in interpretations of the book, and nothing seen except strict law—the ministration of death and of condemnation, as then it must be.

Typically, if the first part answer to the epistle to the Romans, the second answers (although much less completely) to the first epistle to the Corinthians. In it, the main feature is that habitation of God which Israel themselves are not but Christians are. This tabernacle and its services we have now to consider, so far as it develops new features of atonement, the central figure in all these types.

The new features that the tabernacle-service presents to us are the mercy-seat, upon which the blood is presented to God; the priest who offers the sacrifice; with the full completion of the altar of burnt-offering.

The mercy-seat, with the ark upon which it rests, is the throne of Him who has taken His place in the midst of His people. He is the God who dwelleth between the cherubim, and appears in the cloud upon the mercy-seat.

Christ is this mercy-seat, as the apostle in Romans iii. 25 declares; for the word "propitiation" there is the word so translated in Hebrews ix. 5, and that by which the Septuagint constantly renders the *capporeth* of the Old Testament. This Hebrew word is a noun derived from that intensive form of *caphar*, which is used commonly in the sense of atonement. Atonement is plainly stated to be made in the holiest on the day of atonement when alone the blood was actually brought in there and presented to God. And while shed actually for the sins of priest and people—the whole congregation of Israel,—it was declared to be made for the holy place itself, and for the whole "tabernacle of the congregation" (or "tent of meeting" rather, because there the people met with God). Afterward, atonement was made for the altar of burnt-offering by putting the same blood upon it. Thus the divine intercourse with men was sustained and justified. The sins of the people could not defile that upon which rested the precious blood of sacrifice. The *capporeth*, the seat of atonement, became indeed the *mercy-seat*,—the throne of righteousness a throne of grace. Toward the mercy-seat the faces of the cherubim, ever the

symbols of judicial power, and thus connected with the throne, bent to behold the blood which proclaimed and satisfied the righteousness of God. All this in Israel was indeed but type and shadow: there was thus as yet no actual way of access into His presence. For us, the substance is come, and we have "boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the vail—that is to say, His flesh."

The apostle adds here the second thing which the tabernacle-service sets before us,—“A High-Priest over the house of God.” (Heb. x. 21.)

The priest was the special minister of the tabernacle; the word in Hebrew signifying “minister.” The apostle applies this in Hebrews viii. 1: “We have such a High-Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” The word used for “minister” here is *leitourgos*, one performing duties for the public good; and this completes the idea of the priest, as one serving in behalf of men in the sanctuary of God. Christ is thus “entered . . . into heaven itself, now to appear in the presence of God for us.” (Ch. ix. 24.)

From Levi, third son of Israel, sprang both the Levite and the priest. This “third” speaks of resurrection, always connected with the third day* (Comp. Hos. vi. 2). And so the sign of the true

*In beautiful connection with the spiritual significance of numerals, far too little thought of; for 3 is the number which speaks of divine fullness—of the Trinity, and thus of divine *manifestation*; as it is only when this is reached that, in Father, Son, and Spirit, God is fully revealed. But resurrection is that also which reveals God,—a work proper to Himself alone. (See Romans i. 4)

priest (Num. xvii. 8.) was the dead rod blossoming and fruitful in the sanctuary. Levi's own name also, "joined," is full of meaning: it is the Mediator, in whose person and work God and man are really *joined*, who becomes the Priest.

If then in the tabernacle God's dwelling with man is foreshadowed, priest and mercy-seat are the necessary witnesses of how alone this can be.

His work of sacrifice accomplished, He Himself carries in the token of it into heaven, the place henceforth of His priestly ministration. By Him we draw nigh to God: His acceptance, who is our representative there, the measure of our acceptance. The high-priest thus represented the people. "In the presence of God for us" He who once died for us ever lives.

Access to God, no more afar off, but abiding with us,—access in the sanctuary of the heavens itself, and by One who represents us there: this is the new feature of the tabernacle-types as they speak to us to-day of the power and value of the blood of atonement.

But the altar also gets its full place and character. Indeed, while we find frequent mention of it in the book of Genesis, we have no description at all until we come to the second part of Exodus. The word in the Hebrew simply means "a place of sacrifice." The first command as to its construction we find in chapter xx. 24-26. This was to be the general construction which might have been adhered to, as some say, in the brazen altar, the frame-work of brass and wood being superimposed upon a substructure of earth.

"The altar sanctifieth the gift." If, then, the sacrifice represent the work of the Lord Jesus, it

could not be sanctified by any thing outside. The person of the Offerer alone could give value to His offering. The character of the altar brings out and develops this.

The material, in chapter xx, is first of all, (and, as one might say, *preferentially*,) *earth*: "An altar of earth shalt thou make unto Me." We have evidently the thought of that which is fruitful. All fruit both Scripture and man's speech naturally call "fruits of the earth." But what is it that, in contrast with stone or sand, constitutes the fertility of earth? It is the readiness with which it suffers itself to be broken up into ever-finer particles; and to this its name in different languages seems to refer.* The spiritual application is readily made; and the yielding of the creature without resistance to the hand of God is that in which all real fruitfulness is found. In Him who gave Himself in manhood to know (in what other circumstances!) that path from which His creature had departed, Gethsemane and Calvary proved the perfection of His self-surrender. It was here the altar of earth symbolized Him: only one of many ways in which what was so precious to the Father is told out. "Therefore doth My Father love Me, because I lay down My life. . . . This commandment have I received of My Father."

The altar of *stone* is of course a different, and in some respects a contrasted thought. Stone is of the material of rock, the type of unyielding strength, a thought that we shall find repeated in the brazen altar, and linked there as here with

*Parkhurst gives *eretz*, "earth," from *ratz*, "breaking in pieces, crumbling;" *χθών*, from Heb. *kath*, "to pound, beat in pieces;" the Latin, *terra*, from *tero*, "to wear away;" and the Eng. *ground*, from *grind*.

that in which the secret of it is discovered. The Son of Man is the Ancient of Days. The rejected "Stone" is the "Rock of Ages." It is this that again gives value to the cross, and makes Christ the power of God unto salvation. Everlasting arms are they that are thrown around men. The human Sufferer is a divine Saviour.

It may seem to militate against this that Elijah builds his altar of twelve stones, expressly according to the number of the tribes of Israel; but this is no more against the interpretation I have given than it is against Matthew's application of Hosea's prophecy to Christ, that, according to the prophet himself, it is *Israel*, whom as a child God loved, and called His son out of Egypt. Whoever looks at Isaiah xlix. 3-6 will find how of necessity the place of the failed servant must be taken by One who cannot fail. *Substitution* may be as rightly stamped upon the altar as on the sacrifice; and this is surely the explanation here.

So the stone of the altar must not be hewn stone, nor must there be steps up to it. It is the intervention of God, not work or device of man. His attempt at this would only expose his shame: by any effort or contrivance he cannot rise above his own level. God could come down, and He alone exalt.

We come now to the brazen altar, where the brass covered a frame of shittim-wood, as in the ark, the table, and the altar of incense the gold covered it. In these, the two materials have been rightly held to speak of the two natures of our Lord: the shittim-wood, from a wilderness-tree, life conquering death, a growth not governed by its circumstances. Such was He who, growing up

within the narrow circle of Judaism, ever spoke of Himself as "Son of *man*;" who, obedient to the law, breathed of divine grace; who was light shining out of darkness, life indeed, in the midst of death.

The gold I cannot conceive simply as "divine *righteousness*;" for who can conceive all the display of it in the tabernacle furniture speaking of nothing else but that? It is obvious, and often remarked, that it was characteristic of the sanctuary itself; and the sanctuary was the place where God manifested Himself; we having to consider it as with the vail rent, and the "first" tabernacle merged thus in the holiest of all. Moreover, in the things themselves there was this common character.* If the shittim-wood also represent the humanity of the Lord, the gold must needs represent, one would say, His divine: that by virtue of which alone He could manifest God in full reality. This it would be too narrow to limit to "righteousness," while of course this is contained in it. It is rather "glory," as the apostle calls the golden cherubim of the mercy-seat "the cherubim of glory." (Heb. ix. 5.)

In the altar of burnt-offering brass (or copper) replaces the gold, and for the same reason must surely represent the divine nature in our Lord, yet with an evident difference. It is not the type of divine manifestation, but of unchangeableness—endurance. It is constantly thus associated with iron, but which is a lower type, without the bright-

* "First, then, there are the things which are found in the Holy of holies and the holy place. The ark of the covenant, the table of the show-bread, and the candlestick with seven branches. This is what God had established for the manifestation of Himself within the house where His glory dwelt, where those who enter into His presence could have communion with Him."—(*Synopsis of the Books of the Bible*. Vol. I, p. 72.)

ness and sheen of the copper. In the successive degradation of the Gentile empires, the gold fades into silver, and the copper into iron. "Thy heaven that is over thy head shall be brass," Moses warns the people, "and the earth that is under thee shall be iron:" words that sufficiently illustrate both the similarity and the difference between these two things. Again, in the blessing of Asher, he says, "Thy shoes shall be iron and brass; and as thy days, so shall thy *strength* be." And the Lord even asks, in Jeremiah, "Shall iron break the northern iron and the steel [copper]?"

In connection with the altar of burnt-offering, this significance of the brass is of easy application. It was no mere creature-strength that was in Him upon whom rested the accomplishment of all the divine counsels of grace through the cross. "I have laid help upon One that is mighty" may indeed be said of Him. But how wondrous this character of endurance in Him who learns obedience through the things that He suffers: to whom it can be said, (His strength weakened in the way, and His days shortened,) "Of old hast Thou laid the foundations of the earth, and the heavens are the work of Thy hands" (Ps. cii. 25.)! Nay, the very power to stoop to such a place was the attribute of a nature necessarily divine.

And what does the brazen grate "beneath," "in the midst of the altar," speak but the deep capacity for suffering here implied? True, as, to be His type, the bird of heaven must die in the vessel of earth (Lev. xiv. 5.), so He must in the verity of manhood acquire capacity. The capacity is not thus to be measured by a mere human standard: He was one blessed Person in whom Godhead and

manhood met; and in the depths of His being, as the grate within the altar, the fire of the cross could and did burn in abysses of nameless suffering to which no other sorrow could be like. To attempt to fathom or define would be presumption...

These, then, are features which the tabernacle-service adds to the idea of sacrifice. With this, we shall be prepared now better to come to that sanctuary-book, Leviticus, in which, in some sense finally, the whole heart of atonement is opened up to us.

I THANK Thee, O my gracious God,
For all Thy love to me,
As deep, as high, as long, as broad,
As Thine eternity.

And when I far from Thee did rove
In paths of sin and shame,
'Twas then Thou call'd'st me in Thy love,
And gav'st me to the Lamb.

Oh, happy day when, drawn by love
To Thee, my Saviour-God,
My guilty conscience came to prove
The pow'r of Jesus' blood!

And happier still Himself to know,—
The changeless One on high,
Whose love led Him to stoop so low
To suffer and to die.

Praise—praise to Thee, my God, I give,
Who gav'st Thy Son for me!
I'll render praises while I live,
And through eternity.

J. W. S.

THE PSALMS.

PSALM XVIII.

The issue: Christ seen as the true Israel before God, and, heard amid the sorrows of death, the ground of their deliverances, from Egypt to the last days. He is delivered from the strivings of the people (Israel), and made the head of the Gentiles, and all serve Him.

To the chief musician, [a psalm] of the servant of Jehovah, of David, who spake to Jehovah the words of this song, in the day when Jehovah had delivered him from the grasp of all his enemies, and from the hand of Saul. And he said,—

I DO love Thee, Jehovah, my strength.

2. Jehovah my rock, and my stronghold, and my deliverer! my God*, my strong rock, in whom I will take refuge; my buckler, and the horn of my salvation; my high place!

3. I call upon Jehovah [as] object of [my] praise; and I am saved from mine enemies.

4. The toils of death faced me about, and the torrents of Belial put me in fear.

5. The toils of hades compassed me round; the snares of death overtook me.

6. In my strait I called upon Jehovah, and cried for help unto my God: He heard my voice out of His temple, and my cry came before Him, into His ears.

7. Then the earth quaked and shook; and the foundations of the mountains moved and quaked because His anger burned.

8. Smoke went up out of His nostrils, and fire out of His mouth devoured: coals were kindled by it.

9. He bowed the heavens also, and came down, and thick darkness was under His feet.

10. And He rode upon the cherub, and did fly: yea, He swooped upon wings of wind.

11. He made darkness His covert; His pavilion about Him darkness of waters, thick clouds of the skies.

12. From the brightness of His presence His thick clouds passed: hailstones and coals of fire!

13. And Jehovah thundered in the heavens, and the Highest gave His voice: hailstones and coals of fire!

14. He sent forth His arrows also and scattered them; yea, He shot out lightnings and discomfited them.

15. Then the channels of the waters were seen, and the foundations of the habitable earth were uncovered at Thy rebuke, Jehovah,—at the blast of the breath of Thy nostrils.

16. He reached from on high, He laid hold of me, He drew me out of many waters.

17. He rescued me from my strong enemy, and from them which hated me; for they were too strong for me.

18. They overtook me in the day of my calamity; but Jehovah is my stay.

19. And He brought me forth into a large place: He delivered me, because He had delight in me.

20. According to my righteousness hath Jehovah recompensed me; according to the cleanness of my hands He hath returned me.

21. For I have kept Jehovah's ways, and have not wickedly departed from my God.

22. For all His judgments were before me; nor did I put away His statutes from me.

23. I was also perfect with Him, and kept myself from mine iniquity.

24. And Jehovah hath returned me according to my righteousness, according to the cleanness of my hands before His eyes.

25. With the merciful Thou showest Thyself merciful, and with the perfect man Thou showest Thyself perfect.

26. With the pure Thou showest Thyself pure, and with the perverse Thou showest Thyself tortuous.

27. For Thou savest the humble people, and bringest low the lofty looks.

28. For it is Thou that lightest my lamp: Jehovah my God enlighteneth my darkness.

29. For by Thee I run through a troop, and by Thee I leap over a wall.

30. As for God, His way is perfect; Jehovah's word is tried; He is a buckler to all who take refuge in Him.

31. For who is God beside Jehovah? and who a rock except our God?

32. The God who girdeth me with strength, and maketh perfect my way!

33. That maketh my feet as hinds'; and setteth me on my high places;

34. That traineth my hands for the war, so that a bow of bronze is bent by my arms.

35. Thou hast also given me the shield of Thy salvation, and Thy right hand upholdeth me; Thy condescension also maketh me great.

36. Thou makest room for my steps under me, so that my ankles have not wavered.

37. I pursue my enemies and overtake them; nor do I turn till they are made a full end.

38. I wound them so that they cannot rise: they fall under my feet.

39. For Thou girdedst me with strength unto the war: Thou castest beneath me those that rise against me.

40. Thou hast also given me the necks of mine enemies; and them that hate me I cut off.

41. They cry for help, and none saveth; to Jehovah, and He answereth them not.

42. And I beat them as small as dust upon the wind, and as mire of the streets I pour them out.

43. Thou shalt deliver me from the contentions of the people, and Thou shalt set me for head of the Gentiles: a people I have not known shall serve me.

44. As soon as they hear they shall obey me: sons of the stranger, they lie unto me.

45. Sons of the stranger shall wither away, and be forced by fear out of their coverts.

46. Jehovah liveth, and blessed be my Rock! and exalted be the God of my salvation!

47. The God who giveth me vengeance, and subdueth the peoples under me;

48. That delivereth me from mine enemies: yea, Thou raisest me above those that rise against me; Thou rescuest me from the man of violence.

49. Therefore will I give thanks unto Thee, Jehovah, among the Gentiles, and sing psalms unto Thy name.

50. He multiplieth salvations for His king, and sheweth mercy unto His anointed, to David and his seed, forever.

Notes.—Ver. 1-3 give first the praise for the deliverance.

4-6, the Lord in His sorrows as in Gethsemane.

7-9 seem to blend the deliverance out of death of

the Lord personally, and that of the people from Egypt.

20-27, the ground of deliverance in His personal righteousness.

28-42, power and victory in Him for them.

43-45, millennial rule of Christ.

46-50, closing praises.

The latter part of ver. 23 must be carefully guarded in any possible application of it to the Lord. Here, "my iniquity" could only be whatever would have been that to one in His position.

A REMEDY FOR EARTHLY CARES.

Matthew vi. 20-34.

THE remedy for care which the Lord proposes to His people in these verses is a twofold one. And we must take the two parts together. The failure which so many Christians—for I speak only to such now; no other person *ought* to be free from care, because Christ gives rest to those who have come to Him alone—the failure, then, that so many Christians experience as to this, is because they disjoin what the Lord has joined together.

Are there not some who read this who have found Christ, and to whom His blood has spoken peace as far as their *consciences* are concerned, whose hearts nevertheless have a burden of care that prevents true and proper "rest"? Why is it, beloved? Ought not the one that has known Jesus to have found in Him a remedy as much for *care* as for *fear*,—for *restlessness* as for *guilt*,—for the troubles of this life as well as for the judgment to come? Surely it ought to be so. And why is not?

The answer I have already given. People would, with strange and willful disregard of the Lord's words, talk of their *circumstances*, as if *they* furnished the answer,—as if it were impossible for the Lord Himself to keep heart and mind at rest in the midst of their own peculiar surroundings! But what unbelief is shown in this! and what dishonor is done to Him by it! Whereas all the difficulties and trials of the way are but really the occasions for the display of the unfailing resources and the unchanging grace of Him who unwearyingly watches over and cares for His own.

And here is just the first thing to consider. He *does* care. The love that gave Jesus up for us upon the cross is not exhausted even by that, but just *proved inexhaustible*. "He who spared not His own Son, but delivered *Him* up for us all, how shall He not with Him also freely give us *all* things?" Yes, says this blessed Exponent of His Father's heart, "even the very hairs of your head are all numbered." What you would not care to do for yourselves He has done; yea, what you scarcely care to *have* done for you He has done! Oh to realize in its full power that wondrous and sweet assurance! Do *we* think of the hairs that fall from our head? *He does*. Well, if Almighty Love cares thus for me, what a remedy for care on *my* part. Why should I be uneasy—I who with all my taking thought can never add one cubit to my stature, nor even make one hair white or black? Blessed be His name, He who has given me a place before Himself in all the value and beauty of His own blessed Son has so dearly bought Himself title to pour out His love on me that surely He must delight to do it. And I, so blessed and cared

for, how should I wrong Him, my Father and my God, by a single doubt as to the result!

Thus the soul enters into its rest. It is the real healing of the breach in Eden, the real "escaping the corruption that is in the world through lust." (2 Pet. i. 4.) For what is "lust" but the heart of man, away from its only place of rest in the unquestioning consciousness of the goodness and love of God, seeking its own things, because it must care for itself if none care for it? Thus our Lord's words rebuke our distrustful care about what to eat and drink and to be clothed with,—“For after these things do the *Gentiles* seek.” Are we to be still “even as the nations who know not God”?

But there is another thing connected with this. I believe many a soul would say, “Well, I know all this; but still, somehow it has not its proper power with me at all. I know it is foolish and wrong, and yet I am anxious and troubled for all that.” Now then, beloved, suffer a plain, straightforward question: Are you “seeking *FIRST* the kingdom of God and His righteousness”? are you, truthfully and honestly, out and out for God and His glory? That is the indispensable *other* ingredient in this remedy for care. God has been saying to you, His saved one, “*I* will take care for *you*; I will leave you without the need of one single uneasy thought; I will attend to all that concerns your interests, and I give you the privilege of undistracted occupation with *your own* things *above* and with *My* interests *below*.”

You want “purpose of heart” in this, or you cannot know what freedom from care is. Can you think that He who says that “all that is in the world is not of” Him will give you help to *enjoy*

the world? If you are bent upon making money, or upon "getting on" in the world in any way, you know you cannot count upon Him to be with you in it. Hence anxiety and care come in at once. And what wonder? Of course all the assurances of a love even as infinite as His are thrown away upon you, while you are not seeking to live to Him, but to yourself.

And you are weary. You have a restless, because a *divided* heart. Your worldly plans do not give satisfaction, but a bad conscience; and when you would turn to God, you find little satisfaction either, because you *have* a bad conscience. You are wasting your few moments here, heaping up sorrow for yourself under the sure government of One who has already assured us that "he that soweth to the flesh shall of the flesh reap corruption." There may not be any thing outwardly evil in your life, but the question is, what is it that your heart really turns to for its proper joy? can you ask God Himself, "Whom have I in heaven but Thee?" and can you say to Him, "And there is none upon earth that I desire in comparison of Thee"? Are you willing to have Him—His word "search and try you, and see well if there be any way of wickedness in you"? It may be but, as you would say, some "little thing;" but you may let Satan cheat you out of all your proper rest and joy by just "*some little thing*."

"There be many that say, 'Who will show us any good?' Lord, lift Thou up the light of Thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." (Ps. iv. 6, 7.)

"BLESSED ARE THEY THAT MOURN."

THE "mourning" here is not about this or that thing specially; still less is it over our own sins and failures. We have such, no doubt, to mourn over; but the Lord's words here seem to indicate something much more than even the "godly sorrow which worketh repentance unto salvation not to be repented of." Such sorrow will no doubt be found in the one who possesses the character above named, but that is very different from giving to it any such meaning as "Blessed are the penitent." No doubt there is blessedness in being such.

But the Lord never mourned in such a fashion, clearly, and He was a mourner throughout His life—"a man of sorrows, and acquainted with grief;" and I may say that the thing that fitted Him to know that sorrow, which He did so well know, was the very fact that He could *not* know any thing like penitence. Knowing no sin,—having nothing in Himself to mourn over,—He had fellowship with God unbroken and unclouded. He came from God,—went to God,—was in the world solely as the doer of His Father's will, the seeker of His Father's glory; in this to learn the whole extent of the ruin into which man had fallen, and bring help to one who had "destroyed himself." What a scene for the Son of God to come into, upon such an errand! that He had no where to lay His head,—that men denied, blasphemed, and crucified Him;—that was the manifestation of that lost condition which the death of the cross alone could reach. He bore it all in sorrow and in suffering in His soul all His life through, as at the cross He bore its *penalty*. Nay, "Himself took our infirmities, and bare our sicknesses." Not a

thing that He relieved but He felt it, and felt it as the fruit of the sin which had blasted a creation once so fair. That sin itself, to Him who could detect it in its most hidden shapes, and read it in the very heart,—aye, in the hearts of those who followed Him most nearly,—what a constant cause of terrible suffering it must have been we can little, (alas!) any of us, understand.

Are they not "blessed" who can mourn with Him? To *judge* sin, in a certain way, is very easy. The world itself can do so: every one can judge it when it is his neighbor's and not his own. On the other hand, to treat it lightly is just as easy, and a thing, too, which we often cover with the precious but abused name of "grace;" but to *mourn*—to weep in secret places over it—to bear it as a burden only to be relieved by casting it on God,—*that* is what is "blessed" indeed, for it is Christlike. It is what true and divine love alone is capable of. It is what unites the real judgment of evil with long-suffering patience. It is one most real and necessary part of fellowship with God,—a God so holy that He who knew no sin must be made sin for our salvation,—a God so gracious as to give His own beloved Son that we might be saved.

Turn where you will in such a scene as this, and how shall we, who have the first-fruits of the Spirit, not "groan within ourselves"? The world going on to judgment, the Church sunk down almost to the level of the world, the truth every-where corrupted or opposed or neglected; where are our hearts if we are not mourners? But if heaviness endure for a night, joy cometh in the morning—yea, with "the Bright and Morning Star." We sorrow not without hope. Soon shall the day break and the shadows fade away. "Blessed are they that mourn, for they shall be comforted."

ATONEMENT.

CHAPTER VIII.

The Burnt-Offering. (Lev. i.)

THE theme of Leviticus is sanctification. Exodus closes with the tabernacle set up and the glory of the Lord filling the place of His habitation. Leviticus begins with the Lord speaking to Moses thence. His presence is in grace, but in holiness: "Holiness becometh Thine house, O Lord, forever." Holiness *in grace* is what sanctification implies.

First of all, then, as we open the book, we find given by God Himself the full details of those sacrifices which are the various aspects of that one Sacrifice in the power of which we are sanctified, or set apart to God. There are five, divided into two classes very distinct in character, according as they are or are not "sweet-savor offerings."

The term we have already had in connection with Noah's sacrifice. The burnt-offering, meat-offering (so called), and peace-offering are all said to be "for a sweet savor unto the Lord." The sin and trespass-offerings (which are quite distinct from one another moreover), are not that, although expressly guarded from disparagement, as "most holy." (Chap. vi. 17.) These last are indeed the special witnesses of divine holiness as against sin, while the former speaks more of the perfection of the offering on its own account. Judgment is God's strange act; in the self-surrender of One come to do His will in an obedience reaching to and tested by the death of the cross, God can have fullest and most emphatic delight.

It is evident that the burnt-offering has a very special place in the divinely appointed ritual of sacrifice. It not only comes first in order here, but in a certain sense is the basis of all the rest. The meat-offering is often spoken of as an appendage of it: "the burnt-offering and *its* meat-offering" (as Lev. xxiii. 13, 18; Num. xxviii. 28, 31; xxix. 3, 6, 9, etc.). The peace-offering is burnt upon it (Lev. iii. 3.). The altar, again, is especially styled "The altar of burnt-offering" (ch. iv. 7, 10, 18, 25, etc.); and on it, night and morning, the "continual" burnt-offering was offered: God would keep ever before Himself what was so precious to Him.

The very name of it speaks really of that: it is literally "the offering that ascends"—goes up to God. All the offerings did, of course; but of them all, this is *the* one that does: as of all the offerings consumed on the altar this is the only one that is entirely burnt,—the "*whole* burnt-offering." It is especially *God's* side of sacrifice, as (of the sweet-savor offerings) the peace-offering was *man's* side. Yet, on the other hand, it was *the* offering "for acceptance;" as that verse should read which we have in our common version as "He shall offer it of his own voluntary will." It should be, "He shall offer it for his acceptance." The measure of our acceptance is not simply that sin is put away: it is all the preciousness to God of that perfect "obedience unto death" by which sin is put away. This by itself would show us that the peculiar acceptability of sacrifice to God is what the burnt-offering expresses.

But this implies that voluntariness of character which, spite of the mistranslation already noticed, is clearly to be found in it. This attaches, indeed,

to all the sweet-savor offerings, as it could not to the sin and trespass. But here the perfect self-surrender of Him who says, "Lo, I come to do Thy will, O God," is tested in the substitutionary victim-place. The offering is flayed and cut into [not pieces merely, but] *its* pieces: all is fully and orderly exposed. Then, head, fat, inwards, legs, the fire tries all, and sends all in sweet savor up to God.

This testing by fire we must carefully distinguish from what is by some confounded with it—the judgment due to sin. It has thus been said that while every offering did not set forth death, every one (as the meat-offering, and the similar offering of fine flour, permitted to the extremely poor for a sin-offering,) *did* set forth that of judgment. Older expositors have inferred from it that the Lord suffered for our sins *after* death. The whole thought is entire misconception, which would introduce confusion into the meaning of all the offerings. Consistency would then surely require that even the burning of the incense should typify judgment also; but who would not perceive the incongruity? The meat-offering would also be true atonement. The sin-offering burnt outside the camp and upon the ground, the true figure of judgment borne, would be indistinguishable from the burnt-offering here. The distinction between the sweet-savor offerings and the rest, carefully made in these chapters, could not be sustained; and judgment of sin would be declared a sweet smell to God. Moreover, the *answer* by fire, as on God's part the token of acceptance of the sacrifice, which we find again and again in the after-history, would connect strangely with the thought of judg-

ment upon sin. In a word, if any thing is clear in these types almost, it is so that the altar-fire must have another meaning.

Now, it is admitted that fire is the common figure of judgment; yet when it is said, "The fire shall *try* every man's work, of what sort it is," we have another thought from that of wrath. "*Our* God is a consuming fire,"—not, surely, of wrath to those who can truly say, "Our God,"—but of holiness, yea, jealous holiness. It is this that implies of necessity His wrath against sin: it is no mere governmental display, but the result of His own nature—of what He in Himself is. But this holiness the Lord met indeed (as seen in all *sacrifice*) in the place of sin, and therefore of the wrath due to sin. All death—all blood shed in this way therefore was in atonement. Of the burnt-offering it is especially said, "It shall be accepted for him, to make *atonement* for him." And of all blood connected with the altar it is said, "I have given it upon the altar to make atonement for your souls, for it is the blood that maketh an atonement for the soul." (Lev. xvii. 11.) But while this is true of all sacrifice therefore, it is a very different thing to assert that judgment as *distinguished from* death is found in every offering, even where death was not and could not be. On the contrary, it may be maintained that death as the great public mark of divine judgment was what was kept prominently before the eyes of men in a dispensation which appealed to sight and sense, as all did more or less until the Christian. But then the judgment in this was not the judgment *after* death, but only the shadow of it: it was not judgment as *distinct* from death, surely. The *blood* was the atonement, so

the law said; *not* the altar-fire which consumed the victim.

How different, the thought of wrath consuming its object, and of *holiness* exploring that which, exposed perfectly to its jealous searching, yielded nothing but sweet savor—"savor of rest"! Here the circumstances of the trial only enhance the perfection found. In human weakness and extremity, where divine power exposed, not sheltered, or sustained and capacitated for suffering, not rendered less; where upon One racked with bodily suffering fell the reproaches of those who in Him reproached God,—the taunts and mockings of heartless wickedness, taunting Him with His love; where the God whom He had known as none else, His all in the absolute dependence of a faith which realized human helplessness and necessity in all its terrors, in the utter loneliness and darkness from which all divine light had withdrawn:—there it was that the fire brought out nothing but sweet savor. Every part fully exposed and searched out,—“head, inwards, legs,”—mind and heart; spirit, soul, and all the issues of these in word and work and way,—all furnished that for God which abides perpetually before Him in unchanged and infinite delight. “Accepted in the Beloved,” this delight it is in which we too abide.

Preceding the offering upon the altar was what was common to all these sacrifices—the laying of the offerer's hand upon the victim, and the necessary death and sprinkling of the blood. All these must be considered in their relation to the whole.

The “laying on of hands” we find in various connections both in the Old Testament and the New. It is given an important place in that sum-

ming up of the fundamental principles of Judaism,—the “word of the *beginning* of Christ”* (Heb. vi. 1, *marg.*)—from which the apostle exhorts the Hebrew converts to go on to “perfection”—the full thing which Christianity alone declared. The fundamental points or “foundation of Judaism he declares to be such truths as “repentance from dead works, and faith toward *God*, a resurrection of the dead, and eternal judgment.” Four central and solemn truths these, but the real Christian “foundation,” Christ come and dead and risen, is not among them. Consequently, as the apostle urges throughout the epistle, there was in Judaism no real “*purging of the conscience* from dead works,” such as the blood of Christ gives, no perfecting of the worshiper for the presence of God, and no way of access into His presence. (Chap. ix, x.) What then took the place of these for a believer, in the old dispensation now passed away? In view of resurrection and eternal judgment, what had he to assure his soul? The words I omitted just now from the statement of Jewish principles supply us with the answer. He had “a teaching of baptisms,† and of laying on of hands,”—of those baptisms, namely, which in the ninth chapter (*v.* 10.) the apostle puts in contrast with that work of Christ of which they were indeed the shadow, and only the shadow. In place of Christian assurance in the knowledge of

*Not, as in the text, “the principles of the doctrine of Christ,” which surely we could not be called to “leave.”

† βαπτισμῶν διδασχῆς,—“teaching,” rather than “doctrine.” The difference is, that “doctrine” would intimate that the explanation of the baptisms was given, which was not! Christianity alone gives the “doctrine,” as the apostle does in chapter ix. Again, it is really “baptisms,” as also in ix. 10,—not “washings,” but ceremonial purifications, but not to be confounded either with Christian baptism, or even John’s, which are always βαπτισματα, not βαπτισμοι.

the one completed work of atonement, he had forgiveness of individual sins by sacrifices continually needing repetition. How immense the difference! Out of which, alas! the enemy of souls has cheated the mass of Christians, replacing the "perfection," which God has declared, by sacramental absolutions, or repeated applications of the blood of Christ, —the old Jewish doctrine in a Christian dress.

Here, then, as a central part of Judaism, the "laying on of hands" had its place. It was the designation* of the offering as the sacrificial substitute of him who offered it. Its importance lay in this, that it expressed thus the faith of the offerer for his own part. It said, "This is *my* offering." On the day of atonement, the high-priest in the same act said this for the people at large; but in these, each for himself said it. Faith must be this individual self-appropriating thing, although I do not mean by that what many would take from it, and what is taught by many.

When, in the vision of Zechariah the prophet, the high-priest Joshua, as the representative of guilty Israel, stood in filthy garments before the angel of the Lord, "He answered and spake unto those that stood before Him, saying, 'Take away his filthy garments from him.'" But that was not enough. "And unto *him* He said, 'Behold I have caused thine iniquity to pass from thee.'" (Chap. iii. 4.) How beautiful this direct assurance from God's own lips! translated, too, out of the lan-

*The actual solemn appointment. The transference of sin was implied in these cases, just because it was a substitutionary victim that was marked out; but no transfer of any kind was *necessarily* shown in the act itself. I cannot enter upon the question of its meaning in the New Testament, which would lead me too far from what is before us. But I believe it every where expresses the same thing.

guage of type and figure into the plainest possible words, that it may be fully understood. Just so in every case for solid peace must there be this direct assurance to the soul. It is *God* who appropriates the work of Christ to us: not, indeed, in spoken words now, but in written ones. But when, then, does the Word of God thus appropriate Christ to us? This very scene may give the answer, It is when we *repent*.

Should I not rather say, "When we *believe*"? That would be quite true, of course. Surely it is true that he that believeth on Christ hath everlasting life. Yet there are those (and not a few) who stumble here, and say, "O yes, if I were sure that I believed!" And objectors urge, "Your faith that believers have eternal life Scripture justifies, but where is the word to say that *you* are a believer? This is your own thought merely, and you may be mistaken."

So I drop right down upon this: "Christ died for *sinners*." That surely is Scripture, and you will not say, I am not a sinner, or that I have not Scripture for that! Here, then, I have solid ground under my feet; here the everlasting arms hold me fast. And this is repentance, when I take home to myself the sentence of God upon myself, and thus join the company of lost ones, whom (in contrast with those "just persons who need no repentance") the Shepherd goes after till He finds and saves. Search as you will, you will find no other representative of the "sinner that repenteth" but the "sheep that was lost." (Luke xv.) To such lost ones, "clothed in filthy garments," the Lord says still, even by the mouth of Zechariah, "I have caused thine iniquity to pass from thee." Our

appropriation here is but the apprehension of what He has done.

But if I urge "Christ died for sinners" in my own behalf, I have, as it were, my hands upon the head of the victim; and thus it is that my acceptance is declared to me. People confound this sometimes with what Isaiah says,—"*The Lord hath laid on Him the iniquity of us all;*" but the hand of the offerer could not by any possibility be *Jehovah's* hand. And I can, however long ago the precious Sacrifice has been offered, by faith consent to it as offered for me. Without this there can be no acceptance, no salvation. It is here that the position of the one who denies atonement is so unspeakably solemn.

The death of the victim follows at the offerer's hands: priestly work has not yet begun. "And he shall kill the bullock before the Lord." It is thus emphasized that the death of Christ was our act;* not as being morally one with those who slew Him, (although that is surely true, and most important in its place,) but by our sin necessitating His death on account of it: "the Son of Man *must* be lifted up." It is "before the Lord," as showing that the necessity on the other side was a divine one, proceeding from the holiness of the divine nature.

Thus the "blood that maketh atonement for the soul" is now provided. "And the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tent of meeting." This sprinkling of the blood

*I cannot see that the offerer here represents Christ, and therefore as laying down His own life. It seems an unsuited act to represent this. The offerer when laying on his hands on the victim just before cannot represent Him, moreover; nor where he offers "for his acceptance."

is in testimony of the work accomplished, and for the eye of God, as much as that passover-blood of which He declared, "When I see the blood, I will pass over you." If the blood it is that maketh atonement for the soul, that blood is of necessity presented *to God*, as the atonement was made to Him. It is not here put upon the person, and we have not yet got to consider that; but wherever put, the blood is for God. And indeed it is the assurance of that which gives it power, as the apostle says in Hebrews, to "purge the conscience from dead works to serve [or "worship"] the living God." Thus "the *heart* is sprinkled from an evil conscience." (Chap. ix. 14; x. 22.) It is faith's apprehension of the efficacy of that perfect work.

After the blood-sprinkling comes the flaying of the offering, the skin of which, as we learn afterward (ch. vii. 8), belongs to the priest that offers it. Christ is evidently the One typified by this sacrificing priest, and so we learn whose hand it is bestows that by which the shame of our nakedness is forever put away. It is the skin of the *burnt-offering*, not the *sin-offering*. It is not true that Christ's death merely puts away our sins: it furnishes (though not alone, as we may see hereafter,) the "best robe" for the Father's house. "Raised up from the dead by the glory of the Father," the place which as man He takes is the divine estimate of that "obedience unto death" of which He says, "Therefore doth My Father love Me, because I lay down my life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father." (Jno. x. 17, 18.) This is

the true burnt-offering aspect of the cross—the full sweet savor. But the place He takes as man He takes for men. This gives us the measure of our acceptance in the Beloved, by which our nakedness is indeed covered, and its shame removed.

The burnt-offering having been flayed, is divided into its parts; all exposed to the light of heaven, then to the altar-flame. The word for burning even is not the word for ordinary burning, but for fuming as with incense: all goes up, not as the smoke of judgment, but as pure sweet savor.

It remains but to speak of the grades of the burnt-offering, and with this of the different animals that are used. Of these the bullock, the highest, without doubt is the type of the laborer for God (1 Cor. ix. 9, 10.): Christ was the perfect Servant, the character in which Isaiah liii. especially presented Him.

The sheep speaks of meek surrender to the divine will, a more negative thought in some sense; yet it is the "*Lamb* of God that taketh away the sin of the world." Here too it is the *male* sheep, which gives the more positive character of devotedness, as appears in the "ram of consecration," in the eighth chapter.

The goat is the type of the Sin-bearer as such, as our Lord's classification of sheep and goats would surely intimate. Hence it is the sin-offering for the ruler and common Israelite as well as for the whole nation on the day of atonement.

The turtle-dove and pigeon, birds of heaven both, naturally represent the Lord as come from thence. The type is brought out in great distinctness where in the cleansing of the leper the bird offered dies in a vessel of *earth* over running (living) water: a

precious figure of that humanity full of the Spirit in which a Divine Being gained capacity to suffer.

The dove is the bird of love and sorrow: most suited associations of thought with a heavenly stranger whom love to God and man has brought into a world of sin. The pigeon—the *rock*-pigeon, with its nest (like the coney) there,—is as suited a thought of One come down to a strange path of faith.

All these are blessed types of our Lord in various perfections. They are connected with higher or lower grades of offering, not as in themselves of necessity conveying higher or lower thoughts. The lowest grade here is that of the birds, surely not the lowest thought of Christ's person,—rather the contrary. The reason is one which can be easily understood. Does not the very glory of His Godhead prevent many realizing the perfection of His manhood? Do not many bring in the thought of the "bird," as it were, without the "vessel of earth" in which alone it could die? And the changes in the ritual here are quite accordant with this. The bird is not divided to the same extent as the bullock or the sheep: the internal perfection is not in the same way seen. There is little blood, too, for the altar; and *there is no skin for the priest*.* Is it not the necessary result where the Lord's manhood is dimly realized? Thank God that this is still a sweet-savor offering to Him! What He finds in Christ is not measured by what we find, nor our acceptance by our apprehension of it. And these lower grades bring out *our* thoughts. Still we lose by their poverty. May He graciously bring His beloved people, even here, more to the knowledge of His own.

* The *feathers* are not rejected, as in our version: the margin is better.

THE PSALMS.

Second Three.

PSALM XIX.

Israel's return to the spirit of obedience to the law, which will historically precede their recognition of Messiah. They here own God in creation, Jehovah in the law; and the latter as enlightening and rejoicing the soul. They own also, as convicted by it, how little they can understand the evil of their own hearts and lives, and are cast upon God for help in helplessness.

To the chief musician. A psalm of David.

THE heavens declare the glory of God, and the expanse telleth the work of His hands.

2. Day unto day uttereth speech, and night unto night whispereth knowledge.

3. It is not speech nor words, whose voice cannot be heard.

4. Their line is gone out into all the earth, and their words to the ends of the habitable [world]. In them hath He placed for the sun a tent;

5. And he is as a bridegroom coming forth of his chamber: he rejoiceth as a strong man to run [his] course.

6. His going forth is from the end of the heavens, and his circuit unto the end of them; and nothing is hid from the heat thereof.

7. The law of Jehovah is perfect, restoring the soul: the testimony of Jehovah is sure, making wise the simple.

8. The precepts of Jehovah are right, rejoicing the heart: the commandment of Jehovah is pure, enlightening the eyes.

9. The fear of Jehovah is clean, enduring forever: the judgments of Jehovah are truth, they are righteous altogether.

10. More desirable are they than gold, even than much fine gold: sweeter also than honey, even the droppings of the combs.

11. By them also is Thy servant warned: in keeping of them the reward is great.

12. Who understandeth his errors? free me from things hidden [from me].

13. Keep back Thy servant also from presumptuous [sins]; let them not have dominion over me: then shall I be perfect; I shall be innocent from the great revolt.

14. Let the utterance of my mouth and the meditation of my heart be acceptable before Thee; Jehovah, my Rock and my Redeemer!

Text.—(2) "Whispereth:" literally, "breatheth."

(4) "Line:" the Sept. read "sound," and this the apostle quotes in Romans x.

(11) "Reward:" literally, "end."

PSALM XX.

Christ beheld and owned in the day of His sorrow, offering in their behalf.

To the chief musician. A psalm of David.

JEHOVAH answer Thee in the day of distress: the name of the God of Jacob set Thee on high!

