

The  
Eternal Counsels  
of God

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## THE ETERNAL COUNSELS OF GOD.

This is a theme worthy of our deepest consideration and will well repay our study. May we look at them under these seven headings— (1) *Their Cause.* (2) *Their Scope.* (3) *The position and need for such a Scheme.* (4) *The order and time of their fulfilment.* (5) *The part taken by each One in the holy Trinity in their accomplishment.* (6) *The result reached in the Millennial Kingdom.* (7) *The perfect completion of all for God's eternal day.* Our enquiry here is concerning the second of these points, namely—the scope of the Counsels of God, but the whole scheme so hangs together that a few words on each may help to make the matter clear.

(1) What was the producing cause for the scheme of God's eternal counsels? From what we learn of the Being, Nature and Character of God, there can be nothing either capricious or arbitrary. God is Spirit. (*John 4; 24.*) God is Light. (*1 John 1; 5.*) God is Love. (*1 John 4; 8, 16.*) As controlled by His nature, the counsels of God are the moral necessity and outcome of Who He is. That God would surround Himself with numberless classes of moral and intelligent agents, both celestial and terrestrial, in whose praise He would for ever delight, is seen to be the exigency of His nature, for "*God is Love.*" That He has provided in the

Gospel that which abundantly meets the need of His fallen creature is true, but the scheme of eternal counsels unfolds before our adoring hearts that which calls forth and meets His own need.

(2) The width and scope of the eternal Counsels of God. The nations that are saved will come into blessing on the earth as well as Israel, and the question rises, "Are these companies included in the Scheme of eternal counsel?" It may be said in passing, that, "*known unto God are all His ways from the beginning,*" and that every part of the finally developed and eternally subsisting order was before His mind ere time or worlds began, but how it was to be worked out with the earth and man at the centre, can only be known as we learn the thoughts of God concerning the glory of His Son. This will become clear as we learn from Scripture the difference between the moral features of the grand climax of all God's ways in Millennial glory, and what is to mark the day of God—eternity.

(3) The position brought about which called for the intervention of God and the fulfilment of His counsels of Love. Divine Wisdom planned, then came Creation. This was not of counsel exactly, but to give a platform upon which it could be worked out. Then came the entrance of sin, producing a moral condition

which necessitated a Divine intervention. In the deeper mysteries of the Divine procedure, creature responsibility must precede sovereign love and mercy; that creature's fall and utter condemnation laid the ground for God to come in in mercy which led to the Cross and the full revelation of God.

(4) The order and time in which eternal counsels are worked out in the Creation. If sin invaded the race, why a long protracted period before the Redeemer came? Here we have a wonderful display of Divine wisdom. The progressive revelation of the Old Testament led up to the Incarnation to which all looked forward. Time was needed for the full testing of the race which gave an opportunity for the rich display of the character of God which was necessary before the higher ranges of creation, while in His outer dealings He gave a figurative representation of ulterior things, a rich and blessed pledge by type and shadow of good things to come. We can see, therefore, the moral necessity that the Incarnation should be at the consummation of the ages. (*Heb. 9 ; 20*) also (*Heb. 1 ; 2*) and (*Gal. 4 ; 4*).

(5) The place each One in the Holy Trinity takes in carrying out the counsels of eternity. This supposes that God subsists in Trinity as Father, Son and Spirit. The first disclosure of this was in the Incarnation, and consequently

the time when eternal counsels were first made known and began to be fulfilled. We have no trace in Scripture that there was a point in eternity past, when by consultation and agreement Divine Persons arranged to take Each a certain defined place in relation to the Others to give effect to these counsels. By becoming Man, the Son took a place in relation to God in which He could carry out all the will of God—first in a life of obedience due to God by Man, and then by His death meeting the claims of God on the fallen creature.

