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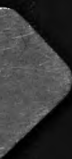
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Wells of Salvation



S. R. Maxwell.



“THE WELLS OF SALVATION.”

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“The Wells of Salvation:”

OR,

SALVATION

CONSIDERED IN ITS SEVERAL SCRIPTURAL ASPECTS.

BY

THE HON. SOMERSET R. MAXWELL.

“How shall we escape, if we neglect so GREAT SALVATION?”
HEB. ii. 3.

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PREFACE.

"Thou hast nothing to draw with, and the well is deep"—a true word from the Samaritan woman, as applicable to Sychar's well, and to the bearing to it of Him who sat, a weary and a thirsty traveller, at its mouth; but, as regarded that "well of water" which was to "spring up unto eternal life," and the relation of Him to whom she spake toward it, it was truth, and, at the same time, error. This well was "*deep*"—deep as the heart of God—as the innermost recesses of "the bosom of the Father," where dwelt the love that gave Jesus for such polluted ones as her; but here was her error: there *was* something "to draw with." "THE GIFT OF GOD" sat before her, in His divine nature, in that "bosom,"¹ with a hand long enough to reach thence, through His human nature, to the low level of a guilty harlot's need; a "hand" only to be "*shortened*" by the unbelief which *limits* "the Holy One of Israel."²

¹ John i. 18.

² Compare Isa. l. 2, and Ps. lxxviii. 41.

Here was a hand *wherewith to draw*; and the woman was soon blessedly to learn, in her own experience, that He had *wherewith to supply*;—that, in the parched lips which accosted her, there was “a well of life”—“a fountain of life”—“a well-spring of life”—“deep waters”—“the well-spring of wisdom, as a flowing brook.”³ She, and each of her townsmen, whom her missionary zeal had directed to this wondrous stranger, were soon to be in a condition thus intelligently to speak to Him, and of Him: “With thee is the fountain of life; He shall make me drink of the river of His pleasures.”⁴

We read of “*the deep things of God*.” “THE WELLS OF SALVATION”⁵ may be ranked among these. The Spirit, the glorifier of Jesus, has *searched* them, and has brought up thence, and placed within reach of the lip of faith, draughts to slake the utmost thirsting of the soul within us. “God hath revealed” these depths “unto us by the Spirit;” and it only remains that that Spirit should be “*received*” by us, “that we might know the things which are freely given to us of God.”⁶

My object in the following treatise is to evolve and set forth the *fulness* of the term SALVATION as I find it in Scripture. Jesus not only had wherewith “to draw” into His own blessed person of

³ Prov. x. 11, xiii. 14, xvi. 22, xviii. 4, xx. 5.

⁴ Ps. xxxvi. 8, 9.

⁵ Isa. xii. 3.

⁶ 1 Cor. ii.

“the fountain of living waters” all that was demanded by the need of fallen man, and thus, as *the Gift of the Father*, to become *the Giver of the Spirit*’ (in some sort, as in the sun was concentrated, on the fourth day of creation, the pre-existing luminous fluid to be influential for the physical necessities of earth); but by the aid of that Spirit He has made provision whereby we too may “*with joy draw water out of THE WELLS OF SALVATION.*”⁸

Too many in the Church of God are satisfied with what may be termed mere *surface-dealing* with Scripture, laying themselves legitimately open to the apostle’s rebuke in Heb. v. 11–14; and perhaps there is not a word traced by the pen of inspiration in general more *superficially* dealt with than *Salvation*—a word which implies and involves ALL that the Father has to bestow, in His grace, of what the Son has purchased by His blood, even reaching forward to His *given glory*.

I deal with my field according to my ideas concerning it. Its kindly soil has for years remunerated the labour of the spring, by an abundant yield in the autumn; but scientific men tell me of unmistakeable indications of deep-lying *strata* of valuable ore beneath. Hitherto, with Job, I have said of my field, “*As for the earth, out of it cometh bread;*” but

John iv. 10.

⁸ Isa. xii. 3.

reliable evidence now certifies to me that "*the stones of it are the place of sapphires: and it hath dust of gold.*"⁹ I cease at once to be a *farmer*, and become a *miner*. The plough, the harrow, and the spade make way for the implements needful to disembowel my plot of ground of its newly-discovered precious contents. I pass, through this simile, into the field of Scripture, which is mine by inalienable right; for "the things revealed belong unto us."¹ *There* are "the riches of Christ," which are "unsearchable,"² yet sought out of all them that have pleasure therein.³ "The depth of the riches both of the wisdom and knowledge of God" is there;—"His judgments unsearchable, and His ways past finding out;"⁴ yet that word of faith cheers me on in my investigating enterprise,—“Then shall we know, if we follow on to know the Lord.”⁵ The "breadth, length, depth, and height" of a love "which passeth knowledge is there;" yet, "*strengthened* with might by His Spirit in the inner man," Christ dwelling in the heart by faith, rooted and grounded in love, I am "*able*" (for so the Spirit hath said)—as ought to be "all saints" with me—"to comprehend" and "to know" this extent of love divine. I *search* after the *unsearchable*, in confident trust that the promise will not fail me,—"If thou seekest after wisdom, and searchest for

⁹ Job xxviii. 5, 6.¹ Deut. xxix. 29.² Eph. iii. 8.³ Ps. cxi. 2.⁴ Rom. xi. 33.⁵ Hos. vi. 3.

her as for hid treasure; then shalt thou understand the fear of the Lord, and find the knowledge of God.”⁶

I have sought thus to deal with the theme of Salvation; and, through the following pages, like Andrew, I would *find my brother*, and would tell him, with a far fuller significancy than I was wont to attach to that name, until my present close investigation of my subject, I “HAVE FOUND THE MESSIAH, which is, being interpreted, THE CHRIST;” and my highest ambition is, that it may be said of me, as it was of him,—“He brought him to JESUS;” and ample shall I deem my reward for the cost of months of prayerful thought, if I be used as the honoured instrument of bringing one believing soul to sit, like Mary, at the feet of Jesus, there, by His Spirit, to apprehend a fulness in Him, as the SAVIOUR, and in His SALVATION, which he has never seen before.