2. Send Thee help from the sanctuary, and uphold Thee out of Zion!

3. Remember all Thy offerings, and accept Thy burnt sacrifice. Selah.

4. Give Thee after Thy heart, and fulfill all Thy counsel!

5. We will joy aloud in Thy salvation, and in the name of our God will we set up our banners: Jehovah shall fulfill all Thy requests.

6. Now know I that Jehovah it is who saveth His Anointed, with the saving power of His right hand.

7. Some of chariots, and some of horses; but we will make mention of the name of Jehovah our God.

8. They are brought down and fallen, but we are risen and stand upright.

9. Save, Jehovah; let the King hear us when we call!

Notes.—(1) "The name of the God of Jacob:" *Jacob's* God is the God of grace whose "name" Christ's work declares and magnifies. Hence it involves the exaltation of Him who has done the work.

(2) Looked at as a work accomplished for Israel, out of Zion the help comes.

(9) Not only Jehovah, but the King also, delivered, becomes the Deliverer.

PSALM XXI.

The expectation of faith fully answered. The King of Israel is delivered, crowned, and glorified: His hand finds out all His enemies; wickedness is destroyed out of the earth, and the godly rejoice.

To the chief musician. A psalm of David.

A KING rejoiceth in Thy strength, Jehovah; and in Thy salvation how greatly doth He exult!

2. The desire of His heart Thou hast given Him, and hast not withholden the request of His lips. Selah.

3. For Thou anticipatest Him with blessings of prosperity; Thou settest upon His head a crown of pure gold.

4. He asked life of Thee; Thou hast given it Him: length of days forever and aye.

5. Great is His glory in Thy salvation: honor and majesty Thou dost put upon Him.

6. For Thou settest Him in blessings for aye: Thou dost gladden Him with joy in Thy presence.

7. For the King trusteth in Jehovah, and in the mercy of the Highest He shall not be moved.

8. Thy hand shall find out all Thine enemies: Thy right hand find out all that hate Thee.

9. Thou wilt set them as a fiery oven in the time of Thy presence; Jehovah shall swallow them up in His anger, and the fire shall devour them.

10. Their fruit shalt Thou destroy from the earth, and their seed from among the sons of men.

11. For they spread evil over Thee: they have devised a plot they are not able to effect.

12. For Thou makest them turn their back: against their face Thou makest ready Thy bow-strings.

13. Be Thou exalted, Jehovah, in Thine own strength! [so] will we sing and praise Thy might.

EXTRACT.

IS there not too little consistent exemplification—too little proof of our “counting all things but loss for the excellency of the knowledge of Christ our Lord”? On the contrary, do not the deceitfulness of the heart, or carelessness of the Lord’s glory, lead many to seek by various sophistries to satisfy themselves that the Christian may have fel-

lowship with the world, at least in *some* things, if not in *all*? But if there be any truth in *every Scripture-declaration* respecting the world, this one thing is certain, that he who argues *deliberately* how far he may continue in the world, proves that his affections are in it altogether. The application of the expressions of Scripture is often, indeed, sought to be evaded by the question, What is the world? But is it probable that the Scripture would set forth so pregnant, so *critical*, a principle, enforced by such fearful warnings, and then leave to every man's notions what he was to avoid? The truth is, that its language is infinitely more exact than is commonly supposed; and the every-day conversation of men, in their common use of the term "the world," invariably expresses the thing against which we are warned. But do not such answer it full well themselves? When they speak of rising in the world, or getting credit and a name in it, they know precisely what "the world" means: but when any thing is to be given up for Christ's sake, a sudden indistinctness invests every thing; and the unfaithful heart is allowed to draw its own line between what is and what is not of the world. But in all the various appearances which it assumes, however fair and attractive to the mind and eye, it is *exclusively* spoken of in Scripture as a *thing to be overcome*.

The example of others is often pleaded, but to our own master we stand or fall. If many Christians are mingled with it, this only renders it the more imperative on any who see the mischief, to give by their lives a more distinct protest; and thus it becomes not only a matter of faithfulness to God, but of love for the souls of others.

GENESIS IN THE LIGHT OF THE NEW TESTAMENT.

Sec. 5.—*Isaac.* (Chap. xxii–xxvi. 33.)

(1.) *The Dispensational Application.*—In the chapter to which we are now come, the outward application has a prominence which it scarcely has elsewhere in the book of Genesis. No wonder, since in Isaac we have Christ personally, the central theme of the Spirit of God. The lapse here of that individual application which we have found so continuous hitherto,—the thread, indeed, on which the other truths are strung,—has its own significance and beauty. Of course it may be said that it is difficult to say whether this lapse be more than one in our knowledge; and indeed we have no plummet to fathom the depth of our ignorance. “If any one think that he knoweth any thing, he knoweth nothing yet as he ought to know.” Still the fullness of detail on the one side, so coinciding with the apparent failure on the other, seems to speak plainly. It is (if I may venture to say so,) as when the geologist finds a sudden upburst from beneath disturb the regularity of the strata he is tracing out, but finds in it the outcropping of seams of precious metal or mineral, thus exposed for man’s behoof and need. It is no disturbance really of the divine plan—no interruption to that continual thought and care for us which the individual application argues. What untold blessing in being thus permitted, in fellowship with Him whose record this is, to occupy ourselves with Christ!

Is there not a lack of ability generally for this, in spite of the way in which God is opening His Word to us, that speaks sorrowfully for the state of our souls? Are not Christians dwelling upon that which they count of profit to *them*, to the

losing sight very much of that which is of greatest profit? Is not even the gospel preached without the witness of that box of ointment for the head of Christ which He said should be told every where "for a memorial [not of Him, but] of *her*"?

Isaac is undoubtedly the living type of Christ which gives Him to us most in the work He has done for God, and thus for us. For a moment, as it were, from the solemn institution of sacrifice the veil is almost removed. Man for man it is must suffer: man, but not *this* man. Isaac is withdrawn, and faith is left looking onward to the Lamb that "God will provide for Himself" as a burnt-offering.

But if Isaac be the type of this, another comes no less distinctly into view. It is a father here who gives his son. Abraham seems, indeed, the most prominent figure, and necessarily for the type. It is the father's will to which the son obediently gives himself. In the antitype, the God who provides Himself the lamb answers to the father in this case. It is the Son of God who comes to do the Father's will. But what a will, to be the Father's!

"And it came to pass after these things"—the break is plain with what had gone before,—“that God did tempt [or “try”] Abraham, and said unto him, ‘Abraham:’ and he said, ‘Here am I.’”

We wonder at this strange testing of a faith God held precious. Was it not worth the while to be honored with such a history? This was his justification by works now, God bringing out into open sight before others that which He Himself had long before seen and borne witness of. And then how wonderful to see in this display of a human heart the manifestation of the Father's!

How all is measured out to Abraham!—"And

He said, 'Take now thy son,—thine *only* son,—Isaac,—whom thou lovest; and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.'” But who can fail to see that in these elements of sorrow that filled to the brim the father's cup we have the lineaments of a sacrifice transcending this immeasurably? Let us not fear to make God too human in thus apprehending Him. He has become a man to be apprehended.

“Thy son, thine only son,” God says to Abraham: and “God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.” Thus is manifested His love, that it is His Son that He has given,—His only begotten Son. This is too human a term for some, who would fain do Him honor by denying this to be His divine title. They own Him Son of God, as “that holy thing” born of the virgin Mary; they own Him too as “God over all blessed forever;” but His *eternal* sonship they do not own.* But thus it would not be true that “the Father *sent the Son* to be the propitiation for our sins,” nor that “God *gave* His only begotten Son.” And this term, “*only* begotten,” is in contrast with His title as “*First-begotten*,”—“First-born among many brethren.” The former as decisively excludes others from sharing with Him as the latter admits. And when the “Word was made flesh, and *tabernacled* among us” (Jno. i. 14, *Gr.*), the glory of Deity seen in the tabernacle of His manhood was “the glory as of the Only Begotten of the Father, full of grace and truth.”

*Two popular commentaries, those of Adam Clarke and Albert Barnes, are infected with this doctrine.

Again, if God only could fully declare God, it is "the only begotten Son, who is in the bosom of the Father, *He* hath declared Him."

John thus, whose peculiar theme is the divine manifestation in the Word made flesh, dwells upon this term, "the only begotten." "Had the Father no 'bosom,'" it has been well asked, "before Christ was born on earth?" Nay, if there were no Son before then, there was of necessity no Father either. "He that denieth the Son, the same hath not the Father."

The Jews even understood that in claiming God to be His Father, He made Himself equal with God. Men argue from it now to show that, if true in the fullest way, it would make Him inferior! No doubt one may fail, on the other hand, by insisting too much on the analogy of the merely human relationship. We are safe, and only safe, in adhering to Scripture; and there the revelation of the Father and the Son are of the essence of Christianity.

"He spared not His own Son, but delivered Him up for us all." Here we are apt to fail, not in overestimate of the Son's sacrifice, but in losing sight of the Father's. It is this surely that in these words the apostle insists on: it is this which peculiarly the type before us dwells on. Let us not miss by any thought of impassivity in God the comfort for our hearts that we should find in this. We may easily make Him hard where we would only make Him changeless. But what to us does it imply, this very title, "Father"? and who is the Author of this fount of gushing feeling within us, which if it were absent we should necessarily regard as the gravest moral defect? "He that

planted the ear, shall He not hear? He that formed the eye, shall He not see?" and He who gave man the tender response of the heart to every appeal of sorrow, what must He be who has made us thus?

God has given His Son, and His heart has been declared to us once for all. If He try us too, as He tried Abraham, how blessed to think that in this carefully measured cup of his, God was saying, as it were, "I know—I know it all: it is My Son, My Isaac, My only one, I am giving for men." The tree is cast into these Mara-waters thus that sweetens all their bitterness.

Isaac's own submission is perfect and beautiful. He was not the child that he is often pictured, but, as it would appear, in the vigor of early manhood. He nevertheless submits himself absolutely. How fitting a type of Him who stops the resistance of His impulsive follower with the words, "Put up again thy sword into its sheath: the cup which My Father hath given Me, shall I not drink it?"

Through all this trial of Abraham's we must not miss the fact that the faith of resurrection cheers the father's heart. The promises of God were assured in him, of whom He had said, "In Isaac shall thy seed be called." If therefore God called for him to be offered up, resurrection must restore him from the very flames of the altar; and "in a figure," as the apostle says, from the dead he was received. The figure of resurrection here it is very important to keep in mind, for it is to Christ in resurrection that the events following typically refer.

In fact, Isaac is spared from death; and here occurs one of those double figures by which the Spirit of God would remedy the necessary defect of all figures to set forth Christ and His work.

Isaac is spared; but there is substituted for him "a ram caught in a thicket by his horns." Picture of devoted self-surrender, as we have seen elsewhere the ram is; he is "caught by his horns"—the sign (as others have noticed) of his power. Grace recognizes our impotence as claim upon His might: as He says, "I looked, and there was none to help, and I wondered that there was none to uphold; therefore Mine own arm brought salvation to Me."

In a figure, however, Isaac is raised from the dead; and as risen, the promise is confirmed to him,—“In thy seed shall all the nations of the earth be blessed.” It is Christ raised from the dead who is the only source of blessing to the whole world. The value and necessity of His sacrificial work are here affirmed. Death has passed upon all men, for that all have sinned; only beyond death, then, can there be fulfilment of the promise, however free.

With the typical meaning of what follows (in ch. xxiii. and xxiv.) many are happily familiar now. Sarah passes away and gives place to Rebekah,—the mother to the bride (xxiv. 67). Sarah is here the covenant of grace in connection with the people “of whom, as concerning the flesh, Christ came.” God’s dealings with the nation, in view of this, (for the present,) end, and a new thing is developed,—the Father’s purpose to have a bride for His risen Son. The servant’s mission shows us the coming of the Holy Ghost to effect this. Isaac remains in Canaan, as Christ in heaven. The Spirit of God, having all the fullness of the divine treasury “under His hand,” comes down in servant-guise as the Son came before. Thorough de-

votedness to the father's will and the son's interests marks the servant's course. For those who are by grace allowed to be identified with the blessed service thus pictured, how instructive the fact that even his name we have no knowledge of. From what Abraham says, in chapter xv, of the steward of his house, it is generally inferred that it is Eliezer of Damascus, but this is by no means certain. Certainly he is the representative of One who does not speak of Himself, or seek His own glory; and for those whom He may use as His instruments, the lesson is plain.

So also is that of the waiting upon God which is so striking in Abraham's messenger. What sustains in prayer like singleness of eye? If it is our own will we are seeking, what confidence can we have? Here we find prayer that God answers to the letter. If Christ's interests be ours, how fully may we count upon God glorifying His beloved Son! "Let it be she whom Thou hast *appointed* for Thy servant Isaac." How blessed to be working on to an already predestined end!

As for Rebekah, it is to be noted that she is already of Abraham's kindred: it is not an outside stranger that is sought for Isaac; and this is surely impressed on us in chapter xxii, where Nahor's children are announced to Abraham. It is in the family of faith that the Church is found: it is the gathering together of the *children of God* who are scattered abroad (Jno. xi, 52); not, as so many imagine, identical with the whole company of these, but only with those of the present period—from Pentecost till the Lord calls up His own. "Thou shalt go to my land and to my kindred, and take a wife for my son Isaac." Rebekah does

not, therefore, I believe, represent the call of sinners by the gospel, but the call of saints to a place of special relationship with Christ on high. This is what began at Pentecost, plainly, where the hundred and twenty gathered were already of the "kindred;" and this is the character of the work ever since, although all that are saved now are added to the church. But this is a special grace none the less. We are in the mission-time of Genesis xxiv, and the Spirit of God is seeking a bride for the risen Son.

It is thus also, I doubt not, that Rebekah is found by the well of water, the constant figure of truth as a living reality for the soul. Already she has this, when the call is received to be Isaac's bride in Canaan. Indeed Isaac's gifts are already upon her before she receives this. She is betrothed, as it were, before she realizes or has received the message. So at Pentecost, and for years after, the Church, already begun, knew not the character of what had begun. It is only through Paul's ministry that her place with Christ is fully at last made known.

Simplicity of faith is found in Rebekah; she believes the report of him whom she has not seen, and as the messenger will have no delay, so she on her part seeks none. The precious things she has received are earnest already of what awaits her. Details of the journey there are none; but at the end, Isaac comes to meet her. "And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, 'What man is this that walketh in the fields to meet us?' And the servant had said, 'It is my master.' Therefore she took a vail and covered herself."

What a word for heart and conscience in all this! Are we thus simple in faith, thus prompt and unlagging? And at the end of our journey nearly now, when the cry has already gone forth, "Behold the Bridegroom!" for those to whom the Interpreter-Spirit has spoken,—shall there not be with us any thing that answers to this beautiful action of Rebekah's, when "she lighted off the camel" and "took a vail and covered herself"? It is He whose glory Isaiah saw, before whom the seraphim cover themselves; and the nearness of the place to which we are called, and the intimacy already ours, if we enjoy it, will only manifest themselves in deeper and more self-abasing reverence.

The rest is Isaac's joy. What gladness to think of *His* who even in glory waits as a Nazarite yet, to drink the wine new with us in His Father's kingdom!

In chapter xxv. we find another wife of Abraham, and a hint of the *multiplied* seed which was to be his; from which Isaac, as the heir of the promises, is separated entirely. Ishmael's family is then rehearsed. These three,—Isaac and his bride, Ishmael, and Keturah's sons,—seem sufficiently to point out the diverse blessing of the family of faith in the Church, Israel, and the millennial nations.

Further than this, whether the dispensational application can be traced, I am not clear. It is plainly a history of failure that begins, very distinct in character from the previous one; which, moreover, seems to have a very plain end in chapter xxv. 18.

ANSWERS TO CORRESPONDENTS.

Q. 16.—Is not an exhortation needed as regards a reverential posture in prayer and worship? Formality we all desire to avoid, but is not the too prevalent custom of remaining seated during prayer a hindrance to simplicity, and itself a formality, which tends to chill the hearts of the worshipers? Certain forms are the natural expression of certain feelings, and their absence is an inconsistency and a loss. A few passages are added, as affording examples we may well take heed to. "And Solomon had made a brazen scaffold, . . . and upon it he stood, and kneeled down upon his knees, and spread forth his hands toward heaven." (2 Chron. vi. 18.) "O come, let us worship and bow down: let us kneel before the Lord our Maker." (Ps. xev. 6.) "And He was withdrawn from them about a stone's cast, and kneeled down, and prayed." (Luke xxii. 41.) "And when he had thus spoken, he kneeled down, and prayed with them all." (Acts xx. 36.)

A. Though put in the form of a question, our brother's words need no answer, and should need but little enforcement for souls before God. Scripture is surely clear, and all that is needed is subjection to it. Such as we are, body and soul react upon one another; and although we can become familiarized with an irreverential habit until we cease to feel the irreverence of it, it will and must have its effect. It is a subject on which a word of exhortation is quite timely, and many will thank our brother for it.

Q. 17.—Do not Luke iii. 38, Acts xvii. 28, 29, and Eph. iv. 6 teach that in a certain broad sense God is the Father of all men?

A. Assuredly; and Hebrews xii. 9 explains how. He is the "Father of *spirits*," as He is the "God" also "of spirits." (Num. xvi. 22.) God is a Spirit, and man by his spirit (which is his highest part, and that which knows human things—1 Cor. ii. 11) is His offspring, as the beast is not. Genesis ii. 7, although in a way suited to a primitive revelation, shows us man in his creation receiving thus something peculiarly from God. This is his link naturally with immortality.

Q. 18.—Is angelic ministry a feature of this age? Who are "those who shall be heirs of salvation" (Heb. i. 14.)?

A. The epistle to Jewish believers, partakers of the heavenly calling—Christians therefore, of course; although there are passages in which, as has been said by another, the branches seem to hang over the wall, for the Israelitish remnant of a future day. The passage in question certainly applies to the present time, though “those who *shall be heirs*” might mislead one to suppose those of a future time intended. It should read, “those who are about to inherit salvation.”

Q. 19.—Kindly explain 1 John iii. 9.

A. The middle clause of the verse is the key to it.—“His seed abideth in him.” He is born again, not of corruptible seed, but of incorruptible, by the Word of God” (1 Pet. i. 23.); has thus a new nature from Him, with no principle of evil in it, but wholly at war with it. He cannot *practice* sin (the true force of the word), nor “be sinning,” as he once was. He cannot go back to the old condition, out of which God’s grace has once for all brought him.

Q. 20.—Is not the Lord’s supper a memorial of His death? and therefore should we not be occupied wholly with what was the other side of resurrection? and should not the scriptures and hymns used be in harmony with this thought? or is it proper to think of Christ in any relation whatever, as is commonly done?

A. Of course we “show forth the Lord’s death,” and it is of this the bread and the cup speak—the blood and the body separate,—the blood shed. But while this is true, and should be the central thought, there are other things to be considered. Must we not think of and celebrate *who* it is that has thus died? It is the first day of the week—the resurrection-day, and we have the Lord risen with us leading our praise. How then can we forget resurrection, which tells of the value and acceptance of that work in death? Doubtless it should be the central thought, but to strip it of all that really sets forth its blessedness and value would not exalt it or give it its right character for our souls.

GENESIS IN THE LIGHT OF THE NEW TESTAMENT.

(2.) *The Individual Application.*—We now come to the individual application. And here the apostle's words in the epistle to the Galatians are precise enough,—“We, brethren, as Isaac was, are the children of promise. . . . We are not children of the bondwoman, but of the free.” As Ishmael represents the child of law then, so does Isaac represent the child of grace. And this, as he has shown us in the beginning of the same chapter, is not merely the true child, but the child in the child's place. It is simple that he who stands on the one hand for the Son of God should on the other represent the sons of God. It is sonship, then, that is presented to us in Isaac,—the place of the child.

In contrast with Ishmael, we find one born by divine power, not natural strength,—of grace, not law. His name, “Laughter,” speaks of the father's joy in him,—for us, how precious a thought, *the Father's joy!* Our joy in such a place we naturally think of, and it may well be great; but how much greater, and how it deepens ours as we apprehend it, *the Father's joy!* The different interpretations of the parable of the pearl are in similar contrast. Who can wonder at the thought that a pearl of great price, precious enough to be bought with the surrender of all one has, must needs be Christ? But what a revelation to the soul that finds that under this strong figure is conveyed Christ's love for His Church! Thus Scripture, in its own unapproachable way, puts the arms of divine love about us.

How striking too is the fact of Isaac's persistent dwelling in Canaan in this connection! Abraham is found outside, and Jacob for many years, while

while Joseph spends most of his life outside : Isaac, of all of them, is the only one who is never found any where but in the land of Canaan. If it be a question of a wife of his kindred, still he must not leave to seek her; when he is in the Philistines' land, and thus on the border, God interferes by a vision, and says, "Go not down into Egypt; dwell in the land which I tell thee of; sojourn in this land, and I will bless thee." And to us, surely, the Church of the first-born ones, whom first of all among men God has claimed for Himself, the land in which we are to abide is marked out with all possible distinctness: we are claimed by Heaven, destined for the Father's house; and when revealed with Christ in the glory of heaven, then shall be the "manifestation of the sons of God." Meanwhile it is for us to remember the words to us so full both of warning and encouragement, "Go not down into Egypt; . . . sojourn in *this* land, and I will bless thee."

Isaac's life is indeed full of blessing, with little incident, a striking contrast to Jacob and his varying experiences; he sows and reaps, and digs his wells of water in a security little disturbed. He is thus the fitting type of the child of God abiding in the serene enjoyment of his unchanging portion. This is the real Beulah of Bunyan's allegory, "where the sun shines and the birds sing day and night;" or, as Scripture better says, "a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it." Bunyan's land, however, is at the close of his pilgrim's course; and there indeed it is too often found, if found at all. But it would be a sad mistake to suppose that one must wait till then to find it. Blessed be God,

it is not so: the joy of our place with God is ours by indefeasible title, and cannot be lost, save by our own connivance. God's word for us all is, "Sojourn in this land, and I will bless thee."

Yet peaceful and full of blessing as is this life of Isaac, the entrance to all its blessedness is found by a narrow door-way of exquisite trial. Isaac's sacrifice is the true beginning of his history, and the key to all that follows. This we have seen when regarding him as the undoubted type of the Son of God. It is the self-surrender of the cross which explains all that after-history. And if here, at first sight, the application to us might seem to fail, it is only to a very superficial glance. Nay, the precise aspect of the cross here is such as to bring out the lesson for us in the most striking and beautiful manner. It is as self-surrender into a Father's hands that it is presented in the type we have been considering; and seen in this way, not only is there no difficulty in the application, but the whole becomes at once a vivid picture of significant and fruitful beauty.

"I beseech you therefore, brethren," says the apostle, "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your intelligent service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." (Rom. xii. 1, 2.) How admirably this expresses the meaning of the type before us! It is a sacrifice, a living sacrifice, we are called to,—a sacrifice in life, although as such it speaks of death:—how clearly Isaac's presents this thought to us! Here, what might seem a

difficulty in the larger application becomes a special beauty in the individual one. Isaac, given up to death, does not really die. In will and intent he does; in fact, it is his substitute. So Israel, at an after-time, coming to pass through Jordan to the land of their inheritance, find Jordan all dried up, and a broad way made over its former bed. There is no need to interpret. Death in the reality of it we do not know: we do not die, but are dead, with Him who is "resurrection and life" to us. The sorrow, the bitterness, the sting, of death was His who is now, as the consequence of it, in the glory of God for us; but by virtue of it, our position is changed; our place is no more in the world; we belong to Him and to heaven, where He has gone for us. On the one side of it, this is in fact our salvation, our perfect blessing, our highest privilege; but it involves, on the other, the living sacrifice of our bodies, of that which links us with the world out of which we have passed. Alas! that we should have to speak of this as trial, but this is surely what all sacrifice implies, and "sacrifice" the apostle calls it. But it is a living sacrifice—a sacrifice, not in death, but life,—a holy offering, acceptable to God,—a surrender to Him, in which we prove what is His good and acceptable and perfect will. Trial there may be here, to such as we are; but to faith, only unspeakable privilege—the entrance upon a path which is perfect freedom. "God forbid that I should glory," says the apostle, "save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

Do you understand this, beloved reader? can you appropriate so strong and triumphant an ex-

pression? To glory in that which puts away one's sins is easy, and it is the cross which does this; but the apostle is not speaking of glorying in that which puts away his sins, but in that which crucifies him to the world and the world to him! The joy which he manifests here is that alone which gives power for the path we are considering,—alone makes it really practicable. Joy is an essential element of the spirit in which alone God's path can be trodden. It is a Father's will to which we are called to surrender ourselves,—the will of One who alone has title to have one; His will by which we have been "sanctified through the offering of the body of Jesus Christ;" a self-surrender into a Father's hand, to whom we are far, far more than Isaac was to Abraham!

And yet, indeed, there is trial and sorrow in this path, as upon what path that man's feet have ever trodden is there not? Can the world give you one upon which it can insure you freedom from suffering for a moment? Do the "lust of the flesh, and the lust of the eyes, and the pride of life" promise more to you? and can you trust its promises better than those "exceeding great and precious ones by which we are made partakers of the divine nature, having *escaped* the corruption that is in the world through lust"? No; if you be Christ's, you know you cannot. But then, beloved, if this be your decision, (and the Lord seeks deliberate, "intelligent" service,) let it be whole-hearted, and unwaveringly maintained. Surrender must be real: there must not be limitation and reserve. If God be worthy of trust, He is worthy of *full* trust; and full trust means full surrender,—nothing short!

Alas! it is the foxes, "the little foxes, that spoil

the vines." It is the little compromises that destroy the vigor and freshness and reality of Christian life. It must be so, unless God could connive at His own dishonor. There is no such reserve with Isaac. He yields himself implicitly into his father's hand and will; and bitter as the cup presented to him may be, in result it is to find life in the place of death, and all the promises confirmed to him. For us, if in the world, there must be tribulation; not only is this the appointed way to the glory already revealed to faith, but even now we may with the apostle "glory in tribulation also, because tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."

Thus Isaac's offering has the most pregnant meaning with reference to his after-life. In the two following chapters, the individual application seems to fail, and give place to the dispensational, as I have already remarked, although on the other hand it may be mere dimness of spiritual sight which cannot find it. Rebekah should at least have some significance here, and her taking her place in Sarah's tent seems to identify her as a form of that principle of grace which there can be no question Sarah represents. Her name also, "binding," seems in this way to add to the idea of grace that of assured perpetuity, as having found its justifying and abiding ground. Rebekah would remind us thus of that which the apostle tells us—that God hath "accepted us [the word is literally "graced"] in the Beloved." How this suits with the typical teaching of Isaac's life is plain enough,

—sonship implying, surely, the perpetuity here spoken of.

“And it came to pass, after the death of Abraham, that God blessed his son Isaac, and he dwelt by the well Lahairoi.” These dwelling-places are certainly characteristic and distinctive, as Abraham’s at Hebron, and Lot’s in the valley of Jordan or at Sodom. A well, too, was a natural and suitable accompaniment for the tent of a pilgrim: water is a first necessity for the maintenance of life, and so is for us the “living water”—the Spirit acting through the Word. “The words that I speak unto you,” says the Lord, “they are spirit and they are life.”

The way that water ministers to life and growth is indeed a beautiful type of the Spirit’s action. Without water, a plant will die in the midst of abundance of food in actual contact with its roots. Its office is to make food to be assimilated by the organism, and to give power to the system itself to take it up. Although the word may sometimes be otherwise used, yet in Proverbs v. 15 the *well* is distinct from the cistern as the place of “running,” or “living,” water. Such wells were those that Isaac digged, not mere artificial cisterns, as we find in chapter xxvi, “And Isaac’s servants digged in the valley, and found there a well of springing water.” Such wells should not all the children of God covet to dwell by? where not only our energy is manifest, but much more—the energy of the Spirit of God. Our diligence depending absolutely on God for its success, but where nevertheless He meets without fail the heartfelt diligence that craves for its urgent need the living water. May not and should not every one of God’s Isaacs be, in his measure

and way; a well-digger? What blessedness for him who has thus not simply the ministry of others, but his own springing well!

Isaac's well, where above all he loved to be, was this Lahairoi—the well that told to him, as once it had done to Hagar, of the gracious superintending care of an ever-living, ever-present God. What a world is this where sin has made Him a stranger,—which has made it necessary to seek God at all! How much stranger still a world that can do without Him! For the heart convinced of the desolation of His absence, what cry like that for the living God? Sonship in Isaac speaks to us here of this cry answered and the heart's home found. And the very essence of Christianity is in this, that we are acknowledged sons.

To the realization of this living presence the Word is ever necessary. The word of God is that which (by the power of the Spirit) reveals to us the presence of God; and thus the apostle in the epistle to the Hebrews links the two together: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart; *neither is there any creature that is not manifest in His sight*; but all things are naked and opened unto the eyes of Him with whom we have to do." This, it is true, may seem to speak more of our manifestation than of His; but the one is the effect of the other, and how important it is to remember this! An exercised conscience and habitual self-judgment will be the sure results of a true walk with God. A profession of intimacy where laxity assumes the

name of grace is the worst deception and dishonor to God's blessed name.

And now we find with Rebekah, as with Sarah, that fruitfulness cannot be according to nature, or by its power. Grace as a principle implies dependence and intervention of the power of God. More than this, that which is first is natural,—Esau is rejected and the younger is taken up (though himself no better) in the sovereignty of God alone.

Striking it is that Isaac's history ends (for in chapter xxvii. it is rather Jacob,) with a scene in the Philistines' land, the similarity of which, too, to that in Abraham's life must be plain to the dullest reader. The repetition of the lesson gives it emphasis, of course. The sin here must be one of special importance, and to which the believer must be specially prone, to be thus emphasized. We cannot but remember that these Philistines are the great enemies of Israel at an after-period, and that the history of the Judges ends really, leaving them captive to these. If we take Scripture,—the announcement of the sure word of prophecy, and remember the meaning which attaches to this Philistine power, is it not a decisive confirmation of the truth of the interpretation already given? For the history of the outward church does assuredly end in the prevalence of that worldly successional power which in our days is again with so much energy asserting itself. Into this it is not now the place to go; but prophecy is not for us the mere prediction of the future, but the warning for the present: we are taught to judge now beforehand what is then to meet God's judgment, and here Isaac's failure and Isaac's final superiority are alike instructive.

First, let us note that the Philistine's *land* is part of God's land for Isaac, but that it is famine drives him there, which recalls, and is meant to recall, that in Abraham's time which drove him down to Egypt. God interposes to prevent Isaac also going down there: "And the Lord appeared unto him, and said, 'Go not down into Egypt; dwell in the land which I will tell thee of; sojourn in *this* land"—not necessarily or merely the Philistines'—"and I will be with thee and bless thee; for unto thee and unto thy seed will I give all these countries; and I will perform the oath which I swear unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries.'"

The Philistines' land, then, is included in this ground. It is part of the land, yet only the outside border toward Egypt, with the corresponding danger as a dwelling-place for the man of faith. This low border-land alone, as I have before remarked, could the Philistines *occupy*, although they might make their power felt far beyond. It will be evident the line of things we have to do with here, and that it is as we approach to this border-land of external truths that we reach the place where the traditional church has built her strongholds. She can parade her ceremonies and proclaim her mysteries, and make out the land to be her own; yet it is a land in which an Abraham may dig and an Isaac re-dig many a well of living water which the would-be possessors of it treat as the sign of a hostile claim, and contend for but to stop with earth. How effectually for ages did they do this! How much have the men of faith yielded for peace's sake, as did Isaac here, until God gave

them a Rehoboth. Indeed this is a ground noted for the yielding of timid saints.

The practical title to the land is the possession of the well. With it you may still find wonderful harvests, for it is a place of abundant fertility. In the region of outward things, if we have diligence to dig beneath the surface, we may find the sweetest refreshment and the fullest satisfaction, and may sow and reap a hundredfold. Here Isaac gained his riches and became great, for the Lord blessed him. And what is Judaism?—what is the Old Testament, but such a country as this Philistines' land, where men, seeing nothing but the letter, and misinterpreting that, have built up once more a system of carnal ordinances, darkening with shadows long since done away the blessed light which has visited them? And yet in this Philistines' land, which is Israel's really, (and which God's Israel has always been so slow to claim,) how much awaits an Isaac's diligence and care, to repay them with untold riches!

This final scene in Isaac's history closes with his altar at Beersheba, and with the acknowledgment, even by the Philistines themselves, that Jehovah is with the man of faith. To the angel of the church of Philadelphia saith the Lord, "Behold, I will make them of the synagogue of Satan, which say *they are Jews*, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

ATONEMENT.

CHAPTER IX.

The Peace-Offering.

AS the burnt-offering gives especially the divine side of the work of Christ, so the peace-offering dwells rather upon its effects with regard to men. This must not be taken in too absolute a way as respects either. The burnt-offering is for man, of course, and in atonement; and the skin removed undoubtedly carries us back to the coats of skins which clothed our first parents, as we have already seen. On the other hand, in the peace-offering, who could forget the Father's joy in that which brings the prodigal to the Father's table? And this is what the peace-offering presents to us. Still this "peace" is what the offering effects for man with God. It is rather an effect of the work which is contemplated than a new aspect of the work itself.

For this reason we have necessarily, in connection with our present subject, less to do with it. The main peculiarities connect with the necessary distinction of destination of the offering, of which only the fat is burnt upon the altar, while the rest of the animal belongs either to the priest or to the offerer himself,—the only sacrifice in which the offerer does partake. In the lower grades of the sin-offering the priest has his part; the offerer no where but in this. Here, then, the peace-offering fulfills its name, and finds most evidently its distinctive character.

The peace-offering may be of the herd or flock,

male or female, bullock or sheep or goat. Birds are omitted, with a manifest propriety, which confirms fully the meaning ascribed to them. "The bread from heaven," as the Lord says in the gospel, is what "the Son of *Man* shall give you." If we speak of communion, which we have seen to be the point here, it must be the Son of Man, sealed of the Father, that must be the basis of it. True, if He were not God over all blessed forever, all the preciousness would be lost for us. Nevertheless it is in His manhood that we apprehend Him doing that work which alone brings us to God. Even in the burnt-offering we see that the bird, though a higher thought, comes in necessarily as a lower grade. Here it disappears. It is in the joy brought out of sorrow that I find what establishes my soul in peace with God. It is the value of His manhood's work in which I draw near, although none but such as He was could have had power to lay down His life and again to take it.

In the peace-offering and sin-offering alone is the female permitted,—in the latter indeed enjoined, although only in the lower grades. It seems clear that it gives thus the character of comparative feebleness or passiveness to the offering, but it is not clear that that is all we are to gather from it. We have seen that the lower grades of sacrifice represent in general thoughts true in their place, but here *misplaced*. Yet in Numbers xix, the female is commanded where there is no other grade at all. Here, it is surely impossible that mere feebleness can be intended. Passiveness may indeed have its suited place with reference to the sin-offering, but here, and in the peace-offering also, the type of the sheep seems by itself to represent

this; and in the sin-offering, the sheep is expressly to be a female too. Taking all these together, I have little doubt that those are right who believe the female to be the type of fruitfulness, which in connection with the thought of passiveness or quiet subjection to suffering seems here not out of place, but eminently in place. Is it not true, as there are in man and woman characters which complete each other, and give, as thus seen together, perfection to the divine idea of man, so in our Lord, as the perfection of all human excellency, the male and female characters find both their place?

Jehovah's Servant, in the accomplishment of those counsels of love and wisdom which were laid upon Him, giving up His life in meek surrender, even to that cross in which the full due of sin was His to meet and put away for us forever:—these things seem fitly to unite here to give the complete character to the peace-offering. They may seem to connect with other offerings, as the goat especially with the sin-offering, but they seem all rightly to meet and give character to this central sacrifice, where in a common joy Blesser and blessed, Saviour and saved, God and man, stand. Thus we find here no *grades* really, as in the burnt-offering we have found, and in the sin-offering shall much more find them. Here, the details of the sacrifice, whether for cattle, or sheep, or goat, seem almost absolutely the same.

The details are such as we have already sought to trace the significance of. The animal is presented to Jehovah, designated as the substitute of him who offers it, killed, and the blood sprinkled on the altar round about. Then all the fat is put upon the altar, *upon the burnt-offering*, which is on

the wood that is on the fire; and it is emphatically pronounced a sweet-savor offering.

That which I have emphasized is very precious. Our communion is founded upon nothing less than the full acceptance of the beloved Son of God,—acceptance in all the perfection which we have already seen the burnt-offering expresses. This gives the measure of communion as God intends it; the measure of our apprehension is quite another thing.

THE PSALMS.

Third Three. (Ps. xxii.—xxiv.)

PSALM XXII.

The divine meaning of Christ's sacrifice. Atoning suffering, the drinking of the cup of wrath: every other element of sorrow entering in, only to be contrasted with God's forsaking. As the result, grace flows out to men in ever-widening circles: (1) the remnant of Israel owned as brethren; (2) the "great congregation" of all Israel; (3) all the ends of the world; and Jehovah's righteousness in the cross is declared to the generations following.

To the chief musician, upon Aijeleth Shahar.

A psalm of David.

MY God*, My God*, why hast Thou forsaken Me?—far [art Thou] from saving Me, [from] the words of My roaring!

2. My God, I cry in the day-time, and Thou answerest not! and by night, and cannot be silent!

3. But Thou art holy, dwelling amid the praises of Israel.

4. Our fathers trusted in Thee: trusted, and Thou didst deliver them.

5. They cried unto Thee, and were delivered; they trusted in Thee, and were not ashamed.

6. But I am a worm, and not a man; a reproach of men, and despised of the people.

7. All they that see Me mock Me: they thrust out the lip, they wag the head, [saying]:

8. "He trusted in Jehovah,—He will deliver Him; He will rescue Him, for He delighted in Him."

9. But Thou art He who brought Me out of the womb; giving Me confidence upon My mother's breasts.

10. I have been cast upon Thee from the womb; Thou art My God* from My mother's belly.

11. Be not far from Me, for distress is near, but there is none to help.

12. Many bullocks have compassed Me about; strong ones of Bashan have beset me round.

13. They opened wide their mouth upon Me, as a lion tearing and roaring.

14. Like water am I poured out, and My bones are all disjointed; my heart is become like wax,—it is melted in the midst of My bowels.

15. My strength is dried up like a potsherd, and My tongue cleaveth to My jaws; and Thou hast laid Me in the dust of death.

16. For dogs have compassed Me; the assembly of evil-doers have inclosed Me, piercing My hands and My feet.

17. I may number all My bones: they gaze, they look upon Me.

18. They part My garments among them, and cast lots upon My vesture.

19. But Thou, Jehovah, be not far from Me; O My Strength, haste quickly to My help!

20. Rescue My soul from the sword,—My only one from the paw of the dog!

21. Save Me from the lion's mouth! yea, from the horns of the aurochs Thou hast answered Me.

22. I will declare Thy name unto My brethren; in the midst of the congregation will I praise Thee.

23. Ye who fear Jehovah, praise Him: all ye seed of Jacob, glorify Him; and reverence Him, all ye seed of Israel.

24. For He hath not slighted nor abhorred the affliction of the afflicted one; nor hath He hid His face from Him, but when He cried unto Him He heard.

25. Of Thee shall be My praise in the great congregation; I will make good My vows in the presence of them that fear Him.

26. The humble shall eat and be full; they shall praise Jehovah that fear Him; your heart shall live for aye.

27. All the ends of the earth shall remember and turn to Jehovah; and all the families of the Gentiles shall worship before Thee.

28. For the kingdom shall be Jehovah's, and He shall be Ruler among the Gentiles.

29. All the fat upon earth have eaten, and worship: all those going down to the dust shall kneel before Him, and he who cannot keep his soul alive.

30. A seed shall serve Him: it shall be counted to the Lord for a generation.

31. They shall come and declare His righteousness to a people that shall be born, in that He hath done [this].

Text.—Title: "Aijelet Shahaṛ"—"Hind of the dawn," the first morning beams being compared to the horns of a hind. This is so beautiful a significance when applied to that work in which the darkness in which man had got (the face of God being hidden from him,) was put away, and the true light broke forth upon him, that it is needless even to allude to other proposed meanings.

(8) Perhaps more literally, "Rolling [it, or Himself] on Jehovah, He will deliver Him."

Remarks.—This psalm gives unmistakably the sin-offering aspect of the work of the cross. It divides evidently into two parts, of which the twenty-one verses of the first part give the work itself, the last ten the results. This number 21 is surely significant, especially when we compare it with the thirty-six verses of the *trespass-offering* psalm (lxi). 36 is the number of the books of the Old Testament or law, and give, as 3 *plus* 12 (the divine and the governmental numbers), "God in government." Here, the 21 is 3 *plus* 7, the last, as in the days of creation, the expression of accomplished, perfect work. In the sin-offering it is the divine nature that is in question; in the trespass-offering, the divine *government*, as the requirement of *restitution* shows, a precise estimate of the injury being made.

What is emphasized and put in contrast with all else is the forsaking of God; and this is what the holiness of His nature implies with One who, though He knew no sin, was made sin for us. The fourth verse shows that that was no mere being left in the hands of His enemies, for the fathers had not always escaped these: it was a real desertion of soul, which the three hours' darkness symbolized, the light withdrawn, and God is light. To this, on the light breaking forth again out of this darkness, the title, as I have said already, points.

THE MIDNIGHT CRY.

THE *Lord is coming!* Most blessed, yet most solemn truth! The midnight cry has gone forth, "Behold, the Bridegroom cometh; go ye out to meet Him." Far and near the cry is sounding. Loud and clear and long it rings through the midnight air, and the virgins are being aroused from their careless and guilty slumbers. Have you *heard* the cry? has your heart answered to it? Are your loins girded? Is your light burning? Do you know Christ as the heavenly Bridegroom? and are you waiting for Him in the joyous expectation of going "in with Him to the marriage"?