(6) Eternal counsels fulfilled for which creation still waits as reached in the Millennial Kingdom. This is the time when, instead of groaning, earth's glad song shall continually rise to heaven in blessing and in praise. The time when the reign of sin shall cease and Satan bound, God's promises all fulfilled, the whole earth shall be filled with His praise. Israel shall then rest securely under the righteous sway of their glorious Messiah, and the saved Gentile nations under the same blessed One as Son of Man, it shall be said in holy amazement—  
“ *What hath God wrought?* ”

(7) The absolute accomplishment of all that God had before Himself to accomplish in an unending scene of perfect bliss. Here *all things are made new, and all things are of God*. Here *God shall dwell with men and they shall be His*

people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. Dispensations, thrones, kingdoms and display; all that fills the Holy Page historically, prophetically and dispensationally completed and fulfilled; with all His work completed, God—Father, Son and Spirit shall rest in complacency in an eternal order, every part of which is a reflection of Himself and where that same Triune God shall be all in all.

## FROM ETERNITY TO ETERNITY.

Turning now to the width and extent of eternal counsel, it may be viewed in relation to the four dimensions mentioned in *Ephesians* 3; 18, breadth, length, depth and height. This glorious scheme stands first in relation to unbegun and unending duration and then to the unexplored immensity of space. Time, whatever may be its length, is a parenthesis, a break in the midst of eternity; we can look back in thought to the point where it began, and onward to where it shall end. Counsel belongs to both sides of this parenthesis, let us say, both sides of the bridge of time, the motive for which is the moral nature of God.

If we may speak of motive in such sacred and holy mysteries, we are led to the words of our Lord in *John 17 ; 24*, "*Thou lovedst Me before the foundation of the world.*" God would not only surround Himself with happy and redeemed intelligence, but would place at the centre His blessed Son in glorified Humanity with His Assembly, His Body, taken from Himself in death, as Eve was from Adam, and *prepared as a Bride adorned for her Husband.*

From the activities of *John 17 ; 24*, we pass in thought to what is external, though still within the sacred confines of Diety. "*Whom He hath appointed Heir of all things.*" Here we learn that creation became a necessity, as providing an inheritance for the Son, hence the concluding words of the verse, "*By Whom He made the worlds.*" (*Heb. 1 ; 2.*) Between the time of creation and reigning, the inheritance became defiled by sin, an intrusion which called for the Heir to become Man and die. Around this blessed story of the Incarnation and death of the Son of God, revolves the whole volume of inspiration ; the revelation of God in Trinity, Nature, Being and Counsel ; themes which mean so much both for God and His creature, which will vibrate with deep and rich pulsations of holy feeling throughout that scene of bliss, and which eternity alone can contain.

# THE GREATNESS OF THE COMING KINGDOM REIGN IN THE LIGHT OF ETERNAL COUNSEL.

If Scripture speaks but little of eternity, it has much to tell us of the world to come. From Genesis to Revelation we may read in one way or another the story of that wonderful time. In its history, prophecy, typology and doctrine, the Book of God delights to dwell on that happy time that is to come. Prophets have spoken, priests have typified, kings have anticipated, and poets have sung of that glorious time when creation shall bask in the sunshine of the glory of God shining out in His Son, the glorified Man. Prophets have testified of the sufferings of Christ and the glory that should follow. Priests have adumbrated that glory in the gorgeous robes for glory and beauty in which they fulfilled their office. Kings, like David and Solomon, in their triumphs and splendour, could but faintly portray the magnitude of the glory of David's greater Son, while the sweet singer of Israel and others in the Psalms give a pledge of the time when Hosannas and Hallelujahs will resound throughout the heavens and earth to the utmost bounds of the everlasting hills.

But it is to the Heavenly City, the glorified Assembly above that we have to look for the



link of connection between the Kingdom and eternity. The City comes down out of heaven having the glory of God, and there the purposes of eternity are all enshrined. Not only so, for there all the time-ways of God are gathered up in answer to meet and combine with His eternal counsels in view of giving a perfect display in the creation of all that God is.