I may make a few remarks on the third part of my subject, which treats of *the salvation of Israel's restored remnant*. I have sought (and I trust not in vain), while dealing with the salvation of Israel, to keep before my mind “*the God of all grace*”⁷ in *the “Lord God of Israel.”* Realizing my justification by faith, my “peace with God, through our Lord Jesus Christ,” and my “access” by Him “into this

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⁶ Prov. ii.⁷ 1 Pet. v. 10.

grace wherein" I now "stand," I find myself in a condition to "rejoice in hope" of the coming "glory,"⁸ in whatsoever form, and with whatsoever concomitant circumstances, the Word of God indicates its development and manifestation. *Outpoured vengeance, in desolating judgments*, will be seen to be the envelope in which Israel's salvation will reach our earth: and sad would be my task to trace, and sad that of my readers to peruse the evolving, even, of such a glorious event in the future of our world, at the cost of such an exhibition of the divine displeasure, if the great, and, at the same time, the gracious Being, round whom our thoughts are called to centre, as the august Agent on this theatre of "judgment" as well as "mercy," were not "THE LAMB," and if the wrath in question were not "THE WRATH OF THE LAMB."⁹ Let the eye of faith be kept intently fixed on the "Lamb as it had been slain"¹—"the Lamb slain from the foundation of the world,"² while considering, in this treatise, "the things touching the King;" and, while following Him, with His sword-girt thigh, seated on "a white horse," in majesty riding prosperously, we may mark "*meekness*" as the connecting link between His "*truth*" and His "*righteousness*:" and, while His "arrows" are sharp in the heart of His "enemies," we have the "fairer

⁸ Rom. v.⁹ Rev. vi. 16.¹ Rev. v. 2.² Rev. xiii. 8.

than the children of men" before us, with grace poured into His lips.*

Six and twenty times we have the LAMB objected to us in the Revelation of judgment given to the Seer of Patmos. Let us only certify ourselves to be the favoured objects of the opening salutation of "Grace and peace" of that wondrous book, from "Him that loved us, and washed us from our sins in His own blood;" let us but recognise "the first-begotten from the dead" in "the Prince of the kings of the earth," the "Priest upon His throne"⁴ and ourselves, as identified with Him in resurrection, "made kings and priests unto God and His Father;" let it be but clear to our eye of faith, that He "by whom and for whom were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers," and by whom "all things consist," is "the head of the body, the church," of which we are members; in whom "we have redemption through His blood, even the forgiveness of sins;" in whom "it pleased the Father that all fulness should dwell," for the supply of the every need of us who were "sometime alienated and enemies in mind by wicked works, yet now reconciled, in the body of His flesh through death, to present us holy, and unblameable, and unproveable in His sight;"⁵ let only the right hand of Him "who

* Ps. xlv.; Rev. xix. ⁴ Zech. vi. 13. ⁵ Col. i. 14-22.

liveth and was dead," and is "alive for evermore," and hath "the keys of Hades, and of death," be laid upon us, as upon John, and as on Ezekiel, when "the word of the Lord" (accompanied by a like vision of the cherubim) "came expressly" to him;⁶ and as on David, when made thereby to understand the work of the pattern of the temple,⁷ the hand of Him who, although having "in all things the pre-eminence," claims no *monopoly* in all that He has purchased by death, and is exalted, in resurrection-life, to bestow, awarding to us a position of entire oneness and identification with Himself—His God our God—His Father our Father⁸—"the first-born among many brethren;" "not ashamed to call us brethren."⁹ Let us, with John, be "in the Spirit on THE LORD'S DAY,"¹ throughout its varied manifestations of judgment and of mercy; "in the Spirit," as he was, when, through the "door opened in heaven," a witness to the "lightnings, and thunderings, and voices," proceeding out of the throne; "in the Spirit," as he was, whether when carried away into the wilderness to have shewn unto him "the judgment of the great whore;"² or whether carried away to a great and high mountain, to have shewn unto him "that great city, the holy Jerusalem, descending out of heaven from

⁶ Chap. i. 3.

⁸ John xx. 17.

¹ See P.S. at end of Preface.

⁷ 1 Chron. xxviii. 19.

⁹ Rom. viii. 29; Heb. ii. 11.

² Rev. xvii. 1, 3.

God"³—in a word, let the Spirit, the glorifier of Jesus, be alike between us and the dark and the light side of the "Pillar," then the Patmos echo of the "FEAR NOT!" addressed to the women at the open tomb of Him who "liveth and was dead," belongs to us as *readers*, as much as it did to John as *writer* of "the things which shall be hereafter."

I have not pursued this part of my subject unaware of the fact, that it often grates on Gentile ears to present the Jew as destined, *as a Jew*, to be the recipient of special future blessing. This state of feeling should be guarded against, as it once drew forth a solemn apostolic warning, in immediate connection with the assertion of the *ability* of God to effect His covenanted purposes concerning Israel—"Be not highminded, but fear!"⁴ But (be it remarked) *Israel* is not the object to fill the sphere of our vision, in considering the subject in question; but rather *the character of Israel's God, and the glory of Israel's King*, as involved, respectively, in carrying out, *to the letter*, the whole undertaking of covenant love, on behalf of Abraham's seed, imposing on them, on their re-establishment in, and re-possession of, the the land of their fathers, the obligation of a hearty, grateful response, to a like challenge to that of Joshua of old, on the settlement of the tribes in their several lots—"Ye know, in all your hearts and in

³ Rev. xxi. 10.

⁴ Rom. xi. 20.

all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you; and not one thing hath failed thereof.”⁶

I am aware that, in this part of my treatise, I stand on debateable ground, and that I shall meet with a demurrer from some whose judgment and feelings I may have carried with me, while unfolding the term *salvation* in the two first parts thereof. To such as would *spiritualize*, and apply to *this*, as the final dispensation, the scriptures which, with all confidence, I present to them as awaiting a *literal* fulfilment in a *coming* one, I would say that, though aware of the existence of valuable treatises on the *Messianic* character of the Psalms, I do not regret having abstained from consulting them, as I trust that that which I aimed at, in this act of self-denial, has been, in some measure, attained—the presence of the freshness of the Spirit’s teaching, which would not have been secured had I thrown myself into the midst of the elaborations of other minds on the subject. “Thy testimonies have been my MEN OF COUNSEL”⁶—“Who hath directed the Spirit of the Lord, or, being THE MAN OF HIS COUNSEL, hath directed Him?”⁷ are scriptures which have ministered encouragement and warning to me, both as to the *source* whence to draw the information needed to

⁶ Josh. xxiii. 14.

⁶ Ps. cxix. 24, marg.