The Bridegroom is coming. Most plainly has God spoken in His Word about this great event. "He that hath ears to hear, let him hear." We are called to hear the very words of God. It is God Himself who speaks, and woe be to those who despise His word. "Incline your ear, and come unto Me," He says; "hear, and your soul shall live." Let us, then, bend our ear to God, and hear His word to us at this solemn moment, when the midnight cry is calling forth the virgins afresh, to meet the coming Bridegroom.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." (Matt. xxv.) This well describes the first condition of the professing church, while the heavenly hope of the saints still shone bright in their hearts. Christian Jews went forth from the camp of Judaism, and converted Gentiles left their dumb idols, to wait for God's Son from heaven, who had said, "I go to prepare a place for you. And if I go and prepare a place for you, *I will come again, and receive you unto Myself; that where I am, there ye may be also.*" **I WILL COME AGAIN!** This was the blessed hope of the saints. This the blessed Lord set before the Jewish disciples when He was about to

leave them, and it was the comfort of their poor sorrowing hearts. They had been drawn to His person; they had marked the unfoldings of the divine, eternal life in Him as a man among men; they had seen, heard, touched, and handled the Word of life; they had seen the outgoings of eternal love manifested in Him; they had seen Him pressing on to the cross, and meeting the storm of human hatred and Satanic malice; they had seen Him bow His holy head under the tempest of divine judgment, as the Bearer of their sins; they had seen Him risen again from the dead, victorious over death and all the power of Satan, presenting to their wondering eyes His pierced hands and side as the proof that it was *Himself*, their risen and victorious Saviour; they had gathered around Him on the mount of Olives, and heard His parting words, and seen His hands uplifted to bless them as He ascended up to heaven; and now, as the cloud received Him out of their sight, and they still stood gazing up into heaven, the men in white apparel assured them that *this same Jesus* should so come in like manner as they had seen Him go up into heaven. This was their blessed hope, their comfort, their joy. He was but gone to prepare a place for them, and would come again and receive them to Himself. What was the effect of all they had seen and heard? They were drawn to His blessed person, and *their hearts clave to Him in love*. The manifestation of eternal and divine love had bound them to Him, and as He ascended, their hearts followed Him on high. All the links that bound them to the world that had crucified Him were broken. Their links were with Him, and every chord of their hearts vibrated with holy joy at the words, "I will come again, and receive you unto Myself; that where I am, there ye may be also." He was coming again, and *they went forth to meet the Bridegroom!*

But this same Jesus was preached to the Gentiles also, and preached, not only as a Saviour to deliver them from the wrath to come, but as the One who would gather His own around Himself, and usher them into the deep, eternal blessedness of the Father's house. This was their blessed hope. The Thessalonian saints were turned from idols, to serve the living and true God, and to wait for His Son from heaven. And if the enemy brought in confusion of thought as to those who fell asleep before the coming of the Lord, the apostle would not leave them in ignorance. He would let them know that those who fell asleep would not miss the blessing and glory of the kingdom. God would bring them all with Christ. But there is a preliminary event necessary to take place before this can be accomplished. "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 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.) Thus, when all the saints have been caught up to meet the Lord, and to be forever with Him, *then* God can bring them all *with* Him, as His co-heirs, to enter upon their inheritance, and fill their predestined place in the kingdom and glory of our Lord Jesus Christ. Such was the hope and such was the state of the Church when it was in the freshness of first love; but

"THE BRIDEGROOM TARRIED."

More than eighteen hundred years have passed since He said to His disciples, "Watch." Why has He tarried so long? Is it because He is *slack* concerning His promise? Oh, how could any one think this of Jesus, who died upon the cross in self-sacrificing love, that He might be "the Amen"—

the verifier of all God's promises? "The Lord is *not* slack concerning His promise, as some men count slackness, but is *long-suffering* to usward, not willing that any should perish, but that all should come to repentance." (2 Pet. iii. 9.) Ah! this is the wondrous secret of His having tarried so long. God is gathering a heavenly bride for Christ, and divine love still lingers over the lost in long-suffering patience, and one and another and another are being brought to repentance, and screened under the sheltering blood of the Lamb from the awful storm of coming judgment. And while the activities of divine love have been displayed in reconciling men to God, the time has not grown long to Him, with whom one day is as a thousand years and a thousand years as one day.

Ought the time to have grown long to *us*? Ah! if the saints had been in communion with their Saviour, and followed the outgoings of His heart as the great Shepherd of the sheep, they would have been but too willing to suffer and toil and wait, without counting the time long. They would not have forgotten their hope; but, having the secret of *His heart*, they would have kept the word of *His patience*. But, alas!—

"WHILE THE BRIDEGROOM TARRIED, THEY ALL
SLUMBERED AND SLEPT."

The hope of the Lord's coming ceased to be an *immediate* hope. The wicked servant said in his heart, "My lord *delayeth* his coming," and then "began to smite his fellow-servants, and to eat and drink with the drunken." Through how many centuries has the Church slumbered and slept, and the evil servant done his own will! Alas! the church—the great professing body—instead of keeping herself as a chaste virgin espoused to Christ, gave up the hope of His coming, and played the harlot with the kings of the earth.

But the Lord *is* coming; as it is said, "He that shall come *will* come and *will not tarry*." But does He want to come and find a *sleeping* bride, a bride *not expecting* her Bridegroom? Ah, no. He will have the saints, in conjunction with the Spirit, saying, "Come." He will have bridal affections in the saints answering to His own imperishable love. And oh! think of the grace that has sent out the heralding cry, "BEHOLD THE BRIDE-GROOM; GO YE OUT TO MEET HIM!"—the cry that has aroused the slumbering virgins, and made them trim their lamps.

Oh, reader, have you heard this cry? Are you awake? Have you trimmed your lamp? is it burning for Christ? Oh, sleeper, awake! awake! awake! The Lord is coming—*surely* coming, and coming *quickly*! Oh, awake from your midnight slumber! trim your lamp, and be ready!

But you have heard the cry, perhaps, and trimmed your lamp, and it is "*going out*." *You have taken no oil in your vessel*. So it is in the parable. "They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps." There must be the oil of the Holy Ghost—the power of divine light in the soul—in order to have a place in that glorious procession that will light our coming Bridegroom in to the marriage.

Dear reader, will *you* have a place in that wondrous throng? Do you know redemption? Have your sins been washed away in the blood of the Lamb? Have you been sealed by the Holy Spirit of promise? Oh, remember, the mere lamp of profession will not do. You must have the oil; and you must get this now, while it is still the day of grace. When the Master rises up and shuts to the door, it will be too late. *Now* is the accepted time. Oh, will you not seek the oil now? Christ will give it you. You cannot get it from the wise

virgins: they have it only for themselves. You must get it from Christ: He alone can supply your need. And He sells "without money and without price." You cannot buy it otherwise. The Holy Ghost is the gift of Christ (as Christ was the gift of God the Father) to all those who believe the gospel of salvation. Having accomplished redemption by His death upon the cross, Christ was exalted to the right hand of God the Father, and received of the Father the promise of the Holy Ghost, which He shed forth in power on the day of Pentecost. This is the oil for the virgins' vessels—the oil that sustains the light of Christ in the soul amid the darkness of this world's night. Oh, have you received this oil? Your lamp will be worthless indeed unless you have the oil to keep it burning. If you have not the oil, you will be left outside, forever and ever to bewail your fatal neglect. Oh, be wise, and take the oil which Christ freely gives to all who come to Him. Believe in Christ, whose precious blood cleanseth from all sin, that you may receive the anointing of the Holy Ghost, and be numbered among the wise who took oil in their vessels with their lamps.

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, **AND THE DOOR WAS SHUT.**" Reader, on which side of that door will *you* be when that solemn moment arrives? Will you be *inside*, to share the wondrous joys of that blood-washed throng? or will you be *outside*, to join the cry, "Lord, Lord, open to us," only to hear the crushing answer, "*I know you not*"?

Oh, what a moment will that be when the Lord comes and takes away His own which are in the world! What a separation will take place then! All the saints will be changed "in a moment, in the twinkling of an eye, at the sound of the last trumpet," and caught up to meet the Lord in the

air; while the despisers of the gospel will be left behind, to fall under the awful delusion of Satan, and be carried away in that terrible apostasy in which "the man of sin" will be deified and worshiped in the very temple of God, 'that they all might be damned who believed not the truth, but had pleasure in unrighteousness.'" (2 Thess. ii. 12.)

Too suddenly and swiftly, it may be, for human eyes to see, yet with divine certainty the separation will take place. Every believer will be taken away: every rejecter of Christ will be left behind. Education, rank, wealth, social position, will have nothing to do in deciding who shall be caught up and who shall be left behind. All turns on whether men have believed the witness of God, and received the gift of eternal life through Jesus Christ, or whether they have despised God's word and rejected His Son. The separation is between *believers* and *unbelievers*, and takes place among all classes and conditions of men—high and low, rich and poor, great and small. Wherever they are, in whatever employ, in city or country, house or field, *believers* are caught up to meet the Lord in the air, and so shall they ever be with the Lord.

In one part of the globe it is *morning*. The morning light has dawned, and the sun has arisen, and all seems the same as yesterday. The family circle are in their accustomed seats at the table, and all are partaking of the morning meal. Suddenly one and another are missed. They have vanished in a moment, and no earthly call can bring them back. *They have been caught up to meet the Lord in the air.*

In another part of the globe the inhabitants are at their *daily occupations*. There also the great separation takes place. In a moment God's people vanish from earth,—some from the streets of the city, some from behind the counter, some from the workshop, some from the field. Calls are unan-

swered, and all search is vain. *They have been caught up to meet the Lord in the air.*

In another part of the globe it is *evening*. The work of the day, and the evening meal are over. Some of God's people, perhaps mingling with the family circle, are, with the others, talking over the affairs of the day; some are at the prayer-meeting; some, perhaps, are preaching the gospel to sinners, and pleading with men to be reconciled to God, or, it may be, themselves listening to the old, old story they loved so well. Suddenly, and quickly as the lightning's flash, the summons comes, and as quickly all the saints are gone. The saint whose voice was just heard in the family circle is seen no more; the voice heard in prayer and supplication is silent; the servant of God proclaiming the word of reconciliation suddenly vanishes from the sight of his hearers; those who just now were listening with delight to the old, old story, or the teaching of God's blessed truth, have gone to behold the face of Him whom having not seen they loved. The great separation has taken place. *The saints have been caught up to meet the Lord in the air.*

In another part of the globe it is *night*. The inhabitants are wrapped in midnight slumber, but the Lord Himself descends from heaven with a shout, with the voice of the archangel, and with the trump of God, and every saint answers to the heavenly call. The unsaved husband, or the unsaved wife, is left behind, and, it may be, slumbers on till morning, or awakes in the night to find the loved companion gone, and the children too, who had been taught the fear of the Lord by the faithful father or mother. Every where the separation goes, all classes are divided; all relationships are broken. Oh! moment of awful desolation to the unsaved! From field and city, counting house and workshop, stately mansion and lowly hamlet, royal palace and poor man's cottage, a cry more terrible

than the cry of Egypt on the night when the first-born were slain, a cry of anguish and despair, ascends to heaven, "LORD, LORD, OPEN UNTO US." But alas! it is too late! too late! "They that were READY went in with Him to the marriage, AND THE DOOR WAS SHUT"!

And now, what is the conclusion of the whole matter? "Watch, therefore, for ye know neither the day nor the hour." "Times and seasons" there will be for the waiting Jews after the Church is gone, but there are none for us. The Lord may come to-day, or He may come to-morrow. He may come at morn, or noon, or night. The one solemn word He left ringing in the ears of His disciples was, "*Watch.*" "Blessed are those servants, whom the lord, when he cometh, shall find *watching.* Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." "*Blessed are those servants*"! Who shall tell the unutterable blessedness and joy of those who have waited and watched for Christ, and who shall be fashioned into His glorious likeness at His coming! "We shall be *like* Him, for we shall *see* Him as He is." (1 Jno. iii. 2.) And what is the *power* of this wondrous hope? "Every man that hath this hope in Him purifieth himself, even as He is pure." We shall be like Him *then*; we want to be like Him *now*, "*purifying* ourselves even as *He* is pure." Shall we not then cultivate bridal affections in our hearts, and keep ourselves (as a chaste virgin espoused to Christ) unspotted from the world? Shall He find us walking with defiled garments? walking with the world that crucified Him, and now coldly rejects His message of grace? Are we members of its societies, guests at its pleasure-parties, attendants at its thea-

tres, companions of those who by these things drown the voice of God in the conscience? He who was the light of this world is gone, crucified, and cast out. And now it is *night*—the long desolate night of His absence. Shall we seek shelter and comfort and carnal ease where He was slain? Oh, may we rather cleave to Him with undivided affections, enduring the cold chill of the night, and keeping our lamps burning brightly *till He comes*. Let us *go forth* to meet the Bridegroom. "*Surely, I come quickly*" are His blessed words of cheer to our lonely and waiting hearts. Let the sound tremble on the chords of our hearts, making melody there to Him, whose heart will never be satisfied until He has us *with Himself*; and let us wait for that moment when *His* heart and *ours* shall be *mutually* satisfied—when "the marriage of the Lamb is come, and His wife had made herself ready." "Amen. Come, Lord Jesus."

A. H. R.

ANSWERS TO CORRESPONDENTS.

Q. 21.—Is there scripture for saying that the curse upon the ground was partially removed after the flood?

A. I think Lamech's prophecy in connection with Genesis viii. 21, 22 would establish this. The words in the last verse seem hardly to refer wholly to the flood,—"*I will not again curse, neither will I again smite,*" and this with direct reference to the regularity of the seasons. The last might refer to their necessary interruption by the deluge, but Lamech's words clearly go farther back.

Q. 22.—Where is it that a woman praying or prophesying with her head uncovered dishonoreth her head?

A. Wherever it would be *wrong* for a man to cover his head it is *right* for a woman to cover hers. This is very simple in application.

ATONEMENT.

CHAPTER X.

The Sin-Offering. (Lev. iv.-v. 13.)

WE now come to a class of offerings distinguished broadly from those classed as "sweet-savor," by the fact of their being in no wise voluntary, but the specific requirement for actual sin. The burnt-offering and peace-offering both clearly recognized, of course, the condition of men as sinners. Apart from this, they had indeed no meaning. But in no case are these offered for specific acts of sin. In their case we find, "If any man of you bring an offering unto the Lord;" in those now before us, "If a soul shall *sin*, he shall bring his offering."

The sin and trespass-offerings both speak of the judgment of sin, that judgment which is indeed no sweet savor to God, but His "strange work,"—not the delight of His love, but the necessity of His holiness. The sin-offering deals with sin in view of the divine *nature*; the trespass-offering, in view of the divine *government*. The words "sin" and "trespass" well convey this difference, the thought of restitution having a prominent place in the trespass-offering, as the sin-offering alone exhibits that necessary separation of God from sin which is at once the necessity of His nature, and its most awful punishment.

Yet it is striking that this, the most essential and characteristic feature, is only in fact found here in the sin-offering for the priest and for the congregation of Israel. In these cases alone do we read of the victim being burned without the camp, not

upon the altar, the consecrated place, but in the outside place of the leper and unclean. It is to this the apostle refers in the last chapter of Hebrews, where he points out the absolute necessity of the Lord's taking such a place as is typified here in order to any true atonement: "For the bodies of those beasts whose blood is brought into the sanctuary by the high-priest for sin are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." It is a striking thing indeed that, of all the various sacrifices offered by the law, no blood but that of a sacrifice such as this should have power to penetrate into the sanctuary at all. The burnt-offering spoke of that which to God was precious beyond all else, but the blood was simply sprinkled round about upon the altar: the peace-offering spoke, according to its name, of peace made with God, and communion established between God and man, but here also the blood was only sprinkled on the altar round about; nay, there were various forms of the sin-offering itself where the effect was plainly stated to be to "make atonement for his sin" who brought it, but where, the body of the beast not being burned without the camp, the blood at the most anointed the horns of the altar of burnt-offering. Only in two cases, as I have already said, among the seven that are specified here, is that done in which alone lies the essence of true atonement.

This shows clearly in what manner we are to regard these other forms, namely, as lower grades, or less complete views of what only in its full completeness could satisfy God. In the lowest, indeed, they are plainly said to be provisions for the pov-

erty of the offerer: "if he be not able to bring a lamb,"—"if he be not able to bring two turtle-doves." In the case of the ruler, and in the first case of "one of the common people"—both, of course, on the footing of the Israelite simply,—it is or should be clear that they neither of them represent the place or the knowledge of the Christian; yet they are most instructive to us as enabling us to see just what is and what is not dependent upon clearness of knowledge upon a theme so all-important as is this. However, it will be all no doubt plainer as we look at the details of the type before us.

The first case, then, is that of the "anointed priest," clearly the *high*-priest, he who represents the whole people before God, the well-known figure of Christ Himself. Typically, this seems a departure from the usual order, for the offerer in other cases seems *not* to represent Christ, and this change must have a meaning. Naturally, we think of the day of atonement, where Aaron and his sons are distinguished in their offering from the people of Israel, and where we as Christians are represented in Aaron's house. In the offering of Leviticus iv, the high-priest stands alone; but the next offering, parallel in every particular to this one, is for the "whole congregation of Israel,"—those manifestly whom the high-priest represents: in the application must we not say, the Church? It is evident that this gives us two classes on essentially different footing,—those for whom the sanctuary is opened, and those who while accepted are outside worshipers.

But why, then, is Christ here first of all by Himself, and the people apart, and not rather, as in the day of atonement, the high-priest and his house, or

Christ and His people together? It seems to me to bring out representation more clearly, but especially, as I think, makes way for a comparison with the two next offerings, where the ruler and one of the common people take the place of the priest and congregation, and the character of the whole is lowered.

The literal application supposes the sin of the high-priest himself, and his place as such secured, his incense altar anointed with the blood of the sin-offering. As a type, it is Christ confessing the sin of His people, and the place which through His offering He takes before God, He takes for them, and they in Him. Thus for the people the blood in the same way is sprinkled before the vail, and anoints the golden altar of incense.

It is here only that we find, as already stated, the burning of the victim without the camp, upon the ground also and not upon the altar. It is thus Christ made sin for us—not seen in the perfection of His person as in the burnt-offering, but identified with those for whom He had undertaken. No where but in this outside place could He reach the objects of His grace to bring them up out of the horrible pit and out of the miry clay in which they were hopelessly engulfed, and in which alone His feet could find footing. How important, then, to have a right apprehension of this essential feature of His wondrous work! Yet there are those among evangelical Christians so called who see no difference between the Lord's sufferings in life and those in His death,—between Gethsemane with its bloody sweat and the blood of the cross! They see not the contrast between a time of which He yet says, "I am not alone, for My Father is with

Me" and that of His cry, "My God, My God, why hast Thou forsaken Me?" The three hours' darkness while He hangs upon the tree is almost universally misinterpreted as the sympathy of Nature with her Head and Lord, whereas it is the manifest expression of the withdrawal of Him who is light, and finds, therefore, its true interpretation in that cry of forsaken sorrow.

We come, then, here for the first time to the full and undeniable type of wrath borne, and needed to be borne in order to atonement. The *copher* of the ark had hinted, as we have seen, at such necessity; but it only hinted. Now, the truth was plainly set forth. Every sacrifice had shown, what is announced as a principle a little later, that, as the apostle says, "without shedding of blood is no remission." But here we see *what* blood alone could meet the atonement of righteousness upon the sinner. Not death merely, but death and after this the judgment, is man's doom. The full reality of sacrifice, of which each separate sacrifice was but a fragment, must meet both parts of this. The cross as death and as curse did this.

But how beautiful to see even in the sin-offering the type preserved of that inward perfection which was necessarily and ever God's delight and the basis of all the acceptability of it. Only He *could* be "made sin for us" who Himself "knew no sin." Accordingly the fat here, as in the case of the peace-offering, is put upon the altar, and in the case of one of the common people it is even said to be for a sweet savor. While this is not said with regard to the first two cases, the word used for the burning on the altar is the ordinary one for that, different from that employed for the burn-

ing of the victim on the ground outside the camp.

Wrath endured, the due of sin in its full measure reached, God can open the sanctuary, and give a place in His presence where in the complete security of the seven-times-sprinkled blood we can stand in unquestioned nearness, and the heart pour itself out in praise, the blood anointing the incense altar. For us the vail is rent, as we know, but as we do not find in the type before us: *we* have boldness to enter into the holiest itself.

Thus far the divine thought, the perfection of the offering. In the next two cases the whole character of it is lowered. We have now the ruler and one of the common people taking the place of the high-priest and congregation in the former two; the burning outside the camp is no longer found; and the blood of course does not enter the sanctuary at all, but is first put upon the horns of the altar of burnt-offering, and then poured out at the bottom of the altar.

All this speaks evidently of a lower grade. Whatever may be the difference of the offerer, and although this might account for the blood not being brought into the holy place, the apostle's words link these rather with the body of the victim not being burned without the camp; and of the absence of this who can find a reason thus? For the least as for the greatest atonement must be the same. It is clear, therefore, that we have in this only the sign of the commencement of a descending scale of offerings, in which we find the poverty and confusion of man's thoughts allowed to have their place, in order that on the one hand we may realize the consequence of falling short in the apprehension of divine grace, while on the

other we learn that that grace will still manifest itself as such, and that God's actual acceptance of us is not measured, after all, by our apprehension of it, but by His own estimate of the value of the work of His beloved Son.

The goat here still speaks of substitution, of Christ in the sinner's place, for the Lord's own use of it, as contrasted with the sheep in the picture in Matthew xxv, assures us fully of this. But while seen as a substitute thus, what substitution implies and necessitates is not seen. The sin is none the less forgiven, but the offerer remains an outside worshiper merely. Christ is for him a "ruler" in the heavens, not a representative proper, as the priest is. He remains, as people say, "at the foot of the cross;" does not see that through the work of the cross Christ has entered heaven, and taken a place before God in which he as a believer stands. This is, alas! where the mass of so-called evangelical systems leave their adherents,—the Jewish place, clearly, for the standing of one of the common people of Israel is not even a type of ourselves. We are, as the apostle tells us, "a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." We therefore are brought nigh, and belong to the sanctuary as did Aaron's house,—with the unspeakable difference here also of the vail being rent: "Therefore," says another apostle, "having boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the vail, that is to say, His flesh; and having a High-Priest over the house of God; let us draw near with a true heart, in full assurance of faith."

For the goat a lamb might be offered, and here we see again how a type higher in itself may give from its connection a lower because a less congruous thought. The latter speaks, as we know, of the personal perfection of Christ, but here it displaces the goat, so that the thought of real substitution is fading away: the ritual of the offering is otherwise the same.

In the next cases, however, the ritual itself is changed; for now we find first the trespass-offering (which is nearest to the sin-offering), and then the burnt, and finally even the meat-offering introduced. The inability of the offerer is now, moreover, more distinctly recognized. It is plain, therefore, that the mention of the trespass-offering in this place does not imply, as some have imagined, that there is no essential difference between it and the sin-offering, or else it would prove the same for the others mentioned. There is a very marked and unmistakable difference. It is distinctly "his trespass-offering for his sin which he hath sinned . . . for a sin-offering." Even as a trespass-offering it has not its full character: it is a "lamb, or a kid of the goats," not a ram. I do not doubt that here we have the case of those who look at atonement as a mere provision of divine government instead of a necessity of the divine nature. It is one truth substituted for another, the less deep for the deeper; but of all this we shall have a more fitting place to speak.

The substitution of the burnt-offering, or its introduction rather into the ritual of the sin-offering, is remarkable, as it is distinctly a provision for poverty: "if his hand cannot reach to the sufficiency of a lamb;" and, moreover, the sin is called

a "trespass," while here, again, the two turtle-doves or two young pigeons speak of what is highest in itself, lowest because of its incongruity, in fact the lowest type of the burnt-offering, as we have seen; for a sin-offering most incongruous of all.

Lastly, if he be not able to attain to this, even a meat-offering of fine flour is permitted, and here, although no blood at all is shed, it is distinctly offered and accepted as a sin-offering, and his sin is forgiven him just as before. How clearly and beautifully does the grace of God shine out in all this! If it be Christ trusted in in view of sin, God knows the nature and sufficiency of His blessed work, and reckons the value of that work to the offerer, unknown though to him it be. It is a point which if seen aright will deliver us from much narrowness, and comfort us with the largeness of the grace of God.

It is evident to me that sin in the nature as much as in the act is dealt with in the sin-offering. We must not be misled as to this by the consideration that it is only for actual sins that it is offered. The fruit manifests the tree, and it is in this sacrifice alone that we find the judgment of God taking effect upon the whole victim. The burnt-offering, although wholly burnt, does not in this give the type of wrath or condemnation, as we have seen, but the very opposite. The very word for the burning is different; it is sweet savor and nothing else. Here, on the contrary, judgment has its full course. This complete judgment of nature and practice alike is absolutely necessary, in order that the blood of propitiation may be able to enter the sanctuary.

GENESIS IN THE LIGHT OF THE NEW TESTAMENT.

Sec. 6.—Jacob. (Chap. xxvi. 34—xxxvii. 1.)

The Dispensational Application.—In Isaac we have had, as we have seen already, the acknowledged type of the Son of God. In the twenty-second chapter also Abraham takes the place, which from his relationship we are prepared to find him filling, the place of the typical father. These two, Abraham and Isaac, God links with Jacob's name when revealing Himself to Moses at the bush. He bids him "say unto the children of Israel, 'The God of Abraham, and the God of Isaac, and the God of Jacob hath sent me to you.'" This is, as the apostle tells us, a sign of His approbation of them: "God was not ashamed to be called their God;" He could connect His name openly with theirs. Had He said He was the God of Lot, Lot's conduct would have been His own dishonor. The special choice of these three men in the way God chose to associate them with Himself was perhaps the highest honor He could bestow upon men.

In the New Testament there is one name which has of necessity displaced all other names. God has found one Man with whom He can perfectly and forever identify Himself, and from whom His character can be fully learned. He has been revealed in His Son, and is now to us forever known as the "God and Father of our Lord Jesus Christ."

But surely this will prepare us to see even in the case of the Old-Testament names a deeper view of God than any thing which could be gathered merely from their biographies. As to two of them, we have seen that this is justified by the fact; but God, when linking in His revelation to Moses the

name of Jacob with this, adds, "This is My name forever, and this is My memorial unto all generations." This has generally been limited to the title, "Jehovah," which is the word our version, as is well known, here as almost always, translates as "Lord," but which is, indeed, almost identical with the "I am" of the previous verse: "I am hath sent me to you." Nor can it be for a moment contested that Jehovah is the name by which God is henceforth known as Israel's covenant-God. This is not meant, then, to be disputed. Only along with and displaying this "Eternal" One, this other term comes in: "Jehovah, God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob: this"—all of it—"is My name forever, and this is My memorial unto all generations."

For us the God of redemption is indeed here fully displayed. For if in Abraham we find manifestly the type of the Father, and in Isaac admittedly that of the Son, in Jacob-Israel we find a type and pattern of the Spirit's work which is again and again dwelt on and expanded in the after-scriptures. Balaam's words as to the people, using this double—this natural and this spiritual—name, are surely as true of the nation's ancestors, "It shall be said of Jacob and of Israel, What hath God wrought!" What God hath wrought is surely what in the one now before us we are called in an especial way to acknowledge and glory in. For Jacob's God is He whom we still know as accomplishing in us by almighty power the purposes of sovereign grace.

In these two names of his—Jacob and Israel—the key to all his history is found. The long years of discipline through which he passes are necessi-

tated by his being Jacob: they are the necessary result of righteous government, but which in the hands of a God infinitely gracious issue in blessing the most signal to the chastened soul; the worm Jacob becomes, in the consciousness of his weakness, Israel,—has power with God and with man and prevails. The fruitfulness of God's holy discipline is surely the moral of his life.

And of this the nation are as striking an example. The only people chosen of God as His own among the nations of the earth to be the manifest seat of divine government, their own history becomes of necessity the illustration of this. "You only have I known," He says, "of all the families of the earth; *therefore* I will punish you for your iniquities." Any thing else but this would have been impossible for a holy God. And yet it is of Israel and their election that it is said, "The gifts and calling of God are without repentance." (Rom. xi. 29.) Even in their present state of dispersion, as the apostle argues, they are still "beloved for the fathers' sakes." Their rejection as a nation is not final. God repudiates utterly, by the mouth of Jeremiah, that which is still the thought of many Christians: "Considerest thou not what this people have spoken, saying, 'The two families which the Lord hath chosen, He hath even cut them off'? Thus have they despised My people, that they should be no more a nation before them. Thus saith the Lord, If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for

I will cause their captivity to return, and have mercy on them." (Jer. xxxiii. 24-26.)

Their present chastening is therefore for final reformation, and thus nationally are they a pattern of God's dealings in holiness, but in grace, with all His people. Their father Jacob becomes thus also their type, a view to which it seems to me the language of the prophets every where conforms, and which it indeed necessitates.

The life of Jacob divides into three parts, according as we find him in the land, exiled from it at Padan-Aram, or again returning; and to this correspond very plainly the three great periods of Israel's national life. The last is indeed only known by prophecy, but as surely as any history could make it known.

The first part seems to me to cover the whole of their inspired history. Jacob is shown to us, as the apostle declares in Romans ix, as the object of election. The constant order of Genesis is, as we have seen, the rejection of the first-born: it is "first that which is natural, and afterward that which is spiritual." But in every other case there is some plain reason for the divine choice. In Cain, self-righteousness sets aside; in Isaac, his birth from Sarah might be urged as reason; Reuben, too, falls into sin, which deprives him of the birthright. In Jacob's case, as the apostle tells us, "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, 'The elder shall serve the younger.'" Jacob stands indeed here scarcely so much as a type of the people as he is one with the people: "Jacob have

I loved" is said of both. And this choice of divine love, as it insures their full final blessing, so it insures the discipline needed as the demand of His holiness and of that blessing of theirs also: "You only have I known of all the families of the earth; therefore I will punish you for your iniquities." Beth-el, the house of God, figures therefore so largely in Jacob's history, and it is as El Beth-el, the God of His own house, that he has to know Him, in the holiness which becomes His house. It is thus at Beth-el, when he returns there, that his history morally closes.

In this first part he answers fully to the name which Esau indignantly invokes: "Is he not rightly called Jacob? for he hath supplanted me these two times." The national characteristic cannot be well doubted here. Jacob values the blessing of God, but seeks it in subtle and carnal ways, totally opposed to faith, as the apostle testifies of Israel that they "sought after the law of righteousness," but "did not attain to the law of righteousness; and wherefore? Because they sought it not by faith." It was thus they stumbled at the stumbling-stone, and became wanderers from the land of promise, exiled by their sin. Yet as Jacob, an exile from his father's house, finds God at Beth-el watching over him with providential care, and assuring him of a final return to his father's house in peace, so have his seed been watched over in all their wanderings, and their return to their land is guaranteed by the sure word of prophecy.

The Lord in His words to Nathanael applies that Beth-el vision to Himself. It is when Israel shall accept with Nathanael's faith the Lord Jesus Christ as Son of God and King of Israel that they

shall have the blessedness of looking up into an opened heavens, and seeing the angels of God, in their ministrations to men, attending on the Son of Man; and these two thoughts combined—Son of God, as confessed by Nathanael, and Son of Man, as in His love to men He constantly styled Himself—imply a Beth-el, a house of God on earth. In that day it could be but a vision of the future, for the nation had not Nathanael's faith. For such as he, the pledge of that day was already there.

During Jacob's twenty years at Padan-Aram he enjoys no further revelation until the angel of God bids him depart thence. In the meantime He deals with him as one for whom He has purposes of blessing which can be reached only through disciplinary toil and sorrow. He is multiplied through unwelcome Leah and the two bondmaids mainly, serving long and with hard labor for his wives and flocks. The general application to such a history as that of Israel since her dispersion is not difficult to make, although it may be impossible to trace in detail. Perhaps we should expect no more than a general thought of such a history, as the Spirit of God could find nothing in it upon which to dwell, save only to magnify the divine mercy in it. Enslaved, trampled on, yet preserved, and merging into final wealth and power: this is the simple, well-known, yet marvelous fact, in which they witness to the care and holiness of that God of Beth-el whose name they know not.

In the third part we find Jacob (up to this, still and only that,) returning to his own land. In the application, we must remember that it is a remnant that represent and grow into the nation. For

these as for their father, Peniel prepares for Beth-el; that they may not fall into their enemies' hands, God, whose name is yet unknown to them, must take them into His own, crippling the human strength in which they contend with Him, that in weakness they may hold Him fast for blessing. They must needs confess their name naturally, that grace may change it for what has to be henceforth their name. At Peniel, Jacob becomes Israel, although not yet does he fully realize that which is implied in this, so that at Beth-el he again receives it, as if never his before. Thus, broken down in repentance, and their human strength abased, the nation will be saved from the hands of their enemies. Purged from idolatry, they will then have their second Beth-el, when God discovers to them His name, so long hidden, and confirms to them the promise to their father Abraham. Christ, Son of His mother's sorrow, but of His Father's right hand, will then take His place among them, and so they will come to Mamre, and to Hebron, to the richness of a portion which now is to be enjoyed in fellowship with God.

THE STORM ON THE LAKE.

THE record of our Lord's sail over the Sea of Galilee, accompanied with His disciples, as given in Luke viii. 22-26, is exceedingly interesting. It contains a lesson rich in instruction, and of deep practical value for the children of God.

It pictures very vividly our passage across the sea of this turbulent world. It is a reflection of our

journey through a scene of incessant though ever-varying activity, on to the haven of rest eternal.

The proposal to go to the other side was the Lord's: it was no rash undertaking of the disciples. It was the Lord who said, "Let us go." One has come to us from the bright "over there." The Father has sent to us His Son from His own house, and He has told us of the Father—of the Father's house—of heavenly things. We have heard His voice, we have received His words, we have bowed in our souls to His heavenly communications. Owned now as His brethren and companions, He shows us that His blessed home over the other side is ours, and He says, "Let us go."

His saying to His disciples "Let us go over to the other side of the lake" was the expression of His will, the authority for the journey, and the sure pledge or promise of its successful end. Beside this, He was Himself present with them—present to share their lot, whatever that might be.

Beloved, what these disciples had we have. We have His word and His presence. We know His will is, that where He is, there we may be also. He has said so. "It is written" is faith's answer to the question, "What reasonable ground or authority is there for denying ourselves and following a despised and rejected Christ?" Through His word the eye of faith looks upon things "unseen and eternal," and all is assured. Possessing in His word these three things of such incalculable value for faith—His word being all this to the heart, how free are we to enjoy the blessing of His presence along the journey. But if His word is not thus dwelling in our hearts, we shall not be keeping Him company, though He be with us.

He was asleep on this ship as they were gliding along toward the land over the other side. He was oblivious to all around before the storm came and during the storm. A smooth sea, a balmy breeze, the beauties around, occupied neither His eye nor His heart. His disciples did not keep Him company in this obliviousness to the things of sight and sense. So when their circumstances changed,—when the smooth sea became rough, and the gentle breeze turned into a terrific gale,—the joy and pleasure of a beautiful sail was superseded by distress and fear. Now they think of Him, but they cannot bear to gaze upon His peaceful face. How descriptive this of ourselves! So long as the scene through which we pass contributes to our comfort, how we enjoy the journey! but when trouble comes—opposition, persecution for the word's sake, such things as the path necessitates,—not troubles our own failures and sins bring upon us, but troubles which are the necessary result of following after a rejected Christ,—when such trials come, what unhappiness! what discontent and murmuring! how much fear and trembling! How impossible to be quiet! How unbearable the quietness of the Lord! Like the disciples here, we must invoke His activity. They went to Him and said, "Master! Master! we perish." He heard their cry. He answered their prayer. He arose, spoke to the winds and commanded the waves, and there was a great calm; but He said to them, "Where is your faith?"—Oh, what a rebuke!

Beloved, are the days evil and difficult? do the winds blow fiercely? are the waves rising higher and higher? He is with us. We have His word and His presence. Is that sufficient? Are we

desirous of an easier path? Is this heaving and tossing, unbearable? Is His peacefulness, His mastery, His undisturbed supremacy unbearable? Well, if we cannot endure, He may respond to our desire—gracious One that He is; (have we not known Him to do so?) but if so, be assured it is a rebuke. It is to ask us, "Where is your faith?"

The disciples here were ill at ease in the calm. The solemn quiet and stillness of the calm was dreadful, too. They were not free and happy in the presence of Him who had produced for them such a thorough change. They little knew the personal glory of their Master. "What manner of Man is this?"—who is He, to do such a wondrous thing? We, too, often say, What a wonderful providence! what a remarkable interposition! while yet our hearts are ill at ease in His presence; so slow are we to learn Himself and the glories of His wondrous person.

What losers we are through our lack of faith, forgetfulness of the word, and indifference to the presence of our ever-calm and restful Lord! What we would gain by allowing His word its full power in our hearts, who can tell? Let us cultivate His company, and never weary of gazing upon His peaceful face.

C. C.

THE SOVEREIGNTY OF GOD IN SALVATION.

THE sovereignty of God is what alone gives rest to the Christian heart in view of a world full of evil, which is gone astray from Him. To know that after all, spite of the rebellion of the creature, things are as absolutely in His hand as ever they were,—that still with the apostle we can adore

"one God and Father of all, who is over all, and through all,"—this brings, and alone brings, full relief. Still He rules over all, and where evil cannot be turned to good, limits and forbids it: He maketh the wrath of man to praise Him, and the remainder of wrath (what would go beyond this?) He restrains.

The shepherd-rod, the type of power exercised in love, out of the hand to which it belongs, and become a serpent, is the vivid picture of what we see on every side. The prince of this world is not Christ, but Satan; but it was the sign of a deliverer for Israel that he had but to stretch forth his hand and take back to him what was already his for it to become a rod in his hand once more. For us, how sweet is this assurance! The rod had not *slipped* out of Moses' hand, but was *cast* out; and even when cast out it was fully under his control: so is it with the government of this world; for Him who rules it, even disobedience works obediently; Satan, meaning nothing less, accomplishes His purposes as do the holy angels which wait around His throne. Through all, spite of all, He yet "worketh all things after the counsel of His own will." "He doeth according to His will in the army of heaven, and among the inhabitants of earth; and none can stay His hand, or say unto Him What doest Thou?"

We rest, for we know who reigns. It is not mere sovereignty, the almighty despotism of mere will, to which we bow because we must, but the sovereignty of wisdom, holiness, and goodness,—of One in whom love is revealed in light. How strange and saddening that in any phase of it the sovereignty of God should be an unwelcome theme to a

Christian heart! Surely, one would say, there must be something very wrong with the state of such an one, or with the manner of its presentation to him, or with both, for it to be the case. Yet is it not so, that the sovereignty of God in *salvation*,—and where else is the thought so simple and so necessary?—is by the large mass of Christians perhaps a thing most vehemently denied; and even where entertained, is entertained with coldness and suspicion. The truths of election and predestination, while the favorite cavil in the mouths of unbelievers, are undoubtedly, by many who receive them, received with inward shrinking,—as at most necessary, rather than really approved. And both causes named no doubt contribute to this result.

Yet if God be (what He must be to *be* God,) perfect goodness, and wisdom without fault, what could one possibly desire, but that every thing should be absolutely in His hand, plastic to and moulded by His blessed will, working, according to plan and forethought, His eternal purpose? It is not possible to conceive objection on the part of any, worthy of the least respect. But this is all that predestination can at all imply. It is the simple and necessary result of a really divine government,—of the supremacy of One who lacks neither wisdom nor power, nor benevolent interest in the work of His own hands.

I know, of course, the objection that will be raised. "Open your eyes," it will be said, "and look around! Is the world as you see it just what you would expect as the fruit of a wise and perfect and omnipotent will? What of the suffering that abounds on every side? and what of the sin? Can you say of that it is the will of God, and

attribute to Him still nothing but perfection?"

It is of course true that we find around us a very different state of things from what we could have at all imagined from the necessary perfection of an almighty Creator and Governor. Nor dare we ascribe moral evil to the direct will of Him from whom it is a revolt. Nevertheless the doctrine of predestination remains our only comfort and support in this perplexity: to give it up would be to abandon ourselves to the despair of good as the final goal to which all tends. If the rebellion of His creatures has thus far thwarted the will of God, and filled the world with an unanticipated or unavoidable confusion, who can say how this may perplex the final result? On the other hand, complete foresight of all being His, with full power to avert whatever will not fall into harmony with His purposes, predestination of all things may be safely maintained. God is neither made the Author of sin, nor compelled helplessly to admit defeat at the hands of men. And this is what Scripture asserts as the truth of His government: "He worketh *all* things after the counsel of His own will."—"Surely the wrath of man shall praise Thee; the *remainder* of wrath"—foreseen in its issue as not glorifying Him,—“Thou shalt restrain.” (Ps. lxxvi. 10.)

It may be said by some, "This is not predestination: this is only government." But what is worthy of God to do, it is worthy of God,—and only worthy of Him,—to determine before, or from eternity, to do. This fore-determination, or predestination, alters in no wise the character of what He does in its appointed time. It frees it only from the character of after-thought, which

would imply weakness and change in Him. And thus we can say, "Known unto God are all His works from eternity [$\alpha\pi' \alpha\iota\omega\nu\acute{o}\varsigma$]." (Acts xv. 18.)

Thus, take the worst act the world has ever seen—the crucifixion of Christ; it can be said, "Of a truth, against Thy holy Servant Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done." (Acts iv. 27, 28.) If in this act then, in all acts whatever we are privileged to read the hand and foreordination of God; and thus alone every where the darkness is no more unrelieved.

The will of man is recognized in all this, and not set aside. Certainly we are no where led, from Scripture, to think of him as a mere intellectual machine, moved necessarily by influences external to himself, but as a being free and responsible, though now, alas! fallen, and become the willing slave of sin. As to this, we shall see more directly. It is certain that in no wise are we to think of God as determining to evil the wills of His creatures, or as involving them, whether by (what is to them) the accident of their birth or in any other way, in irretrievable ruin. This Scripture unites with our own consciences to assure us of. There may be difficulties, and there are; but however even insoluble may be the mystery, God has given us that within us which witnesses unfailingly for Him, that man's evil and man's ruin are of himself alone.