It will be remembered that when our Lord came to the Jews in fulfilment of the promise made to the fathers, they rejected Him and refused their blessings. This made way for the call of the Gentiles and the formation of the Assembly. This new company became, as it were, a vessel to contain the Messianic blessings which had been refused by the Messianic people. *The gifts and calling of God are without repentance, and as, beloved for the fathers' sake, they will yet inherit the blessings.* Just at that time, the Assembly having been translated to glory will come out as the Heavenly City, and through her Israel will gladly receive the blessings which she refused at the hands of her great Messiah. The truth of the Kingdom (*Psa. 2 ; 22, 45, 72*), the New Covenant (*Jer. 31*), Salvation (*Isa. 49*), and eternal life (*Psa. 133*), all of which are connected with the ways of God in time, and are being wrought out in the Assembly to-day, will then be appreciated by the earthly people under their Messiah Son of David, through the

medium of the Golden City above. It is at this point we meet with the glorious display of eternal counsel, for the Glorified Assembly is there in her own place in relation to Christ as His Body and Bride, as fruit of the eternal purpose of God. This unique company belong, in the sovereignty of God, to both sides of the bridge, and in this way we can see the connection between the Kingdom in glory and the deeper depth of God's eternal purpose. (*Eph. 1; 3, 4 and 3; 8-10.*)

## THE KINGDOM GLORY IN RELATION TO GOD.

From the time sin came in, God has been working in view of that new age, and faith ever looked forward to it. This may be seen in the generation of the righteous from Abel onwards. (*Compare Gen. 5; 6-32 with Heb. 11*). In the progress of man's history, much has remained obscure, but the divine intention is that all shall be made clear. Men have been perplexed, and still are, in spite of increased light in the realm of natural phenomena. Science has elicited from nature some of her secrets, and material things have become better known, but in the moral realm to-day, man is as helpless as ever. He is baffled, both concerning the individual and the community—life in all its phases; social, political, national and inter-

national, with all the economic problems that follow. There are those, thank God, to whom these things are clear, for God is in the full light of revelation, and faith can see in Christ, even now, a blessed solution to every moral problem.

It is the intention of our God that all these questions shall be settled, and it is in the Heavenly City that all will have its answer. Time, too, will be needed that fresh questions be raised and fresh efforts put forth *for He must reign till He hath put down all rule and all authority.* Concerning this it has been said—*“The City is a constitution of society complete in its own local habitation, the visible collection of buildings being a symbol of the organised life within. It is the most perfect realisation, and the most convenient representation of society in its maturity; in which the various relations of men are so combined as to promote the welfare of the several members, and secure the unity of a common life to the whole. It is, as has been said, the perfecting of the self-provisions of nature, and the condition of the highest well-being of man.”* And again—*“This City of God is where human nature is to find the realisation of its tendencies and the fulfilment of its hopes.”*—*The Progress of Doctrine. Bernard.*

In that glorious corporation in the heavens, God will give an answer worthy of Himself to every question. It is the Assembly of first-born

ones, whose calling, constitution and life originated in the counsels of eternity. It forms the Book in which Christ will be read by a wondering universe, the Book which will give the elucidation of every question, down even to the question of our Lord in the darkest of all moments, when, in deepest agony He uttered that dreadful cry, *My God, My God, why hast Thou forsaken Me?*

## THE WORLD TO COME IN RELATION TO OUR LORD JESUS CHRIST.

We have seen that the Son was appointed Heir in eternity, His actual entrance upon the inheritance is, however, by double right. The defilement by sin, necessitated its cleansing, which led to His becoming Man and the Cross. In this way He inherits, and rightly takes His place as Head over all things in the glories of both His Person and Work as Creator and Redeemer. The inheritance covers both heaven and earth, but a certain pre-eminence belongs to the latter. This lies in the very nature of things as deeply imbedded in the sovereign will of God. It rests on a two-fold basis, namely, when becoming Man our Lord had to pass by the higher ranks of creation, and secondly, that the work which removes every stain from His vast dominion, and upon which every part of

it shall be filled with glory, was accomplished upon the earth. This seems, does it not, to throw light on certain statements in *Job 38* and *Prov. 8*. In the former, "*the morning stars sang together and the sons of God shouted for joy*" at earth's creation; in the latter the great Architect was delighting by anticipations in the creature He had in view for the earth He was forming. Can we doubt that these celestial hosts had some perception of the Creator's joy in the creature He had in view, and the Home which He was preparing for him? May we not, apart from vain speculation, infer that these holy beings were permitted to take part in their Creator's delight in that which lay far ahead to be brought about in such a wonderful way by divine revelation?