⁷ Isa. xl. 13, marg.

elucidate what I had taken in hand, and as to the choice of my *teacher*. The Spirit, as THE GLORIFIER OF JESUS, has been, I trust and think, with me as the latter; and His testimonies about the things of Him have been alone before my mind as the former.

I am not conscious that I have strained one quotation from Scripture to meet a preconceived opinion. I have not had the establishment of any favourite theory in view; and I have studied each passage with considerate regard to its context. My anxious effort has been to arrive at *God's own mind* in each portion of His Word adduced; and I may say, that much of what has been advanced by me, as regards *Israel's salvation*, has burst, for the first time, on my mind, as the result of my investigation of portions of the Word which were referred to by me, rather for the purpose of eliciting *the salvation, in resurrection, of the Church, as identified with its risen Head*. It is to the close, thoughtful, and, I may add, prayerful contact with "*that which is written*" (and with that alone), into which the elaboration of my subject has brought me, that I am, through grace, indebted for all which, I humbly conceive, I have rightly apprehended of God's revealed mind, and which, I trust, will be accepted as such by those readers who shall apply themselves to the consideration of what I now present to them, under the same sense of the realized need of the Spirit's teach-

ing, as, I can gratefully say, has possessed my own soul throughout every stage of this loving and honest effort to spread out, in all its length and breadth, the great theme of SALVATION before the Church of God, for its edification and consolation.

I do not put forth this treatise as *exhaustive* of my great subject. The aim which I have in view will be attained, and much cause of thankfulness ministered to me, if my reader considers that, by presenting to him what proves, in a high degree, *suggestive*, I have animated him to further research, and have thus been the means of placing him some steps in advance of his present *status* of knowledge, on a subject than which surely none can have a greater claim on his best attention and deepest consideration. His mind is directed to that which has engaged the thoughts of the Infinite One from eternity past—even SALVATION; which, having found its destined full development in the consummated history of our race, will form the theme of the song of the heavenly choir throughout eternity to come—no other voice, throughout the universe, heard outside of that choir, save the groan of the lost in hell! no other theme occupying the mind ^{of the} glorified family of Adam, save that of a *rejected salvation*! In the light of such a consideration, how solemn is that word—**HOW SHALL WE ESCAPE, IF WE NEGLECT SO GREAT SALVATION!**⁸

⁸ Heb. ii. 3.

On the *threefold aspect of salvation*, as affecting the believer's personal experience, which forms the theme of the first part of my treatise, it appears to me that enough has been advanced from Scripture fully to unfold it; but, as regards the salvation of Messiah from death, and that of His body the Church, as identified with Him in resurrection, elicited by me *indirectly* from the Book of Psalms, and that of the remnant of Israel, to be effected at His future coming in glory, which I present as *directly* presenting itself on the very surface of the writings of David and the prophets, every time my eye ranges over the sphere of their far-reaching utterings, passages arrest my attention, which might (had the limits which I proposed to myself in this treatise permitted) have been adduced, not only to confirm what I have put forward, but to supply new details, needful to make up the entirety of the complex idea contained in the term *Salvation*—needful to tell out the fulness of the revealed mind of the Spirit thereon.

What is the Bible but the story of *Salvation*? It alone, in all its integrity, can lay claim, in the full sense of the term, to the title of a *treatise* thereon. This consideration has influenced me in my mode of dealing with my subject. I was admonished by a friend to avoid the risk of wearying my reader by too many quotations from Scripture; but I have

not hesitated to deal copiously with what the Spirit has vouchsafed to place within my reach; and, in doing so, I trust and think that this risk has not been incurred by me. If I may so speak, I have let down many buckets into these "wells of salvation;" and to the Spirit, the searcher of "the deep things of God," and the revealer of them to us, who glorifies Jesus by taking of "the things" of Him and showing them to us, even "all things that the Father hath," from the *alpha* to the *omega* of *Salvation*—to Him I award the prerogative of being the "drawer of water" from these wells, and of placing it, as I have said, within reach of the lip of faith, making us to drink of the "river of His pleasures," which flows from "the fountain of life."⁹

I confidently apprise my reader that he is not called on, in the following pages, to encounter an unmeaning stringing together of quotations from Scripture, calculated to weary the mind, and encumber the subject. When a passage of Scripture is more than once quoted by me, the repetition will be found to evolve and present some new or fuller view of the subject before dealt with. He will, I trust, be interested and instructed, as I have been, and his faith in the *plenary inspiration* of the maligned and dishonoured Book of God strengthened, by observing (as elicited by me) a marvellous dove-

⁹ Ps. xxxvi. 8, 9.

tailoring of Scripture into Scripture, in the construction of the glorious fabric of *Salvation*—an interweaving of a wondrous web-work—“raiment of needle-work”—in the manufacture of “*the garments of salvation*”¹ by the hand of the same “Lord God” who first made “coats of skin” to clothe the fallen pair in Eden; and who, as “THE GOD OF SALVATION,” will yet cast that garment around the length and breadth of our globe, so as to leave nought uncovered of that nakedness which sin has brought upon our guilty race.

I anticipate that my reader will rise from the perusal of what I present from God’s Word, deeply convinced of the legitimacy of the sentiment contained in the following lines of one of our eminent poets,² from whom we could hardly have expected an admission which does such homage to a Book, the truths of which so little influenced the principles or the practice of his life:—

“Whence but from Heav’n could men, unskill’d in arts,
In diff’rent ages born, in diff’rent parts,
Weave such agreeing truths? or how, or why,
Should all conspire to cheat us with a lie?
Unask’d their pains, unsought for their advice,
Starving their gains, and martyrdom their price!”

A word of solemn appeal to the unconverted sinner! “*Now are we the sons of God; and it doth*

¹ Isa. lxi. 10.

² Dryden’s *Religio Laici*.

not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."* It may be asked, wherein does such a passage concern him whose sin-accusing conscience knows nothing as yet of the virtue of the peace-speaking blood of Jesus? What has such an one to do with its language of triumph, in realized experience of present grace, and in hopeful anticipation of coming glory? "Much every way." It is true that, as a WELL OF SALVATION, it is "*deep*," and he has "*nothing to draw with*;" but judgment is on its surface, and meets him at its threshold.