How, spite of contrary and conflicting wills, God is yet as absolutely "over all, and through all, and in * all," "working *all* after the counsel of His own

*The editors omit "you" in Ephesians iv. 6.

will,"—this is beyond our skill to fathom. But so it is: and blessed it is to recognize that, as the apostle witnesses, it is as "God and Father of all" He is so. This is in fact the very web and woof of Scripture. This is what so irresistibly appeals to us in those tears wept over impenitent Jerusalem by Him who could pronounce its sure and approaching doom,—a doom to be executed by the hands of men ignorant and careless of Him whose sentence they fulfilled.

This predestination extends to every thing. Foresight and omnipotent will are every where. Thank God they are! In the moral as in the physical universe, no where can one escape from His presence, save, alas! by such an insensibility as the mass of men have sunk into. For the Christian, it is joy unspeakable to recognize this pervading presence, which recognized brings light into darkness, order into disorder, peace into whatever circumstances of distress. In the strain of triumph with which the apostle closes his development of the Christian state in Romans viii, the basis of all is this precious doctrine. "And we know that all things work together for good to them that love God, to those that are the called according to His purpose. For whom He did foreknow, them also He did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us?"

But this leads us to another doctrine, closely

connected with this of predestination, and suffering the same reproach, even from those who owe their all to it. I mean, of course, the doctrine of election. Election is so plainly taught in the word that it is surely only the opposition of the heart to it that can account for its not being universally received among Christians. Nor is this an election nationally or individually to privileges or "means of grace" such as plainly Israel and for long the nations of Europe have enjoyed, but to salvation; and to salvation, not on account of foreseen holiness or faith, but *through*, or by means of, these. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you unto salvation, *through* sanctification of the Spirit and belief of the truth, whereunto He called you by our gospel." (2 Thess. ii. 13.) Nothing can well be plainer than this; nothing more positive than the assertion by the same apostle which was just now quoted of that "chain of salvation," link riveted to link, whereby predestination issues in calling, and calling in justification, and justification in glory. A hundred texts would fail to convince where two such as these would. But in truth, the difficulty is not textual; it lies elsewhere.

Election involves many another truth most humbling to man's pride of heart, and this is in a large number of cases the real hindrance. On the other hand, it is quite true that in the conflict of minds upon a subject which has been in controversy for centuries, the balance of truth has been very much lost (although I could not say, equally,) by those who contended on either side; extremes on either part have tended to throw men off into the oppo-

site extreme. Thus Calvinism and Arminianism, or what are commonly so called, have nearly divided Christians between them, each refusing to recognize, for the most part, any truth in the other. Yet each has in fact its stronghold of texts and arguments, and its unanswerable appeals to conscience, never fairly met by the other. The mistake has been in the supposition that what was really strong on both sides was in necessary opposition. The fact is, that, as another has said, in general, the strength of each lies in what it affirms; its weakness, in what it denies. The truths of Calvinism cluster about the pole of divine grace; those of Arminianism, about that of man's responsibility. The world revolves upon its axis between the two.

(To be continued.)

THE PSALMS.

PSALM XXIII.

The present result: brought back from the dead through the blood of the everlasting covenant, the great Shepherd of the sheep tends them with divine love and care, leading them in paths of righteousness, prosperity, and peace.

A psalm of David.

- J**EHOVAH is my Shepherd: I shall not want.
2. He maketh me lie down in green pastures; He leadeth me beside quiet waters.
 3. He restoreth my soul; He leadeth me in paths of righteousness for His name's sake.
 4. Even though I walk through the valley of the shadow of death I will fear no evil: for Thou art

with me; Thy rod and Thy staff, they comfort me.

5. Thou spreadest a table for me in the presence of my enemies: Thou hast made fat my head with oil; my cup runneth over.

6. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in Jehovah's house to length of days.

Text.—(3) "Restoreth:" in the sense of "renewing, refreshing."

PSALM XXIV.

The final issue: Jehovah the King of glory; the earth is His, and into His holy hill the righteous enter.

A psalm of David.

THE earth is Jehovah's, and the fullness thereof; the habitable earth, and they that dwell therein.

2. For it is He hath founded it upon the seas, and established it above the floods.

3. Who shall ascend to the hill of Jehovah? and who shall stand in His holy place?

4. The man clean of hands and pure of heart, who hath not lifted up his soul to falsehood, nor sworn deceitfully.

5. He shall receive blessing from Jehovah, and righteousness from the God of his salvation.

6. This is the generation of those that seek Him, that seek thy face, O Jacob. Selah.

7. Lift up your heads, ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8. Who is this King of glory? Jehovah, strong and mighty; Jehovah, mighty in war.

9. Lift up your heads, ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.

10. Who is He, this King of glory? Jehovah of Hosts, He is the King of glory.

ANSWERS TO CORRESPONDENTS.

Q. 23.—What is the teaching of Ecclesiastes xl. 3—"In the place where the tree falleth, there it shall be"? for what goes before and follows after makes a difference as to the way in which it is generally understood.

A. The words seem to me to speak plainly of the irrevocable character of the divine decrees, which cannot be altered, and from which there is no escape. This is in keeping with the preceding verse—the "evil that shall be upon the earth:" It is as irrevocable as unforeseen. Blessing and doom,—the rain-fall and the tree-fall are equally and entirely in the hands of God. This must not provoke a timidity which would stop all labor (v. 4), but one must go on trusting in Him who "worketh all" after the counsel of His own will.

Q. 24.—In Rom. ii. 7, in what sense is eternal life spoken of?

A. As often, as something we enter into at the end of our course. Chapter vi. 22 thus speaks of it: "Ye have your fruit unto holiness, and the *end* everlasting life." Grace it is that *sets and maintains* us in the way of holiness to reach this end. The apostle's language in 1 Corinthians ix. 24–27, which has caused perplexity to many, is simple enough when we remember this. Eternal life being *in us*, as it is when we are born again, is another thing not to be confounded with this, of which of course it is in no wise contradictory. These are truths of quite a different order: the one belongs to divine grace; the other, to divine government.

Q. 25.—What is the difference between the circumcision being justified by faith and the uncircumcision through faith?

A. *By* faith gives the principle upon which God is acting: He is justifying the Jew by faith; but then if a Gentile have faith, is He not the God of the Gentile also? Surely He is. Then it results that the Gentile also will be justified by the faith he has.

GENESIS IN THE LIGHT OF THE NEW TESTAMENT.

The Individual Application.—In the individual application the lesson of Jacob's life is, as we have already seen, the fruitfulness of that holy discipline which Beth-el, the house of God, implies, and which out of such material as a Jacob can bring forth a vessel of exquisite workmanship to His praise. Here the literal history unites with the typical to develop a picture of the deepest interest to us. May He who only can, give us true blessing from it.

First, as a preface to the setting aside of Esau, we are told of his marriage, at forty years old, at once to two Canaanitish wives. This is the natural sequel of a profanity which could esteem his birthright at the value of a mess of pottage. These "forty years" are a significant hint to us of completed probation. In his two wives, married at once, he refuses at once the example and counsel of his father, and by his union with Canaanitish women disregards the divine sentence, and shows unmistakably the innermost recesses of the heart. It is a sign of the times that so little is thought of the character of man's associations. In truth, nothing gives us our character so much. To say of Enoch, or of Noah, that "he walked with God," describes the man fully in the fewest words; voluntary association with His enemies, can it consist with any proper desire after such a walk? Esau's Canaanitish wives set him finally aside from the blessing which the next chapter shows us becoming Jacob's.

On the other hand, crookedness and deceit are found in Jacob, the vices which belong to feebleness where there is no due counteracting power of faith. Faith, which alone is wisdom and foresight,

waits upon God and makes no haste. It walks erect and openly in the shelter of His presence secure of the accomplishment of His will, which alone it seeks, while cunning and craft blunder in the darkness. Jacob's deceit is not that which procures him the blessing: it procures him nothing but twenty years of toil and sorrow, of banishment from his father's house, and subjection to the will of others. The blessing could not be Esau's. Was Isaac or Esau more than God that they could alter His purpose? or did He need Jacob's feeble hand to uphold His throne? Alas! he is neither the first nor the last who has acted as if it were so. And this is what restlessness and impatience mean,—either some lust of the heart we must secure whether He will or no, or some doubt whether God be God:—rank unbelief or rank self-will; and these are near companions. How far off was Jacob yet from El-Beth-el!

True, there was strong temptation,—a mother's voice, the voice of affection and authority, to urge him on; the coveted blessing just slipping, as it seemed, away: but in the case of one with God, all this would only have made plain the power of God to keep a soul that confides in Him. With Him, no difficulties avail against us; it is not inherent strength or wisdom which avails in our behalf. The whole question is, Are we with Him?

Jacob feebly opposes his mother's solicitation, but not in the name of God or of truth. He dreads getting a curse instead of blessing,—“*seeming* a deceiver,” rather than being one. He makes the whole question one of expediency, not of righteousness, hence has no power at all, or rather is already fallen. His mother boldly assumes the

responsibility, and he has nothing more to oppose.

Once gained, he soon learns boldness; he can not only assure his father, once and again, that he is Esau, but dares to say that God has brought him what Rebekah's hands have prepared. What is holiness in us but the fruit of the shining of God's face upon us? If our faces are turned away, how soon does all the rabble of evil stalk abroad in the darkness! "The fruit of the *light* is in all goodness and righteousness and truth." (Eph. v. 9, true reading.)

Yet Jacob obtains the blessing, surely from grace alone, and not from his evil works; and Isaac, dim-sighted spiritually more than physically here, wakes up to find how far nature has misled him, and to own the righteousness of a stronger will than his own. Esau sees nothing but Jacob and his father.

He who has now got the blessing is still totally without ability to trust God for the fulfillment of it. Rebekah's voice again is heard, urging him to flee from his brother's wrath, and Isaac is wrought upon to send him to Padan-Aram, to take a wife from Laban's daughters. It is now that solitary, a wanderer and a fugitive, he arrives at Beth-el, and here for the first time God appears to him.

Already the chastening of God's hand was upon him, and heavily he must have felt it as he lay upon the hill that night at Luz. Under the pressure of it, he was now to have the interpretation as the holy discipline of divine love. He must stoop his neck to the yoke, and accept the fruit of his own ways; God can assure him of no escape from that: but in and through it all the blessing that is his shall be attained. He will be with him to

accomplish His faithful word, and bring him back from all his wanderings into the land which he is now leaving. He sees the angels of God passing between heaven and earth in constant ministration to the heir of promise, for He whom they serve is Abraham's God.

Here all is perfect grace, for grace alone delivers from the dominion of sin. Holiness is the necessary rule of God's house, but to be in God's house supposes relationship,—nearness. Jacob's matters, wonderful to say, are God's own care. What a remedy for Jacob's self-seeking anxiety is in all this! Had he learnt the lesson, how much evil would have been spared him! how soon and how differently might Peniel have been reached! But it is evident he enters little into the spirit of this divine communication. He calls the place indeed Beth-el, God's house, and the gate of heaven, but he is oppressed with fear, rather than comforted. The magnificence of the promise which has just been made him shrinks into mere bread and raiment, and his father's house again in peace, and he answers with a legal vow, in which what *he* will do is all too manifest. So he goes on his journey to find in Laban's house what is more congenial yet than God's, and to learn slowly there by experience what faith might have learnt as speedily as surely, without the sorrow.

In all this Jacob is our type; for if he were responsible to receive and walk in the power of a grace so plainly revealed, how much more we who have received a revelation which is to Jacob's as noon to twilight! To us the God of Abraham and of Isaac is the God and Father of our Lord Jesus Christ, and through Him our Father. For

us the house of God is found on earth, all the fullness of God dwelling bodily in the Man Christ Jesus; and the promise, "I will dwell in them and walk in them," being fulfilled to us also, as individually and collectively indwelt by the Holy Ghost. For us the throne of God is revealed as a throne of grace,—grace reigning through righteousness; our Saviour, Christ our Lord. How should all this purge out of our souls the leaven of subtilty and self-will, and conform us wholly to the will of God! "His commandments are not grievous," says the apostle: what say our souls? Practically, as day by day His will is declared, is it the conviction of our hearts, and what our lives manifest, that His yoke is easy and His burden light?

In fact it is more: it is the only true and practical rest for the soul, and the test of how far our hearts have been brought back to God. "Faith, if it have not works, is dead, being alone." "Whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him." It is divine love which, sown in the heart, produces in the life the necessary fruit of service. Faith is the heart's response; service, the life's. Nor can the one be very much below the measure of the other.

Grace is that which, in the knowledge of it, delivers from our own will and ways. We cannot, blessed be God, carry it too far or rejoice in it too fully. He whose life is unfruitful testifies (whatever his lips affirm) how little he has known of it, not that he has carried it too far, or abandoned himself to it too entirely. That is impossible. "Sin shall *not* have dominion over you, *because* ye are not under the law, but under grace."

THE PSALMS.

Series 2.—(*Remnant-Psalms.*)—First Five.

PSALM XXV.

Begins the application of the truths now brought out to the need of the saints. Confession of sins, and looking for pardon for Jehovah's name's sake; for goodness and uprightness unite in Him, and therefore sinners, humbled and confiding in Him, He will teach in the way.

[A psalm] of David.

ALEPH.

UNTO Thee, Jehovah, do I lift up my soul.

BETH.

2. O my God, in Thee have I trusted; let me not be ashamed! let not mine enemies exult over me!

GIMEL.

3. Yea, let none that wait on Thee be ashamed; let them be ashamed who deal falsely without cause.

DALETH.

4. Show me Thy ways, Jehovah; teach me Thy paths.

HE.

5. Guide me in Thy truth and teach me, for Thou art the God of my salvation: on Thee do I wait all the day long.

ZAIN.

6. Remember, Jehovah, Thy tender compassions and Thy mercies, for they are from everlasting.

CHETH.

7. Remember not the sins of my youth, nor my revoltings: according to Thy mercy remember me for Thy goodness' sake, Jehovah.

TETH.

8. Good and upright is Jehovah; therefore will He direct sinners in the way.

JOD.

9. The humble will He guide in judgment, and the humble will He teach His way.

CAPH.

10. All Jehovah's paths are mercy and truth, toward those who observe His covenant and His testimonies.

LAMED.

11. For Thy name's sake, Jehovah, pardon mine iniquity; for it is great.

MEM.

12. What man is he that feareth Jehovah? him shall He direct in the way He chooseth.

NUN.

13. His soul shall abide in good, and his seed shall possess the earth.

SAMECH.

14. The secret of Jehovah is with them that fear Him; and His covenant, to show it to them.

AYIN.

15. Mine eyes are constantly toward Jehovah, for He shall bring my feet out of the net.

PE.

16. Turn Thee unto me, and be gracious to me; for I am solitary and afflicted.

TSADDI.

17. The distresses of my heart are increased: O bring Thou me out of my troubles.

RESH.

18. Look on mine affliction and toil, and take away all my sins.

19. Look on mine enemies, for they are multiplied; and they hate me with violent hatred.

SCHIN.

20. Keep my soul, and deliver me: let me not be ashamed, for in Thee have I taken refuge.

TAU.

21. Integrity and uprightness shall preserve me, for I wait on Thee.

22. Redeem Israel, O God, out of all her distresses!

An alphabetic psalm, the letters *Vau* and *Kuph* being omitted, while the number of verses is preserved.

Remarks.—Confession of sin is here for the first time explicitly, in suited connection with God acting for His name's sake, to display His grace. Comp. Psalm xx. 1: the name of Jacob's God was in fact Jehovah, and under this He delivers His people (Ex. iii.) "Good," He takes up sinners, and "upright," guides them in His ways. The psalm is greatly in advance of all former experience-psalms.

THE SOVEREIGNTY OF GOD IN SALVATION.

(*Concluded from page 170.*)

But upon the ground of responsibility merely men are lost. Hence the texts upon which Arminianism relies have to do with the world at large, with the provision made in grace for these, and the divine appeals to and dealings with them. An important class of texts, however, even with regard to these, they overlook or explain away, while they infer wrongly from their general texts as to the actual salvation of those saved. Calvinism, on the other hand, when it treats of actual salvation, is almost wholly right. Scripture and conscience agree here in their witness to its truth, and the opposition made is compelled to be mainly upon another ground, namely, the supposed bearing of this upon the case of the lost. Here the Arminian is upon his own ground, and if the Calvinist follow him here, he loses the strength he but now had, and Scripture and conscience turn against him.

Let us take up first the texts upon which the

Arminian relies, and see how far they lead us, before we speak of those which may seem more to suit our present subject.

In the first place, then, God's love to the *world* is manifested in the cross. "God so loved the *world* that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." It is not allowable to narrow this down to a love simply to the elect, as has been only too often done. It is true that the elect are all originally of the world, and that thus He loves them when dead in trespasses and sins, and for His great love quickens them (Eph. ii. 4). But we cannot limit His love here to this: it is out of keeping with the "whosoever" which follows. Moreover the "world" cannot fairly be interpreted as less than the whole of it, if we believe in the transparent honesty and accuracy of Scripture. God's love to the world, then, is so deep and wonderful that it can only be measured by the gift of His Son. We dare not refuse to credit fully what is so solemnly assured.

But this being so, it settles decisively the meaning of Christ's death being for all. "For there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all;" "a propitiation for our sins, and not for ours only, but also for the sins of the whole world:" these and many similar passages assure without any doubt of full and sufficient provision for all made in the atonement.

Upon this ground, and to give express utterance to what is in the heart of God, the gospel is bidden to be proclaimed to "every creature." Men are assured that God "willeth not the death of a

sinner," but that on the contrary He "will have all men to be saved, and to come to the knowledge of the truth." These testimonies are simple, and they deny that there can be any contrary decree of God hindering the salvation of any. The Redeemer's words as He wept over Jerusalem assure us that it is man's contrary will that resists God's will—"How often would I have gathered your children together, even as a hen gathereth her brood under her wings, and ye would not!"

But this will of man itself, what shall we make of it? Is there not after all in it, define it as we may, some mysterious power which, spite of the fall, spite of the corruption of nature, should yet respond to these invitations, these pleadings of divine grace? It is clear that final condemnation is not for any sin of another, nor yet for any depravity of nature derived from him, but for men's own sins. They are treated not simply as a race, but individualized. And thus the apostle teaches that the whole world is brought in guilty before God. Conscience bears witness in the same way of these individual sins, and refuses to put them down simply to the account of nature. Eternal judgment according to the "deeds done" by each man "in the body," a judgment which of course will recognize all diversity of circumstance, knowledge or ignorance of the Master's will, will proclaim a personal difference to which "few" or "many stripes" will answer. All this is the antipodes of a mere necessary development of a common nature, alike therefore under like conditions. Freedom, in some real sense, is recognized by us all, whatever our creed, as necessary to

responsibility, although it is true that we may freely deprive ourselves of freedom, and be accountable for this. There is a confessed mystery here, which no one can pretend to solve; but Scripture and conscience unite to assure us that man's guilt is truly his own, and that all those tender pleadings, admonitions, reasonings of God with man have in them a real suitability to men in general, and are no vain show.

Man's *will* is no mere inheritance from his fathers as his "nature" is; it is something which is in Scripture and in conscience held as his own personal, righteous accountability. It constitutes him, we may say, a person, a man; and to men God ever addresses Himself; as fallen creatures, born in sin and shapen in iniquity, "by nature children of wrath," yet always and none the less proper subjects of appeal; if destroyed finally, then *self*-destroyed.

So the Spirit of God is represented as striving with them,—with those who nevertheless to the last "resist the Holy Ghost." "It is of no special consequence whether we can show or not the manner of this striving; it is enough that the word of God speaks of it as that,—that it *is* that. All this shows something very different from a simple condemnation merely, and giving up by God of all but the elect; and whatever it prove as to man at large, something more is meant than simply to demonstrate his ruin and helplessness, by that too which increases his condemnation. On the contrary, when the law has proved man's unrighteousness, and the cross that the mind of the flesh is enmity against God, still in this very cross is it manifested that "God so loved the world that He

gave His Son," and the gospel goes out addressed to every creature.

Thus far we must needs go, then, with the Arminians, and the truth of predestination does not conflict with this in any way. We have here simply to inquire what is, and we can affirm that Omniscient Goodness willed it so to be,—from eternity so willed it; did not of course desire or work the evil, but ordained to suffer it, and in this sense that it should be. The mystery of evil being thus suffered we accept,—do not explain, or suppose it possible to be explained. As a fact, we know it is, and know too that God is, and that He is against the evil. Scripture is of course in no wise responsible for it, while it gives us, not an explanation, but such a revelation of God Himself, and in view of it, that we can have perfect faith in Him, and leave it unexplained. The cross has glorified Him in every attribute more wonderfully as to sin than this could raise suspicion; while it demonstrates that not mere power could deal with evil, the victory must be that of goodness, and in suffering.

Christ dying for the world, the testimony of God's love to men at large, is no vain thing because in fact all are not saved by it. It demonstrates to us that infinite goodness from which men have to break away: that, of which He has sworn, "*As I live*, saith the Lord God, I have no pleasure in the death of the wicked; *but* that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why *will* ye die, O house of Israel?" (Ezek. xxxiii. 11.)

Men die because of their own will, not of God's will; yet they die. And men crudely ask of God's

omnipotence why He cannot convert them all. But omnipotence itself must needs be limited by His other attributes. What Infinite Wisdom *can* do I must be myself infinitely wise to know.

Let it suffice us that "God *so* loved the world that He gave His only begotten Son," and that full provision has thus been made for that return of all to God to which they are besought. The result, it is for man himself to decide.

But now as to this result, what? Is it uncertain? Are we to conclude that because, if a man die, he wills himself to die, that therefore if he live, it is by his own will also? We may not argue so; for here too God has spoken, and the conscience of His saints responds ever really to what He says.

"He was in the world, and the world was made by Him, and the world knew Him not; He came unto His own, and His own received Him not." Was this rejection universal? No; some received Him. What, then, of these? "But to as many as received Him, to them gave He right (see *margin*) to become children of God, even to them that believe on His name; which were born, not of blood, *nor of the will of the flesh, nor of the will of man, but of God.*" (Jno. i. 10-13.)

Nothing can possibly be more decisive. And this plainly covers the whole ground. It is not, of course, that the will of man is not implied in the reception of Christ, for reception is surely not in this case unwilling, but rather that, as the apostle tells the Philippians, "it is God that worketh in you both to will and to do"—"both the willing and the working"—"of His good pleasure." (Phil. ii. 13.)

Every description of this new birth ascribes it in the fullest to divine and sovereign power. The

very idea of "birth" implies it, for who is aught but passive in his own birth? It is also quickening from the dead, and "as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." (Jno. v. 21.) It is a new creation; "for we are His workmanship, *created* in Christ Jesus unto good works." (Eph. ii. 10.) And this defines the character of what is therefore truly effectual calling: "Whom He predestinated, them He also called, and whom He called, them He also justified."

This sovereign, gratuitous work in man, done in accordance with that eternal counsel which all things work out, defines clearly for us what is election. It means the gracious interference of divine love in behalf of those who, no different from others, dead in the same sins, instead of being given up to perish, are given to Christ to be the fruit of His blessed work, "that He might be the first-born among many brethren." It is love, and only love, righteously and in perfect goodness manifested in salvation only, and of those worthy of damnation. To charge upon it the damnation of the lost is blasphemy, however unconscious, of that in which the whole heart of God is pouring itself out. If others remain obdurate in pride and careless unbelief, and going on to destruction, while we, justified by faith, and having peace with God, rejoice in hope of the glory of God, is it because we are better than they? What Christian heart can believe this? No; it is because "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." No man has found his true level who has not come down there,

and only there do we find the full and impregnable assurance of perfect and enduring peace. "Who shall lay any thing to the charge of *God's elect*?" A love that found us with nothing, to indue us with all, is a love that has in it no element of change.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,"—what possible cause of harm is there that is neither a thing *present nor to come*?—"nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

SERVICE.

"John answered and said, 'A man can receive nothing except it be given him from heaven.'" (Jno. iii. 27.)

WHAT gives firmness and comfort and power to the servant is the consciousness of doing the Lord's will. Self-complacency of fleshly zeal easily deludes, but nevertheless the path of communion with God and obedience is open to every one of us; it is a reality. There is great comfort in John the baptist's reply, "A man can receive nothing except it be given him from heaven," when questioned about his service. There is that which I am sent to do. Outside of that, nothing is required of me; I am freed from vain attempts of self-will. But in that to which God has called, there is the power of God and rest of heart, joy in the soul and blessing in ministry. And the power and blessing are not to be measured by the sphere of service. The whole power of God is with the least as with the greatest true service for Himself,

as the smallest stream runs by His power as well as the mightiest river. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen." (1 Pet. iv. 10.)

To know what is one's path of service is not self-occupation. On the contrary, it is what alone excludes it, and brings soberness and the fear of God: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, *according as God hath dealt to every man* the measure of faith." No man could work in the making of the tabernacle except as God gave ability: "And the Lord spake unto Moses, saying, 'See, I have called by name Bezaleel, . . . and I have filled him with the spirit of God, in wisdom, . . . to devise cunning works, . . . And I, behold, I have given with him Aholiab, . . . and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee.'" (Exod. xxxi.) "Then wrought Bezaleel and Aholiab, and every wise-hearted man in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded. And Moses called Bezaleel and Aholiab and every wise-hearted man in whose heart the Lord had put wisdom, even every one whose heart stirred him

up to come unto the work to do it." How vain and irreverent for any man to have put his hand to the work without wisdom from God! And with the wisdom was needed the true heart—"even every one whose heart stirred him up." (Ex. xxxvi.) It was a work of obedience, but in liberty; from a heart devoted to the Lord and His service, and to His people. They served gladly and freely, but in no other work than the Lord had appointed and fitted them for.

In that, there is the whole power of God in the humblest life and service. It is the whole power of God: how great a power! and there is none other. "Except the Lord build the house, they labor in vain that build it." Of the two evils common in the church,—holding back from service, and too great forwardness, the latter is a pressing evil. Often a ministry of this character rests as a weight upon God's assembly. But the two evils are found together, and the responsibility for a ministry, and life (for the two are united) without power is upon the whole assembly in measure: "Thou sufferest that woman Jezebel," and "So hast thou also them that hold the doctrine of the Nicholaitanes," shows the principle. How humiliating to consider it! but how easy to groan under the evil without realizing either our responsibility as regards it or the power of God for deliverance. The absence of the power of God in an assembly allows the work of the flesh to come in, as the lack of fruit-growing and cultivation in the garden leaves room for the weeds; and the richer the soil, the ranker the growth. The same lack of communion that leads one to over-activity may be the cause in another of self-indulgence that

shrinks from responsibility, or weakly leans upon another, and leaves things to man. A subtle evil, because a spirit of indolence so easily indulged, with little thought of how carnal a state it is, and how great the responsibility.

It is a serious evil to use the word of God in ministry without corresponding inward exercise. Gift is from God, and the power to use it for edification at any moment is from God, whether in public or private ministry. This is no doubt a common evil among us. We may often weary one another with the truth known and easily repeated, but the reality not enjoyed in the soul. The power of our ministry will not be above our daily life. And the power of our testimony in daily life is not a mere absence of wrong conduct before man. It is not a negative thing, but a positive power of the Holy Spirit in inwardly enjoyed communion with God, and the outward result must follow—the rivers of living water. A stream cannot rise above its source. Let us beware of burdening our brethren and injuring our own souls through lack of watchfulness and prayer. "Let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire." But it is to Mount Zion we are come, the place of His delight—the fullness of His favor in Christ. "For the Lord hath chosen Zion. . . . this is My rest forever. . . . I will clothe her priests with salvation, and her saints shall shout aloud for joy." In such a blessed and holy presence we are to work out our own salvation with fear and trembling, knowing that it is God that worketh in us to will and to do of His good pleasure.

E. S. L.

ATONEMENT.

CHAPTER XI.

The Trespass-Offering.

THE trespass-offering is for sin looked at as injury, and in view of the *government* of God, as the sin-offering contemplates it in its intrinsic character as abhorrent to His *nature*. Thus restitution—"amends for the harm that he hath done"—is so prominent a feature in the trespass-offering, the ram of which is itself valued, and becomes part of the repayment. The governmental view of the atonement, which so many in the present day contend for, while it is thus justified as a partial view, falls entirely short in its estimate of it when taken as the *whole*. It is not in *government* merely that God hides His face from sin. The darkness and the cry of desertion of the cross express more than governmental atonement. Indeed, to the mass of writers upon the subject these are features whose significance is of little import. In the punishment of the wicked finally, few or many stripes express the governmental award of the "great white throne;" but the "utter darkness," the necessary separation of God from what is abhorrent to His nature, is not merely governmental, but the necessary portion alike of all.

Hence that offering burnt in the outer place alone had power to penetrate into the sanctuary, the abode of divine light, and when really offered, to rend the vail and bring us into the light of the divine presence. Hence, as we have seen, the sin-offering for the high-priest and congregation

is the only one which we can regard as the true sin-offering. All others were but partial and defective forms.

The trespass-offering, as far as its ritual is concerned, has little to distinguish it from these lower grades of the sin-offering. There is no laying on of hands, so far as we read, and the blood is not put upon the horns of the altar, but simply sprinkled on it round about. The fat alone is burnt upon the altar; the rest eaten by the priests.

The ram is the victim here alone appointed, although elsewhere for the leper (ch. 14) and the Nazarite (Num. vi.) a lamb was to be offered. The ram was evidently the fuller type,—the female sheep and lamb giving the character of meek submission, the male sheep more of energy in devotedness; in the coverings of the tabernacle the ram-skins were dyed red, to show that devotedness even to death which characterized the Lord.

The great thought impressed upon us in the trespass-offering is that of restitution—amends for the harm done. This has to be estimated by the priest in shekels of silver after the shekel of the sanctuary. The estimation was to be a divine one, the priest giving the divine judgment; while the restitution-money was to be also the sanctuary shekel. But even this was not enough; the fifth part more was still to be added; for God would have an overplus of good result from evil, not mere making up to where things were before. That would not be worthy of Him. How could He have suffered sin at all, merely to show His power in vanquishing it and no more? Such victory would be little better than defeat. And yet this is what the mass of Christians perhaps suppose.

Christ is to bring us back, they think, to the point from which Adam wandered, or which he ought to have reached but failed. But this is a deep degradation of Christ's blessed work. On the contrary, it is a second Man and a new creation which the word proclaims, of which the old is but the mere figure, and to which it gives place. The "fifth part more," heartily believed, would do away with much error and replace it with much precious and needed truth.

Christ has restored that which He took not away; but it is after the divine and not the human fashion. As the trespass-offering is here looked at in connection with trespasses against God or against man, so the cross has brought to God an infinite glory overpassing all the dishonor done to Him by the fall of the creature, and to man a wealth of blessing such as Eden never knew.

For the detail of this we must go to the New Testament. The trespass-offering itself says nothing even in type, only indicates an over-recompense, the nature of which it does not further declare. But we, thank God, can declare it. "Now," says the Lord, speaking of what He was soon to suffer,—“Now is the Son of Man glorified, and God is glorified in Him; if God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him.” (Jno. xiii. 31, 32.) This surely is the key of all that the offering implies. The glory of God accomplished by One who has become Son of Man for this purpose; this answered in glory by God, an answer in which the objects of His grace are made to share: how far beyond the mere putting away of sin and its results is thus indicated! Goodness, holiness, righteous-

ness in God maintained and manifested as no where else; mercy and grace declared how wondrously! For men, in result, not an earthly paradise again restored, but heaven opened; not innocence, but the image of God in righteousness and holiness of truth; not Adam-life, but Christ as Life eternal; not part with merely sinless men, but part with Christ in glory. For "not as the offense even so is the free gift; . . . for if through one man's offense death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ."

Thus in both ways through our Trespass-Offering is the fifth part more made good. And now, having completed, briefly enough, our survey of these Levitical sacrifices, let us look back at them for a moment in what was in fact, as we see in the law of the leper, the order of application. This was not a simple reversal of the order in which these chapters give them however, for while the trespass-offering preceded in this way all the rest, and the sin-offering always, for an obvious reason, the sweet-savor offerings, on the contrary the burnt-offering invariably preceded the rest of these; the meat-offering following next, and connected with it often as if its proper appendage,— "the burnt-offering and *its* meat-offering" (Lev. xxiii. 13, 18; Num. viii. 8; xv. 24; xxix. 3, 9, etc.) the peace-offering closing the whole. When, however, the peace-offering alone was offered, the meat-offering became its adjunct, and was prescribed in a scale proportionate to the value of this, as it was in the case of the burnt-offering itself (Num. xv. 1-14).

First, then, we have the offerings which settled the whole question of sin as against the offerer, and then those for acceptance, or a sweet savor. Not only the burnt-offering was for the "acceptance" of him who brought it, but the peace-offering also (Lev. xix. 5 ; xxii. 25). This is not said directly of the meat-offering, but it is of the sheaf of first-fruits (Lev. xxiii. 11), with which, however, a burnt-offering was offered. The difference of course results from the meat-offering being no real sacrifice, although it might be offered, as we have seen, even for a sin-offering, where the extreme poverty of the offerer permitted nothing more. The meat-offering spoke of Christ, but in the perfection of His holy life, not as a vicarious Substitute for sinners. The perfection of His life could not, it is plain, atone for sin, nor be in itself the acceptance of a sinner; yet it could not be omitted either from God's estimate of the work of His beloved Son. Hence, as it makes necessary part of that accomplished righteousness in the value of which He has entered into His presence and as man sat down there, so in its value also we stand before God. The place of the meat-offering in connection with the burnt-offering speaks clearly here.

Finally, the peace-offering closing all is witness to us that God would have our communion with Himself find its measure and character from the apprehension of this place of acceptance and what has procured it for us: in Christ; as Christ; justified and sanctified in His precious name. When we compare this place with the feebleness of our apprehension of it, we have cause indeed for the deepest humiliation before God; but what reason for encouragement also in this grace that continu-

ally beckons us forward to enjoy our portion according to the fullness of it as the word of God's grace so constantly presents it before our eyes, and in the power of the Spirit of Christ given to us, without limit, save as, alas! unbelief on our part may impose a limit!

WISDOM'S CHILDREN: WHO ARE THEY?

(*Read Luke vii.*)

IT was a terribly solemn thing for the Pharisees to "resist the counsel of God against themselves." They stiffened their necks and hardened their hearts, and would not hear God's message through John the Baptist.

John came preaching repentance, exhorting the people to the confession of their sins, and faith in the One coming after him. "The people and publicans justified God, being baptized with the baptism of John; but the Pharisees and lawyers resisted the counsel of God against themselves, being not baptized of him." (Luke vii. 29, 30.)

Two classes we find here,—those who *justified God*, and those who *resisted His counsel against themselves*. The one moved by the word of God, and took their place in self-judgment before Him, owning themselves sinners and needy; while the other built up in self-righteousness, and instead of yielding to the divine counsel which sought to lead them to repentance and blessing, they resisted that counsel, and were offended at His word. And when the One came of whom John spake, and told out the tale of divine love to a ruined world, and piped the sweet notes of grace, they were as far from receiving Him as they had been from receiving John. They neither mourned when John preached repentance, nor danced when the Son of God proclaimed the grace of God. Of the one

they said, "He hath a devil;" of the other, "Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners." "*They resisted the counsel of God against themselves.*" How terribly solemn! God would lead them to repentance, but they would none of Him. All was resisted, despised, and set at naught.

"But Wisdom is justified of all her children." (Luke vii. 35.) What distinguishes Wisdom's children from the unbelieving mass is that they *justify God*, and, in the reception and belief of the truth, they take their place as ruined and guilty before Him, and cast themselves upon His mercy. They resist not His counsel which leads to repentance, but own in full all that they are, and find pardon and eternal blessing at His hand. Their prayer is, "God, be merciful to me, a sinner!" and God answers their prayer by *justifying* them. It is God in grace meeting the repentant soul with a full salvation. This is how God is revealed in the gospel. The sinner, therefore, who justifies God and condemns himself is in return justified of God "freely by His grace, through the redemption that is in Christ Jesus." (Rom. iii. 24.)

In this very chapter (Luke vii. 36-50) we have a lovely instance of one of Wisdom's children finding her way to Jesus, and what she received at His hand. In a way, her experience is the experience of all who return, for "Wisdom is justified of *all* her children."

Jesus was invited to eat with a certain Pharisee, and He accepts the invitation. And while there, a woman, a known sinner, crosses the threshold of the man's house, and finds her way to where Jesus was sitting. What has brought her there? Unbidden, and undesired by the Pharisees at least, she had come; but the burden of her sins, and the sense of her guilt, had driven her to the One who had come to seek and to save such as she, and had

said, "*Him that cometh to Me I will in no wise cast out.*" He had come from heaven to *save* such; she comes to Him *to be saved*. His counsel drew her; she resisted not His gracious counsel against herself. She finds herself in His blessed presence, and with confidence in God already replacing itself in her heart, she had brought an alabaster box of ointment, for she felt that He was worthy. She stands at His feet behind Him weeping, washing His feet with her tears, wiping them with the hairs of her head, and anointing His feet with the ointment. Blessed place indeed! A repentant soul in the presence of the Lord Jesus Christ is a blessed picture. It furnishes joy for the unjealous hosts above, as it is written, "There is joy in the presence of the angels of God over one sinner that repenteth." (Luke xv. 10.)

In the presence of this sovereign grace of God the hideous spirit of self-righteousness could not rest. The man who had bidden Jesus said within himself, "This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him, for she is a sinner." Self-righteousness would upset the poor woman, but grace would draw her to the Saviour. Man's religion, as cold and heartless as death, would create a wide gulf between the sinner and the would-be-righteous people, but the sweet story of love divine told out by the lips of the God-man could but win her to Himself.

Jésus, who read the thoughts of the Pharisee's heart, said, "Simon, I have somewhat to say unto thee." "Master, say on," he replies. "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty: and when they had nothing to pay, he frankly forgave them both. Tell Me, therefore, which of them will love him most?" "Simon answered and said, 'I suppose that he to whom he forgave most.'"

"Thou hast rightly judged," responded the Saviour. "And He turned to the woman, and said unto Simon, 'Seest thou *this* woman? I entered into thine house, *thou* gavest Me no water for My feet; but *she* hath washed My feet with tears, and wiped them with the hairs of her head. *Thou* gavest Me no kiss; but *this woman*, since the time I came in, hath not ceased to kiss My feet. My head with oil *thou* didst not anoint; but *this woman* hath anointed My feet with ointment. Wherefore I say unto thee, *Her sins which are many are forgiven*; for she loved much: but to whom little is forgiven, the same loveth little.' And He said unto her, 'THY SINS ARE FORGIVEN.'"

Again the murmurs of self-righteousness are heard, "Who is this that forgiveth sins also?" but they are answered with a more positive expression of grace than before. "And He said to the woman, 'THY FAITH HATH SAVED THEE: GO IN PEACE.'"

How very beautiful is all this, as far as the Saviour and the poor woman are concerned! Condemned by the Pharisees, He is nevertheless justified by Wisdom's child, who is in repentance at His feet, and He lavishes upon her, poor needy sinner as she is, all His love and grace. She came believing, and He pardons and saves, and sends her away in peace. "THY SINS ARE FORGIVEN." "THY FAITH HATH SAVED THEE: GO IN PEACE." Pardon, salvation, peace. Oh the precious grace of God! To the God of all grace, and to His adorable Son, be eternal praise!

Beloved reader, are you one of Wisdom's children? Are you pardoned, saved, and in peace with God through our Lord Jesus Christ? or are you careless, indifferent, unbelieving, self-righteous, and therefore *resisting the counsel of God against yourself*? If the latter, O sin of all sins, which will blight and ruin your soul for eternity!

E. A.

ANSWERS TO CORRESPONDENTS.

Q. 26.—What is the force of *λουτρόν* in Ephesians v. 26? Has it the same meaning as in Titus iii. 5? Are all Christians being bathed now? or are we only regenerated by the bath once for all, and then throughout our wilderness-journeys get our feet washed?

A. In both places *λουτρόν* mean “washing,” as it is translated in the common version. The passage in Ephesians is quite general, and speaks of the whole process of cleansing by the Word. On the contrary, the “washing of regeneration” in Titus speaks of the change from the natural to the Christian or new-creation state to which the “renewing of the Holy Ghost” practically conforms us. Of the former, the flood in which the old world perished and gave place to the new seems the Scripture-figure. The latter is not “renewing” in the sense of refreshing, restoring, but *ἀνακαινώσις*, making entirely new.

Q. 27.—Romans vii. 9. How “alive without law once,” and when the “commandment came, sin revived, and I died”?

A. Because the law of God, while holy, just, and good, is the “strength of sin” (1 Cor. xv. 56) and not of holiness. This is the sad mistake that so many are making, who suppose, because the law is holy, it is the *strength of holiness*. It was given for the very purpose of convicting (Rom. iii. 19.) and proving man’s impotence for good, and this it effectually does. The prohibition of sin arouses it, and self-occupation, the necessary effect of being under law, gives no power over it. On the contrary, “I died” is the expression of absolute, utter helplessness, a state of felt corruption and impotence out of which God only can deliver: “O wretched man that I am! who shall deliver me from the body of this death?” The deliverance is found in the apprehension of our place before God in Christ, and ability to turn away from ourselves, and occupy ourselves with Him. “We 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.”

A pamphlet on deliverance advertised on the cover of this magazine might be helpful to you.

Q. 28.—Romans viii. 6. Does this refer to the believer: “To be carnally minded is death”? and if so, in what sense is death referred to?

A. It is really, in this and in the following verses, the “mind of the flesh,” “the mind of the Spirit,”—that is, of the old nature and of the Spirit of God.

ATONEMENT.

CHAPTER XII.

The Two Birds. (Lev. xiv. 1-7; 49-53.)

FOR our purpose, it would be evidently a diversion to take up the various *applications* of the sacrifices which we find in the book of Leviticus or elsewhere; but where we find variation in the sacrifice itself, we may expect a development of new features in that one great offering which all these foreshadow. Such variation we have in that which is enjoined for the cleansing of a leprosy which was already healed; and if we passed it over, we should manifestly miss designed instruction as to the work of atonement.