Of the two great departments of this Kingdom we may look first at the earthly side. It is spoken of as *the kingdom under the whole heaven*—"*Dominion and glory, and a Kingdom that all peoples, nations and languages should serve Him.*" (*Dan. 7 ; 13, 14, 27.*) The Psalms and prophets portray the blessings of this time in rich and felicitous language which is most elevating to read. (*See Psa. 2 ; 8, 18, 22, 45, 72 along with Isa. 25, 26, 35, 60, 61.*) This is the time that all promise and prophecy looked forward to, and which faith anticipated all through the ages, when,

*Jesus shall reign where'er the sun  
Doth his successive journeys run ;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more.*

The revelation of the sons of God gave the signal for the removal of the curse (*Rom. 8 ; 19-22*), and the creation passes into the liberty of the glory of the children of God. The King sits on Mount Zion, and saluted Son of God, born in time, His blessed sway brings peace and blessing to all. “ *Kings shall shut their mouths at Him, and all nations shall adore Him. Israel shall then dwell in safety alone ; the fountain of Jacob upon a land of corn and wine ; also His heavens shall drop down dew. Happy art thou, O Israel ; who is like unto thee, O people saved by the Lord, and Who is the sword of thy excellency.*”

The above supposes the well-known distinction between Israel and all other nations on earth. To the former He comes as Son of David in fulfilment of the Abrahamic promises to place them at the head of all nations in the full joy of new covenant blessing ; to the latter He appears as Son of Man in answer also to the promises made to Abraham, and confirmed to the seed. (*See Gen. 12 ; 5 : 26 ; 3, 4.*) “ *In thy seed shall all nations of the earth be blessed.*” The title *Son of David*, belonging to our Lord, marks Him out in relation to the covenant

people, but *Son of Man* includes the whole race. There is much more than this, as we may see, but in dealing with earth the Woman's Seed or the Virgin's Son include His relations with the whole race.

It will be found too, that while Scripture depicts richest blessing for the Jews, it also describes the glory of the Gentiles. "*There shall be a Root of Jesse, and He that shall rise to reign over the Gentiles ; in Him shall the Gentiles trust.*" (Rom. 15 : 12.) "*And I will set a sign among them, and I will send those that escape of them to the nations . . . that have not seen My face neither My glory ; and they shall declare My glory among the nations.*" (Isa. 66 ; 19.) And again—"For from the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles." Before that time all nations shall be gathered together to battle against Jerusalem (Zeph. 3 ; 8 : Zech. 14 ; 1, 2 with 12 ; 2, 3), but the ultimate blessing is before us when "*Jerusalem shall be called the throne of the Lord and all nations shall be gathered unto it to the name of the Lord, to Jerusalem ; neither shall they walk any more after the imagination of their evil heart.*" (Jer. 3 ; 19.) All nature, both animate and inanimate shall share in the blessedness of that glorious rule. "*The desert shall blossom as the rose, the lion shall dwell with the lamb,*" and then,

*“ Let the heavens rejoice, and the earth be glad ; let the sea roar, and the fulness thereof, let the fields be joyful and all that is therein ; then shall the trees of the wood rejoice before the Lord ; for He cometh to judge the earth ; He shall judge the world with righteousness, and the people with His truth.”* (Psa. 96.)

## THE HEAVENLY DEPARTMENT KINGDOM IN RELATION TO OUR LORD.

*“ The Father loveth the Son and hath given all things into His hand.”* (John 3 ; 35 : 13 ; 3 : Matt. 11 ; 27 : Luke 10 ; 22.). As the Son, *the appointed Heir of all things*, it is the Father's good pleasure to put all things which are in heaven and in earth into His hands. This last is said of Him in Manhood, which leads to the Psalms, the Son of Man put over all the works of God's hands. Note here a difference in the title Son of Man. As on earth it described Him in relation to the race in contradistinction from the title Son of David in relation to the Jew. Here it is the distinction between Man and all the higher intelligences of the heavens, which puts man in the Person of Christ above all created intelligences.