Wherein affected the five foolish virgins the solemn announcement—"Behold, the bridegroom cometh; go ye out to meet Him"? Was there no deep concern in their envying notice of the well-filled "vessels" of their companions, as they contrasted with these their own *oilless* "lamps," and put forth that thrilling, but bootless cry of earnestness—"Give us of your oil"? and ought there not to be a most lively individual anxiety, a feeling of all-absorbing interest, as the sinner casts his eye over such a scripture as that which John presents to us, truly overflowing with "the oil of joy," "the oil of gladness," and, blessed be God, not in the hand of a sister virgin, powerless to aid our emergency, but in that of the Bridegroom Himself, outstretched to supply the need of them who

* 1 John iii. 2.

may be still "sitting in darkness, and in the shadow of death"? But the day is coming (and we know not how soon) when the last gathered saint into the fold of the Church shall see "the door" of this dispensation of grace "shut;" and then shall be heard by those outside of it a solemn "VERILY," no longer (as so often from the lips of Jesus) the prelude to unheeded, despised, rejected words of grace and love, but now ushering in the announcement of their awful doom—" *Verily I say unto you, I know you not!* "

To my unconverted readers I would say, that the whole of my subject is calculated to be (what I pray it may be) the medium of solemn warning to place a "Ho!" across the heedless steps of their reckless career—an *arresting note*, only to prepare the ear for the gracious inviting "COME!" and the affectionate remonstrating "WHEREFORE?" and the deeply earnest words of exhortation, to "HEAR AND LIVE!" which follow that "Ho!" in Isaiah lv. Whether I gain their attention to the two first parts of this treatise, which make *Salvation*, in the sense of the redemption of the believer's body, to synchronize with the coming of the Lord, or to the third part thereof, in which that term is applied to the fulfilment of God's promises of mercy, and final deliverance to a remnant of His ancient people, and, as such, equally made to synchronize with Messiah's personal advent to our world, or, at least, with the awful PARAPHERNALIA of

judgment which shall be exhibited, in the following pages, as surrounding that event, the passage which I have quoted from John's first epistle, charged as it is with nothing but blessing and consolation to the believer, present materials of legitimate dread and foreboding to him who is a stranger to "peace through the blood of the Cross."³

How plainly does this passage intimate that a believing apprehension of the "*manner*" of the Father's love, as unfolded to us by the apostle *in the light of Calvary*, inducing an intelligent assurance of our adoption into His family by simple faith in Christ,⁴ is the only '*vantage ground*' whence Hope can reach forth to gather subject-matter whereon so to operate out of a future pregnant with judgment, as to prove itself a "*hope*" which "*maketh not ashamed*."⁵ The certified fact, that "NOW ARE WE THE SONS OF GOD," and, "IF SONS, THEN HEIRS, JOINT-HEIRS WITH CHRIST," is the only point of observation which Faith can occupy, so as to minister to Hope the means of dealing, with calmness and comfort, yea, even with joy, with events which Prophecy has placed in the womb of the future, as yet to transpire on the theatre of a judgment-doomed world.

Let impenitent sinners pause to consider:—Is the believer thus "an heir of God, a joint-heir with

³ Col. i. 20.

⁴ John i. 12.

⁵ Rom. v. 5.

Christ"? Is his "a good hope through grace"?⁶ What is it, then, to be, as they are, "*without Christ*," and, therefore, "*without God*," and "*without hope in the world*"? What, but a "treasuring up of wrath against the day of wrath"? What but "everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His saints, and to be admired in all them that believe, in that day;" and, at the same time, "in flaming fire taking vengeance on them that know not God, and obey not His Gospel"? Awful thought! Even before "that day" there may be an *anticipated hell* in the experience of the fulfilment of the fearful threat of Prov. i. 24-32, by every *unheeding hearer* of the affectionate remonstrance and appeal of verses 22 and 23. Read this passage, careless sinner!

POSTSCRIPT.

Without venturing to dogmatize on the subject, and feeling that the settlement of the point, one way or the other, will not affect the views advanced by me, in this treatise, on the salvation of Israel's remnant, I adopt here the thought of those who, instead of taking the expression, *THE LORD'S DAY*, to mean "*the first day of the week*," regard it in a *dispensational* sense, just as the word "*hour*," in John v. 25, is made to comprehend the entire of the present dispensation of the Spirit, throughout which souls are being quickened through "the voice of the Son of God" in a preached gospel. In verses 28 and 29 of the same chapter, the term "*hour*" will be seen

⁶ 2 Thess. ii. 16. ⁷ Eph. ii. 12.

also to carry us on from the commencement to the close of the coming age. Each grave of those who "sleep in Jesus" shall, at the dawning hour of the millennial morn, yield up, at the sound of the Archangel's trump, its sacred registered deposit. (1 Thess. iv.) It is indispensable to read in this light that 29th verse, otherwise the raising of the *wicked dead* is made therein to synchronize with that of the "*blessed and holy*" who "*have part in the first resurrection*" at the beginning of the thousand years, whereas it is distinctly stated that the former "live not again till the thousand years are finished." (Rev. xx.)

I employ, then, the expression, THE DAY OF THE LORD, in the only sense in which I conceive it can be used in 2 Peter iii., so as intelligently to read its prophetic announcements. The day of Him, with whom "*one day is as a thousand years, and a thousand years as one day*"—"the day of the Lord," as set forth in Zech. xiv.—that day, to be ushered in (as alluded to throughout this treatise) by the extension of covenanted mercy to Israel, and the execution of threatened judgments on those "who know not God and obey not the gospel." (2 Thess. i.)

"THE WELLS OF SALVATION."

Part I.

"EVERY MAN IN HIS OWN ORDER: CHRIST THE FIRSTFRUITS;
AFTERWARD THEY THAT ARE CHRIST'S, AT HIS COMING."

1 COR. XV. 23.

"Christ is risen, but not alone.
Death! thy kingdom is o'erthrown.
We shall rise, as He has risen
From the deep sepulchral prison."