Here, "two birds, alive and clean," are to be taken, one only of which is to be killed, and this in a remarkable way, namely, "in an earthen vessel, over running [literally, living] water." "As for the living bird," it is added, "he [the priest] shall take it and the cedar-wood and the scarlet and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the living water; and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field." In the cleansing of the leprous house, the same thing precisely is enjoined.

We have already, in the burnt-offering and sin-offering both, become familiar with the type of the bird. In the case before us there are, however, some notable differences from these, which all

tend to show that here we have the type in its fullest character,—the *most* typical of all its forms. Thus it is neither dove nor pigeon nor any particular species that is prescribed, but simply two “birds.” It is the bird as such, irrespective of specific qualities,—“the bird of *heaven*,” according to the constant phraseology of Scripture,* a being not of earth. Its dying in a vessel of earth, by its plainly designed contrast, only brings out the more this character, and is interpreted for us by the apostle’s application of the figure (2 Cor. iv. 7) so as to render mistake impossible.

Again, while the bird-type, in the sin-offering plainly, and in the burnt-offering no less really, is as a misplaced higher thought, in fact a lower one,—here, on the other hand, it is the manifestly divine one, remarkable as being defined neither as sin-, nor burnt-, nor any other offering, but standing by itself, (in this first part of cleansing which restores the leper to the camp,) as if representing all. It is a complementary thought, if I may so say, which while not entering into the idea of sacrifice as such, and therefore not found in these distinctive aspects of Christ’s blessed work, must yet have its place in order to any just conception of what has been done.

The bird, then, represents the Lord as a heavenly Being, acquiring capacity to suffer and die in that manhood which He had taken, and which is symbolized by the earthen vessel; the living water here as ever type of that Eternal Spirit through whom He offered Himself without spot to God. It is striking that the figure does not, as we might at first imagine it would, represent the breaking

*In our common version, most generally given as “the fowl of the *air*.”

of the *vessel*, while the bird itself escapes unhurt, but on the contrary the death of the bird itself; and Scripture is always and divinely perfect: such apparent slips are not in fact blemishes, not even the necessary failure of all possible figures, but things that call for the deepest and most reverential observation.

For it is *one* blessed Person, in whom Godhead and manhood unite forever, who has been among us, learned obedience in the path which He has marked out for us through the world, suffered the due of our sins, and gone out from us by the gate of death, risen and returned to the Father. We lose ourselves easily in this depth of glory and abasement, where the abasement too is glory; but no Christian can give up the blessed truth because of his ignorance of explanation. In ourselves we have such inexplicable mysteries, not on that account doubted, as where every nerve-pang that thrills the body is felt really not by the body, but by its (as reason would say) *untouched* spiritual inhabitant. Here it is not needful to explain, to accept the lesson: He who came upon earth to do the Father's will has taken as the means of His doing it that "prepared body" which was the instrument by which *He* accomplished it. Thus, rightly, according to the figure, the bird of heaven it is that dies in the earthen vessel. This stooping is the unparalleled marvel and power of the weakness in which He was crucified. We must not take the glory that was His to deny or lessen that weakness, but accept it as adding to it the wonder of such humiliation. How beautifully is this preserved in that one hundred and second psalm, in which, if any where, we have just this type!

“Hear My prayer, O Lord, and let My cry come unto Thee. . . . For My days are consumed as a smoke. . . . I have eaten ashes like bread, and mingled My drink with weeping; because of Thine indignation and wrath, for Thou hast lifted Me up and cast Me down. My days are like a shadow that declineth. . . . He weakened My strength in the way; He shortened My days: I said, ‘O My God, take Me not away in the midst of My days; Thy years are throughout all generations!’”

Who then is this that speaks? who is this who suffers under the wrath of God, and that to death; whose days cut off contrast so with the divine eternity? How does this psalm proceed? and what is the astonishing answer to this lowly prayer?

“Of old hast Thou laid the foundations of the earth, and the heavens are the work of Thy hands. *They* shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture Thou shalt change them, and they shall be changed: but Thou art the same, and Thy years shall have no end!”

If He go down into death, then, He must needs show Himself master of it. Resurrection must vindicate Him as the Lord of all: “Destroy this temple, and in three days I will raise it up.” Accordingly in the type before us it is of resurrection that the second bird speaks. Let loose into the open field, he carries back to the heavens to which he belongs the blood which is the witness of accomplished redemption. The second bird represents the unextinguished, unextinguishable life of the first which has come through death, taking it captive, and making it subservient to the purposes of divine goodness, which, by the blood shed in

atonement, cleanses us from the defilement of spiritual leprosy.

Here, for the first time, in connection with the legal sacrifices, we have the type of resurrection as necessary to the application to us of the great Sacrifice itself. "He was delivered for our offenses, and was raised again for our justification." (Rom. iv. 25.) In Isaac, long since indeed, we saw one received back in a figure from the dead, but there the results were personal to himself: there was no application of blood, no announcement of justification by resurrection. These are important features, which this type of the birds for the first time adds to the picture of atonement.

And thus it is throughout Heaven's 'ministry of love: not so much the Son of Man necessarily lifted up as on the other hand, so far as such types could reach, that God has given His only begotten Son. It is divine love that has been at charges to bring such ready and effectual help to human outcasts. It is to the degraded and polluted leper that the purity of heaven descends. How precious this contrast! In truth man's case was hopeless to any other than divine resources. If "it is God that justifieth," who but He could righteously justify those expressly designated as "ungodly"?

This justification of ungodly ones who are content to trust themselves as such in the hands of Christ has been once for all pronounced in the raising from the dead of Him who for our sins went into death. Abraham needed a special word in his day from God, and that availed for himself alone. For the rest, the apostle distinguishes between the "*passing over*" of sins that had been before" the cross, and the *justification* at the pres-

ent time of him that believeth in Jesus.* Under this *public* justification by resurrection, announcing the acceptance of that which *actually* justifies,—the blood of the cross,—*we* come individually as soon as we believe, and need no individual declaration.

*See the Revised Version of Romans iii. 25, 26.

WISDOM OF GOD, AND THE WORLD'S WISDOM.

(1 Cor. i. 30.)

THERE are two reasons given in Scripture for the notable delay of Christ's coming into the world. The one, you will find in Romans v. 6; the other, in this chapter. The one is developed in connection with the Jews, the other has its development in connection with the Gentiles; but the lesson in both cases is for men in general,—a lesson of world-wide significance; of so much importance that God devoted four thousand years to make it plain, while now for nearly half that time men have slighted or refused it. And yet there is no blessing for man which does not depend upon the reception of it.

These four thousand years were needed to prepare the world for Christ; but how different a preparation from that which is ordinarily thought of as necessary. If *education* be, as it is rightly insisted that the term implies, the drawing out of the natural powers and qualities of the soul, then we may, if we will, call these ages the period of the world's education. It ended with a cross, which Jews and Gentiles combined to give their Creator and Saviour!

But that cross had its "due time" fixed in the

wisdom and grace of God; "for when we were yet without strength, in *due time* Christ died for the ungodly." The moral question as to man was solved. What was he? What had his education under law proved him to be? "Ungodly" and "without strength:" "*yet*"—after centuries of patient trial and long-suffering goodness,—"*yet* without strength."

And this was not Israel's merely, but *man's* trial. If Israel only had the law, yet who could contend that what it had demonstrated as to them was not as fully proved for every other people? "As in water face answereth to face, so the heart of man to man." And thus says the apostle, "We know that what things soever the law saith it saith to those that are under the law,"—but for what purpose? "that *every* mouth may be stopped, and *all the world* become guilty before God."

But the Gentiles too had their own special proving. If God had given up those who when they knew God, glorified Him not as God, but abased Him to the likeness of the lowest of His creatures,—and if for ages they had remained without revelation or open intervention on His part,—even in this silence there was not indifference. It was "in the *wisdom* of God" to prove that "the world by wisdom knew not God." Those to whom the apostle is here writing were familiar with all that culture, science, and philosophy had achieved in Greece; and where else had it achieved so much? It was their well-known characteristic that "the Greeks seek after wisdom." Yet in Athens, to believers in an "unknown God," could Paul declare Him whom thus in ignorance they worshiped. "For after that in the wisdom of God the world

by wisdom knew not God, it pleased God by the foolishness of the preaching to save them that believe."

Mentally and morally, thus man's need was exposed. And indeed his mental defect is a moral defect, as his inspired history (the only competent one) shows. The world got its wisdom by the fall, and while it values highly what it bought so dearly, it necessarily cannot revoke nor remedy the judgment of sin. It cannot escape the sentence of "vanity" written now upon the fallen creature.

This double lesson as to a need met only by God's word and Christ's work is given us in two books of Scripture—not of the New Testament, but of the Old; for God has title to speak as to the issue of the experiment He was making, before it was in fact made, thus enabling faith to anticipate the result, and learn beforehand the dispensational lesson. These two books are, of course, Job and Ecclesiastes. And here, remarkably enough, and as if to make us realize the universality of these conditions, the Gentile is taken up to preach to us of righteousness, the Jew to descant upon human wisdom.

The book of Job is that of "the penitent." So competent scholars interpret his name; and it is with his repentance that God's controversy with him closes, and the story finds morally its end. But who is this penitent one? Some chief of sinners? No. When God is teaching us the greatness of His grace, He may and will take up the chief of sinners to emphasize it. But here His design is to teach us what man is, and for this He takes up "man in his best estate,"—a saint, not a sinner,—nay, the very chief even of saints. He does not

leave us to form our estimate of Job; He carefully gives us His own estimate. "There is not a man like him upon earth," He says: "one that feareth God and escheweth evil." It is this man who in the presence of God is brought to say, "Behold, I am vile;" "I abhor myself, and repent in dust and ashes."

Who then can expect to stand before God, sinner or saint, upon the ground of any mere human righteousness? And this book of Job is not only outside of law, but antedates it altogether. Yet it is bound up among the books of the law, for the instruction of those under it, abiding, side by side with the veil that with one exception, typical in its meaning, no foot of man could pass, the witness of universal judgment upon all that is born of flesh.

In Ecclesiastes we find, by no means the most perfect, but the *wisest* of men. Just as God has taken care to pronounce upon Job's goodness, so (with an evidently parallel purpose) has He pronounced upon Solomon's wisdom. For "Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men, . . . and his fame was in all nations round about." (1 Kings iv. 30, 31.)

Into the hands of one thus qualified God put resources otherwise as abundant that he might find, if possible to be found, "what was that good for the sons of men which they should do under the heaven all the days of their life."

We know well how this wisdom was baffled,—what he saw who looked upon the earth with these discerning eyes. A wheel of events ever passing, ever returning, but generations passing that did not return; a time for every thing, and every thing

but for a time, and man, with his heart revolving the question of eternity,* driven back by the mystery of death, which levels the wise and the fool, man and beast together, and beyond which one may indeed speculate, but cannot know. Even as to things here, the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to men of understanding, nor favor to men of skill; but time and chance happening to them all. "Then I beheld all the work of God, that a man cannot find out the work that is done under the sun; because though a man labor to seek it out, yet shall he not find it; yea, farther, though a wise man think to know it, yet shall he not be able to find it."

"What hope or answer of redress?

Behind the vail, behind the vail."

So says the modern prophet amid the open glory of Christianity, alas! Yet the vail is done away in Christ. But now as ever, for mere science or philosophy, God is inscrutable, life beyond death a possibility for hope; the wisdom of man is forced ever to put questions of infinite moment for which it can find no answer. Eternity is the problem in his heart; his knowledge is all of time; his conscience only prophesies of judgment to come.

The wisdom of man is thus wholly incompetent, confessedly so, to settle one of those questions, which are of the deepest importance,—nay, we may say, of the only real moment. It is incompetent to deliver from the stamp of vanity a life which comes out of darkness and returns to darkness again, burdened the meanwhile with infinite care and sorrow and perplexity. The apprehen-

*"The world" in chap. iii. 11 should be "eternity."

sion of sin, and of judgment because of sin, will explain it, but brings in itself no hope. In turning thus to God there may be hope indeed; but then it must be from Him, and man's wisdom own itself the wrecked and ruined thing it is, and that in God, and not in itself, deliverance is.

Nowadays the world vaunts its progress; but as to removing death, or the sting of it, which is sin, or any of the most real shadows which darken man's few years of life, no one believes in his heart there has been progress at all. Bring all that art or science has produced or discovered, and who supposes that in it all there is one whit of real advance beyond the preacher-king? Men have sought out, indeed, many inventions; and "necessity," say they, "is the mother of invention:" but how then did man get into necessity? Scripture answers, for those that will heed the answer, that in eating of the forbidden tree of knowledge, his first attainment in it was to know that he was naked, his first invention an apron to cover his nakedness,—a conventional covering, not really one,—and these are but the types of his wisdom and inventions ever since. He has decorated the apron, if you like.

Is it any wonder, then, that the revelation of God seeks and finds no help from mere human wisdom? that, with its Author, it should say, "I receive not testimony from man" (Jno. v. 34)? Is it not the natural and necessary consequence that the wise, and the scribe, and the disputer of this world should be set aside; that "not many wise men after the flesh, not many mighty, not many noble" should be called; but that God should choose "the foolish things of the world to con-

found the wise"? Nothing is more simple, nothing more inevitable, than what so many cavil at. By what right do the proud assertors of the value of this world's wisdom cry up, as they do, their article? Every one knows that intellect and genius argue nothing as to the possession of qualities which we are compelled after all to value more. Brilliancy is not goodness. Cleverness and knowledge may be only the equipment of consummate knavery; but "the knowledge of the holy," as Scripture says, alone "is understanding." (Prov. ix. 11.) How, then, can God put honor upon a wisdom gotten by the fall?

But we can go further. We can rejoice with Him who in the day of His rejection could answer and say, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from wise and prudent, and revealed them unto babes." Had it been otherwise,—had revelation addressed itself to the wise as such, and the babes been compelled to wait for *their* sanction of it before they could receive it, how fatal would have been the consequence! how helpless the dependence upon those whose intellect is, as I have said, no guarantee for their integrity! how would the conscience be taken out of its true place before God and made subject to the guidance of His infirm and sinful creatures! But not only so: the lower level is the broader—the *common*—level. There is no hindrance, save the pride of knowledge, to the wise receiving upon its own sufficient evidence what equally commends itself to the merest babe, while the babe could not acquire (if that were necessary) the intellect of the other.

But what evidence, then, it will be asked, can

Scripture furnish on which to base its claim to be believed? The evidence that it can transcend the limits of mere human wisdom, relieve the conscience from its guilt, satisfy and purify the heart, and set man free from the stamp of vanity by bringing him to God, and transforming and transfiguring the shadows of time in the light of a holy and blessed eternity. "Light," indeed, is the term used by Scripture itself for what in Christ has come into the world. "The entrance of Thy word giveth light." And light is for the many, not for the few, nor needs outside evidence, nor aught but its own shining to declare it. All other things are seen by means of it, not it by means of other things. Christ is thus light for all,—light for the mind, conscience, and heart alike, witnessing to every man, independently of all other men. Faith in Him is the entire opposite to all credulity, while faith in the wisdom of the wisest else is but credulity and nothing more.

Think of One, of whom they wondered, "How knoweth this man letters, having never learned?"—a Galilean peasant merely in the eyes of men, venturing to say, in the midst of a world of restless and unsatisfied hearts, "Come unto Me, and I will give you rest"! Think, still more, of One who could propose as a remedy for all the trouble and care that makes this life a burden, only increased by the thought of another, to believe in *Himself* as they believed in God! Yet every generation since has had its millions of rejoicing witnesses to the truth of these wonderful promises. The conscience has found rest in His blood as atonement for sin; the heart, in His love who in Himself has revealed the Father; sinful men have bowed their necks to

His yoke, and found the path of obedience to His commandments the path of unfailing pleasantness and peace; in every tongue that man has spoken, new words have had to be found to give voice to the new blessedness wherewith He has filled men's hearts and lives. As the apostle says, who in his own person had proved it well, "to them who are called, both Jews and Greeks, Christ" has become "the power of God and the wisdom of God."

And it is of Him as the wisdom of God that this thirtieth verse speaks to which now I want to invite your attention. It is evident that "wisdom" is the apostle's subject both here and in the following chapter; and the language used puts an emphasis upon this which our common version, and indeed every version that I know, fails to bring out, but upon which the point of the passage largely depends. I read it very much as the margin of the Revised Version puts it, which is good sense, but bad English: "But of Him are ye in Christ Jesus, who is made unto us wisdom from God, not only *righteousness, but also sanctification and redemption." It is not four things which are given us side by side, but *one* which includes three others. Christ is made to us wisdom from God in that we find in Him the full meeting, and more than meeting, of man's need as a fallen and ruined creature. Human wisdom is lost and shows itself the merest folly in presence of sin and death and judgment; but the true wisdom, which is from God, and which we have in Christ, demonstrates

*This is plainly the force of *δικαιοσύνη τε καὶ ἁγιασμός*, etc. *τε καὶ* after *δικαιοσύνη* disconnects "righteousness" from "wisdom," and binds it to the following words. The margin of the Revised Version has "both," which can only connect two things—not three. There is no peculiar difficulty in the Greek.

itself as such by being able to deal with all, and to bring men out of their ruin and guilt into greater blessing than was his unfallen, thus glorifying God in the place where He had been dishonored:—"that, according as it is written, 'He that glorieth, let him glory in the Lord.'"

If we look, then, at these three things, we shall find that they meet, and in divine order, the three-fold need of man: he is guilty, he is depraved, he is ignorant of and away from God; righteousness ministered to him meets his guilt, sanctification his depravity; redemption claims him for God and brings him to God. In Christ all this is found, and in Him therefore divine wisdom is displayed and glorified.

Let us ponder these things a little, and may God give us hearts to praise,—us who are yet to lead the angels' praises for a grace of which we are the subjects and shall be monuments forever.

Righteousness is the first need; for except guilt can be removed, God cannot interfere except in judgment. In the Scripture-statement, generally, indeed, sanctification comes before justification, and not in the order in which evangelical Christians ordinarily put them. In the order of *application*, sanctification must begin first; for only as believing are we justified, and where there is this faith, the work of sanctification has in fact begun. Nevertheless in another sense righteousness must be the foundation of all. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Thus the Lord speaks of the necessity of His death, for only in death—atoning death—could He lay hold upon us for blessing. Our life itself comes to us out of

death, and only so,—out of righteousness accomplished for us. Thus only could God find way for His love.

Guilty, then, as we all are, God must minister righteousness; He must justify freely, justify the ungodly,—He, and He alone. Who else could do it? what but His wisdom find any way?

Sinners, and already-condemned sinners, we find in Christ One who has gone into death for us because we were that, taken our condemnation and our curse, and by His own perfect obedience, glorifying God in the awful place of sin, has risen up out of all,—raised of necessity by the glory of the Father, by His resurrection manifestly accepted of God; but O joy, then, accepted for us, and we in Him, “who was delivered for our offenses, and raised again for our justification.”

If we ask for our title to account this ours, it is for sinners,—our sins are our title, if in this day of grace we bring them and put them down before God—a title that He assuredly never will deny. Every sinner as such has thus a title to the Saviour of sinners, but a title forfeited if not claimed in time, and which so forfeited will be the deepest agony of the soul forever. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

In Christ's blood, then, we find *what* justifies us; in His resurrection, our *sentence* of justification pronounced by God, under which, when we believe, *we* come, so as to be justified by faith. It is *one* justification only, not three, which we find, by faith, in Christ risen from the dead. But He is not merely risen, He is gone up to God, and gone up in the value which He has for God, and as Man

for men for whom He suffered and died. It is there that He is our righteousness, as risen and gone up to God. Thus, not merely are we justified, (which is negative righteousness—cleared of all charge of guilt,) but, much more than this, the best robe in the Father's house is put upon us—upon returned prodigals bringing merely rags and wretchedness in the hope of—

“Some lone place within the door.”

How blessed, how wonderful, this matchless grace! How is it possible that it can ever be mentioned without stirring the whole depths of our being to go out in praise? How manifest and perfect the divine wisdom and power in Christ toward us!

Yet however wondrous the righteousness, more is needed. God could not merely cover the nakedness of a sinner while leaving him still the sinner that he was before. Man's guilt was plainly only the first need that had to be provided for; he was *depraved* no less than guilty, and here was a second need, no less impossible for any invention of man to meet, no less needing divine wisdom. This too in Christ is met, and more than met. Not only is He made righteousness for us, but also *sanctification*.

Now sanctification is spoken of in two special ways in Scripture. We are sanctified by the blood of Christ, and we are sanctified by the Spirit of Christ; we are sanctified *positionally*, and we are sanctified *practically*.

Positionally, the blood of Christ has set us apart to God: that is the meaning of sanctification—setting apart to God. The Lord speaks thus of sanctifying Himself when He is going to take a new position as Man with God: “For their sakes,”

He says, "I sanctify myself, that they also may be sanctified through the truth." (Jno. xvii. 19.) It is plain that this was no spiritual change in the Lord, which it were blasphemy to think: it was simply a new place He was taking for us Godward. And upon this our sanctification, positionally and practically, depends.

We have followed Him in our thoughts already up to that blessed place where now He sits in glory, and we have seen that He has taken it, not simply by virtue of His divine nature. He is gone there as man. "By His own *blood* He has entered in once into the holy place, [that is, of course, heaven,] having obtained eternal redemption." (Heb. ix. 12.) This blood that He has shed for us then sets us apart to God, or sanctifies us in the power of this "eternal redemption." This is brought out in the epistle from which I just quoted: "By the which will [of God, which He came to do,] we are sanctified, through the offering of the body of Jesus Christ once for all." (x. 10.) We are thus "saints," holy ones, separated to God from all impurity and self-service, by this perfect sacrifice. How far our character and ways correspond to this is another question, which presently the word of God will raise; but it raises none until it has set us in the place itself, separated to to God, separate from all iniquity according to the power of the blood that has been shed for our redemption.

From thence results, as the apostle shows, the purification of the *conscience*: "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ;

who through the eternal Spirit offered Himself without spot to God, purify your conscience from dead works to serve [or better, worship] the living God" (ix. 13, 14). And how complete the purification he urges from the completeness of the work itself, never to be, and never needing to be, (as the legal sacrifices were,) renewed! "Worshipers once purged" according to God, should have "no more conscience of sins" (x. 2), for "by one offering He hath perfected forever them that are sanctified" (v. 14). Thus the exhortation follows for us, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the vail, that is to say, His flesh, and having a High-Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our *hearts sprinkled from an evil conscience*, and our bodies washed with pure water." (vv. 19-22.)

How absolutely necessary for *practical* sanctification this purifying of the conscience by the knowledge of a perfect and abiding work! And then for us this open sanctuary, henceforth the place where with joyful and free hearts we *draw near* to worship God. This is indeed the spring of holiness, to be at home with God, worshipers necessarily, as all are there. Alas! how little do we realize the blessedness! *There is no possible place of distance from sin but in nearness to God.*

Practical sanctification has its two factors in new birth, and the operation of the Holy Ghost, through the word, upon the believer, taking of the things of Christ to show them to him. Of new birth I shall only say that here Christ it is who is our life, and that this new life is as really such, as

that communicated naturally. It is thus we have a nature capable of responding to the word ministered to it, although still and ever the Spirit's work is necessary to make the word good in the hearts of the children of God.

But being born again, it is Christ as apprehended by the soul, in what He personally is, and in the place in which He is, who is the power of sanctification for us. And herein is the wisdom of God in Him fully and wonderfully displayed. By His blessed work He has not only put away our sins, and set our consciences at rest in the presence of God, but He has thus laid hold upon our hearts, and won us for Himself forever. His love *to* us has begotten love *in* us; and he who knows that he has had much forgiven will love much. Christian life,—what only can be called so,—is thus love's free and happy offering to Him who has loved us. "He died for all, that they which live should not henceforth live unto themselves, but unto Him that died for us and rose again."

But then if our hearts are thus Christ's, *where is Christ?* In heaven, And where then are our hearts? If it be reality with us, *then in heaven too.* And that is the power of practical holiness, an object—*the* object—for our hearts outside the world, outside the whole scene of temptation and evil. We have not to look about in this world to see what of good we can perchance find in it. Christ is in heaven. Holiness is for us by heavenliness; and how simply, and in what perfect wisdom, has God provided for us by the power of an absorbing affection, the object of it withdrawn from us, outside the world, and becoming thus the goal of a pilgrim's heart and a pilgrim's steps!

Are you a pilgrim, reader? It is a day of sad declension, in which even God's own children are, how many of them become blind, and cannot see afar off, and have forgotten they were purged from their old sins! But Christ has all the power and attraction yet He ever had, and if our feet are slow upon the road, it is not because He is less fitted to fill and satisfy and energize the heart than ever He was; it is because our eyes are too little fixed on Him. But thus if we are become dull and lethargic, He abides, with unchanged affection soliciting our hearts. If it be so, let us turn to Him, and own it, and pray Him so to reveal Himself that we shall yet know what it is, in calm and sober estimate, to count, with the apostle, all things but loss and dung for the excellency of the knowledge of Christ Jesus.

Surely Christ as sanctification is Christ the wisdom of God; but we must pass on to the last point yet in which according to the apostle He is shown to be so:—this is “redemption.”

And what is redemption? It is God's love acting from itself, to satisfy itself, and at personal cost. It is more than purchase, for I may purchase, not because I care myself for what I get, but to give away, or for some other reason. But redemption is for myself, for what my own heart values, the getting back of something the worth of which to me is known by the price I am willing to give for it. Redemption brings out thus *the heart of the redeemer*.

And in Eden, amid all the goodness with which he was surrounded, man, taught of Satan, had learnt to suspect the heart of God. There and then he had lost God, for He is nothing if He be

not good. Since then, "there is none [naturally] that seeketh" Him, that believes that there is any thing in Him for which to seek Him. Natural religions are religions of fear and of self-interest only, and men's gods the image of their own corruptions. God must reveal Himself; and He has, how gloriously! Not goodness merely for man innocent in Eden, but infinite love to those who in Christ could see and hate Him. "God so loved the world that He gave His only-begotten Son." Christ is the redemption-price which shows the heart of the Redeemer, and in His wondrous work, the Father's love and the Father's heart.

Thus in the wisdom of God man's need is completely met. His conscience and heart are effectually provided for, and Christ is this wisdom and this power of God. How blessed beyond measure thus to know Him! Human wisdom, humbled in the dust, finds alone its own gracious restoration in owning God's. Has it any evidence? men ask. He who finds it enter as light into his soul need be none of earth's wise ones to give the answer. There is but one Christ any where for a soul that has realized its need. The word is the *revelation*; and if man be abased by it, and no flesh able to glory in the presence of God, *He* is made known so that in Him, and in Him alone, they shall henceforth glory. And this, for those who know it, is the happiness and the holiness of eternity begun.

For such, redemption shall soon display its power over the body itself, that in the image of Christ fully they may enjoy the blessedness which is theirs in Him forever.

SMALL, BUT EXCEEDING WISE.

“THERE be four things which are little upon the earth, but they are exceeding wise: The ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' palaces.” (Prov. xxx. 24-28.)

IT does not require much spiritual intelligence to perceive the lesson God would teach us in the above verses. The mere man of the earth finds it wisdom in his sphere to lay them to heart—he reaps earthly blessing by it. Shall we be less wise in our heavenly sphere and fail to reap? God forbid!

They are wise indeed who, during the pleasurable days of summer remember the coming winter. Unquestionably there are pleasures in sin. God's word owns it. Speaking of Moses, it says, “Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.” (Heb. xii. 25.) It is not necessarily the gross, beastly ways of the degraded. In the case of Moses, the attractions of kingly grandeur and position, though enjoyed in a most moral way, would have been “the pleasures of sin.” The whole moral atmosphere of this world is the direct production of sin, and he who enjoys it enjoys the pleasures of sin. How subtle it is! how ensnaring! and how effectually it robs multitudes of well-behaved people from the wisdom of the ant! They forget the approaching days of winter—the day when, the deluding bubble being broken, they will say, “Lord, Lord, open to us!” but He will answer, “Verily I say unto you, I know you not.” Day of awful desolation! who can describe it?

How wise are they, then, who have laid to heart that day, and who neither forget nor *neglect* the great salvation which God has prepared through Jesus Christ.

But what are our efforts, our works, our mightiest endeavors against the day "that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble" (Mal. iv. 1)—the day when even for "*every idle word* that men shall speak, they shall give account thereof" (Matt. xii. 36) before that throne where a chief among the prophets had to cry out "Woe is me! for I am undone" (Is. vi. 5), and angels have to cover their faces? What are we before that glory? What can we do to make ourselves meet for it? Man may talk proudly or boastingly away from it, but he who has the least sense of it must own himself a poor weak "cony," trembling at the sight of it. Where can we flee for refuge? "They make their houses in the rocks." Ah, there is security. "In Christ"! what a safe place!

What is it to be "in Christ"? It is to be seen by the eye of God in such absolute oneness with Him that He can say of us, "*As He [Christ] is, so are we in this world*" (1 Jno. iv. 17), and again, "*Ye are not in the flesh, but in the Spirit;*" Of course He could not thus associate us with His blessed Son with our sins unremoved and our sin unjudged. He removed our sins by laying them upon Jesus on the cross (1 Pet. ii. 24), and judged our sin by making Him to be sin for us and condemning Him (2 Cor. v. 21). Thus the way is all clear. To him that believes in His blessed Son He can say, You are "*justified from all things,*" and you are "in Christ"—in Christ risen and glorified, seen in all

His beauty: "as He is, *so* are we." Isn't this to have our house in the rocks? What matters it if we are a feeble folk,—if we cannot lift a finger for ourselves, since we have such a place of security? What is the weakness of that infant in its mother's arms but a means of displaying its place of security? What is the prodigal's need but the way to the Father's wealth and the Father's heart. Blessed conies! The storm may sweep all before it outside. Their houses are in the rocks, and they rest in peace.

But if this blessedness, this place of security, be, as we see, the fruit of the work of Christ, we have had to be taught of God to enter into it. We have been born of Him, and this means, not an improvement of the old nature, but the imparting of a totally new one over and above the other, which has its instincts and desires in holiness as the other in sin. It makes us love God and all them that are born of Him. It gives us a *family* feeling, so that while tender and kind to all men, those of the "household of faith" ever have the prominent place, because they are near and dear. Wherever two such persons meet, they will be attracted to each other.—"Every one that loveth Him that begat loveth him also that is begotten of Him." (1 Jno. v. 1.) Thus the Lord's prayer is fulfilled: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us" (Jno. xvii. 21). "The locusts have no king, yet go they forth all of them by bands." It is not an outward government that unites them, but the locust nature. So the family of God. The tie between them is by virtue of the divine nature which every one of them possesses, not by any

outward organization. But this is not all. Another tie exists; dependent upon this, but quite different, and based on an entirely different thing. When Christ had accomplished redemption, risen from the dead, and been glorified, the Holy Ghost came down from heaven to introduce these children of God into a new and peculiar unity—a unity that would depend on no kings, no rulers, no laws, no walls, but in the living power of that blessed Spirit who was sent to form it. “By one *Spirit* are we all baptized *into one body*” (1 Cor. xii. 13),—“*The Church, which is His body*, the fullness of Him that filleth all in all” (Eph. i. 23). Thus the children of God scattered about among Jews, Samaritans, or Gentiles were taken out of those connections through the baptism of the Holy Ghost, and *in living power* introduced into the unity of the *Body of Christ*. And it is in this unity every child of God in this dispensation is introduced.

But our practice agrees with our position and calling only in the measure in which the Spirit of God in us is ungrieved. He is the power, and only power, we have here as Christians. What must we expect, if we grieve Him in any manner, but inability to practice what we know, as well as to learn what we do not know? May we have a single eye.

Thus, in the Church there may be leaders and rulers and teachers as there may be among the locusts, but its unity is not in their government as theirs is not in a king. It is a living unity; the *creation* of God; an established, unchangeable, eternal unity, the walking in which we learn according as we “walk in the Spirit” breathing the atmosphere whence all this comes.

But it is *faith* which is wise in all this wisdom.

What but faith can take God at His word? Unbelief wants to see, wants to feel, wants to reason, wants any thing but "Thus saith the Lord." "The spider taketh hold with her hands, and is in kings' palaces." That is just what faith does. It lays hold of the word of God, and it goes in the palace of the King. "Said I not unto thee that if thou wouldest believe, thou shouldest see the glory of God?" (Jno. xi. 40.)

May we be "exceeding wise," though this wisdom put us among the "things which are little upon the earth."

P. J. L.

FRAGMENTS.

CHRISTIAN, there is a power in you—the Holy Ghost—which is ever ready to lift you up in soul to the heights whence He's come. But the way to it is the cross. If you have learned to glory *only in the cross*, you know that power and you know those heights. But beware lest power be your object, for if it is, a work is needed to be yet done in you which will make you not desire for power, but *glory in the cross*.

I BESEECH you, carry about in your body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in you, as you pass through the world: not having a word to say for self, not coming with *I, I*; not wishing to become more *worthy*,—not *I* at all, but reckon yourself to be *dead*. Had not Paul thoroughly done with self when he could say, "Not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God"?

THE PSALMS.

PSALM XXVI.

*The pleading of integrity, as separate from sinners
and loving Jehovah's house.*

[A psalm] of David.

JUDGE me, Jehovah, for I have walked in mine integrity; I have trusted also in Jehovah,—I shall not totter.

2. Try me, Jehovah, and prove me: assay my reins and my heart.

3. For Thy mercy is before mine eyes, and I have walked in Thy truth.

4. I have not sat with men of falsehood, and do not go with dissemblers.

5. I have hated the congregation of evil-doers, and do not sit with the wicked.

6. I will wash my hands in innocency, and [so] compass Thine altar, Jehovah;

7. To proclaim with the voice of thanksgiving, and to declare all Thy wondrous works.

8. Jehovah, I have loved the habitation of Thy house, and the place where Thy glory dwelleth.

9. Gather not my soul with sinners, nor my life with men of blood,

10. In whose hands is crime, and their right hand is full of bribes.

11. But as for me, I walk in mine integrity; redeem me and be gracious to me.

12. My foot standeth in an even place: in the congregations will I bless Jehovah.

GOD'S TRIUMPH OVER EVIL OURS.

A Recollection of a Lecture at Plainfield, Aug. 2nd, 1884.

(Psalm cviii. 6-13.)

THIS psalm is the second of the Deuteronomic book of the Psalms. The Psalms are divided in the Hebrew into five books, which have been styled amongst the Jews "The Pentateuch of David." As some of us are aware, it is in fact a real Pentateuch, answering, book for book, to the five books of Moses. The fifth and last book begins with the one hundred and seventh psalm, and is therefore the Deuteronomy of the Psalms. If we look at this one hundred and seventh psalm, we shall find that in it Israel is seen prophetically as gathered together out of their dispersion, and just ready to enter into possession of their land. It is the celebration of His mercy by the redeemed of the Lord, redeemed out of the hand of the enemy, and gathered out of the lands from the east and the west and the north and the south. He has brought them out of the wilderness, out of the solitary way, where they found no city to dwell in. Their distress has made them cry to the Lord, and He has led them forth by the right way, to go to a city of habitation. His ways with man are thus celebrated: ways of discipline necessitated by what He is and by what men are, the end of which is blessing, and that men may praise the Lord for His goodness and for His wonderful works to the children of men.

In the book of Deuteronomy you will find, in exact accordance with this, the people gathered in the plains of Moab, looking across into the land which they were shortly to have in possession; and before they enter it, Moses recounts to them the story of their journeyings, and all the Lord's dealings with them,—how He had caused them to hunger, and fed them with manna, which they knew not, neither did their fathers know, that He might make them to know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live. Such lessons are they to carry with them into the land of their inheritance, to be their practical wisdom there.

Deuteronomy thus gives us the ways of divine government, to which men must needs be conformed in order to find blessing from God's hand; and these ways are found, in the the fifth book of the Psalms, illustrated in the whole history of Israel until the time when sovereign grace brings them to the final blessing which from the first had been designed for them. But these ways with Israel are just His ways with man as man. Ways of sore and various trial, from which alone He can deliver, and which make Him known to their souls in this absolute necessity. The end is, He satisfieth the longing soul, and filleth the hungry soul with goodness. But how terrible oftentimes the way by which one must be led to the experience of these circumstances out of which no hand but one can deliver, and there the consciousness of sin, which forbids all claim upon Him, men sitting in darkness and in the shadow of death, bound in affliction and iron (in hopeless incapacity to es-

cape), because they rebelled against the words of God and contemned the counsel of the Most High; their heart brought down with labor, they fall down and there is none to help! Have you, beloved friends, realized such a condition? Except you have, you can scarcely have realized the grace and power of a living God. "They cried unto the Lord in their trouble, and He saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder."

But it is not only when we are first brought to God that we are called thus to experience His power and grace: it is "they that go down to the sea in ships, that do business in great waters; these see the works of the Lord and His wonders in the deep." The place of need is still the place in which the God of salvation discovers Himself. The living God, making Himself known as such. It is thus the apostle commends us to God as well as to the word of His grace,—to the God who is made known in Christ, made known by the word of His grace, but a distinct and living reality. It is thus the way of trial is the way of blessing, and the deeper the trial the greater the blessing. David and all his afflictions are the theme, we may say, of the Psalms, in which are foreshadowed the unequalled sorrows of One infinitely greater; but David is none the less the beloved, as his name means, because of these afflictions. They are the school in which the sweet psalmist of Israel finds his necessary training,—the means by which his heart is tuned to be an instrument of many strings to make melody to the Lord. For this there must be the deep tones as well as the high ones. The

song is the song of salvation: no angel is ever said to sing to God. God gets His song of praise from the redeemed of the earth: the Holy One inhabits the praises of Israel.

The one hundred and eighth psalm is a very remarkable one. Could you imagine an inspired psalm made, as one may say, with a pair of scissors? Such, in fact, is this. We have the latter half of two psalms—the fifty-seventh and sixtieth—joined together to produce a third, an instance which the rationalist would hold up to scorn as impossible to be a divine procedure; but “the foolishness of God is wiser than man.” It is just this which gives its character and beauty to the psalm in question. The ends of these psalms are taken, cut off from the experience of their former parts, to illustrate the end of the Lord, how that the Lord is very pitiful and of tender mercy. It is in Israel, of course, that this mercy is seen,—Israel who, brought out of her sorrows, is to sing the praises to God among the nations. And the latter part, which I have specially before me, is God now claiming the land for His redeemed, securing their inheritance, putting down finally all their enemies. Israel, as His beloved, are delivered, saved with His right hand. And God having spoken, and able to speak in His holiness in their behalf, Shechem is divided, and the valley of Succoth measured out; He claims, or Christ in His name, Gilead and Manasseh, Ephraim and Judah. Moab, Edom, and Philistia are put down forever. These two psalms, therefore,—the hundred and seventh and the hundred and eighth—give us the way and the end of the Lord with regard to His people.

And I may say that the psalms which follow these, in perfect accordance with them, illustrate also God's way and His end; but as before with sinful and fallen man, so now with Christ the one perfect One. Here the hundred and ninth psalm shows us the Lord also in the depths of distress, rejected of man, and in poverty and need cast upon God alone for His answer and help. But here it is not discipline. Evil is on the part of His adversaries only. Their enmity is without a cause, and in the hundred and tenth psalm God lifts up the head of Him who has been thus content to drink, in lowliness, of the brook in the way. He sets Him at His right hand in royal priesthood, His people made willing subjects to Him, and His enemies His footstool. The last three psalms of the first section of this book give us, then, a threefold halleluiah. Jehovah is praised for His wonderful works in the hundred and eleventh psalm, for His ways in the hundred and twelfth, and for His mercy in the hundred and thirteenth. This is the final issue to which in God's infinite grace we shall all come at length. But now let us return to this hundred and eighth psalm, to look more closely at it.

It is seldom that I speak of merely personal experiences, but there are times when it is fitting to declare what God has done for one's soul. That which illustrates the actuality and power of the living God is quite within the scope of our present subject, and the manner in which the inner meaning of this psalm was declared to me was in very striking answer to a deep personal experience.

It was a time when my soul had been passing through as deep a conflict as perhaps I have ever

known. Satan, the accuser of the brethren, had been bringing up against me things which lay in the depths of my soul, skillfully interwoven with his own malice and wickedness, until it seemed with me, as John Bunyan says of his pilgrim, I no longer knew the sound of my own voice. Cling indeed I did to God, and to the work of His Son, with a grip from which by grace nothing could detach me; and yet when I looked into the face of God, it seemed as if over it were written these terrible things,—as if, at least in this life, they could never more be blotted out or forgotten, and my soul sank in misery which words are feeble to express. Out of this, in a wonderful way, God delivered me, and as it were in a moment, by the words of this psalm: and how do you think? He told me Gilead was His and Manasseh was His!

I was in no condition, as you may imagine, for entering into nice points of Scripture-interpretations, nor for flights of fancy in any direction; nor had I ever attributed to these words other than their obvious meaning. I knew that they had reference to Israel's possession of their land in the last days; but what this could have to say to me, I knew no more than, I will venture to say, any of you here may now know. The thought of any meaning in the names had never occurred to me; and yet in the depths of my distress I found myself repeating, how or why I knew not, "Gilead is Mine, and Manasseh is Mine."

A moment after, and God interpreted it to me. The meaning of "Manasseh" is of course, as you know, "Forgetfulness:" it was the name Joseph gave to his son born in Egypt, where, he said, "God hath made me to forget all my kindred, and

my father's house." That, then, had some meaning for me, although a familiar thought enough. I knew God could forget: I knew that our sins and iniquities He remembered no more; and if this were all, it might be only imagination, and not the Spirit of the Lord, that applied it to me.

What, then, about "Gilead"? "Gilead" is "a heap of witness." It is the same, essentially, as Jacob's Galeed, set up upon this very Gilead as a witness before God of his covenant with Laban. Who could doubt the designed contrast between "Gilead," the perpetual memorial, and "Manasseh," forgetfulness? I had been fearing just this perpetual remembrance—this ineffaceability of what, uneffaced, could be only darkness and distress. God told me that Gilead was His as Manasseh was, that there was no real contradiction between the two. He could forget at the same time that He remembered. He could remember without in the least impairing the blessedness of His forgetfulness; and if He could thus remember, so could I too, and forget also, even while remembering.