The typical representation, as set forth in Adam and Eve, we have already noted, wherein Christ is set forth with His Bride—the Assembly,



at the head of a redeemed universe. This is put before us in the 8th Psalm, and much developed in the citations from it in the Epistles of the New Testament. It stands, as it were, midway between Adam and our Lord, looking back to the one whose history it dwells upon to open out the glory of the Other. By commenting on the place given to Adam in the creation over earth, air and sea, the Spirit wraps up in an envelope (*compare verses 1 and 9*) that which opens out the glory of the Son of Man to the full extent of the vast universe of God. The words of verse 6, "*Thou hast put all things under His feet,*" are quoted in *1 Cor. 15 ; 27 ; Heb. 2 ; 8 ; Eph. 1 ; 22.*" In the first of these, His proper relative place with God as in Manhood is stated ; in the second, His incomparable superiority in that relative position over the highest rank of creation, but in Ephesians, it is the Glorified Man with His Bride. What is remarkable here is, that at the moment He is seen at the highest point, and all creation under Him ; there is a company taken up, not from creation merely, but out of the depth of sin and the fall, fruit of God's everlasting purpose, to be associated with Him in all the value of redemption, as His Body and His Bride, but viewed in that passage as taken from Him in death as Eve from Adam during his sleep.

The 8th Psalm, therefore, gives a most com-

prehensive view of the glory of our Lord, and links up with eternal purpose as in the text already quoted—“*The appointed HEIR of all things.*” It shows, too, that the immensity of creation, as seen in the heavens, whether in their solar or sidereal grandeur, with all the suns and systems travelling in the depth of space, including the Milky Way with its bewildering masses of bodies, all the fruit of His creatorial power, are included in the *all things*, which form the domain of our Lord Jesus Christ, the glorious Son of Man.

This is a subject that stands on the outskirts of revelation, and of which we can know but little, and of which, with such limited intelligence, our words must be few. We do know, however, Him Whom it all concerns, and around Whom it all revolves in constant obedience to His will. That there are other intelligences in the heavens we know too, whose celestial grandeur far surpasses our ken, we know well, however, that whatever they may be, they all come under the sway of the Son of Man. Who can tell the beauty and character of life in its endless blessedness of unity and variety in those departments of Lordships, Dominions, Principalities and Powers appearing here and there throughout the Scriptures, each and all going to make up the grand aggregate of moral and spiritual intelligence, which, in result, will delight in the sway of the Son of Man. Inci-

dentally, too, it brings out His greatness for what must be the resources of Him Who traverses the depth, length, breadth and height of creation, giving the law of life in its detail to every class for the glory of God.

## THE KINGDOM VIEWED AS AN UNDIVIDED WHOLE.

In the full view of our Lord's reign, the Assembly's place is unique. She stands with Him at the centre, as the Helpmeet to carry out the mandates of His will in the creation. This suggests administration, and brings in the thought of the Heavenly City. This City comes out of Heaven, having the glory of God. Its activity is first towards Israel, now become the head of the nations, and Jerusalem the Metropolis of all the earth. Then come the nations who also *walk in the light of the Heavenly City*, light being understood as rule. Graded blessings are seen there too, for we read of Egypt and Assyria as standing nearest Israel in that day. (*Isa. 19 ; 25.*) But what can we say of the administration in its operation in the heavens, and to the boundless extent of the Creation. Those heavenly beings, providential agents of His Government, as we see through the ages in connection with His interest with earth and mankind ; those ministers of His that stood between Him and Israel at the giving

of the law, and came to earth again and again as His messengers, who hymned His praise at the creation of the earth, and who rejoiced with Him at the recovery and blessing of fallen sinners in virtue of that redemption, which, as unfallen beings, it was not theirs to share. (*Luke 15 ; 6-8 ; Job 38 ; 4-7.*)

What an enormous change takes place thus throughout the whole extent of the creation when the Lord Jesus takes charge of the public carrying out of all God's affairs. Just as the mysterious working of certain laws in physical creation is seen to penetrate the whole, so that suns and systems act and re-act upon one another, vibrating and reverberating throughout its vast extent, so will the moral creation be that new administration which emanated, not from the first created status, but from the counsels of eternity to be marked by the revelation of the Father in the Son, and all established in the hand of the eternal Spirit Whose work it is to animate and inhere the whole. "*Know ye not that ye shall judge angels ?*" (*1 Cor. 6 ; 2-3*), that is, in the sense of administration.