SEE Levit. xxiii. 10-20. By comparing verse 11 with Matt. xxviii. 1, it will appear that the waving of the first ripe sheaf of barley harvest before the Lord, to be accepted for Israel "on the morrow after the Sabbath," found its antitype in the resurrection of Jesus, when, "in the end of the Sabbath, as it began to dawn toward the first day of the week," the angel, with "countenance like lightning," and "raiment white as snow," as he sat on the "rolled back" stone of the sepulchre, announced to the women who sought the crucified One, "He is not here; He is risen, as He said!" We have too, in this typical

act of Israel's Priest, an earnest of the ingathering, in due time, of the general crop: "From the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering, seven Sabbaths shall be complete, even unto the morrow after the seventh Sabbath, shall ye number fifty days." Two wave loaves¹ were then to be offered, as "the firstfruits unto the Lord, baken with leaven." No leaven was admissible in the Passover.² There was no admixture of evil in what concerned the offering of Christ; but, in what regarded "the offering up"³ of the Pentecostal firstfruits of the general harvest, the element of existing evil in the antitype was intended to be foreshadowed by the prescribed presence of leaven. The Holy Spirit's work reaches not to the destruction of "the old man" in believers; but Christ's work makes abundant provision for its unchanged continuance. Therefore it is that, with the bread of the wave offering of Pentecost, "seven lambs" (the perfect number,) "without blemish," were to be sacrificed, as a burnt offering, with a meat offering, drink offerings, sin offering, and peace offerings. How remarkably symbolized, in this perfect unblemished offering, is the perfectness of the sacrifice of Christ, covering all the failure attaching to

¹ Typifying, it is presumed, Jew and Gentile, united in one body, as the Church.

² Exodus xii. 19, xiii. 7.

³ Rom. xv. 16.

"the offering up" at Pentecost!⁴ There *was*, as a fact, "iniquity in Jacob;" there *was* "perverseness in Israel;" but the covenant with His chosen came between God's eye and it. There *was* "the iniquity of Israel," and there *were* "the sins of Judah;" "but," says Jehovah, "they shall not be found—there shall be none" when "sought for." Not that these had no existence; but the gracious announcement finds its reason in those words—"FOR I will pardon them whom I reserve." What light all this throws on that marvellous word—"AS HE IS, SO ARE WE IN THIS WORLD"—"accepted in the Beloved"—"made the righteousness of God in Him!"⁵

The Paschal Lamb is slain;
Its blood marks every door;
And Israel, with this token given,
Dwells consciously secure.

The precious blood applied
Arrests God's searching eye
Lintels and door-posts red therewith,
Death's angel passes by!

The question now is not—
Is Israel free from sin?
But rather—Does the blood without
Meet all demands within?—

a question this which finds its blessed answer in the following sweet lines:—

⁴ See Numb. xxiii. 21; Jer. i. 20.

⁵ Eph. i. 6; 1 John iv. 17; 2 Cor. v. 21.

“Jesus, the sinner’s Friend,
We hide ourselves in Thee !
God looks upon *Thy* sprinkled blood ;
It is *our* only plea.

“He hears *Thy* precious name ;
We claim it as *our own* ;
The Father must accept and bless
His well-beloved Son.

“He sees *Thy* spotless robe ;
It covers all *our* sin ;
The golden gates have welcom’d *Thee*,
And *we* may enter in.

“*Thou* hast fulfill’d the law,
And *we* are justified ;
Ours is the blessing, *Thine* the curse ;
We live, for *Thou* hast died !”

Not only does the Passover, in its wave sheaf, present, in the resurrection of the Lord Jesus, an *earnest* of that of the Church; Pentecost may be viewed also as exhibiting the same in the descent of the Spirit. Let Romans viii. 11, 23, be carefully studied, and it will be seen that the resurrection of the bodies of believers is made the consequence of the indwelling of the Spirit in them; and, by reference to 1 Cor. vi. 14, 15, 19, it will appear that those “bodies,” destined by virtue of their union with their risen Head, as “members of Christ,” to partake of the same life with Himself, are, while here waiting for this “redemption,” *temples of the Holy Ghost*. As surely as the Spirit’s “eye-salve” gives to the sinner

so to "see" as to "believe" on Him, to be drawn to Him, will He fulfil His promise in those words—"I will raise him up at the last day."⁶ Let my soul be but quickened from the death of sin by the Spirit's power, and herein I have an earnest of a quickened body. "The voice of the Son of God," which quickens the dead soul, is the same as that by which the dead body shall be raised.⁷ "The exceeding greatness" of the "power" of God in and toward all who, believing, are "quickened" from a death of "trespasses and sins," is "according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead."⁸ The material resurrection also is presented to us as to be effected by the exercise of the same power.⁹ Christ took up life out of death; and this very resurrection life He gives to His sheep.¹ For a kindred passage, see Rev. i. 5, 17, 18: "Fear not; I (the first begotten of the dead) am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of Hades and of death."

Matt. xvi. 18 will minister the same thought. The first mention of the "Church" by the Lord is here, and (though not generally so understood) manifestly in connection with the resurrection of the body. "*The gates of hell shall not prevail against it.*" Hereby

⁶ John vi. 40-44.

⁷ John v. 25, 28.

⁸ Eph. i. 19, 20.

⁹ 1 Cor. vi. 14; 2 Cor. iv. 14; Ro. xiv. 9.

¹ John x. 17, 27, 28.

is not meant the power of Satan and his hosts (though this is a blessed truth), but the gates of that Hades which could not detain Jesus, and no more shall be able to detain any member of that body of which He is the risen Head. Let what follows be observed. Having once suggested the thought of resurrection for His Church, He draws attention to the taking up of life out of death by Himself—*“From that time forth began He to shew unto His disciples how that He must be killed, and be raised again on the third day”*—words which, taken with the foregoing, find their illustration in the apostle’s language, in the verse at the head of these remarks.

The severity of the rebuke of Jesus to Peter’s apparently amiable and considerate remonstrance may, in this view of the passage, find an easy solution—‘It is Satan’s work to come between me and death; he knows that it is by my *bruised heel* his head is to be bruised, that only through my death can he who has “the power of death” be destroyed, and those delivered who “through fear of death were all their lifetime subject to bondage;”^a that only through life issuing out of my tomb can resurrection-life reach my Church. Are my sheep to “have life,” and to “have it more abundantly”—life in the risen body as well as in the quickened soul^a—then first must I, “the good shepherd,” give my life for the

^a Heb. ii. 14, 15.

^a John x. 10.

sheep, "that I might take it again," and "give unto them eternal life." The "very great stone" has been removed "from the door of the sepulchre;" and now in place thereof, *another stone* presents itself to the eye of faith—a "chief corner stone," "a living stone," by believing contact with which we also become "living stones," not only to form a spiritual house here for spiritual sacrifices acceptable to God by Jesus Christ,⁴ but to be integral parts of that *post-resurrection*, "holy city, new Jerusalem, which cometh down from God out of heaven, as a bride prepared for her husband."⁵

Until this consummating act of salvation passes upon us, in the union of a risen body with a blood-bought, blood-washed spirit, the whole tale of God's wondrous love to guilty man has not been told; His whole provision for His fallen creatures' need has not been appropriated; the full import of that blessed name JESUS has not been unfolded, until sung in the choir of the *risen* or *changed* redeemed; when there shall be *bodies* to wear the white robes, and *hands* to wield the victor's palm, and tearless *eyes*, *lips* also tuned to sing "with a loud voice"—"Salvation unto our God, and unto the Lamb!"⁶

This is that "salvation" which is "nearer than when we believed;"⁷ "unto" which we "are kept by

⁴ 1 Pet. ii. 5.