How blessed to realize that these things are true of God! If there were one thing that had ever been done on earth which needed to be absolutely blotted out of the book of remembrance forever, in order either to the glory of God or the blessing of His people, that thing would be indeed a real derogation to the glory of God. He maketh the wrath of man to praise Him, and the remainder of wrath He restrains. When God judges the secret things of man, every work will come into judgment, with every secret thing, whether it be good or whether it be evil, and God will be glorified

about the whole. It is only thus that there is no more for us any hopeless darkness. Sin will be seen, of course, and seen in all its terrible reality as that, but it will be seen as that which God has triumphed over, and made His people sharers of His triumph. Hell will be the perpetual restraint upon an evil which, if permitted, would now no longer glorify God. It is not, as men suppose, a place in which sin will be permitted a certain activity forever; nor therefore will there be, as some imagine, a continual increase of punishment brought down upon themselves by its hopeless inhabitants. Judgment, although it be eternal, will be measured by the sins done in the body, and thus even in judgment the mercy of God becomes apparent. In hell itself every knee shall bow to Christ, and every tongue confess that He is Lord. Men will remain indeed essentially unchanged, but let any one look at the sixteenth of Luke, and see the Lord's own picture there of a sinner, though in hades yet, and not after the final judgment, and he must needs see the power of repression that is in God's hand upon him there. These texts are not universalist in character, as so many are maintaining now, and to accept them frankly will only deliver us from all the appearance of truth in universalism.

But thus as to our former lives we must not think or hope for forgetfulness, as any part of the element of our eternal happiness. Would we forget the cross? but the cross is Gilead and Manasseh both in one. It is there that we find our sins put away forever, so that God can say, "Their sins and iniquities will I remember no more." But it is there that we have the abiding memorial of

those very things. Would any of us be thankful to enjoy eternity as angels instead of sinners redeemed by Christ? Surely we would not. It is just the apprehension of grace which will give us a song indeed—a song which none can sing but the redeemed of the Lord. The enjoyment of everlasting love will be only infinitely sweeter and more wonderful as we realize the depths out of which it has drawn us—the lower parts of the earth into which He had to descend who has ascended up again for us far above all heavens. Gilead is His, and Manasseh is His. We shall find these parts of our inheritance, as we find them in the inheritance claimed for Israel. Had we skill to realize it, what features of our inheritance might we not trace in this land possessed by the earthly people. We may trace not a few things, in fact, in this very psalm. Going back to the verse preceding, how beautiful to see again the contrast between Shechem and Succoth! Shechem is a shoulder, a ridge; Succoth is a valley. Shechem is the place of power; Succoth, the low place, the valley. The meaning of “Succoth” is “booths,” and it carries us on to the day in which Israel will enjoy their final feast of tabernacles, when they will make booths to dwell in, in remembrance of their wilderness-journey, now indeed passed forever. But of all these wilderness experiences they will enjoy then the fruit, in that very lowliness so painful in the learning, so happy as finally attained. It is to the valleys that the heights minister;—it is to the valley that they send down all their streams: it is there that fruitfulness is secured;—it is there that all the wealth of blessing is found. Whatever we may know of

Shechem,—whatever heights of power and glory may be ours,—our rest will be still in Succoth, in a scene whose moral characteristics are described in the pregnant words, "God all in all." There, dependence will no longer have the least trial in it: there, our creature-needs will be the avenues of eternal blessing: there, the restlessness of our spirits will have passed away for evermore.

Pass on to the eighth verse, and we find a beautiful thing. "Judah," says God, "is My lawgiver." The word is better "sceptre." The meaning of "Judah" is, as we all surely know, "praise." Praise is God's sceptre, the sign of His dominion alone thus fully maintained among His own. What can insure, if one may speak thus, the obedience due, so well as this praise that rises up to God from every heart unceasingly? The consciousness of perfect blessing; the contrast with the known effects of evil now left behind; the sense of how God has displayed Himself in His dealing with the evil and the deliverance of His own; the Lamb Himself upon the throne; His voice, too, that which leads the praises of His people; the divine authority will be established in a manner thoroughly according to God's own heart. The Father's throne, the Father's kingdom, where all the subjects are children also, will give that character to which eternity will put the seal of divine satisfaction. Judah will be His sceptre.

In verse nine we find the enemies, and here too God's power is manifest, and in behalf of His own. We find Moab, Edom, and Philistia. Moab, the expression of the impurity of evil; Edom, of enmity and antagonism; Philistia, of heavenly things held in unreal possession by those who are in heart

strangers to heaven. All these God triumphs over. Moab, the unclean, God uses as His wash-pot. Did you ever realize why God allowed the flesh, defined as that, to remain in His own? Did you ever realize how God uses the knowledge of evil so acquired by the Christian man in effect to purify him? Understand me that I am not talking of the breaking out of sin, still less of any laxity in the judgment of it. Of those who could use the argument that because God is glorified about sin, therefore it will lose its character as that and be incapable of judgment, the apostle says, "Whose damnation is just." But the sin in us, however little it may come out, the constant cause of sorrow and humiliation to us, God has some purpose in leaving us still to be tried with, as He surely makes also all the outbreaking of corruption in the world around us to be a daily discipline to our souls. Moab, enemy as He may be to God and to His people, God uses as His wash-pot.

Edom, on the other hand, the steady and malignant foe, is brought to thorough humiliation and ignominious defeat. The casting of the shoe over it is the expression of this. It is brought into final and disgraceful submission. Thus surely will all opposition to the divine counsels end. Philistia too, the last enemy before the kingdom in Israel, for us the type of the last form of evil as we see it in Laodicea,—the form of godliness without the power of it,—truth only used by those who can glorify themselves with it, instead of its abasing them in the dust. The empty hollowness which we feel too, every one of us, so much, as an internal enemy as well as an external:—over Phil-

istia will be final triumph. No more traffic with unfelt truth; no more self-complacent pretension in that which is our shame; no more pride of knowledge, holding the living Truth outside. Philistia in that day will be dispossessed forever, smitten by the true David into the dust of His feet. Then shall there be no more adversary or evil occurrent. That which will be true for Israel when she sings praises to God among the nations will be true in how deep a sense to the heavenly saints, brought home and possessing the many mansions of the Father's house. Beautifully thus the internal sense of this wonderful psalm agrees with its first literal application, the earthly being here as ever the type of the heavenly. We are admitted now by faith, if faith be in activity, to the joy of it all. We are permitted to go already through the dried-up Jordan into the land of our inheritance, assured that every place that the sole of our foot treads on is our own. Shall we not covet this joy? shall we not seek to possess ourselves more than ever of that which thus lies invitingly before our eyes? God is opening these things before us to attract our hearts. Shall we not seek His grace that there indeed we may abide, in that which is eternal? there where no rust or moth corrupts, there where no thief enters, there where to covet and acquire delivers us from the corruption that is in the world through lust, there where already we may breathe the purity of an atmosphere where the tabernacle of God is with men, and He dwells with them, and is their God, and God is all in all?

ATONEMENT.

CHAPTER XIII.

The Day of Atonement.

THE day of atonement was that upon which the efficacy of every sacrifice in Israel depended. On that day alone was the holiest entered and the blood of atonement put upon the mercy-seat before God "once a year." This alone sanctified for them the tabernacle and all its appointments, with the altar itself.

It is of the day of atonement that the epistle to the Hebrews mainly treats, interpreting and applying its lessons for our use, though not without a side-reference to Israel themselves, when in a future day they shall find in Christ the meaning of all their shadows. It will be of profit, before we begin to consider it in detail, to see the nature of this double application, or its dispensational character, as the apostle and the book of Leviticus together present it to us.

In the twenty-third chapter of this book it finds its place among Israel's holy seasons,—not feasts, for feast it is not, but a day in which they were to rest, not in joy but in sorrow of spirit, afflicting their souls. In the order of these, the passover, first-fruits, and Pentecost (or feast of weeks) begin the year; then there is a long pause till the seventh month, and in this the rest are found: on the first day the blowing of trumpets, on the tenth the day of atonement, and on the fifteenth begins the feast of tabernacles. These seasons fall therefore into

two divisions, of which the first has special reference to the Church, the second to Israel. This last begins with the blowing of trumpets, which, as the gathering of the congregation, speaks of the reassembling of Israel; then the day of atonement speaks of their repentance and taking refuge under the work of Christ; while the feast of tabernacles is the anticipation of their millennial blessing. Upon all that does not concern our present purpose we of course do not enter here, but it is evident thus that the primary reference of the day of atonement is to the last days and Israel's apprehension of the work of Christ when "they shall look upon Him whom they have pierced, and shall mourn for Him as one mourneth for his only son," and "in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

This gives its full meaning to the fact that in the day of atonement it is after the high-priest has come out of the sanctuary that he confesses the sins of the people on the head of the scape-goat and sends it away by the hand of a fit person into the wilderness. This is the application to the people of the work of Christ long before accomplished, and the apostle, in the epistle to the Hebrews, teaches us our part to be in connection with His going *into* the sanctuary, not His coming out. For us, *the Holy Ghost* is come out, to give us the knowledge of what is done in our behalf, adding for us two things which in the type before us find no expression: the first, the session of our High-Priest at the right hand of God; the second, that for us the vail is rent, and by faith we enter into the sanctuary itself.

The day of atonement thus, while having peculiar significance in relation to the people of Israel in a future day, covers nevertheless the whole present period; and we are led to ask, Is this application made by the apostle to us as Christians to be found in the Old-Testament type itself? And to this we are able to answer undoubtedly in the affirmative. The first offering,—for the priestly house,—is entirely distinct from that for the people; and it is Peter, the apostle of the circumcision, who teaches us to recognize our representatives in these (1 Pet. ii. 5). We shall find how much the apprehension of this distinction tends to make clear the doctrine of atonement itself.

The failure of the people had caused the forfeiture of the place conditionally promised them as "a kingdom of priests," and given Aaron and his sons their special priesthood. The failure of the priests themselves had now shut them also out of the inner sanctuary. But all this only served to bring out the condition of man as man, and his need of the Mediator of whom on this occasion Aaron was but the type. He could only in fact draw nigh thus once a year, not in his garments of glory and beauty, but in simple linen garments, and with sacrifices for himself and all the people.

Typically, these linen vestments have a glory of their own not excelled by any other. They represent the personal righteousness which, tested as it was by the fiery trial of the cross, and the unbending requirements of divine holiness, alone insured the acceptance of His work and His deliverance out of the awful place which He took for men. Crying "unto Him who was able to save Him *out of death*," He "was heard for His piety."

(Heb. v. 7, *Gr.*) It was God's "*Holy One*" who "could not see corruption." And this perfection of His it was by which as High-Priest of our profession He entered the sanctuary.

But in this respect therefore He was the total opposite of the Jewish high-priest, who, as one taken from among men, and so, like others, himself compassed with infirmity, by reason hereof comes with the blood of others in atonement for his own sins. He, on the other hand, "holy, harmless, undefiled," enters the heavens with His own blood as atonement for the sins of His people. The type in Aaron is necessarily thus deficient because *but* a type. It must of necessity bear witness to its own deficiency, and thus point forward to Him who should yet fulfill it. The deficiency itself is thus not an imperfection merely; it is rather a perfection: not meaningless, but full of meaning. And it is important to see this.

Before, however, Aaron carries in the blood of the sacrifice into the most holy place, there must be another witness to the preciousness of Christ personally. "He shall take a censer full of burning coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring it within the vail, and he shall put the incense upon the fire before Jehovah, that a cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not."

The witness of the high-priest's garment is here confirmed. If *that* might seem in question because of his personal need of cleansing by blood, *here* was an unmistakable witness. It is not sacrifice; it must not be confounded with it. It is the proclamation of the value of Christ Himself before there

is the testimony to the value of His work with God. Here the fire of God's holiness tests all,—how has it tested Him!—only to bring out the fragrance of “sweet incense.” This covers the mercy-seat, that in safety and in peace the priest may sprinkle it with the blood of atonement.

The sacrifices are two, as we have seen; one for the priestly house, the other for the people. Both are sin-offerings; for, as we have seen, and as Hebrews xiii. explicitly declares, only the blood of those beasts burnt outside the camp could be brought into the sanctuary. Here we find however a remarkable difference in the animals offered, the more remarkable when we contrast it with the regulations of Leviticus iv. *There*, for the congregation, as well as for the high-priest, the offering was the bullock. Here, for the high-priest it is still that, but the offering for the people is the evidently much lower one of the *goat*: and this will be found in the most beautiful way to confirm the interpretation already given of that chapter. There it will be remembered that we took the high-priest and congregation as figuring Christ and the Church. It is thus that the blood for the congregation is brought into the holy place to anoint the incense-altar: it is a *priestly congregation* that is thus figured; and this the Church is.* But the goat is for the ruler and the common person,

* The distinction in this respect cannot be maintained if in chapter xvi. 18 the “altar” is the golden altar of incense, for in this case the blood of the goat for Israel would also be put upon it; but this is not so, and the expression “before Jehovah” is inadequate to prove it. How often, and even in this chapter, is this connected with “at the door of meeting” (as ver. 7). On the other hand verse 17 shows the work completed for the sanctuary, and then Aaron “goes out” to the altar, which in 20, 23, is named apart from the sanctuary and tent of meeting altogether. It seems to me that the blood on and before the mercy-seat accomplishes all the rest.

which we have seen to give Israel's standing; and here the blood anoints only the altar of burnt-offering, not entering the tabernacle at all.

Now how striking it is to find that on the day of atonement the bullock is for the priestly house,—the Church,—while the goat is again for Israel. If we look deeper, we shall see how suitable this is. The bullock speaks of service; the goat, *merely of the place of sin being taken*. In the case of the last, if sin be removed, that is all; but the bullock speaks of service to God, the *glorifying Him* in the place thus taken; and “if God be glorified in Him, He will also glorify Him in Himself:” this opens the sanctuary to His people; He is not only their Substitute upon the cross, but their Representative in glory.

Thus in the millennium Israel, though accepted, will have place on the earth, not in heaven; and so, though in greater nearness in the new earth, while the Church has hers with her Lord according to His promise† (Jno. xiv. 3).

The bullock is first slain, and its blood brought into the sanctuary, and sprinkled once upon the mercy-seat and seven times before it. Once is enough for God; the sevenfold sprinkling is the witness of perfect acceptance before the throne. The goat being then killed, its blood is then carried in and sprinkled after exactly the same manner. And so, it is said, “he shall make atonement for the holy place because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tent of meeting that remaineth among them in the

† Of course it is not meant to confine this to the Church.

midst of their uncleanness." "And he shall make atonement for himself, and for his household, and for all the congregation of Israel."

Then follows the reconciliation of the altar, and then the ordinance of the scape-goat. We must look at this, and get the general features of the whole thus before us, before we look at the doctrine of atonement as expressed in it.

For the priesthood, there is but one sin-offering,—the bullock; for the people, there are two goats which together form but *one* sin-offering. Lots are cast upon the two goats; one, the Lord's lot, becomes the sacrifice; the other, when the work of atonement within the sanctuary is finished, has the sins of the people confessed and put upon its head, and bears them away to the wilderness—to an uninhabited land. It is plainly the actual removal of the people's sins, and manifestly refers to the yet future history of the people as we have already seen it, when "they shall look upon Him whom they have pierced," at His second coming, and be cleansed from their sins. We have to look at these things to see what light they give us as to propitiation and substitution, or the Godward and manward sides of atonement for sin. In general, the Lord's lot is said to illustrate propitiation; the scape-goat, substitution; but we must inquire how far this is true, and their connection with each other.

Propitiation I have called the Godward side of atonement, using the latter word in the larger sense in which we generally use it now; but in our common English Bibles no distinction of the kind appears. Atonement in the Old Testament, we may rather say, is the equivalent of propitia-

tion in the New, which replaces it.* It has been urged that we never find God as the object of propitiation, but only "sins," and that thus the thought is rather "expiation" than propitiation. It is thus only more completely the counterpart of the Hebrew *caphar*, of which the same thing is equally true.

Yet it is also true that the Greek word used in the New Testament (*ἱλάσκειν*) is one which, in its common use in that language, undeniably has the force of appeasing, and is even used once in the gospel of Luke in the passive form in this way,—our Lord putting these words in the mouth of the publican, standing afar off and smiting on his breast, and saying, "God, be merciful"—(*ἱλάσθητι*) "be appeased," "propitiated"—"to me a sinner" (Luke xiii. 13). As put into the mouth of such an one, its force doctrinally must not be urged too much; and elsewhere the fact is as stated above. We surely, however, cannot avoid (nor would we) the meaning of propitiation as thus introduced into the thought of expiation itself. Divine love indeed never needed to be forgotten in the heart of God toward us; it was there from eternity, and the cross, where God gave His only begotten Son, is the expression of it; but it is the expression also of demands of righteousness which required satisfaction in order to its showing forth: and this is what we mean by propitiation; it is the propitiation of otherwise withstanding righteousness, which now is turned to be on our side fully as God's love is.

* "Atonement" and "reconciliation" in Romans v. 11 and Hebrews ii. 17 ought, as is well known, to exchange places; and this is the only place in the New Testament in which the former word occurs. In the passage in Hebrews the word used is elsewhere translated "propitiation."

Propitiation is thus really the divine side of atonement; and he who accepts truly the one can make no difficulty as to the other: the expiation is the propitiation. Now let us look at this as exemplified in "the Lord's lot," "Jehovah's lot," on the day of atonement.

First, let us realize what "*Jehovah's lot*" implies. It is not "*God's lot*" simply, although Jehovah is of course God, but God in relation to His people, God in the title by which He redeems them, as the third of Exodus fully assures us. The goat which is Jehovah's lot is the sacrifice by which He maintains in righteousness this relationship, as we see by what is stated. It is thus His dwelling-place and all the means of approach to Him alone can remain among them. But this involves of necessity atonement for the sins of the people among whom He thus abides, and so it is distinctly stated: "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tent of meeting, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation."

The goat which is the Lord's lot, moreover, as explicitly speaks of substitution as it does of propitiation. The *goat* (the type of the sinner,) is the very thing which does speak of that: no figure could more precisely convey the thought. Propitiation it proclaims to be *by* substitution, and for the people therefore for whom the substitution is, *and for no other*. Let us mark these things, for they are of great importance, if we would see clearly the relation between these thoughts. If substitution is for a certain people, then propitiation is for that same people only; if propitiation

has a universal aspect, then substitution must have the same.

Before we consider this in the light of Scripture, we must consider the scape-goat, however, and what is said of it. "Two kids of the goats for a sin-offering" (v. 5) shows that the living goat is identified with the one slain, as if slain, although spared for a certain purpose. A dead goat could not "bear away" the sins of the people as the living one does; but this going away of the goat *represents* its death, which clearly, if it take place, must take place after the sins are put upon its head, and not before. Thus it is said (v. 10), "To make an atonement with it, to let it go for a scape-goat into the wilderness." This wilderness,—*"a land cut off"* (v. 22, Heb.*)—is, in figure, the land of the dead.

Now propitiation here is inferred rather than presented, and substitution brought out clearly *in its effects*, as removing sin; while in the Lord's lot substitution is presented however none the less, as where, if not in the sin-offering, may we expect to find it? In fact for Israel when the Lord comes, they will need the special application to them of an offering long before offered, when the day of grace might seem entirely passed.

For the priests, who represent the Church, *there is no scape-goat*. Substitution for them is found simply and entirely in the bullock of the sin-offering. It must of course be found there in what exactly answers to Jehovah's lot among the goats; and the apostle in Hebrews x. applies the principle

**g'zerah*: used in Psalm lxxxviii. 5: "Free among the dead, like the slain that lie in the grave, whom Thou rememberest no more, and they are *cut off* from Thy hand;" and in Isaiah lili. 8: "He was *cut off* out of the land of the living."

of the scape-goat to Christians in the Lord's words by Jeremiah (the words of the new covenant): "Their sins and iniquities will I remember no more." And this is as far as the effects of substitution (as seen in the scape-goat) seem to reach. This, then, cannot avail to separate substitution from being essentially implied in the "Lord's lot,"—in the propitiatory offering.

Propitiation, I repeat, then, is by substitution, and in no other way, and for the people alone for whom the substitution is. This may seem, to many, to narrow its application in an unscriptural way, or to widen that of substitution in a way just as unscriptural. In reality, it does neither; while it clears up many obscurities, and meets some tendencies to serious error. But let us examine Scripture.

Propitiation is evidently for no select number merely. It is for "the whole world," as 1 John ii. 2 explicitly teaches. "And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Here "*the sins of*" are in italics in our common version, showing that in the Greek there are no words exactly representing them: it is contended therefore by some that they should be omitted, and that this preserves an important difference; while the propitiation is for the *sins* of Christians,—so removing them,—it is only for the world,—their sins not being removed. And some have a similar objection, while owning that Christ died for all men, to saying that He died for the *sins* of all.

Now, assuredly, it is not true that the sins of all men are removed by the death of the Lord; and if that were meant by saying that He died for them,

the use of such language in Scripture (for it *is* used) would involve the deepest perplexity. Some moreover have rashly put forth this as the gospel, that Christ has borne the sins of all, and that now men are called to believe this for themselves, being condemned only for their *unbelief* of it.

But this is utterly false, for in the day of judgment we are assured that men shall be judged "according to their works," not merely for their unbelief; and Scripture no where says that Christ has borne the sins of all men. Faith can say in believers, "The Lord hath laid on Him the iniquity of us all;" but it is true of believers only.

Yet propitiation is for the sins of the whole world, and the passage in 1 John ii. is conclusive as to this. The words which are sought to be omitted are necessarily implied; for what else does "not for *ours* only" do but imply them? Had it said, "not for *us* only," it would have been entirely different; but "not for *ours* only" necessarily infers, then for the sins of others also.

Moreover, when the apostle is reminding the Corinthians of the gospel which he had preached to them, he says it was "that Christ died for *our* sins, according to the Scriptures" (1 Cor. xv. 3). But he could not preach as gospel that Christ died for other people's sins: "*ours*" is there plainly general, as in the epistle of John it is distinctive.

But if propitiation has this general aspect, and propitiation be by substitution, can substitution be general also? and if so, in what way? For this we must look deeper, for even the word in question is not in Scripture, although the thought is, and we cannot therefore have a simple text to appeal to, as in the other case we have.

What then is meant by substitution? It is One taking the place of others, so that they for whom He stands shall be delivered from all that in which He stands for them. The cross is thus the complete taking of death and judgment for those whom there He represents, so that for them salvation is absolutely insured. This is the substitution which the sacrifices speak of to us, and we have again and again considered it. A substitution in death and judgment can mean nothing less than the necessary salvation of those for whom it is made.

It is clear, then, we cannot speak of the world in this connection. A substitute for the world the Lord could not be, or universalism would be the simple necessity, and there could be no judgment for a single soul. But this is terrible error, and not the truth in any wise; and error which is now deceiving thousands. What have we on the other hand? "Substitution," is the thought of many, "for the *elect*." This is, of course, limited atonement. It is not possible to make it unite really with propitiation in any real sense for the world. You may say it is *sufficient* for the whole world. In itself it may be of value enough, but available it is not. Could one coming upon this warrant plead the value of that which in its design was absolutely for a limited number, of which he was not one,—Christ being really the Representative of so many millions and no others? If you say they will not come, it may be very true they will not; but you cannot say the work is done for all, if it be not so; and the blood of propitiation is the blood of substitution—of an offering offered for so many.

Another consequence follows. This offering has been offered, accepted, and Christ's resurrection is

the justification of all for whom He died. Our sins were on Him, and were put away—when? Eighteen hundred years ago! But how then could *we* ever have been accounted sinners? How is justification by *faith* possible,—that is, justification *when we believe*?

These are not imaginary difficulties or results; they are actual and operative. And they are the effect—as so much error is—of misplaced truth. Election is a truth of Scripture; but election is not, in Scripture, brought in to limit the provision made in atonement,—a provision really made and sufficient for all the world. On the other hand, Christ is not a substitute for the world, for substitution implies the actual bearing and bearing away of the sins of those who are represented in the Substitute, and the sins of the world are not so borne away. He is the Substitute of *His people*, but a people not numerically limited to just so many, but embracing all who respond to the invitations of His grace, though it were indeed the world for multitude.

Thus even in Israel, though the offering of the day of atonement was for the people of Israel alone, even here the door of circumcision was kept ever open, by which the stranger might take his place at the redemption-feast, and be as “one born in the land.” And circumcision was, as we know, “the seal of righteousness by faith.” How precious this open door of divine grace, through all the darkness of the legal economy! Thus we have an intimation of how the *actual* Substitute for the sins of His people may be (in language suggested by another) the *available* Substitute for the sins of all. Only as come in among the number of

His people can we say, "The Lord hath laid upon Him the iniquity of us all;" for if justification be by the resurrection of the Substitute, as it truly is, it is none the less by *faith* we are justified; only as believing does it become our own.

With this the doctrine of the last Adam is in fullest accord, as the fifth of Romans represents it. For the principle is that of representation, the one for the many, and the connection between the one and the many a *life*-connection; yet is there in the last Adam's work an aspect toward all: "Therefore, as by the one offense toward all men to condemnation, even so by one righteousness toward all men unto justification of life." The family position and blessedness are open to all that will; but on the other hand, "as by the one man's disobedience the many were made sinners, so by the obedience of the one shall the many be made righteous."

Propitiation is, then, by substitution, and only so; yet the substitution itself is not for a fixed number before-determined, but for a people to whom men can be freely invited to join themselves, because of the infinite value of the work accomplished, and of the infinite grace which that work expresses. "For God so loved the *world*, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

FRAGMENTS.

WE have to get rid of the bad; and what is strange, the more good we get, the more bad we have to get rid of.

As long as the Lord Jesus was here, He was a solitary Man upon earth; but now He, being raised from the dead by the glory of the Father, forms a new class of men of the same order as Himself; and every believer is of this same class.

THE problem for the believer is to live Christ in His body on earth. Nothing explains truth like practice.

WHEN I hear a person say, I do not see the harm of it, I answer, It is just because you have not learned enough good. And that is why a worldly saint will go through the world the easiest, and also do himself the least harm by going through it. It is only the worldly man who can say, I do not find it does me any harm.

THE man who knows most of Christ, is always the one who is the most apprehensive of Satan.

THE body is the place in which all the evil has been done; but now the Lord says, I have redeemed it; it must now be My place—My garden; it has been growing all the weeds that Satan could plant in it, but now it must grow flowers for Me.

I DO not believe there is any moment of more ecstatic delight to the soul than the one in which it finds that God's place for it is its own. It is a moment of unspeakable delight; it has reached the climax of every thing, and it knows that it is there. It is a wonderful moment; but, I say, woe betide the person who is satisfied with stopping at it! What the Lord warns them about, on their getting into the land, is their *state* in it.

ATONEMENT.

CHAPTER XIV.

The Red Heifer. (Num. xix.)

THE book of Numbers gives us the history of the wilderness, the testing of the people by the trials and difficulties to which they are exposed, their failure as so tested, and the triumphant grace of Him whose love and whose resources for His people cannot fail, and whose word is pledged to bring them through. The ordinance of the red heifer gives us the effects of atonement, not in forgiveness, but in the purification of the people from uncleanness, and this in a special form, which had its peculiar significance in relation to the wilderness.

For the wilderness is, of course, the world as the place of our pilgrimage,—a place where every thing about us echoes the divine voice, “Arise ye, and depart; for this is not your rest: because it is polluted.” The seal of its condition in this respect is death, in which the life universally forfeited is removed and man given up wholly to the corruption, which has already been inwardly his state.

Death marks the world as a wilderness before God, and for him therefore who has the mind of God; it is a scene of death out of which we have escaped as dead with Christ, and partakers of eternal life in Him beyond it, and separation from which is an absolute necessity to real holiness. “Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and *to keep one's self unspotted from the world.*” (Jas. i. 27.)

The remedy for defilement is here typically put before us. It is not in a new sacrifice, nor in the shedding of that blood without which is no remission. It is in the application of that which speaks of a sacrifice once for all completed, of wrath exhausted and gone, the *ashes* alone remaining to testify of the complete consumption of the victim. In this way the red heifer, in opposition to the many sacrifices constantly being offered, represents alone among legal ordinances the abiding efficacy of that which has been offered "once for all."

The victim is here a female,—a type of which I have already spoken. It is passivity, subjection, willlessness, which we may see in the Lord in Gethsemane, whose "cup" was in fact drunk afterward upon the cross; a *red* heifer, as the ramskins of the tabernacle were dyed red, to show how far this willless obedience in Him went. "Without spot or blemish:"—with neither defect nor deformity; and "upon which never came yoke,"—not simply sin's, but any, for a yoke is an instrument to *enforce* subjection, which in Him could not be. At the same time when He was saying, "Not My will, but Thine, be done," He might have had twelve legions of angels and gone to the Father, but would not: His was the perfection of a willless will.

And how suited all this to express the perfection of the obedience unto death, by which our disobedience was met and removed, and which is to be fruitful *in* us as well as for us, in separating us from the lawlessness and lusts which characterize us as fallen creatures!

The heifer is brought forth without the camp and slain, like any sin-offering, even the blood be-

ing burned, except what is used in the sevenfold sprinkling before the tent of meeting, where the people went to meet with God. And into the midst of the burning of the heifer were cast cedar-wood and hyssop—types of all nature, from the highest to the lowest (1 Kings iv. 33), and scarlet—of the glory of the world: “if any man be in Christ, it is new creation,” and by the cross is severed his connection with the old.

A man that was clean then gathered up the ashes of the heifer, and they were laid up in a clean place outside the camp, to be kept for the congregation of the children of Israel, for a water of separation, a purification for sin.

A person defiled with the dead remained unclean for seven days; on the third day and on the seventh he was to be sprinkled with it,—running water being put to it in a vessel,—and on the seventh day at even he should be clean. The sprinkling on the third day was all-important: “if he purify not himself the third day, then the seventh day he shall not be clean.”

The reference to death as the stamp upon the old creation makes all this clear. The third day is the resurrection day, deliverance from death; the eighth,—first day of the new week,—speaks of new creation. One cleansed by the evening of the seventh day was brought in fact to the eighth: only by deliverance from the old creation could he be really clean; but into this resurrection,—the resurrection of Christ,—is the necessary introduction: therefore the insisting upon the third day.

Only in the power of resurrection could death become a means of purification for the soul. We cannot be in any true sense dead to the world ex-

cept in the power of a life which is ours beyond it. But thus *resurrection* is not the revival of the old, but that which links us with the new creation. This is the united teaching of this third and seventh-day sprinklings. The power of the Holy Ghost (the running, or "living," water) applies to the soul the death of the cross, that death in which for us the old world ended under judgment, to set us free from all the seductive power of things through which we pass,—free for the enjoyment of what is ours outside it. The world is but the place of the empty cross, and He who once filled it is now entered for us into the Father's house, our Forerunner. This is purification of heart for him who realizes it; power for true self-judgment, and deliverance from the corruption that is in the world through lust.

This is "water-washing by the word." The sacrifice is not again offered, nor the blood afresh sprinkled for him who is thus to be cleansed. Neither acceptance nor relationship are here in question, although just as "without holiness, no man shall see the Lord," so "he that purifieth not himself shall be cut off from Israel."

The lesson as far as atonement is concerned seems just this dependence of purification on it. The water as well as the blood comes out of the side of a dead Christ, with whom we too are dead. How shall we that are dead live any longer in that to which we are dead?

We have now completed the types of atonement; before our glance at the Old-Testament doctrine is complete, we have still to consider the prophets and the psalms.

THE CHRISTIAN AND POLITICS.

IS it right that a believer should be a politician? This is the question before us. And to treat the matter clearly, let me state some points that belong to such a character, if they are not the very conception of it.

I understand, then, by a politician, one who takes a considerable and constant interest in the civil government of his own country, and of the world at large. He praises the rulers when he thinks they deserve it, and condemns them when, as he believes, they govern amiss. He lifts up his voice against injustice, fraud, deception, corruption, restraints on liberty. He will resist what is evil as far as he may by law. He exercises every civil privilege to which he is entitled to influence the government of his country. If opportunity were offered, he would take office and power in the world, and exercise it for his fellow-citizens' benefit.

I. How, then, can we tell whether this is right in a believer or not? By looking to Jesus as our pattern. His life is recorded to this end—"leaving us an example, that we should follow His steps." (1 Pet. ii. 21.) Every thing He did was pleasing to His Father. "I do always those things that please Him" (Jno. viii. 29; Matt. xvii. 5); and, since every perfection was found in Jesus, whatever He did *not* do or sanction is not pleasing to God.

Was Jesus, then, a politician? Did He take any

interest in the political government of His country? Did He pass judgment on the persons or measures of the civil rulers of Palestine? Did He stand up for the politically oppressed, and rebuke the political oppressor? Did He exercise authority of any kind in civil matters?

1. His conduct is the very reverse of the politician's. Had He been one, His political feelings must have been peculiarly drawn out by the circumstances of the day. In His days the last shadow of Jewish liberty departed, and His country was oppressed beneath the iron gauntlet of Rome. Such a state of things would have thrilled and agitated to its core the breast of the independent citizen, the lover of liberty. In the gospels we only gather the political changes of the land from the most distant hints of the narrative.

2. When occasions occur on which, if politics be right for the Christian, the Saviour must have declared Himself, He uniformly puts them aside. One of His hearers beseeches Him to engage his brother to divide an inheritance with him. (Luke xii. 13.) Here the politician would have shown himself. Jesus refuses to listen to the matter, or exercise even the lowly power of an arbitrator. "Man, who made Me a judge or a divider over you?" If the Christian's duty is to take the office of judge or divider, Jesus *ought* to have taken it as our perfect example of what is right; but He thrusts away with a firm hand the political element of the question, and only warns the disciples against covetousness.

3. John the Baptist, His own forerunner, the greatest of women-born, is slain through the arts of an adulterous princess, and by the orders of an

ungodly king. How does Jesus meet the event? Does He lift up His voice against the oppressor and murderer? No. John is imprisoned, but Jesus speaks not of the injustice; he is murdered, but He utters no cry against the cruelty or tyranny of Herod. John's "disciples came and took up the body and buried it, and went and *told Jesus*. When Jesus heard of it, He departed thence by ship into a desert place apart." (Matt. xiv. 10-13.) The case is solemnly announced to Him by John's own followers. *As pointedly He is silent*. The Saviour was no politician.

4. Take another incident. "There were present at that season some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices." (Luke xiii. 1.) A politician would have been on fire at this *national outrage*. Religious antipathies met with political. Here was a field whereon to inveigh against Roman cruelty, and to rouse the Jews against a tyranny that trampled on the true religion. A pagan profaning with bloody hands the worship of the true God! What would the politicians of our day have said had a party of the queen's troops fired into a dissenting chapel while they were at worship, and shot some dead while on their knees? Would not the politician account it almost treason to be calm?

What is Jesus' reply? "Except ye repent, ye shall all likewise perish." The politics of the question are wholly passed by; the moral and spiritual views of the matter is alone regarded. This is an especial—a most decisive case. Doubtless it made the blood of every native Jew boil with rage; but Jesus drops no word of indignation against the governor's crime, nor applauds the

Galileans as martyrs for their country. Jesus, then, was no politician.

5. The politician must maintain his civil rights, not only (he would tell you) for his own sake, but to teach authority not to overstep its just boundaries. An unjust demand upon his purse in the way of tax he would esteem himself bound to resist. But how does Jesus act in such a case? The demand of the tribute-money is made upon Him. (Matt. xvii. 24.) He proves His exemption, but He works a miracle to pay the demand.

6. A question is raised by His countrymen, and referred for His decision—"whether it was lawful to give tribute to the Roman emperor or not." This critical question must have drawn out the politician. Involved in it lay the right of the Romans to rule Judea, and impose taxes at their will. The oppressions of the governor were before His eyes. The Cæsar that swayed the sceptre was profligate, cruel, a murderer. Yet He bids the Jews pay tribute even to an idolator, and though the emperor might apply the money to the support of idolatry.

Jesus, then, was not a politician. Am I a disciple of His? *Neither, then, am I to be one.* "*It is enough for the disciple that he be as his master.*" If Jesus did not intermeddle in civil government, it is because such conduct would not be pleasing to God. Jesus neither acted politically Himself nor sanctioned it in others. To be engaged in politics, therefore, either as an actor or speaker, is no part of my duty as a Christian, *else the character of Jesus is not perfect.* But His perfection is my pattern; and therefore it becomes me to refuse, as pointedly as He did, to mingle in politics; for this is my calling—to

be *not of the world, even as Jesus was not of the world.* (Jno. xvii. 19.)

II. But did not Paul plead his Roman citizenship when they were about to scourge him? Did he not, when his life was in danger, appeal unto Cæsar? True; and the Christian is permitted, therefore, when on his trial, to plead the provisions afforded by the law to save himself from death or injurious treatment. But neither of these points form part of the character of the politician, such as we have described him.

Take the strongest case. Paul and Silas are dragged by interested men before the rulers of Philippi. The magistrates, without any form of trial, scourge them and thrust them into prison. (Acts xvi. 19-24.) What would a politician have done in such a case? Would he not have thought it due to his Roman citizenship to carry the cause to Rome, and to make an example of these tyrannous magistrates, that all throughout the empire might know that the rights of a citizen were not to be trampled on? Does Paul do so? No. He requires, indeed, that the magistrates should not dismiss them privately, but come themselves and set them free. But he exacts no apology; he lays no information against them. *This would have been to act the politician, and this he does not do.*

III. Many of the principles put forth in the epistles decide the present question.

I. What is the Christian's position? He is a "*stranger and pilgrim upon earth.*" (Heb. xi. 13-16; 1 Pet. ii. 11.) *Then he has neither inclination, right, nor title to political power.* By profession he surrenders it. Who may take part in the government of a country? Natives only—not strangers. What

has an Englishman living in France to do with the government of France? But he is, moreover, a *pilgrim*, and therefore has less reason still. If a stranger may not interfere in the policy of a foreign country, much less one who is not even residing in it, but merely passing through it on his way to another land. To meddle with politics, then, is to put off our character as strangers and pilgrims.

2. To take up the politician's character blinds the Christian as to his true place before God, and mars the testimony which he ought to give to the world. The witness of the Holy Spirit to the world (which, therefore, the believer is to take up and manifest by his word and life) is, that the world is sinful, because it believes not on Jesus, and that it is under condemnation, together with its prince, only spared from day to day by the patience of a long-suffering God. (Jno. xvi.) The Christian is to testify that the Lord Jesus is coming to execute upon it the due vengeance for its iniquity, and that therefore it becomes all to flee from the midst of it to Christ. All who do thus flee to Christ become part of His flock—the Church, which is not of the world, but gathered out from it.

If, then, the Christian readily surrender the world's good things—pleasures, privileges, title,—he lives as becomes the child of faith, and, like Noah, condemns the world. Lot, escaping out of Sodom with nothing but his staff, bore a strong testimony that he believed that the wrath of God was about to descend on it. But how would the force of that testimony have been broken, if he had gone back into the city to purchase a house there? or had Noah, after declaring that in a year the flood would destroy the earth, bought an estate, would not the

world have seen the inconsistency at a glance? Would not men have said, "Noah himself does not believe his own message. Why, then, should we credit it? If he believed that the flood were so near, would he buy, and plant, and build?" Apply this, Christians, to politics.

3. At this point the prophetic question comes in. They who think that the Christian should act as the citizen of the world, imagine also (and this fresh error is necessary to render them consistent,) that the world is becoming better, and that in the happier times that are approaching the gospel will, by virtue of the means now employed, prove triumphant every where. Is this the truth? What saith the Scripture? What is the motto of our dispensation? "Many are called, but *few are chosen.*" "God at the first did visit the Gentiles, to *take out of them a people for His name.*" (Acts xv. 14.) And what is the close of it? "In the latter times some shall *depart from the faith*, giving heed to seducing spirits." (1 Tim. iv. 1.) "*In the last days perilous times shall come.*" (2 Tim. iii. 1.) When the world "*shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.*" (1 Thess. v. 3.) The world is evil, then, and will be evil when the Saviour returns—will be caught in its iniquity, and smitten with His destroying judgments.

4. But if he may not rightfully use his political privileges as the private citizen, much less may he take office in the world. But it is said, "What! are not Christians the fittest persons to hold power? No; they are of all the most unfit, for they have a Master to serve whose laws are quite opposed in principle to those of the world, and the magistrate

must execute the *world's* laws, as being the world's servant. The law of the world, when at its highest perfection, is strict *justice*. But Christ has to His disciples repealed this, and taught us *mercy* as our rule. (Matt. v. 38-48.) Could any worldly government act out the sermon on the mount? When one of its citizens had been assaulted and robbed, could it dismiss the convicted robber, because the Saviour commands us not to resist, or to avenge evil? Its principle is, "Punish according to the offense," and by that it abides. If so, the Christian (if he understands his place,) cannot be a judge or wield the power of the world's law. He is commanded, "Judge not, that ye be not judged." (Matt. vii. 1.) As he stands himself on mercy before God, mercy is to be his rule toward man. Judgment now is to him judgment "*before the time*." (1 Cor. iv. 5.) God challenges vengeance as His own. "Vengeance is *Mine*," it is not, therefore, His saints' office. But the magistrate is "*a revenger to execute wrath upon him that doeth evil*." (Rom. xiii. 4.) He, then, who sees this can never consistently touch the civil sword. The saints shall indeed one day "*judge the world*" (1 Cor. vi. 2); but now, because we are the sons of God, "*the world knoweth us not*, even as it knew Him not." (1 Jno. iii. 1.)

5. The same thing might be shown from Paul's rebuke of law-suits; for these seem matters of necessity almost, as men are apt to account them. How much more, then, would he have rebuked the seeking the world's privileges or honors? Paul had to counsel the believers in the world's loftiest, imperial city. He had to indite directions to those who lived amidst the perpetual strife for consulships, prætorships, quæstorships, and every kind

of honor. Were the Christians, then, to engage in the struggle? "*Mind not high things; but condescend to men of low estate.*" (Rom. xii. 16.) Is not this decisive?