What seems to enhance the wonder of all this is that those most exalted had been furthest down. Not only did man belong to the lowest rank of God's moral creation, but he had wandered to the distance while these higher

ranks had been kept. Does not the key to it all subsist in the marvellous reality that God is known by those that had fallen, and had known and proved Him in a way impossible to an unfallen being, and is it not blessed to know that God would have around Himself tried ones, yea, those who had known the power of sin and death. "*O, the depth of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments and His ways past finding out.*"

But we must not miss the melody of all this. The universe, established on a new footing, that which is oldest of all, namely, the counsels of eternity and redemption. God's full revelation pervading all, there is singing. Look at the beginning of this song. The Lion of the tribe of Judah is announced in a stately gathering around the throne of the Majesty in the heavens, but instead of a Lion, comes forward a Lamb. What a change from a Lion which speaks of majesty and dignity to a Lamb that indicates gentleness, meekness and docility. But the Lamb with the marks of Calvary here has also the marks of full governmental authority; seven horns, and not only so, for the features of Deity are also there, *the seven eyes which are the seven Spirits of God*. He took the roll of the will of God concerning Himself, and presently began the song which

gathered in volume until it filled the universe of God. (*Rev. 5.*)

The song begins by the redeemed from the earth, they form the choir, which, along with the four living creatures, give the becoming note to the crowning praise of the universe when that worthy One receives His due answer to the Cross. The living creatures doubtless speak of the executory character of the Throne in all its mysterious and majestic grandeur. In the combined dignity of kings and priests they sing a new song, saying—“*Thou art worthy to take the Book and to open its seals; because Thou hast been slain, and hast redeemed to God by Thy blood, out of every tribe, and tongue, and people, and nation, and made them to our God kings and priests, and they shall reign over the earth.*” At this point the circle widens out to include the higher angelic classes—“*And their number was ten thousands of ten thousands, saying with a loud voice, Worthy is the Lamb that has been slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing.*” These speak not of the blood as calling for its cleansing effect but glorify the slain Lamb. This leads to the coming in of every other part of the universe to fill its own place, and sound its own note in that song in which the whole creation, like a well-tuned instrument gladly responds to Him Who is so

worthy.

What created being could apprehend the grandeur of all this? Yet there is that which surpasses glory. When its comprehensive greatness is mentioned in Eph. 3, the Spirit reverts to that which will fill all in all—“*the love of Christ which passes all understanding.*” It is thus we are led to the inside part from which all emanates pertaining to Millennial splendour, that scene of holy love opened for us by the Lord in John 17, where, instead of the throne and mediatorial Kingdom, we have the Father and the Son and the sons, those brought there by the Son as having been given to Him in the purposes of eternity. His eye stretches from eternity to eternity as He says—“*Father, I will that those whom Thou hast given Me, be with Me where I am that they may behold My glory which Thou hast given Me; for Thou lovedst Me before the foundation of the world.*” Love having given all that love could give or that creatures could receive, in love’s divinest resources He turns to having them with Himself to behold that which is His with the Father and Spirit in His own native and eternal right, but wonder of all wonders, to be taken up in His glorified humanity a condition which presupposes both Bethlehem and Calvary, and that which lay deepest in the heart of God ere time began.

## THE DIFFERENCE BETWEEN THE KINGDOM AGE AND ETERNITY.

While it is true that little is said in the Scriptures about eternity, a very great deal is said about what is eternal. All that the Spirit works in the moral order in time, will go on to eternity. Every movement of the Spirit from the initial work of New Birth is on the line of new creation and is for eternity. But while it looks forward, carrying every thought of God into a scene of unruffled bliss, it also looks back in view of carrying forward into public display all that had been given in testimony to faith throughout the ages, combining in itself the time-ways of God with His eternal purpose giving a touch of finish to the whole. This may serve to explain why certain things are brought to an end with time, and the Kingdom having served the end for which they were brought into being. At the end God says—“*The former things are passed away, and behold I make all things new.*” This supposes that the last enemy is destroyed, which is death, no tears, no sorrow, no crying and no pain. These belonged to the former things, but there is no more sea, and we know that life in flesh and blood could not exist without the sea.