⁵ Rev. xxi. 2.

⁶ Rev. vii.

⁷ Rom. xiii. 11.

the power of God through faith"⁸—a salvation which is the subject of hope; with patience to be waited for, until "unto them that look for Him, He shall appear without sin unto salvation."⁹

It is true that we are *saved*, in a blessed sense, when converted, justified, and accepted. Faith, in the simple reception of the Gospel, acting on *the death of Christ*, effects this.¹ But this only introduces us to the continuous need and experience of salvation, in a further sense, flowing from *the life of Christ*. We may see this in the last verse quoted—"If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we *shall be saved* by His life." In Heb. vii. 24, 25, we read—"This Man, because he continueth ever, hath an unchangeable priesthood; wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Let special note be taken of the force of the illative particle "*wherefore*," as connecting the two verses together; also of the true import of the expression, "*to the uttermost*," (in the margin, "*evermore*,") or, to give the Greek its full meaning, *perfectly—altogether—right through to the end*.²

⁸ 1 Pet. i. 5. ⁹ Rom. viii. 24, 25; 1 Thess. v. 9; Heb. ix. 28.

¹ Rom. i. 16, iii. 24-26, v. 1, 10.

² Bloomfield, in his Lexicon, renders παντελης, "*to be wholly ended*." It nowhere else occurs in the New Testament, except in

This end once reached—the end of all our conflicts here below, the end of all our need of supplies of “mercy” and “grace” from the store-house of the sympathising heart of our High Priest,³ salvation ceases to be *continuous*, and meets its close in that phase thereof which, we have seen, is connected with the future coming of the Lord Jesus. Not until the longing hopes of His Church are realized at that coming, not until, “when Christ who is our life shall appear,” we “shall appear also with Him in glory,” and, seeing “Him as He is,” “we shall be like Him,”⁴—not until then shall Jesus present Himself to His Church as the Saviour, in the full extent of the term, raising up at the last day all those whom the Father had given to Him, thus consummating all that He had undertaken with the Father to effect for them.⁵

In Phil. iii. 20, 21, we have our attention directed to Jesus, in this *prospective* aspect of Him as the Saviour—“Our conversation is in heaven, from whence also we look for THE SAVIOUR, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body.”

Luke xiii. 11, and in the same adverbial form as here, and is there associated with the negative particle, and rendered in our version—“*in nowise*.” In Luke xviii. 5, εἰς τέλος (without the term of entirety παρ, making up the complex word here used), signifies—“*to the end*”—“*continuously*.”

³ Heb. iv. 15, 16.

⁴ Col. iii. 4; 1 John iii. 2.

⁵ John vi. 37-40.

Again, in Titus ii. 13—"Looking for that blessed hope, and the glorious appearing of the great God and OUR SAVIOUR Jesus Christ."

"Salvation ! O the joyful sound !
 'Tis music to our ears ;
 A sov'reign balm for every wound,
 A cordial for our fears."

To give to this song a full-bodied tone of melody, to make its theme a balm for *every* wound, we must award to it an extended range of action beyond its usually accepted limits. Our knowledge of, and our dealings with salvation, in the threefold sense alluded to, can alone supply "a sovereign balm for every wound." In its first aspect, it brings peace to a guilty conscience, exempting from the *condemning power* of sin; in its second, it brings the believer, saved in that sense, into constant contact with "the grace that is in Christ Jesus."⁶ "The whole head," oftentimes "sick," and "the whole heart," oftentimes "faint," the "wounds, and bruises, and putrifying sores" of inbred corruption are, by virtue of the increasing "supply of the Spirit of Jesus Christ,"⁷ "closed," "bound up," and "mollified."⁸ But the soul, thus abundantly ministered to from moment to moment, and delivered from *the reigning power* of sin,⁹ is still yoked to "this body of death."¹ "If the priest

⁶ 2 Tim. ii. 1.

⁷ Phil. i. 19.

⁸ Isaiah i. 5, 6.

⁹ Rom. vi. 12, 14.

¹ Rom. vii. 24.

shall come and look; and, behold, if the plague be spread in the house, it is a fretting leprosy in the house; it is unclean;" and the decisive injunction, in such a case, was—"He shall break down the house, and the stones of it, and the timber thereof, and all the mortar of the house."² In the believer as in the unbeliever, "the body is dead because of sin."³ Excepting those of His saints who, "alive at His coming," "shall be changed,"⁴ all are destined to the grave; for "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."⁵ "Our earthly house of this tabernacle" must be "dissolved," and replaced by "an house not made with hands, eternal in the heavens."⁶ This consummating act of our *saving* God belongs to the third aspect of salvation, when, having been delivered from the condemning and reigning power of sin, we shall be freed also from its *very existence*, and then blessedly realize that He, whom we have known as "made of God unto us wisdom, and righteousness, and sanctification," is *the Saviour*, the Redeemer, the Mighty One,⁷ to put us in possession of our forfeited inheritance, in "our adoption, to wit, the redemption of our body."⁸

"Grave, the guardian of the just;
Grave, the treas'ry of the skies!

² Lev. xiv. 44, 45.

³ Rom. viii. 10.

⁴ 1 Cor. xv. 51; 1 Thess. iv. 15-17.

⁵ 1 Cor. xv. 50.

⁶ 2 Cor. v. 1.

⁷ Isa. xlix. 26.

⁸ Rom. viii. 23.

Every atom of thy dust
Rests in hope again to rise.
Hark, the judgment trumpet calls—
Soul, rebuild thy house of clay ;
Immortality thy walls,
And eternity thy day !”

“They shall be Mine ; O lay them down to slumber
Calm in the strong assurance that He gives ;
He calls them by their names ; He knows their number ;
And they shall live as surely as He lives.

“They shall be Mine ; uprais’d from earthly pillows,
Gather’d from desert sand, from mountains cold ;
Call’d from their graves beneath old ocean’s billows,
Call’d from each distant land, each scatter’d fold.