The epistles show the Christian is to conduct himself as a husband, a father, a master, a subject; but no rules are given to him as a magistrate or citizen. What must we infer, then? That God does not recognize Christians as acting for Him in either of these two conditions. The politician rebukes the real or supposed misgovernors of his country. The Christian is to "speak evil of no man, to be no brawler, but gentle." He is not to despise government or speak evil of dignities, or to bring against them railing accusation. (2 Pet. ii. 10, 11; Jude.) He is to "show all meekness unto all men." The politician's motto is, "*Agitate! agitate! agitate!*" the Christian's, "*that ye STUDY to be QUIET, and to do your own business.*" (1 Thess. iv. 11.)

6. To the extent that the Christian is a politician, his heart is engaged with the things of the world; a new thorn is planted in his breast to choke the good seed and make it unfruitful; a new weight is hung about his neck to hinder him in his race. To the extent that he is a politician, he comes under the censure passed upon the false prophets,—"*They are of the world, therefore speak they of the world, and the world heareth them.*" (1 Jno. iv. 5.) He is a soldier of Christ, who, *contrary to his Captain's will and pleasure, is "entangling himself with the affairs of this life."* (2 Tim. ii. 3, 4.) It is the Christian's condemnation to be living like others. How surpassingly strong is that word, "Are ye not carnal, and WALK as MEN?" (1 Cor. iii. 3.)

Look to the practical results of this doctrine.

Are political Christians the most heavenly-minded, useful, gentle patterns of their Lord? or have not the love and zeal of the Nonconformists sadly declined since they have come forward to take a prominent part in the world's strifes and partizanships? Do they not confess that the work of the Lord has not prospered? This is one of the reasons. They have descended to the world's level, and have drunk into its spirit.

Let me exhort the believer, then, to surrender all interference in politics. "Let the dead bury their dead." Your concern is the kingdom of God; your city, the one to come; your citizenship, in heaven. Refrain from the world's politics, for Jesus was no politician. Refrain, else you mar your witness to the world, that it is evil and lying under judgment. Are you not a stranger and pilgrim? Then meddle not with that world which you left.

The world is ripening for judgment, and all your efforts cannot improve it in God's sight. Gather out from its doomed streets as many as you can, but leave the city alone. Lot cannot mend Sodom; but Sodom can—nay, *will*—corrupt Lot. (*A reprint from an old tract.*)

A MAN'S acts are always the truest index of his desires and purposes. Hence, if I find a professing Christian neglecting his Bible, yet finding abundance of time, yea, some of his choicest hours, for the newspaper, I can be at no loss to decide as to the true condition of his soul, I am sure he cannot be spiritual—cannot be feeding upon, living for, or witnessing to Christ.

KEY-NOTES TO THE BIBLE BOOKS.

INTRODUCTORY:

THEIR ARRANGEMENT AND DIVISION.

1.—*The Inspired Use of Numerals.*

THE inspiration of Scripture it is not my purpose to argue here. Every Christian must in some sense admit it, and as a different thing wholly from any thing to be found in whatever product of the human mind merely. Inspiration is the result of a direct operation of the divine mind upon the human: "holy men of God spake as they were moved by the Holy Ghost." (2 Pet. i. 21.)

How far this divine influence extends has been, and is, alas! at the present day, much in question. As with Him to whom its testimony is, its human form hides from many its true glory. The apostle's claim for himself and others, if admitted, cannot be restricted to them, and is of verbal inspiration: "Which things also we speak, not in the *words* which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. ii. 13). And in fact nothing less than this would secure the truthful presentation of the "things" themselves. Every lame imperfect word would communicate necessarily its own imperfection to the thought conveyed, and an element of possible inaccuracy,—therefore of

doubt,—would pervade the whole of Scripture, to an extent quite incalculable.

But, as I have said, it is not now my purpose to argue this. That which I have before me depends upon, and if it can be shown, demonstrates the absolute perfection of the whole word of God, putting the divine seal upon the whole and every part of it; while it furnishes a most important guide to its true division, and so to its right interpretation.

The present divisions are, it is known, mainly arbitrary, and of comparatively recent date; and, while having for certain purposes an evident convenience, are often a real hindrance to a proper understanding. The arrangement of the books too is various in different collections, little importance attaching to it in the minds of most, that of the Old Testament especially among its Jewish guardians being (where not guided by the chronology) capricious and unsatisfactory. Their number was made to agree with that of the letters of the alphabet; and many have been the speculations as to lost books whose names even have been appealed to as furnished by the books which yet remain. And similar thoughts have been entertained even as to the New Testament.

The views I have been led to, (and of the truth of which my readers need have no doubt, if they will follow me patiently in the investigation of them,) attach meaning and importance to every thing,—to number, arrangement and connection with each other; while they guide also as to the internal structure of the books individually. Of course I do not pretend in the detail of this to have attained either completeness or entire accu-

racy, but a good beginning I do not doubt the Lord in His goodness has enabled me to make, and enough to establish without any question the accuracy of the principles.

The first of these is the significance of numbers in Scripture, and their application in this significance to every thing here—books, divisions of books, chapters, verses,—always supposing, of course, that these are something more than men's conjectures or devices for reference. But in order to show this, we must first examine this significance, and prove it; and the task is lighter, inasmuch as those up to twelve are all that seem to require it, the higher ones being characterized as compounds of these, as even some of these are of those still lower.

Their significance in general is admitted by those who have looked with any care into the typical system of the word. But those who doubt may best have their doubts dispelled by such an inquiry as we are now to make into their individual meaning. Real consistency here is no mean evidence of truth; but when there is not only this internally, but new force, fullness, and beauty are given by this consistent meaning to the Scriptures themselves, we need not hesitate to see in it the design of infinite wisdom, as well as the seal of a perfection minute enough to be readily overlooked, but when discovered, only awakening the more our wonder and delight by its minuteness.

Ought we even to allow that it is to be "readily overlooked"? It *has* been: and yet surely only carelessness and unbelief could overlook it. Take the structure of the alphabetic psalms, or that—less familiar to the English reader,—of the book

of Lamentations: who that had any right apprehension of the word of God could escape from the conclusion that if the Spirit of God were pleased to write an acrostic, it could not be from conformity to the prettinesses of an artificial style? It is man who has adopted it rather, and made of it a mere exercise of ingenuity, and belittled a meaning deeper than he could see; whereas God would by the singularity rather attract us to search further into what must, if it be His, be worthy of Him. Why in the ninth and tenth psalms, which are *together* an acrostic, is this alphabetic structure invaded as it were by some conflicting element, and for the time lost, disorder conquering order, but which returns again to be undisturbed thereafter to the close? Why in the hundred and nineteenth, on the contrary, is there the most perfect symmetry throughout, and each letter heading each of eight verses to the close of the alphabet and of the psalm? Why, again, in Lamentations is it just the *third* section (or chapter, which in this case rightly represents the sections,) which multiplies by three the simple alphabetic structure of the first and second? Surely there is a design here into which we shall do well to look; for God has surprises of love every-where awaiting the faith that honors Him. And in all this we shall make but little way if we are not skilled in the use of numerals as Scripture employs them.

I shall give now the meanings of these, as I have more than once given them, only desiring to insist that these must be definitely ascertained, or there will be no definite result in using them. Of some, there are very different meanings current, upon which I shall not enter however, nor need to enter

as I think; it being enough to establish clearly that which I believe to be the true one, and which all subsequent use will tend to confirm.

The number *one* will be seen without much difficulty to stand for unity and supremacy. It is the number of God; not in His fullness, but as Sovereign Master of the whole scene of His creation. The first elementary truth is that God must *be* God. The first book, Genesis, thus represents Him as the Almighty—*El Shaddai*, the All-sufficient; sovereign in counsel, almighty in execution.

Two speaks primarily of *not-oneness*, which may develop into contradiction, *enmity*, but also on the other hand into *fellowship*, essential agreement and mutual confirmation. Hence it is the number of *competent testimony*, as Deuteronomy xix. 15; "The testimony of two men is true," says our Lord. There are "two tables of the testimony" for Israel; two testaments into which the word of God is divided; "two witnesses" to Israel in the last days in the book of Revelation. The second Person of the Trinity is the "true Witness" and the "Word of God;" the second book of Scripture, Exodus, is the book of redemption, the great subject of testimony among men. But the thought of enmity, of the enemy, will often be found under this number, by no means necessarily displacing the other thought. Where Christ is, the opposite of Satan will be, and redemption is from his power.

Three is the number of Persons in the Godhead; therefore of divine fullness and completeness, as well as manifestation; for the One God (unknown in His proper character when known only as that) is unveiled to us in these three Persons: Father,

Son, and Holy Ghost. Thus the *third* Person is also the Revealer, the Teacher of all things. And the third book of Scripture, Leviticus, leads us into the sanctuary as priests, to learn there what suits His presence. So too, because God manifests Himself in resurrection from the dead, coming in where all hope from man is absolutely gone, the *third* day is the day of Christ's resurrection, and the number is very frequently connected with this forth-putting of divine power, whether in physical or spiritual resurrection. And thus it is that "witness," overabundant, *more* than competent and in fact divine, is also found in this number (1 Jno. v. 6-9).

Four is the number of the "four corners of the earth" or the "four winds of heaven." It is the *world*-number, looking at the world as a scene of those various and conflicting influences which make it the place of trial and probation for man exposed to these. He is taken on every side, surveyed and exposed—looked at from every point of view. The four gospels, I doubt not, give in this way the Lord so tried, but for Him making manifest His perfection only. And it is evident how the fourth book of Scripture, Numbers,—Israel's probation in the wilderness,—gives just this side of things.

Five is the *human* number, the stamp of man as a "living soul," connected by his five senses with the scene around. The books which are distinctly man's utterance in the Old Testament are five in number, from Job to Solomon's Songs, while the book of Psalms is in the Hebrew divided again into five books. These give us the full tale of human exercises, experience, and emotion, as the prophets speak on the other hand from God to

man. The fifth book of Scripture, Deuteronomy, is as distinctly the *people's* book as Numbers is that of the Levites and Leviticus the priests. The thought of responsibility which some would press in connection with this number, and that of weakness, as others, have both their place in this larger definition, but incidentally only, while the number *ten*, which is a multiple of five, is that which gives responsibility properly.

Six is the number of man's work-day week, without a Sabbath; and, as this, may be of good or evil significance, although inclining much more, alas! to the latter. The number of the beast, 666, six in continually higher powers, man's vain effort to reach the divine, stamps him with utter profanity.

The number *seven* adds the Sabbath to the week, and this is the stamp of perfection put upon it, as God rested the seventh day, His week being now accomplished and pronounced very good. These first seven days are thus the key-note to the use of the number; and as the week itself figures a spiritual week in individuals, and also in the earth dispensationally, there seems a corresponding largeness of application here. It is even used with reference to evil as complete and ripe for judgment, its eternal doom. The number of the day of God's rest applied in this way to good and evil alike is unspeakably solemn. And akin to this seems its division often into 4 and 3, the world-number and that of divine manifestation side by side—the evil and the good going on side by side; evil not hindering the good, nor itself changed from what it ever is, yet God manifesting Himself in all, and therefore glorifying Himself in all.

(To be continued.)

GENESIS IN THE LIGHT OF THE NEW TESTAMENT.

“Then Jacob went on his journey, and came into the land of the children of the east.” And here the second period of his life begins. He is now a stranger, a servant for hire, the victim of deceit and self-aggrandizement on the part of Laban, his relative, and morally also near akin. It is impossible to mistake the retribution all the way through, in which the measure he has meted to another is measured to himself again; but it is impossible also not to see that in the manner in which it is dealt out God is speaking to the heart and conscience of the wanderer. There is governmental equity, but also the chastening of a holy love. Beth-el is vindicating itself. The Father scourgeth every son whom He receiveth. The sceptre of the kingdom is the rod of discipline of the Father's house.

Deceit and injustice practiced upon ourselves, how easy to read them in their true character! how the poor pretense of justification we had attempted in our own behalf betrays its shame when another attempts it against us. Thus can God overrule sin to teach us holiness. Yet the lesson this way is long in learning, as we surely see in Jacob. Throughout it he is Jacob still, though by degrees becoming fruitful and prosperous.

The general teaching here seems plain enough, while the details are difficult to follow. The names of wives and children too bear witness to the subjective character of the line of truth which presents itself to us. Rachel, “sheep,” seems significant of the meekness and patience of true discipleship, the very opposite of Jacob's hitherto self-willed and unrestrained temper. But her he must obtain by means of undesired Leah, whose name, “wearied,”

suggests the "tribulation" by which "patience" is wrought out. And even then, before Rachel is fruitful, and in despair of her fruitfulness, the bondmaids are received, Bilhah, "terror," and Zilpah, a "dropping" (as of tears).

These names seem to harmonize very strikingly with the general purport of the history. Indeed, putting them together, they carry conviction scarcely to be resisted. The names of the children, again, as they should do, speak on the other hand of various blessing, but which I am not prepared to enter into here. But Joseph, Rachel's son, surely, in beautiful conformity to his origin, expresses that steady "virtue" (or courage) which goes through whatever trial to the crown, and with which Peter commences that spiritual "adding" to which he exhorts (2 Pet. i. 5), and which seems indicated in Joseph's name. From *his* birth Jacob begins to look toward his own place and country once more; and though at Laban's request he continues six years longer in his service, he yet now emerges from the poverty in which he has for so long been, until his riches awaken the envy of Laban's sons and of their father. Yet he waits until Jehovah's voice bids him return to the land of his fathers, though still lacking faith to take an open course—he steals secretly away, God interposing to save him from the pursuit of Laban, who follows him to Gilead, but there to part from him with a solemn covenant.

Jacob now pursues his way, and angels of God meet him: how ready is He to assure us of His power waiting only a fit moment to be put forth in our behalf! It must have reminded, and been intended to remind him too, of Beth-el, and of the

promise there; but there Jehovah had appeared to him, if but in a dream. Here He does not appear. Jacob an outcast and wanderer could have that which Jacob returning in wealth and with a multitude could not now be permitted. Then, it was grace; now, it would be fellowship; and for fellowship he was not yet prepared. "This is God's host," (or "camp,") he says; and he calls the place "Mahanaim,"—that is, "*two* hosts," or "camps." Here he must have counted in his own, and accordingly we find him immediately dwelling upon it in his message to Esau: "I have oxen and asses, flocks and men-servants and women-servants, and I have sent to tell my lord, that I may find favor in thy sight." How significant that in but a little time we find him dividing this host of his into *two camps*,* saying, "If Esau come to the one camp* and smite it, then the other camp* which is left shall escape"! Such is our strength when built upon, although we would fain perhaps associate God's power with it. In the time of need, our own, what is it? and God's, where shall we find it?

It is remarkable too that it is just when he has met God's messengers† that he sends his own to Seir to Esau. But God and Esau are evidently mixed up in his mind all through. Nor is it strange, but inevitable, that what recalls God to our souls should recall also one against whom we have sinned, and sinned without reparation; perhaps without possibility of reparation. Beth-el is still manifesting itself in all this—the discipline which becomes God's holy house. There was but too much truth hid under Jacob's servile words to

*The same word as before.

†Same word as "angels."

his brother a little later: "I have seen thy face as though I had seen the face of God."

Yet when he said this, Peniel had intervened; and he had "called the name of the place Peniel, because [he said,] I have seen God face to face." How could he *after that* fail to distinguish between God's face and his brother's.

He could not, had Peniel really answered to its name; but how often do we misinterpret the significance of what has been (as Peniel was to Jacob) of most real importance to our souls! Had he seen God in reality "face to face," how could he have added to this as the wonderful thing (as we find him doing,) "*and my life is preserved*"? Who that *has* seen God's face but has found in it deliverance from self-occupation and from fear, such as controlled Jacob when he met his brother?

God had indeed met Jacob, but met him by night and not by day: when the day broke He had disappeared. And correspondingly, though He blessed him finally, He refused to declare His name to Jacob's entreaty. Unknown He had come and unknown He departed.

Jacob it was who had acquired a name at Peniel, and yet even this cannot be said without reserve; for at Beth-el afterward he has afresh to receive it, —there where Beth-el itself for the first time really acquires its name. These two things are surely connected. What he has learned at Peniel is expressed in his altar at Shechem, where he proclaims exultingly God to be the God of Israel—*his* God; but his altar at Beth-el owns Him God of His own house, in which in subjection Israel must find his place in order to have really the power of his name.

At Peniel God meets him (His face hidden) to make him learn the strength which is perfected only in weakness. With his thigh out of joint he prevails and is blessed. The secret of strength is learned, and yet, strange as it may seem, the power that he has with God he cannot yet find before man. He meets Esau with abject servility, practices still his old deceit, talks of following him to Seir, and as soon as freed from his presence, crosses into Canaan, building him a house at Succoth, and buying a parcel of ground at Shechem. There he proclaims God as God of Israel, when presently Dinah falls, and the massacre of the Shechemites makes him quake with fear because of the inhabitants of the land. No part of his history is so dark and shameful as that which follows the scene in which (and they are divine words) "as a prince he has power with God *and with men*, and prevails."

If this be a mystery, it is one with which the experience of the saint is but too familiar. Power may be ours which yet we cannot manifest, or find for our emergencies. "I besought Thy disciples to cast him out, and they could not," says the father of the possessed. And those to whom this very power had been committed ask in perplexity, "Why could not we cast him out?" And the Lord replies, "Because of your unbelief;" but adds, "Howbeit this kind goeth not forth but by prayer and fasting."

Even so he whose name is already Israel is practically Jacob still, as God says to him afterward (xxxv. 10). Only in obedience can power be used; our meat and drink—our strength and refreshment—are in doing His will; grace, where realized,

breaks the dominion of sin; and "sin is lawlessness," our own will and not His. Divine power *must* be realized in the divine *ways*: grace only establishes, never alters this. So at Beth-el alone the promise of Peniel can be fulfilled.

How many are there whose altars are to "God their God," and who exult in a grace which proves yet no practical deliverance; who dwell in an unpurged earth, and are reaping, and must be allowed to reap, the sure and bitter fruits! God's princes, how far from knowing the dignity of their calling!

In the extremity of his distress God's voice arouses Jacob to "go up to Beth-el and dwell there;" and then we hear of strange gods in his household to be put away, and purification effected to meet Him "who answered me in the day of my distress, and was with me in the way I went;" and the terror of God falls upon the cities round about, so that they do not pursue after the sons of Jacob. At Beth-el his wanderings really end; his new name is confirmed to him, and God declares His own, as at Peniel He could not; the blessing now is fully his; and Jacob bowed in gratitude recognizes the house of God, in which (the purpose of discipline being accomplished,) he finds at last his rest.

Still he journeys on, for pilgrimage is not over, although in the land now, his portion. Sorrow still comes, for on the road to Bethlehem his beloved Rachel dies, but Jacob now shows his mastery over it. Him whom his dying mother names Ben-oni, "son of my affliction," his father calls Benjamin, "son of the right hand." We can easily discern the reflection of Christ in this. the

glory fruit of the cross. With our eye on this, Mamre, which is in Hebron, (the "richness of communion,") Abraham's old resting-place, is soon reached. With how great toil and how many experiences is he back at last, whence only unbelief had ever driven him! And we? how much do most of us resemble him in this! Yet with him and us "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed."

The next chapter follows with a long list of Esau's generations, prematurely ripening into dukes and kings. The world must have its day; and yet amid it all a significant sign is given of fulfillment of that divine purpose "which is not of works, but of Him that calleth;" for we read that "Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle and his beasts, and all his substance, which he had got in the land of Canaan, and *went into the country from the face of his brother Jacob.*"

While in chapter xxxvii. one verse contrasts Jacob's portion, its very brevity speaking volumes to the ear that hears:—

"And Jacob dwelt in the land in which his father was a stranger, in the land of Canaan."

OUR path through the desert is strewed with countless mercies, and yet let but a cloud the size of a man's hand appear on the horizon, and we at once forget the rich mercies of the past, in view of this single cloud, which, after all, may only "break in blessings on our head."

GENESIS IN THE LIGHT OF THE NEW TESTAMENT.

Sec. 7.—Joseph. (Chap. xxxvii. 2-1.)

The Dispensational Application.—Joseph, whose touching history closes the book before us, is so well known as a type of the Lord that there is no need to insist upon the reality of the application. It is one of the longest, fullest, and clearest to be found in Scripture; and here, as we have seen before in another case, the inward, individual application seems almost to be absorbed by and make way for the outward. Nor need we wonder: for in these stages of the divine life in man we have now reached that in which finally the fruit of the new nature, its proper and characteristic fruit, is found, and here it is no longer I that live, but "Christ liveth in me."

The first view that we have of Joseph is at seventeen years feeding the flock along with his brethren. How ever the typical ruler for God is the shepherd! of Moses and of David both we find this; and in Matthew (the kingdom-gospel) we hear the scribes quoting Micah to the king: "Out of thee shall come a Governor who shall rule My people Israel." In the margin this is "feed;" it is literally "be a shepherd to" My people Israel. Jacob's prophecy at the close of this book connects this character of Christ's rule with the type of Joseph (xlix. 24).

It is with the children of the bondmaid too that we find him,—a significant expression of Israel's condition, politically perhaps as well as spiritually, when the Lord came in flesh; but separated from them morally far, the ground of the after-separation upon their side, not on His. "Me the world

hateth," said the Lord to His brethren, "because I testify of it that its deeds are evil."

Special object of his father's love, and prophet of his own coming exaltation, he incurs through all this an intensity of enmity which finds its opportunity in his mission of love as sent of his father to them. He seeks them in Shechem, finds them in Dothan, and there in brethren after the flesh, in will and intent, murderers. But these names, like all others in Scripture, are suggestive; and it is surely in place to inquire what they suggest.

Now Shechem we have already had twice before us, and it seems referred to again in chap. xlviii. 22. It is here translated "portion;" a meaning which in Scripture it never elsewhere has: its undoubted uniform sense is "shoulder," which is usually considered to refer to the "position of the place on the 'saddle' or 'shoulder' of the heights which divide the waters there that flow to the Mediterranean on the west and to the Jordan on the east."* There is no need to exclude this significance, any more than to stop here as if it were the whole matter. The natural constantly typifies the spiritual; and so it may well be in this case.

Figuratively the shoulder finds its place as the burden-bearer, and this with the thought of service and subjection as in the blessing of Issachar afterward: "He bowed his shoulder to bear, and became a servant unto tribute;" but the burden may be one of a very different character, as it is said of the Lord, "The government shall be upon His shoulder:" the place of service and the place of power being here one. How truly so of Him whom this declares!

*Smith's Dictionary of the Bible.

In the first case in which we have to do with Shechem, I have sought to show that we have the former thought. The oak of Moreh (the "instructor") at the "place of Sichem," Abraham's first resting-place in the land, gives beautifully the fruitfulness of subjection to divine teaching; and here Jehovah Himself appears to him. We need seek no further for the significance of Shechem in the history of Joseph's brethren. From Abraham's place Abraham's seed had but too far wandered when the Lord came as seeking them. Zealous law-keepers they were, and to this Dothan, if I mistake not, very exactly points. It means "laws," in the sense, not of "precepts," (moral—spiritual—guidance, such as the divine law was,) but of imperial "decrees."* To Israel, away from God and from the path of their father after the flesh, such had the divine word become.

At Dothan, then, Joseph's brethren are found, and at once they counsel to slay him. In fact they cast him into a pit, but which holds no water—"It is not lawful for us," the Jews said to Pilate, "to put any man to death;"—and out of this they draw him to sell him to the Ishmaelites for twenty pieces of silver. So by Israel was the Lord transferred to the Gentiles.

How striking is that touch in this terrible picture, "And they sat down"—with Joseph in their pit—"to eat bread"! How much more terrible in the case of the pharisaic persecutors who "would not go into the judgment-hall, lest they should be defiled, but that they might eat the passover"! History does indeed repeat itself, because each

*"Dothan" is generally held to mean "two cisterns" or "wells;" some, however, prefer the meaning "laws," from *dath*, a very different word from *torah*, (akin to Moreh above,) the usual word for Jehovah's "law."

generation but repeats the one before it: as Ahab, Israel's worst king, was but after all what his name signifies, his "father's brother."

Thus Joseph is brought down into Egypt; but before his history is proceeded with, that of Judah, terrible record as it is, is continued through another chapter (xxxviii). That it is simply *Judah's* history is itself significant. Israel (the ten tribes) have for long had none; the Jews for us represent the whole people. Here at the outset Judah separates himself from his brethren and connects himself with the Canaanite,—the "merchantman,"—marrying the daughter of Shuah (or "riches"). Surely these names give us in plain speech the characteristics of the nation for these centuries since the cross! His seed is thus, however, continued upon the earth, although God's wrath is upon the first two sons, (whose names speak, Er, of "enmity," and Onan, of "iniquity,") while the *third* son, Shelah, ("sprout"?) speaks of divine power in resurrection bringing out of death.* Thus is a remnant preserved.

The history of Tamar shows us in God's own marvelous way how Christ comes into connection with Judah, and thus it is her name appears in the Lord's genealogy in the gospel of Matthew, first of those four women's names, whose presence there demonstrates the grace which has stooped to take up men. Each of these four has its own distinctive gospel-feature to bring out, as has been elsewhere shown.† It is Tamar's *sin* that is insisted on, as it

* "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days He will revive us: in the third day He will raise us up, and we shall live in His sight." (Hos. vi. 1, 2.)

† "The Women of the Genealogy," first published in "*The Present Testimony*."

is Rahab's *faith*; while for Ruth to come in, the sentence of the law has to be set aside, and Bathsheba shows us grace triumphing even over a believer's sin. A salvation for sinners,—a salvation by faith,—a salvation from the sentence of the law,—an *eternal* salvation: this is what the simple insertion of these names declares. And in this chapter of Genesis, whatever else may be contained, we are assured, as every where, for Jew first, and for Gentile also, *sin* it is which through the infinite pity of God connects us with a *Saviour*. Tamar's sin alone brought her into the Lord's genealogy; and God has taken pains to record, doubly record, this striking fact. Even so as simply sinners have we title to rejoice in a work accomplished for the need of sinners. Judah shall find in a coming day his title, not in legal righteousness, nor in Abrahamic descent, but in what God has emphasized for us here.

With chap. xxxix. we come back to Joseph,—in type, to see Christ among the Gentiles. It is evident that thus viewed there is no direct continuity with the thirty-seventh chapter, but in some sort a new beginning. Even the position of Joseph under an Egyptian master may remind us of Zechariah's words, which I believe with others to be intended of Christ: "Man acquired me as a slave from my youth" (ch. xiii. 5, *Heb.*). Here, notice, it is not Israel: the lowly service to which He has stooped has the widest scope. Of course He is at the same time, and always, Jehovah's perfect servant: the one thing, far from being inconsistent with the other, involved it. But what response did this service receive from man? "What are those

wounds in Thine hands? Those with which I was wounded in the house of My friends."

With Joseph in it, the house of the Egyptian is blessed of God; but with Christ ministering in it, how unspeakably was the world blessed! All the power was there, and manifesting itself, which could have turned, and will yet turn, the need of man, however great and varied, into occasion for the display of the wealth of divine loving-mercy. But it availed not to turn man's heart to God: false witness casts Joseph into Pharaoh's prison, where, however, all things come into his hand; while under false accusation the Lord descends into a darker prison-house, in result to manifest Himself as Master of all there.

A higher power than man's was working beneath all this in Joseph's case. The path of humiliation was to end for him in glory; the sorrow of the way was to issue in the joy—love's own joy of service in a higher sphere. "God did send me before you to preserve life," he says to his brethren afterward; and he who in prison reveals himself as the interpreter of the mind of God, is as such qualified to administer the resources of the throne of Egypt for the relief of the distress which is at hand for the world. All this is easily read as typical of the Lord, only that the shadows of the picture are immeasurably darker here, as the lights are inexpressibly brighter. From the humiliation and agony of the cross, in which He is the interpreter of man's just doom on the one hand and of the mercy for him on the other, the lowly Minister to human need comes forth to serve as Wisdom and Power of God upon a throne of grace. Shechem is the portion of our Joseph's inheritance, for

a better kingdom than any kingdom of the nations is that He receives. (Mark x. 42.)

Seven years of plenty to be succeeded by seven years of famine which shall devour them up,—such is the prophecy of Pharaoh's dream. Even yet is the world enjoying its plenteous years, and little it believes in its plainly predicted future. The time of famine is nevertheless surely not far off which is to manifest the resources of Him who will then be seen alone competent to meet its terrible exigencies. In that sore time of trial both Israel are to be brought back to Him whom they have rejected, and the world to be subjected to the throne whose provision of grace He ministers. These things are now in our type with some detail set before us.

But first, and as soon as ever he is exalted, we hear of new relationships for Joseph: "And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On; and Joseph went out over all the land of Egypt." The name given we may take as Hebrew,* and in the meaning anciently given to it, "Revealer of Secrets." How precious a title for Him who has indeed revealed to us the secrets of the heart of God! And especially is it appropriate typically in connection (as the text suggests) with Joseph's Gentile marriage. To Christianity belongs, above all, the revelation of the divine "mysteries." The "mysteries of the

*The absurdity does not follow which Grove suggests (*Smith's Dict. of the Bible*) that it makes Pharaoh speak in Hebrew. If it has pleased God to speak to us in Hebrew, why should not the Egyptian name be translated into this to make it intelligible to us? I am not convinced of the wisdom of seeking the meaning of these names in ancient and little known tongues, and these "Shemilicized;" at least when the Hebrew furnishes a satisfactory one nearer at hand.

kingdom," the "great mystery" of "Christ and the Church;" the "mystery of His will . . . for the administration of the fullness of times, to head up all things in the heavens and earth in Christ" (Matt. xiii. 11; Eph. v. 32, i. 9, 10) are given to us for the first time in these Christian days; while He Himself is, in His own person and work, the "mystery of godliness." Even the false church appropriates (only to pervert) this idea of "mystery" (Rev. xvii. 5); while the apostle desires no better estimation for himself and others than "as ministers of Christ, and stewards of the mysteries of God" (1 Cor. iv. 1). For us, even the stored treasures of the past dispensation are revealing themselves, and things which happened unto Israel happened unto them for types, and are written for our admonition upon whom the ends of the ages are come (1 Cor. x. 11). All these things are pledges of new relationship, confidences (how unspeakably precious!) of the heart of Christ (Jno. xv. 15). Revealer of secrets indeed is He; no truer or sweeter name for Him who has been pleased to take, in these plenteous days before the time of the world's famine, a Gentile bride.

As to Asenath, if the meaning of her name is conjectural only,* yet those of her two sons are very significant. Born before the famine, and while Joseph's brethren are yet strangers to his exaltation, he "called the name of the first-born Manasseh: For God hath made me forget all my toil, and all my father's house;" while "the name of the second called he Ephraim: For God hath

* According to Poole (*Smith's Dict.*), probably "storehouse;" but Simonis, with the help of the Ethiopic, suggests "beauty." The old conjecture, "worshiper of Neth," every way objectionable, is generally given up.

made me fruitful in the land of my affliction." Here, clearly, is our place and relationship with our blessed Lord; and how blessed to realize the value to Him of which these names speak. For His Church, His heavenly bride, He has been content to be as if He remembered not His relationship with His people of old. The thread of prophecy lies unwoven on the shuttle of time, as if its wheel had stopped forever. What means this attitude of forgetfulness on the part of Him who neither slumbereth nor sleepeth? Surely no change, but the pursuance of eternal purposes, which accomplished, Israel shall look upon the face of Him whom they have pierced, and a fountain be opened to them also for sin and for uncleanness.

So "the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, . . . and the dearth was in all lands. . . . And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, 'Go unto Joseph; what he saith to you, do.'"

So when God's judgments are in the earth, the inhabitants of the world will learn righteousness. It is face to face with our need that we learn our true nothingness, and cry out to Him who then proves Himself the living God. But God's remedy is Christ alone. He has put, absolutely and unrepentingly, all things in His hand. He would have all men to be saved, but there is no other name given whereby we can be saved. As for the individual, so for the world: not in the plenteous times of Christianity will the world at large turn

to God; and therefore come drought and famine from the same hand that, unknown, bestowed the blessing.

The present dispensation closed by the removal of the Church to be with her Head and Lord, the times of the Gentiles will close as the Lord Himself predicts: "And there shall be signs in the sun and in the moon and in the stars; and 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; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." (Luke xxi. 25-27.)

But before He appears, and amid all the trial of a time such as the world has never seen—will never again see,—Israel will be preparing to recognize and receive her rejected Lord. "Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it, and . . . they shall serve the Lord their God, and David their king, whom I will raise up unto them" (Jer. xxx. 6, 7, 9). It is indeed the travail-time of Israel's new birth.

In the type before us, the famine reaches Canaan, as all the countries around, and Joseph's ten brethren come down to buy corn in Egypt. We are all familiar with what follows, and how their hearts and consciences are probed by him who knows them and loves them well, but whom they know

not. They obtain indeed a temporary supply for their necessities, but leave Simeon in prison, and are bidden not to appear again except they bring Benjamin with them. Famine again forces them to come down, and this time, Judah having undertaken for Benjamin with his father, they bring him also; are then feasted by Joseph still unknown; sent away with the cup in Benjamin's sack; pursued and brought back under the charge of theft; Benjamin is to remain as Joseph's slave, but Judah, his heart fully reached, offers himself in his stead: then Joseph's love bursts out; he makes himself known to them; they own their sin, are reconciled and comforted with his love.

In all this it is plain how every thing turns on Benjamin and their state toward him. This is made the test of their condition. The power for their deliverance lies in Joseph's hands alone, however, and their exercises as to Benjamin all tend to awakening conscience and heart as to their sin against Joseph. The key of the typical interpretation is to be found in this.*

Joseph is, as we know, Christ once rejected and suffering, now exalted: this is He whom Israel does not know. A Christ triumphant simply and reigning upon earth is the Benjamin who is found among them, whether in the days of the Lord's rejection or the latter days. The conqueror they were prepared for; the Sufferer—not knowing

* "His brethren, who had rejected him, forced by famine, are brought, by the path of repentance and humiliation, to own him at length in glory whom they had once rejected when connected with themselves. Benjamin, type of the power of the Lord upon earth among the Jews, is united to him who unknown had the power of the throne among the Gentiles; that is, Christ unites these two characteristics. But this brings all the brethren into connection with Joseph." (*Synopsis of the Books of the Bible*. i. 59.)

their own deep need—they have refused. Yet the two are really one: even Benjamin was first Ben-oni; and for them the Conqueror cannot be till they receive the Sufferer; not the faith of a sufferer merely, but the One who has been this. Power lies with Joseph, not with Benjamin.

But Joseph's heart longs after Benjamin: Christ longs to display this character of power for them; but for this they must be brought to repentance, and He uses the ideal, prophetic Messiah to bring their hearts back to Himself the true one.

Amid the sorrows of the last days this will be accomplished for them. He who unknown is seeking them will make them realize their Benjamin as Ben-oni, the son of sorrow, and that as the fruit of their own sin (ch. xliv. 16). Benjamin is taken from them: they have lost their part in Messiah as having rejected Him. All the depths of Judah's heart are stirred; and in his agony for *Benjamin*, he is met and overwhelmed by the revelation of *Joseph*. They look upon Him whom they have pierced, and mourn for Him as one mourneth for his only son, and a fountain for sin and for uncleanness is opened to them.

This, I believe, is the true, however meagre, interpretation of the type before us. But this brings the whole nation into blessing under Christ; and here, as far as they are concerned, the type (I suppose) ends. They are established in Goshen, and the fat of the land of Egypt is theirs.

After this we read of the reduction of Egypt itself under the immediate authority of the throne. The people, bankrupt through the famine, receive back their lands from the bounty of the king, returning him one fifth of the produce of the land as

the token of their indebtedness to the grace from which they have received all. Two tenths may remind us of the double claim of God upon us—by creation and by redemption. All the world shall own this in the day to come.

From chap. xlvii. 28, I think we have a separate part, an appendix to this history.

THE PSALMS.

PSALM XXVII.

Pleads the one desire of the soul to dwell in Jehovah's house; yea, Jehovah had invited to seek His face, and faith had answered the invitation; therefore He would not hide His face: he would see the goodness of the Lord in the land of the living.

[A psalm] of David.

JEHOVAH is my light and my salvation; whom shall I be afraid? Jehovah is the strong hold of my life; of whom shall I be in dread?

2. When evil-doers came upon me to eat up my flesh,—my oppressors and enemies,—they themselves stumbled and fell.

3. Though a host should encamp against me, my heart shall not fear; though war should be against me, in this will I be confident.

4. One thing have I asked of Jehovah; this I seek after: that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple.

5. For He shall lay me up in His pavilion in the day of evil: in the secret of His tent shall He hide me; He shall raise me up upon a rock.

6. And now shall mine head be raised up above mine enemies round about me; and I will sacrifice in His tent sacrifices of joyful sound: I will sing, yea, I will sing psalms to Jehovah.

7. Hear me, Jehovah! I cry with my voice: be gracious also unto me and answer me!

8. To Thee hath my heart said, "Seek ye My face?" Thy face do I seek, Jehovah.

9. Hide not Thy face from me! turn not Thy servant away in anger: Thou hast been my help; cast me not off, and forsake me not, O God of my salvation!

10. For if my father and my mother have forsaken me, Jehovah will take me up.

11. Direct me, Jehovah, in Thy way; lead me in an even path because of those that watch me.

12. Give me not up to the will of mine oppressors; for false witnesses are risen up against me, and such as breathe violence.

13. —If I had not believed to see the goodness of Jehovah in the land of the living!—

14. Wait on Jehovah; be strong, and He shall confirm thy heart; therefore wait on Jehovah.

Text.—(8) "Seek ye My face;" Jehovah's words, which faith lays hold of.

(10) *Lit.*, "For my father and mother have forsaken me, and Jehovah taketh me up."

(14) Or, "Let thy heart be firm."

It is a deeply solemn thing to learn truth; for there is not a principle which we profess to have learned which we shall not have to prove practically.

KEY-NOTES TO THE BIBLE BOOKS.

Seven is the perfect cycle, the week of divine accomplishments. In its highest form, nothing can succeed it: its Sabbath is an unbroken eternity,—perfect rest because God's rest (Heb. iii. 4). In lower forms, however, it may be succeeded by other cycles, and hence the significance of the number 8.

The *eighth* day is the first of the new week, which it contrasts thus with the old one passed away. Thus the eighth psalm gives the "world to come" of Hebrews ii, with Christ as Son of Man over it; while the hundred and nineteenth psalm, with its twenty-two groups of eight verses each, gives the law written on Israel's heart, according to the terms of the *new covenant*.

Nine has, so far as I am aware, no other significance than what it obtains as a multiple of 3 by 3, an intensifying of its meaning. It illustrates the truth that as to the larger numbers they derive their meaning generally from the smaller ones of which they are compounded: *forty*, for instance, is simply a 4 by 10, as twelve is a 4 by 3.

The number *ten*, too, seems to fall under this rule. As in the ten commandments of the law it is the measure and mark of responsibility toward God. This is the effect upon man of all divine testimony: and as 5 is the human number, so 10 is 5 by 2. Judgment too is measured by responsibility. Thus ten times Pharaoh hardens his heart, and ten times God in judgment hardens it, while ten plagues fall upon the land in recompense.

Eleven I have at present no light upon, but *twelve* I have already stated to be 3 by 4. It is the number of divine government, although it may be administered by man. Twelve apostles to regulate in the kingdom of heaven, with twelve correspond-

ing thrones when the Son of Man takes His throne. Twelve gates and foundations for the metropolitan city, New Jerusalem; twelve tribes correspondingly of the royal people upon the earth. The numbers that make up 12 are 3 and 4, the divine and world number, as are those that make up 7. If the one is 4 by 3, the other is 4 plus 3. In both it is thus divine acting in the sphere of the world, but in the former case more directly than in the latter. In this, faith recognizes the divine hand surely working out its own purposes, but in the meanwhile the world goes on, and there is until the close no outward transformation of it; in the former, there is a direct manifest work and transformation. The one traces the steps of secret government; the other, of open and publicly recognized authority.

This closes the regular series of symbolical numbers, so far at least as I have been able to follow it. There remains but one number more, of which we may fitly speak.

Forty is the well-known number or measure of perfect probation; and here again the numbers of which it is compounded speak for themselves. It is plainly 4 by 10: the latter, the measure of responsibility to God; the former, the sign of the testing of man in the world; the product of these two, the perfect probation of man in the full measure of his responsibility. Such was the character of Israel's forty years' sojourn in the wilderness; of the Lord's forty days' temptation; of Esau's forty years which ended with his marriage with two Canaanitish wives, and the loss of the first-born's place and blessing.

These, then, are the numbers. Their signifi-

cance will be emphasized by their application. And in all this, I am only glad to say, there is nothing very new; what is so, is mainly in the extension of principles admitted by many to a new field, where indeed, however, the application should be easy and indeed necessary, if only it be once seen that numbers have this significance. In the hundred and nineteenth psalm we have just seen how plainly significant is the number 8 which is to be found, not in its text, but in its structure. A more familiar case for many will be found in the division of the seven parables of the kingdom in Matthew xiii. Here, the first *four* are spoken in the presence of the multitude, and give the public aspect, while the last *three*, spoken to the disciples in the house, give the internal and spiritual side, the divine meaning understood by faith alone. Here the numbers are found again in the structure, and are clearly significant.

Instances are to be found on every page of Scripture, but I need not now dwell upon what we are so shortly to have fully before us. I only assert emphatically here that the whole structure of the Word, and of every part of it, is as really governed by the significance of numbers as is the hundred and nineteenth psalm. These alphabetic acrostics are only encouragements to look further and more deeply to find every where what, if less obvious, is as really there; and being there, has its power and blessing in the design of God's love toward us, which surely we cannot and would not slight, and will not without loss. But before we proceed with this, I would notice some other examples of the way in which numbers are used by Him. We can adduce, if I mistake not, chronology

also in proof of this; and here I again quote what I have said elsewhere.

According to the common reckoning in our Bibles, Christ was born into the world in the four thousandth year of it. There has been much contention about the date, as is well known, and it will be instructive to examine it according to already established principles. For *forty centuries*, then, the world's probation lasted (for that was the character of those ages at the end of which He came, and whose history is found in the books of the Old Covenant), and forty we have already seen to be the sign of complete probation.