This connects with other important things with the ways of God. The Kingdom itself will have come to an end, for thrones, governments,



statesmen with all the complicated questions, political, national and economic so well known to-day have served their end. Everything being perfectly completed, the King hands up the Kingdom to God, that "*God may be all in all.*" Kings and thrones being ended, there can be no more nations, and national life being ended there is no more call for Israel, hence the sea, the great highway of commerce between nations is among the things that are no more. National life began as the fruit of judgment at Babel. Israel's history had its inception in Abraham who was called out from idolatry, both have served their end, and the great moral Governor of creation brings them to an end as some of the former things which have passed away.

But if the order of life connected with national government has ceased, the family character remains; the new heavens being peopled by every family named of the Father, and allocated each to its place by the Son. The Spirit being immanent in and through the whole. Every unit in the grand aggregate of redeemed being there as fruit of the Spirit's work based upon the eternal purpose of God. Promise on the part of God, is fruit of purpose, and of the Old Testament saints is said—"*God willing to show more abundantly to the heirs of the promise the unchangeableness of His purpose, intervened by*

*an oath.*” So that all are included that are of faith, whether ante-deluvians, patriarchs, Israel or Gentiles, all subjects of grace for the glory of Him Who worketh all things for the pleasure of His own will. Israel and the nations, all who have lived through the Millenium will pass into new creation, for heaven and earth having passed away, the flesh and blood state has ceased for ever ; all things are made new, and all things are of God, and God is all and in all for evermore.

Having reached in our meditation the end of the bridge, may we, in the faith of our souls, glance across to the other side there we see the increate unbegun in all the excellency of Essential Deity in the eternal delights of divine love and glory. But with all its grandeur of Infinity, there was something wanting that is present here—*the glory of redemption*. This for its import, its place in the moral scale, its place in the divine estimate surpasses all. It was that for which time, with all its vicissitudes began, and for which creation was a necessity, because it was that by which God would be known. That great and glorious God with all His Mystery and Majesty, His greatness, grandeur and glory would make Himself known in a way that He would be loved, praised and adored by countless myriads in the inner delights of His moral nature.

Yes, the glory of Redemption excels all else, and why? The Cross—this is the answer; certain things could only be in purpose at the opposite end of the bridge, but they are here in blessed actuality with all their corresponding results. Many things may have run out at the end of Kingdom days, but the birth at Bethlehem, the stable and the manger, the Holy Life of privacy with all grace and beauty, the Baptism, the Transfiguration, and right on to Gethsemane and Calvary, all will be there and treasured there with unfading and undiminished glory, giving motive and impetus to the volume of praise which will be the life of that eternal scene.

Proverbs 8 had this in view when, by anticipation, “*His delights were with the sons of men.*” Job 38 had it in view when, “*the morning stars sang together and the sons of God shouted for joy.*” Psalm 40 had it in view when He said, “*Lo I come to do Thy will, O My God.*” John 12 had it in view when He said, “*Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.*” The men of Proverbs 8, like John 12, include the whole redeemed of men, and it is well it should be so.

“*Who hath ascended up into the heavens and descended? Who hath gathered the wind in His fists? Who hath bound the waters in a mantle?*”

*Who hath established all the ends of the earth?  
What is His Name, and what is His Son's Name,  
if thou knowest? Well we know His Name and  
the Name of His Son. The Spirit takes a place  
to make all this known to us so that God—  
Father, Son and Spirit—may be known, loved  
and enjoyed in everlasting delight of praise  
and worship for evermore.*

*“Glory supreme is there,  
Glory that shines through all,  
More precious still that love to share,  
As those that love did call.*

*There only to adore,  
My soul its strength may find  
Its life, its joy for evermore,  
By sight nor sense defined.”*

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*Copies may be had from the Author—  
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