“Well might the soul, that wondrous spark of being,
Lit by His breath who claims it for His own,
Shine in the circle where His love, foreseeing,
Form’d it to glitter brightest round His throne.

“But shall the dust, from earthly dust once taken,
And now long mingled with its native earth,
To life, to beauty, once again awaken,
Thrill with the rapture of a second birth ?

“They shall be Mine—they as on earth we knew them,
The lips we kiss’d, the hands we loved to press ;
Only a fuller life be circling through them,
Unfading youth, unchanging holiness !

“They shall be mine ; here heirs of sin and sorrow,
Giv’st Thou, O Lord, heaven’s utmost verge to them ?
No ; from each rifled grave Thy crown shall borrow
An added light, a prized and costly gem !”

There are three attributes applied to the Lord
Jesus, in His character as Shepherd—“good,” in con-

nection with His death;⁹ “*great*,” as pointing to His resurrection;¹ “*chief*,” as regards His coming again in glory;² these respectively agreeing with the *three appearances* in Heb. ix.; and to the prophetic tracing of Him, as delivered up for us in Psalm xxii., as living in resurrection, to supply all our need, in Psalm xxiii., and as the King of Glory in Psalm xxiv. These present a superabundance of blessing in Him and from Him, who “giveth” both “grace and glory;”³ and all that is needed by us is faith to reach to and live upon the fulness of the blessing thus provided for us, and presented to us.

My object hitherto has been mainly to establish that “*the redemption of the body*” forms an integral part of the idea which the Holy Ghost meant to convey to our faith, by inscribing on the inspired pages the word SALVATION. I have, however, (in addition to an incidental reference to salvation, in its generally circumscribed signification of conversion and justification,) been led into some remarks on what I have termed the believer’s *continuous experience of salvation*, in the supply (during his lifelong conflict) of “mercy” and “grace” from the resources of his risen Head. I would now add some further references to Scripture, which will bring out, in an interesting and very important light, the mind

⁹ John x. 11.

¹ Heb. xiii. 20.

² 1 Pet. v. 4.

³ Ps. lxxxiv. 11.

of the Spirit in passages which, by not being usually apprehended as charged with the result of the present mediatorial work of Jesus, as appearing "in the presence of God for us,"⁴ lose much, I conceive, of their intended practical bearing on the believer's heart and life in his pilgrim course here below.

In addition to Heb. vii. 25, already sufficiently noticed, I would now bring under consideration 2 Tim. iii. 15, and James i. 21. How often do we hear quoted, as applicable to the salvation, which the acceptance of Christ in the Gospel effects, the words in the former passage—"The holy scriptures that are *able to make thee wise unto salvation*;" as also the words in the latter—"Receive with meekness the engrafted word, which is *able to save your souls*."

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also," is the language of Paul to his "own son in the faith"—his "beloved son," his "dearly beloved son,"⁵ leaving no room for doubt, that the Gospel had been already to Timothy "the power of God unto salvation"⁶ in the past sense of the word; yet "the things" which he had "learned and been assured of" in those holy scriptures, which,

⁴ Heb. ix. 24.

⁵ 1 Tim. i. 2; 1 Cor. iv. 17; 2 Tim. i. 2.

⁶ Rom. i. 16.

“from a child,” he had *savingly* “known,” were to have still further action on his mind and heart, by making him “wise unto salvation” in a more extended sense. They were to be “profitable for doctrine, for correction, for instruction in righteousness;” they were to constitute him (in his arduous office as overseer of the Church of Ephesus) “a man of God, perfect, thoroughly furnished unto all good works.” His Ephesian flock had been told that apostles, prophets, evangelists, pastors and teachers, were gifts of the ascended Head, “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till they all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” Timothy, at the head of his people, was not to be a stumbling-block, nor present an obstacle in the way of these purposes of God concerning his Church being effected. Did his flock in the city of Diana need the exhortation, “that they be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive”? He himself was not considered by the apostle to be above the need of a solemn warning against “evil men and seducers, waxing worse and worse, deceiving and being deceived.” The question about Timothy was not of an *entrance*

into saving truth, but of a *continuance* "in the things" which he had "learned and been assured of." In a word, it was imposed on him to "work out with fear and trembling" that "salvation," which was but *the continual response of a heart made willing to God's formative hand*, working in him "both to will and to do of his good pleasure," causing him, as "blameless and harmless" not only "a man of God," but as one of "the sons of God, without rebuke in the midst of a crooked and perverse nation," to "shine as a light-bearer" in the world, holding forth the word of life."⁷ He was to "study to shew himself approved of God, a workman that needed not to be ashamed, rightly dividing the word of truth;" "foolish and unlearned questions" he was to "avoid;"⁸ and his was to be a wisdom, carrying him on (as already explained) "*to the uttermost*" of salvation. As the "Shepherd and Bishop of our souls" left us an example, that we should follow in His steps,¹ so, as the shepherd and bishop of the flock at Ephesus, Timothy was to stand forth, as "a man of God," perfect, thoroughly furnished unto all good works." This *thorough furniture* was the entire development, through the manifold action of the Word, of the Spirit's graces in the heart and life of Timothy; it was a progressive growth in grace, and in the know-

⁷ See Greek, and comp. Sept. in Gen. i. 14. See also Rev. xxi. 11.

⁸ Phil. ii. 12, 13. ⁹ 2 Tim. ii. 15, 23. ¹ 1 Pet. ii. 21.

ledge of the Lord and Saviour Jesus Christ. It was, in a word, *continuous salvation* as the end, and that *wisdom* as the means, here spoken of.

A consideration also of James i. 21 will make equally evident, that, by the ability of "the engrafted² word" to "save the soul," is not intended its gospel attribute, whereby, through faith in its revelation of Jesus, the soul is lifted out of nature into grace, turned "from darkness to light, and from the power of Satan unto God."³ This great translation and transformation we discern alluded to in verse 18, as a matter of history in the happy experience of those addressed: "Of His own will begat He us by the word of truth, that we might be a kind of first-fruits of His creatures." Such, begotten together with himself into the family of God, (*children* of "the *Father* of lights,") the apostle twice recognizes as "beloved brethren;" and a pregnant "*wherefore*" ushers in the asserted need and propriety of a *character* consistent with the *state* into which they have been brought. The "Word," not only communicated to the mind, but, by the heavenly Husbandman, implanted in the soul, is presented, as we have seen in Timothy's case,

² See word *ἐμφυτον*, in Parkhurst's Lexicon; Rose and Major's edition. "As in the Greek writers, this word frequently denotes what is *innate* or *natural*, and sometimes what is *thoroughly implanted* or is fixed in the mind; so, in St. James, it implies that the heavenly doctrine not only enters into the ears, but is so implanted in the soul as to become a second nature."