But whence the other factor?—whence the century? Let us only consider that Isaac was a type of the true child of promise, and then we shall easily remember that his birth took place when Abraham's body was "now dead, when he was about *a hundred years old*;" and God left him to this that Isaac might not be "born after the flesh." The flesh in Abraham had its probation for that hundred years; and when in the issue of this it was seen as dead, the power of God brought life out of death in the birth of Isaac. How significant and easily applicable to One greater far! born in the fortieth century of the world's probation, when all flesh was seen as dead, and in the power of God new life began in Christ.

Take as another instance from chronology the important period of Daniel's seventy weeks. They are weeks of divine working to accomplish blessing,—*"to finish the transgression, and to make an end of sin, and to bring in everlasting righteousness."* Here, seventy sevens remind us of the steadfast, if secret, working out of divine counsels.

This is emphasized by the double use of 7; while the 10, the other factor in the number, reminds us that we have here also responsible man, with the sins, alas! which come so surely from him.

This is the character of the whole period; but the separate parts are no less strongly marked. The first portion, of seven weeks, or seven sevens, is thus marked as one in which divine energy is working in a high degree; and if one will but glance at the margin of his common Bible, he will find that "from the going forth of the commandment to rebuild and restore Jerusalem," in Nehemiah ii. (B. C. 445,) forty-nine years will bring us to B. C. 396; and turning to Malachi, Israel's last Old-Testament prophet, he will find 397 B. C. as the date of his prophecy. Thus these seven sevens cover the time of prophetic ministry in Israel till its close.

The sixty-two weeks that follow are symbolically silent; but the silence is itself significant. It is a time of expectation for Messiah. Inspired history and prophecy lapse together. The deepest of the night precedes the dawn; but even that dawn is not yet for Israel. Messiah comes, and is cut off.

The last week again tells us, in its simple seven, of divine power once more at work; but the week is violently broken in upon and interrupted. Opposition to God is at its height, spite of which the divinely determined time runs on to its conclusion, and the divine purpose is consummated at the close of the seventy weeks.

Take still one instance from the types, which gives remarkable meaning to the silence of Scripture. In the twelfth of Exodus the beginning of the year is changed, the passover being the foun-

dation of every thing for Israel, as for us the blood of redemption, of Christ our passover.

But the month does not begin with the passover itself. It is not till the tenth day that the lamb is taken, and then it is kept up for four, when on the fourteenth day at even it is slain. Here, 14 is 2 by 7; it is the number which speaks of the perfection of divine work, multiplied by that which speaks of testimony: the blood of the lamb is indeed the witness of the precious work upon which all depends for us.

But what, then, of the ten days silently passed over, and the four of keeping up? The first speaks of responsibility, and applies to the time as to which a very similar silence is preserved in the gospels, at the close of which the Lord comes forward to be proclaimed by the Father's voice as the object of His delight. This testimony comes at the close of His private life, in which He has been fulfilling, as man, His individual responsibility. Therefore the silence up to this, and the seal put upon Him now; while from this point He begins His testing (as the *four* gospels show it) as the appointed Sacrifice and Saviour. He begins this, therefore, with His forty days' temptation by the devil. At the close of this whole period He is offered.

Thus the types, the structure, and the chronology of Scripture all unite to insist upon the significance of numbers. We must yet look more particularly at what is closely connected with this—the place of the books of Moses, the Pentateuch, in relation to the other books; but this will of necessity lead us into the heart of our subject.

ATONEMENT.

CHAPTER XV.

Prophetic Testimony. (Isa. vi. and lii. 13–liii.)

THE testimony of the prophetic books, distinctively so called, is full and constant to the person and glory of Christ: the announcement of His sufferings and atoning work on the other hand infrequent, and of the latter scarcely to be found, except in one passage of one book,—the fifty-third of Isaiah. Here, indeed, it is full and explicit; but we must not expect the wondrous reality to break often through its vail of type and figure while that dispensation of shadows lasted. The sacrificial system, at which we have been looking, was of course all through in existence; and Isaiah it is who is prepared for his mission, as peculiarly, and even by his very name,* the prophet of salvation, by what is in effect a sacrificial anointing. This is indeed remarkable in its character, and as the prophetic seal upon the Mosaic testimony.

“In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, ‘Holy, holy, holy, is the Lord of Hosts; the whole earth is full of His glory.’ And the posts of the door moved at the

* *Jeshaita*, the “salvation of Jehovah.”

voice of him that spake, and the house was filled with smoke." The holiness of God was necessary wrath in a fallen world; and in such a presence, what is man, whoever he be? "Then said I, 'Woe is me! for I am undone; because I am a man of unclean lips, and I dwell among a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts.'" But if this be the necessary confession, how blessed the grace which is, in equal necessity, the divine response! "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, 'Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is cleansed.'"

This touching of the "lips with sacred fire," how often has it been the subject of an allusion which has missed the whole point of what is here. It is quite true that it is a prophet whose lips are touched, and that his call (whether to the prophetic office itself or to some special mission) follows directly after; but the touch is nevertheless not that of inspiration, and the fire does not energize here, but "cleanse." And striking it is to find such an instrument employed in such a way. The live coal would seem more the symbol of divine wrath against, than of mercy for a sinner; nay, it does undoubtedly speak of that very character in God which the seraphim had celebrated, and which made His presence so insupportable to a guilty conscience. How could *such* a God give sentence in favor of one confessedly a sinner? It is easy enough *out of* His presence to imagine this,—easy enough to say that mercy becomes Him as well as righteousness; certainly, if He be (as He

must be) merciful, no one was ever afraid of His loving mercy. But He must be righteous in His mercy: righteousness must guarantee and condition all its acts; nay, justification (if this be possible,) must be the act of righteousness, and of righteousness alone. And this it is that produces terror at the thought of His presence.

How blessed is it, then, to see in this live coal, the very figure of that implacable righteousness in God which must be, here actually that which, applied to a man's sin-stained lips, cleanses and not consumes them! "*Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged.*" But why? and how? The answer is most easy and most precious. It is a coal *from off the altar* which the seraph applies. It is a coal which has been consuming the sacrifice for sin: the type of a holiness which, while it remains of necessity ever the same, has found its complete satisfaction in that which has put away sin for every sinner convicted and confessed. Righteousness, because it is that, can only for such proclaim that "*thine iniquity is taken away, thy sin is purged.*"

This indeed opens the prophet's lips to speak for God: "Also I heard the voice of the Lord, saying, 'Whom shall I send? and who will go for Us?' Then said I, 'Here am I; send me.'" It is no wonder that he who in this (as the apostle tells us) "saw [Christ's] glory, and spake of Him" should be the instrument to declare His blessed work with a clearness which is no where else to be found outside of the New Testament. This we must look at now, although for our purpose it will be only a few statements that we shall consider.

The prophecy begins with ver. 13 of chap. lii, and goes down to the end of the fifty-third chapter. All the typical vail is dropped, and we see One manifestly in a sacrificial place for men,—a sin-bearer. The details of the death by which He would be cut off from among men are minutely given, as well as the perfection of character and life which fitted Him for an offering. He is, moreover, Jehovah's servant in all this, fulfilling His gracious purposes of blessing, and exalted by Him to glory unequalled as His sorrow.

Let us take this first, which to Him was first. It is as Jehovah's servant that the prophecy begins with Him. The wisdom with which He acts, the glory resulting, hinge upon this. God is glorified in Him; and being glorified in Him, glorifies Him in Himself. In the depths of that terrible agony to which He stooped, in the heights of supreme glory to which He is lifted, He is still and ever the steadfast servant of Jehovah's will. It pleased Jehovah to bruise Him: Jehovah hath laid on Him the iniquity of us all; Jehovah's purpose prospers in His hand; He is "Jehovah's arm" of power for the deliverance and blessing of His people. How indeed like a track of light through the darkness of this apostate world is such a course! This is the bullock of the burnt-sacrifice, offered indeed for us, but "without spot, to God."

In the world despised and rejected, that was the necessary effect of what was His true glory. In His humiliation, carnal eyes discerned but weakness; to God, He was the "tender plant" of perfect dependent manhood; but therefore not formed by circumstances—not growing out of them, as far as they were concerned with His resources in

Himself, a root out of a dry ground, life conquering death, but in strangership necessarily unknown and misconceived by those who, not being Wisdom's children, justified her not.

Yet not apart from men, to whose wants and sorrows, in no mere patronage, but as one bearing them in His own soul, He ministered; a death of shame and agony, to Him the necessary price of relieving even the least of the consequences of sin,—that death which those unconscious of their need took but as the decisive token of His own rejection.

In fact it was but the antitype of those vicarious sacrifices which for centuries had been prophesying day by day in Israel, "He was wounded for *our* transgressions, bruised for *our* iniquities." Chastisement was it truly, still for our purification, corrective discipline *for us* whose peace it made,— "the chastisement of our peace;" for "with *His* stripes *we* are healed." "The iniquity of us all Jehovah has made to meet on Him."

Under the pressure—what? Only the full proof of absolute perfection: no violence (the sin of power), no deceit (the sin of weakness); taken away by oppression with the form of judgment, stricken for the sin of others, not even a word but in meek surrender to the full weight of woe, which transformed with agony His whole frame and features. Nor was this therefore merely bodily agony: His *soul* was made an offering for trespass, travailed with men's salvation, and was poured out unto death; He numbered with the transgressors, bearing the sin of many, making intercession for the transgressors.

Already we are following the track of the white-robed priest into the sanctuary. In truth, that

entrance could not long be delayed. Even in death, the appointed grave with the wicked is changed into the rich man's tomb. Life follows—length of eternal days, and the portion of a conqueror. But it is Jehovah's purpose prospers in His hand: a seed is given Him among sprinkled nations, fruit of the travail of His soul, by His knowledge turned to righteousness.

Such, in brief, is Isaiah's vision of Christ; but the Conqueror-Sufferer here depicted is without difficulty recognized as the One of whom the prophet has before spoken in terms which are full of the deepest significance. He is the "Child born," the "Son given," whose "name is called Wonderful, Counselor, the *Mighty God*, the *Father of Eternity*, the *Prince of Peace*" (ch. ix. 6). Weakness and omnipotence are here united; and in Him we find the Founder of that eternal state in which the purposes of divine wisdom being fully accomplished, divine love can rest without possibility of any after-conflict. The work which we have here been contemplating is that in which the foundation of this is laid. Jehovah's wondrous Servant is Himself Jehovah; and in Him God meets man in the embrace of reconciliation and of love eternal.

This is surely the gospel of the Old Testament, but we must remember here the caution of the apostle of the circumcision as to the real intelligence of even those who wrote of such infinite glories: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glories

that should follow. Unto whom it was revealed that not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven. Which things the angels desire to look into." (1 Pet. i. 10-12.)

FAITH AND ITS FOOTSTEPS.

WE are going through the world, and God has given us a testimony about the world, and about what is going to happen to the world—infallible judgment. He has "appointed," it is said, "a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." (Acts xvii. 31.) "By faith Noah, being warned of God of things not seen as yet [prophetic testimony], moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith." Warned of what is coming on the world, he owns and recognizes the judgment, and falls in with God's revealed way of salvation; and he condemns the world. Mark this: faith "condemns the world;" not merely is it belief in a sacrifice that saves, and power for walk with God; but it says of the world that it is altogether departed from God, and is going to be judged. We have the testimony of the Word of God that the thing that is coming upon this world is judgment. There is many a person who, as a saint, would rest in a saint's walk with God, but who

shrinks from breaking with the world. The saint is so to act upon this testimony as to the judgment of the world as practically to condemn the world. Had we Noah's faith, as well as Abel's and Enoch's, we could not go with the world. If His people are saved by Him, He is coming to judge the world; and therefore they have their portion with Christ, and in Christ, so that when He comes they will be with Him. As sure as Christ rose from the dead, He is "the Man" God has ordained to judge the world—"this present evil world;" and so sure there is no judgment for you and for me if we believe in Him. That by which I know there will be a judgment is that by which I know there will be none for me. How do I know there will be a judgment? Because God has raised Him from the dead. What more has God told me of His resurrection? That my sins are all put away.

J. N. D.

ONE often trembles to hear persons make high professions, and use expressions of intense devotedness, whether in prayer or otherwise, lest when the hour of trial comes there may not be the needed spiritual power to carry out what the lips have uttered.

WE should ever remember that Christianity is not a set of opinions, a system of dogmas, or a number of views; it is pre-eminently a living reality—a personal, practical, powerful thing, telling itself out in all the scenes and circumstances of daily life, shedding its hallowed influence over the entire character and course, and imparting its heavenly tone to every relationship which one may be called of God to fill.

KEY-NOTES TO THE BIBLE BOOKS.

2.—*The General Divisions.*

THAT Scripture is divided into two main parts no one is ignorant. They are the twofold testimony of God, contrasted, but complementary to each other, the Old and New *Covenants*, as the word "Testament" should rather be. Upon this contrast, and the character of each, the significance of numbers puts its confirmatory seal, assuring us also of our possession of the perfect number of the books themselves,—none lost, and none super-numerary.

The books of the Old Testament are thirty-six in number; in our Bibles, thirty-nine; but the division of Samuel, Kings, and Chronicles into two books each was not found in the old Hebrew, and is plainly arbitrary when examined. The simplest division of 36 is into 3 by 12. Put these into meaning according to the symbolism of these figures, and what do we find? 3 is the divine, and 12 the governmental number; taken together, they speak of *God in government*. What more precise definition could we have for the books of the Law?

The books of the New Testament are twenty-seven in number, and this is the cube of 3; it is 3 times 3 times 3, the most absolutely perfect number that can be—the only one into which the symbol of divine fullness and manifestation alone can enter. "God in government" is God hidden; clouds and darkness are about Him: though His glory be seen, it is, as with Moses on the mount, not His face; but in Christ we see His face; and the number 27 means God in His fullness revealed, in the perfection of His Godhead—Father, Son, and Holy Ghost, and in the gospel of His grace.

Thus, at the outset, the numerical structure vindicates itself. There is another division, however, of these books, not setting aside this, of course, but underlying it. I do not in the least doubt that we have in Scripture five Pentateuchs; the books of Moses being the pattern of the structure of the whole Bible. Thus again the seal is set upon what in the present day unbelief is calling most in question. But to pursue this, we must examine briefly the characters of these books.

And here the typical aspect is the most important. As another has well said of the first four, "After Genesis, and the earlier chapters of Exodus, there is very little of which the object is historical in the previous books of Moses. And even in Genesis and the beginning of Exodus principles and types are the most important aspect of what is related. As to the history of Israel, the apostle tells us this expressly in 1 Corinthians x. 11. And this appreciation of the character of these books greatly aids us in understanding them." (*Synopsis* i. 286, *n.*)

Deuteronomy does not, indeed, give types proper, but it gives principles, not history, though this is recapitulated for a purpose.

We have seen that the books of Moses illustrate, as all Scripture does, the significance of numbers, but we must look more closely at them; for while every five is not, as it seems to me, a Pentateuch, it will be found that where this number is wrought into the structure of a part it is really so. Of this we shall have many instances.

GENESIS is, then, the beginning of a foreknown and divine work; God in it the almighty, all-suffi-

cient Creator; election showing this when man is fallen and departed from Him; first, that which is natural, afterward that which is spiritual; life His gift, true life above all His. Thus Genesis is the seed-plot of the Bible, for "known unto God are all *His* works from the foundation of the world."

Abraham, Isaac, Jacob; Joseph, all express divine sovereignty in election; the first-born is uniformly set aside, as in Cain, Ishmael, Esau, Reuben; life in its various stages and aspects is exhibited in its successive biographies; and in these the individual work of God in man, the dispensations also to their close being typically presented. The Genesis sections of other books will be found in general thus the widest and fullest in character, the counsels of God being told out in them: He is put in His place as the fitting introduction to all else.

EXODUS is the book of redemption whether by purchase or power;—by blood, from judgment; by the passage of the sea, from the old bondage. This marks the difference between the typical and historical aspects. Historically, in the wilderness the people came under the law; but this typically is but the throne or government of grace for the redeemed, as the mercy-seat declares for us. Obedience is in this way but the sign of accomplished redemption,—the willing obedience of faith.

Its principles are, ruin in responsibility, and redemption in grace, and that to God who has redeemed us.

LEVITICUS brings us to the sanctuary, to learn there what true sanctification is—the holiness that suits God's presence. The sacrificial work which maintains us there is at the same time the pattern of the perfection in which He delights. "I am

Jehovah" and "that ye may know that I am Jehovah" is its constant language. Jehovah is God in relationship in grace, and thus takes that title first properly in Exodus, but relationship is what determines responsibility.—"You only have I known of all the families of the earth; therefore I will punish you for your iniquities." •

Sanctification every way, by sacrifice and by the Spirit,—positional and practical—is the key-note to Leviticus.

NUMBERS is plainly the probation in the wilderness, and this brings out the entire failure on the part of man, but on the part of God also priestly grace by which His people are brought through. As in Exodus we are redeemed out of the world, and in Leviticus are with God in the sanctuary, so here we *go through* the world. It is so plain as to need little comment.

DEUTERONOMY, finally, is the summing up of all this, and the principles of divine government, which they are to learn as lessons for the land when they enter there, and in conformity to which is all blessing to be reached. For us at the end of our course here, the judgment-seat of Christ will sum up thus, the divine ways be really learnt, and our wisdom forever.

These books have thus an individuality, a connection, and an order which mark them fully as divisions made by no human hand. And this is emphasized by the way they are used as the model of many similar divisions throughout Scripture. I have elsewhere shown how Isaiah liii. and the fifteen psalms of degrees (Ps. cxx.—cxxxiv.) are instances of this structure. The latter we may again look at; the former I shall briefly speak of here, as

it is indeed a most perfect example, as well as of the numerical structure in general.

The prophecy of Isaiah liii. begins, it is admitted, with lii. 13: the whole contains, therefore, fifteen verses; and these are, again, five threes; every three verses being a separate division of the subject. Moreover, every division is characterized in the completest way by the number thus attaching to it, the verses here being not arbitrary, but having full justification in the inspired writer.

Thus the *first* three verses give us the divine counsels as to Christ—"My Servant"—announced by God Himself, the ordained plan of Him who is excellent in counsel, mighty in working. The after-history is but the fulfillment, even by the hands of those who mean no such thing. How sweet and suited to begin thus, where all begins, with the infinite mind of God, and thus to reach the peace that passeth understanding of One forever above the water-floods.

First, we have (lii. 13-15) the wisdom of Jehovah's perfect Servant, and the exaltation to which it leads; then the suffering beyond any among mere men, expressed in the marring of His face and form; then, thirdly, the result in cleansing for the nations, whose highest would be brought to reverent silence in His presence, wondering with no idle wonder now at the gracious words proceeding from His lips.

In the *second* three (liii. 1-3) we have another speaker. The prophet identifying himself with the nation of Israel, speaks of their rejection of God's testimony to Christ, as the repentant generation of a future day will speak of it. Yet is He *Jehovah's* arm—the power of God in grace for deliverance

from another Egypt; to God and man (in ways how different!) a tender plant, a root out of a dry ground; among men a man of sorrows and rejected.

Then the *third* section (4-6) brings the divine meaning of these sorrows before us, misconstrued as they were by men. Just as Leviticus gives us in the forefront of it those gifts and sacrifices which are the foreshadowing of the self-same precious work, so we are here in the sanctuary with God, to learn the true meaning of these sufferings of Him who was bruised for our iniquities, and upon whom was the chastisement of our peace. These three verses are indeed the centre of the whole.

The next, or *fourth*, section (7-9) speaks of another thing. They describe the *trial* of the perfect Servant, bringing out in His case that absolute perfection. Thus we have now His personal conduct under this unequalled trial; how, "oppressed and afflicted, yet He opened not His mouth," and how His grave was "with the rich man after His death; because He had done no violence, neither was any deceit in His mouth." Thus neither the sin of the powerful nor of the weak was His; while the government of the tongue marked Him as the perfect man of whom James speaks, under the severest pressure.

Finally, the *fifth* section (10-12), in a beautiful Deuteronomic strain, tells of the result (according to the holy ways of divine government,) of that perfect walk on earth, and absolute self-surrender for the divine glory and purpose in blessing toward man.

Thus closes the prophecy, marked, moreover, in its regular structure of 5 by 3 verses, with these

two numbers—the human and the divine. And if 3 be the number of divine manifestation, and 5 be the human number, as we have seen, then these *threes* contained within this inclosing five are just as simply as beautifully significant of One in whom "*God* was manifest in *flesh*."

I have taken this, then, as one of the clearest and most beautiful examples of the Pentateuch being the model and key to the structure of other scriptures. We are now to inquire if the Bible as a whole, in its grand divisions, is not framed according to this pattern. I believe we shall find clearly it consists of *five* Pentateuchs, the seal being put once more in this way upon the book as a whole and the individual parts of it.

Looked at in this way, we have—

1. The Pentateuch itself, or Books of the Law.
2. The Covenant-History, or History springing out of this.
3. The Prophets.
4. The Psalm-Books.
5. The New Testament.

But we must remember that there are two divisions here, and that the New Testament is not really a fifth part, but stands alone, as complete in itself; or, as a *second*, or Exodus (redemption), part of the whole Bible.

I have now to show that each of these divisions, or of the last four, is a proper Pentateuch; that its five divisions (not books necessarily, for it is evident that three of these have much more than five books,) answer respectively in character to the five books of Moses.

THE COVENANT-HISTORY.

THESE books comprise those styled by the Jews the "earlier prophets," with Ruth, Chronicles, and the three books of the captivity, which they placed in their third class of *Chetubim*, or Hagiographa, along with others utterly discordant in character; an arrangement in which I see no gleam of spiritual light. That which I mainly follow is perhaps of no more ancient date than the Septuagint. Yet this may well represent an older one. It is disfigured by the mixture of Apocryphal with inspired books, yet its naturalness and simplicity speak loudly for it, including in one division all the purely historical books, and in their historical order also. Ruth thus follows Judges, of which it is, as rightly held by many of the Jews themselves, an appendix; while Chronicles should fitly close the whole, as a Deuteronomic rehearsal, which reaches (in the genealogies) to the return from Babylon.

The five divisions here are easily apparent:—

1. Joshua.
2. Judges and Ruth.
3. The books of the kingdom—Samuel and Kings.
4. The books of the captivity—Ezra, Nehemiah, and Esther.
5. Chronicles.

JOSHUA is the Genesis of their national existence in the land, the new beginning, in which abundantly the power of the Almighty is seen fulfilling the counsels of electing love in behalf of the people.

JUDGES gives, on the other hand, spite of repeated revivals and deliverances, their utter failure

in their responsibility, Bochim instead of Gilgal characterizing their condition. To which RUTH adds the sweet story of the infinite grace of God, which will yet save the nation in days to come, when, all claim of privilege gone, they will stand on mere Gentile ground, and as the Moabite under legal curse, and yet be redeemed and united to Boaz (Christ).

SAMUEL and KINGS are less easy to characterize as a whole; yet in David and Solomon they give us what we may well call Israel's resurrection period, type of a much greater still to come; and this seems the central feature of these books.

The books of EZRA, NEHEMIAH, and ESTHER show us the nation anew in the wilderness,—more terrible than that of old. The two former show God still in some sense openly with them, though as a remnant, not a nation; while Esther gives us a condition in which God is hidden, His name even lost, although His providence still interferes to preserve them from destruction.

While CHRONICLES is so plain a Deuteronomic recapitulation to bring home the lesson of obedience, that there is no need to dwell upon it here.

The divisions are clearly vindicated as that. Ruth is as needful a supplement to Judges as Kings a rightful continuation of Samuel, while the books of the captivity as such are parts of one picture, which would suffer irreparably from the loss of one. More than this, while the historical order is preserved, these divisions make a real Pentateuch, corresponding in some real manner to the books of Moses, each to each. And this will be more evident as we look more closely at them.

THE PROPHETS

easily fall into five divisions, the Minor Prophets being counted as *one* book by the Jews, and forming by themselves, I doubt not, one of these, while Lamentations is a true supplement to Jeremiah. The order is thus:—

1. Isaiah.
2. Jeremiah, with Lamentations.
3. Ezekiel.
4. Daniel.
5. The Twelve Minor Prophets.

ISAIAH is undoubtedly the Genesis of the prophets. In scope, he is the largest; the sovereignty of God in electing grace is his constant theme, and in this way he again and again appeals to creation and the Creator. He is eminently the prophet of divine *counsels*.

JEREMIAH gives the utter ruin of the people, with whose sorrow his heart identifies him, as in *Lamentations*, in which he is the expression of the Spirit of Christ, afflicted in all the afflictions of His people. In his personal history, he often typifies the Lord, and filled with the sense of the relationship of the people to God, takes a mediator's place in their behalf. He is the prophet also of the *new covenant*.

EZEKIEL gives the leprosy of Israel, upon which he is called to pronounce as priest, the glory then departing, the leper (*i. e.*) being put outside the camp. In the end of the book, the leprosy having come fully out, Israel is restored and glory returns. It is strikingly the Leviticus of the Prophets, the very phrase which constantly seals the commandments of Leviticus being found in the repeated

phrase of Ezekiel,—“That ye may know [or, ye shall know] that *I am the Lord.*”

DANIEL, again, like the historical books of the captivity, gives the sifting of the people among the nations (Am. ix. 9), in which, nevertheless, the abundant care of God will be shown toward them, with His judgment of the failed Gentile powers finally in their behalf. (“Daniel” is “God my Judge.”)

The TWELVE MINOR PROPHETS rehearse the ways of God toward Israel and the earth in holy government (12 is the governmental number). I give them in the order of the Septuagint, which here also I cannot but prefer to that of the Hebrew. Like other twelves, they divide into four sections of three each, which will be found to answer to the fundamental idea of their corresponding numbers.

1. HOSEA, AMOS, and MICAH, kindred in subject, develop the state of the people which necessitates judgment; Hosea dwelling especially upon the violation of covenant-relationship, Amos on the moral condition, to which Micah adds the rejection of Christ; while in the sovereignty of God they are saved finally by that against which they had sinned: in Hosea, by the relationship they had violated; in Amos, by the tabernacle of David they had rejected (for Amos treats the ten tribes as the people); in Micah, by the Christ they had smitten.

2. JOEL, OBADIAH, and JONAH speak of the Gentile enemy in three different ways, which all manifest His mercy to His people. First, Joel shows God's use of the northern foe to bring Israel to repentance and to blessing; then Obadiah shows the inveterate enemy destroyed; while Jonah declares the message of judgment, but, in effect, of mercy, which Israel, herself

humbled, and brought up from the depths, will be the means of communicating to the Gentiles. •

3. NAHUM, HABAKKUK, and ZEPHANIAH bring out more the character of God as shown in His judgments, and all flesh brought into His presence. In Nahum, the Assyrian is *His* enemy, the pride of whose heart abuses the mercy of a long-suffering God unto destruction. Habakkuk shows us the exercise of heart under this government of God, who chastens His people often by those worse than they,—an exercise which results in a faith which in all circumstances rejoices unfailingly in God. While in Zephaniah the day of the Lord is on all; but after judgment has done its strange but necessary work, God will be free to exhibit toward a humbled people, turned to serve Him with a pure language, the love which is His own proper character, and in which He will rest forever.

4. Last, come the prophets of the returned captivity, HAGGAI, ZECHARIAH, and MALACHI, answering strikingly to the three historical books of the same period respectively, Ezra, Nehemiah, and Esther. Ezra and Haggai speak mainly of the temple, Nehemiah and Zechariah of the city, Esther and Malachi of every thing broken down and gone, save providential care which still carries on all to the accomplishment of unrepenting purposes. All three prophets contemplate clearly the day of Christ, and have an outlook of blessing for the earth. Haggai declares the shaking of all things, but the coming of the Desire of all; Zechariah sees the Lord come and reigning over all the earth; Malachi speaks of the uprising of the Sun of Righteousness.

THE PSALM-BOOKS.

THE fourth Pentateuch consists of just five books, and in these we find as distinctly the human utterance as in the Prophets the divine. The testing of

man is notably their theme, and in these five books all his exercises, sorrows, and joys are told freely out;—wrong thoughts as well as right thoughts; infidelity as well as faith. 5, the human number, is found, not only in the books, but often in their divisions also, as in Job, Proverbs, and especially in the Psalms proper, which is thus divided in the Hebrew. The books should evidently be arranged thus:—

1. Psalms.
2. Job.
3. Solomon's Song.
4. Ecclesiastes.
5. Proverbs.

THE PSALMS are the Genesis of this division: full of the divine counsels, varied and copious in matter, they manifestly occupy the place which Isaiah does among the prophets.

JOB is the book of the "penitent," the need of repentance taught to one pronounced of God the best man on earth, grace meeting him there to double to him his original portion.

THE SONG OF SONGS gives us the heart in the presence of the Lord, occupation with an object too large for it, as another has said.

ECCLESIASTES, the world an object too little for the heart, death stamping it with vanity, man's wisdom incompetent for solution or escape.

PROVERBS furnishes the maxims of *divine* wisdom, the path of blessing under the government of a holy God.

The correspondence with the Pentateuch here needs no enlarging or insisting on.

THE NEW TESTAMENT.

LASTLY, we come to the New Testament, a second

division of Scripture, as we all recognize; not a fifth, and yet as distinctly a Pentateuch as any other. Its divisions are,—

1. The Gospels.
2. The Acts.
3. The Epistles of Paul.
4. The Epistles of the Four—James, Peter, John, and Jude.
5. The Revelation.

The GOSPELS are, without any doubt, here the new Genesis—the “beginning” to which the apostle John constantly recalls us. They are four in number;—the three synoptic, and that of John, which stands by itself.

1. { MATTHEW: the gospel of the kingdom; the sin-offering aspect of Christ's work.
MARK: the gospel of service, and the trespass-offering.
LUKE: the gospel of the peace-offering, and the Manhood.
2. JOHN: the gospel of the burnt-offering, and the Godhead.

The ACTS are the Exodus—the deliverance from the law.

The EPISTLES OF PAUL bring us to God, establishing us in His presence according to the value of the work of Christ, and in Christ, and so to walk. They are fourteen in number—7 by 2, (the testimony of the perfect work accomplished,) and divide into two parts:—

1. Those which speak of our place in and union with Christ, and of the power of this for us, which are only five in number:—

1. ROMANS, which speaks of justification, and deliverance from sin and law;—

2. GALATIANS, of the essential contrast of law and grace, and of God's design in the former ;—
3. EPHESIANS, of our heavenly and Church-place ; while—
4. COLOSSIANS brings in the fullness of Christ thus known for our life on earth, and—
5. PHILIPPIANS shows its power in practical occupation with Him.

II. *We have the epistles which speak of practical fellowship with one another, which (three being double) fall into six divisions :—*

1. THESSALONIANS, the Christian condition and character as belonging to the family of God.
2. CORINTHIANS, as belonging to the Church.
3. HEBREWS, as perfected worshipers.
4. TIMOTHY, as in the house of God.
5. TITUS, the fruits of true doctrine.
6. PHILEMON, Christianity the true exalting power.

The EPISTLES OF THE FOUR OTHER APOSTLES are all connected with life and walk.

1. PETER gives the path through the world.
2. JAMES, the principle of justification by works.
3. JOHN, the features of eternal life.
4. JUDE, (the Malachi of the New Testament,) the faithlessness of man and the faithfulness of God.

Lastly, the book of REVELATION gives us the review and judgment both of the world and Church's course, with the blessing and the curse at the end. It is without doubt the New-Testament Deuteronomy.

This is what appears to me the general outline of Scripture, and seems to put every book in its place, and the seal of divine perfection on every part. Nothing is in defect; nothing redundant.

The Pentateuch, vilified by the unbelief of the day, and torn to pieces by rationalism, is seen to be, not only a perfect whole, but the key to the structure of the whole Bible. The significance of numbers reveals harmony and design every where, even in the minutest portions, and prepares us for a closer inspection of the books in their internal structure, of which more than a glimpse has been already afforded us, and which should give a precision and definiteness to our apprehension of their contents, which must have been surely in His purpose in fashioning them after this manner. If carelessness and unbelief on our parts have long missed the clue, let us take the shame of this; it is none the less there. Let us now look at the books in detail, and see to what it will lead.

THE HOURS OF THE LORD JESUS.

IN reading the gospel, 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.

"If any man serve Me, let him follow Me." (Jno. xii. 26.)

GENESIS IN THE LIGHT OF THE NEW TESTAMENT.

The Individual Application.—In the individual application certain broad features of Joseph's life are easy to be read, and these are all that I am able with confidence to speak of. It is plain how different in character is the suffering through which he passes to that of Jacob. Jacob's is disciplinary, the result, under God's government, of the evil of his own ways; Joseph, on the contrary, suffering for righteousness, the predestined path to glory: "if we suffer, we shall also reign with Him."

Child of old age is Joseph: how slowly, alas! the fruits of the new nature appear in us! Even for the saint, how true that "that which is first is natural, and afterward that which is spiritual"! Moreover, in the world through which we pass, all is hostile to the development of that which is of God. "He that separateth himself from evil maketh himself a prey;" and separation from evil is a fundamental principle of the divine nature. Hence persecution for righteousness, not only from the world, but even at the hands of those who, chosen out of the world, are still practicing conformity with its ways. Nay, one's brethren are, alas! often in this case *more* hostile than the very world itself, just because their consciences are more awake to a testimony which condemns themselves. And indeed how few are there among the children of

God who are thoroughly, and at all costs, subject to His Word! How many of all creeds, even the highest, whose code is liberty for self-will within certain wider or narrower limits! Thus, within the circle of professed Christian fellowship, how much real opposition which must be met by those who are Josephs, "adding," after the apostle's manner, disciples of the cross! Their path is individual, solitary often, save only for the God with whom they walk, and indeed because they have chosen to walk with Him. Yet it is thus a path of deepest, fullest blessing.

Rejected by his brethren, rejected by the world, Joseph carries with him the wisdom which interprets the scene around him, while master, too, of the circumstances by which he seems to be mastered. All things necessarily serve the One who is with him ever under all appearances, content Himself to find through seeming defeat His sure, eternal victory. Through all, he is preparing for the place where at last both his brethren are restored to him and also the world shall be his own: when Christ reigns, (of which we have been tracing the figures here,) His saints shall reign with Him.

Of this latter part, for the fullness of which we must wait to be with Him, we have nevertheless our anticipative foretastes. Even now, as the apostle tells us, the world is ours, long as it may be before we learn our spiritual supremacy over it. The word of life and of salvation is surely also ours as it was Joseph's, and it is ours to win to ourselves out of the world those who shall be in spiritual relationship to us also. This some would find as a type in Jacob's history, where it seems out of relation to the whole character and mean-

ing of his life. It is Joseph rather, I believe, in whom we find this.

But while features of resemblance there necessarily are between the life of Christ as manifested thus in His people, and Him in whom alone it has been perfectly seen, yet the details, as remarked already, carry us continually away from the disciple to the Lord. This is surely designed and full of instruction for us. Is it not true that just so far as these features are developed in us it is the result of occupation with Christ Himself? "We all with open face beholding the glory of the Lord, are changed from glory to glory, even as by the Lord the Spirit." In preparation for the scene of His actual presence, He thus as we advance in spiritual life becomes the object upon which our gaze fastens. It is not we that live, but Christ liveth in us. He abides in our hearts by faith. We "grow in grace" as we grow "in the knowledge of our Lord Jesus Christ."

Thus, as the Nazarite's course ended, he came to the door of the tent of meeting to offer to God the various offerings in the value of which—not of his vows performed—he found acceptance with God; and there, thus standing, his hands were filled with the heave-shoulder of the ram, and the unleavened cakes of the meat-offering. Christ in the perfection of His blessed life, Christ alone upholding all things by the power of that in which in unique, matchless devotedness He glorified God, the Christ in whom we are accepted, fills, and for eternity is to fill and occupy, us only.

The subjective types of Genesis closing in the objective is thus not a defect, nor (I believe) a thought due to mere obscurity of vision as to what

is presented here. It is to the "fathers" the apostle says, as characteristic of them, "Ye have known Him that is from the beginning." And there he closes. There Genesis closes too, with the vision of the glory of the Lord, suffering and exalted, the government laid upon His shoulder, the true Zaphnath-paaneah, revealer of the secrets of His Father's heart, Bridegroom of His Gentile Bride, Saviour of the world. Where He fills the eye and occupies the heart, all else finds its just place and completest harmony; communion with the Father is the portion of the soul, the power of the living Spirit realized. And here what limit of attainment is imposed, save that which *we* may impose? The study of these Genesis-pictures will have done nothing for us, if it does not invite our hearts more than ever into the King's banqueting-house, where the everlasting arms inclose and uphold us, and "His banner" over us is "love."

"IN the heart of London city,
Mid the dwellings of the poor,
These bright golden words were uttered :—
'I have Christ! what want I more?'

By a lonely dying woman,
Stretched upon a garret-floor,
Having not one earthly comfort,—
'I have Christ! what want I more?'

He who heard them, ran to fetch her
Something from the world's great store;
It was needless—died she, saying,
'I have Christ! what want I more?'

But her words will live forever;
I repeat them o'er and o'er;
God delights to hear me saying,
'I have Christ! what want I more?'"

THE CHURCH'S PATH.

"And Peter answered Him and said, 'Lord, if it be Thou, bid me come to Thee upon the waters.' And He said, 'Come.' And when Peter was come down out of the ship, he walked on the waters to go to Jesus." (Matt. xiv. 28, 29.)

THE *individuality* of the path is what I would press upon our souls just now. How strikingly it is presented! This solitary man, amid boisterous winds and waves, forsaking the protection of the boat and the company of the other disciples, and inviting the word which bids him to a path at once so difficult and so resourceless. We often speak of a walk of faith. It is well to look steadily at such a picture as this, and to ask ourselves, have we ever realized it in our own experience? does it present really what corresponds in its features (even though more deeply drawn,) to the path as we know it?

Solitary;—but he had before him as the end of his path the gracious and glorious presence of Him who had called him, and for sustaining power the word which in its call was a promise for all difficulties that could be. If in the meanwhile he had lost the company of others, every step on this road would make the *Presence* before him more bright and lustrous; and, at the end at least, even those now separated from would be restored. Was there not abundant compensation in the meantime? Would there not be an overpayment of joy at the end?

I would press, I again say, the individuality of

it. As we look back upon the examples of faith which God has given us in His own record, how they shine separately and independently out from surrounding darkness! How seldom are they set even in clusters! Enoch, in that walk with God which death never shadowed; Noah, with his family, sole survivors of a judgment-wrecked world; Abraham, with whom even Lot is a mere contrast. They stand out from the dark background as men not formed by their circumstances, no mere natural outgrowth from that in the midst of which we find them, but plants of the Lord's planting, maintaining themselves where no power but His could avail to keep them, north wind, as well as south, making the spices of His garden to flow out. In all these the individuality of the path is manifest. Lot is a warning as to the opposite course, of unmistakable significance. A walk with God means necessarily independence of men,—even of the saints; while if it is with God, it will be marked by unfeigned lowliness, and absence of mere eccentricity and self-will.

In the scene to which I am now referring, this solitary man, in that individual path in which nothing but divine power could for a moment sustain him, is the representative, as is evident, of the Church at large. The saints of the present time are as a body called to go forth to meet the Bridegroom, leaving the "boat" of Judaism, a provision for nature, not for faith. "The law is not of faith." To faith, God alone is necessary and sufficient, and other helps would be helps to do (so far) *without* Him: hindrances to faith therefore, really. Practically, it was a Jewish remnant that the Lord left when He went on high, and to a Jewish rem-

nant we know He will return again, we in the meantime being called to meet Him and return with Him. This company Peter, not only here, but elsewhere, represents.

At first sight this may seem to take from the individual aspect. The path is the Church's path, and belongs to the whole, not merely to individuals: and that is so far true. In fact, as a company it has perhaps never walked in it; most certainly not for centuries: and Scripture—prescient as the Word of God must be—announced beforehand what history has since recorded. If then the Church has failed, is the Christian to accept for himself this failure? or is not individuality forced the more upon him,—a good which divine sovereignty thus brings out of the evil? But in truth it never was intended that the walk of a Christian should be different in principle or on a lower level than that which characterized faith in former generations. We were not meant to seek Lot-like companionship with one another, but Abraham-like with God. He is "the father of all them that believe." If Peter here, then, represent a company, it can only be a company of such as walk, each for himself, with God: a course which would indeed secure the most blessed companionship. Communion with one another can only be the result of communion with the Father and with the Son.

In this way how striking is the path of this lone man!—a path that terminates only in the presence of the Lord, and on which every step in advance brings nearer to Him! Various as in some true sense our paths must be, it is this that alone gives them their common Christian character; it is this that makes us pilgrims; nay, as the inspired Word

presents it, *racers*: our goal outside the world; our object—that which rules us—heavenly. If it be not thus with us, we are immeasurably below those of a dispensation darkness itself compared with ours, who nevertheless by their lives “declared *plainly*” that they sought a better country. And for this reason God was not ashamed to be called their God, for He hath prepared for them a city.

This path of faith is one in which we may show, with Peter, not the greatness of our faith, but the littleness of it. It will never really make much of *us*. Do we seek it? The glory of Christ is what lies before and beckons us; for our weakness, if there be rebuke, it is only that of a perfect love. Not, Wherefore didst thou *presume*? but, “Wherefore didst thou *doubt*?” And with that, the outstretched hand of human sympathy and of divine support. Is it enough, dear fellow-Christian? Is there not for all the difficulties of the way an overabundant recompense? And the end—who shall declare its blessedness?

Yet let us remember that it is to one who *invites his Lord's invitation* to such a path that it really opens. The “Come” of Christ is an answer to him who says, “Lord, if it be Thou, *bid* me come to Thee upon the waters!” The *word* for the path is the answer alone to the *heart* for the path. And what to Him is the joy of such desire so expressed? Let ours go forth, if any have not yet, with such a cry: “Lord, if it be upon the waters I must come, and that path it is which alone leads to Thee, then bid me come to Thee, blest, gracious Master, even upon the water!”