³ Acts xxvi. 18.

as the means to this end. The argument of James is in fact identical with that of Peter, made obvious by connecting the first and second chapters of his first epistle; the same emphatic "*wherefore*" linking together cause and effect, premises and conclusion. "God's husbandry"⁴ stands before us in both passages. The sinner was begotten "that he should be a kind of *first-fruits* of God's creatures;" and the Word, in order to effectuate the divine purposes in the believing soul, must be implanted by the hand of God himself. Thus, in Peter, it is "the incorruptible seed of the word of God," "the word which by the Gospel is preached," whereby sinners are "born again." But, as in nature, so in grace, life imparted must be sustained and nourished. "Wrath, filthiness, and superfluity of naughtiness," are to be laid apart, according to one apostle, as so many hindrances to the much fruit-bearing, whereby the husbandman is glorified.⁵ So, according to the other, are to be laid aside "all malice, and all guile, and hypocrisies, and envies, and all evil speakings." The "meekness" of the former is but the distinctive attribute of the "new born babes" of the latter, and the injunction to "receive the engrafted word" embodies the same idea (neither more nor less) as to "desire the sincere milk of the word." *The salvation of the soul in James is the growth of the soul in Peter.*⁶

⁴ 1 Cor. iii. 9.

⁵ John xv. 8.

⁶ It may be interesting to note, that in "*Bagster's Critical New Tes-*

One scripture more I would adduce, which has only lately struck me, as forcibly presenting *salvation* in the sense now under consideration. In 2 Cor. i. 3, 4, 6, God, though himself "the God of all comfort," uses the comforted soul to be the channel of comfort to others. Whether the subject of affliction, or the recipient of consolation; whether, in the providence of God, he finds himself in the gloom of a "cloudy and dark day," or whether his path be lit up by the sunshine of prosperity, the believer is equally to stand among his fellows for blessing. Knowing, with Paul, "how to be abased, and how to abound; everywhere and in all things" "instructed both to be full and to be hungry, both to abound and to suffer need,"⁷ it is his high and dignified privilege, in his deportment in the one state as in the other, to offer himself as the divinely constituted vehicle of needed grace to others. "Whether we be afflicted, it is for your consolation and *salvation*; or whether we be comforted, it is for your consolation and *salvation*;"—the *salvation*, let it be noted, of those already recognized by the apostle, as "*the Church of God at Corinth*," as "*saints*."

It will be interesting and instructive now to note how remarkably *the lamb*, of all the sacrificial animals, *tament*," after the words, in 1 Peter ii. 2, translated, "*that ye may grow thereby*," is introduced, on presumed sufficient authority, the addition *εἰς σωτηρίαν*—"unto *salvation*," as in chapter i. 5.

⁷ Phil. iv. 12.

is associated with the Person of Christ, in His bearing, respectively, toward each of the three phases of salvation in question. "Behold the Lamb of God, which taketh away the sin of the world."⁸ The Paschal Lamb (the efficacy of the blood of which was not experienced outside the circumscribed limits of Israel's tribes) was of Israel's own providing; but the Lamb, whose bloodshedding was to meet the need of sinners, throughout our world's wide range, was of God's own providing—"THE LAMB OF GOD." The blood shed at the Passover effected Israel's deliverance, typifying the redemption, once and for ever, of the sinner from a worse than Egyptian bondage. The work of Calvary is here before us, and salvation from the guilt and condemnation of sin as its glorious result. Israel was told to "stand still and see the salvation of the Lord." The command, "Go forward!" follows, accompanied by the animating assurance, "The Egyptians whom ye have seen to-day, ye shall see them again no more for ever." In the words, "Stand still and SEE the salvation of the Lord," we have the Gospel in embryo, finding its full development in the Baptist's challenge—"BEHOLD the Lamb of God!" In full view of the marshalled hosts of Egypt, it was—LOOK and LIVE! as the eye lit upon the rod, *the emblem of God's power*, in Moses' hand;⁹ just as when the same eyes afterwards rested on the serpent uplifted

⁸ John i. 29.⁹ Appendix A.

on the pole. Even so, confronted with the formidable array of all those spiritual "taskmasters," who have hitherto held him (unlike the case of Israel) in willing bondage, "Look and live!" is still the gracious word which arrests the trembling sinner, as his eye of faith first comes into saving contact with "CHRIST THE POWER OF GOD;"¹ and he, too, is animated to "go forward" by the assurance that "sin shall not have dominion" over him; that however Amalek, and Midian, and Edom, and Moab (the devil, the world, and the flesh) may harass him on his wilderness passage, "as for the Egyptians" (those sins which ruled over him in his state of nature), he "shall see them again no more for ever." "Pharaoh's chariots and his hosts" were "cast into the sea;" and "all" his "sins" are "cast into the depths of the sea."² Of the Egyptians, it is said, "There remained not so much as one of them;" even so "the iniquity" of the Lord's people shall be "sought for, and there shall be none, and their sins, and they shall not be found;" "all their transgressions that they have committed, they shall not be mentioned unto them;"³ for "the blood of Jesus Christ cleanseth from all sin, from all unrighteousness."⁴ Saved out of the hand of the Egyptians, "Israel saw the Egyptians dead upon the seashore;" "they saw that great work which the Lord

¹ 1 Cor. i. 24.² Mic. vii. 19.³ Jer. l. 20; Ezek. xviii. 22.⁴ 1 John i. 7, 9.

did upon the Egyptians.⁵ Thus let our faith but see "that great work" done upon sin, in the person of Jesus, condemned in the flesh, when He died to its condemning power; then, as Israel was "baptized unto Moses in the sea,"⁶ and entered its waters, only to emerge therefrom again, so we, being "buried with Christ by baptism into death," emerge into newness of life, presenting a contrast surely not less marked than was that of *redeemed* Israel under Jehovah's guidance to *enslaved* Israel under the enthralling burdens of their cruel "taskmasters"—"free from sin" now, and "become servants of righteousness," who were once "free from righteousness and servants of sin." Israel "*saw* the Egyptians dead upon the seashore." There was no doubt with them as to *the accomplished character* of their salvation, their deliverance from their "evil case" of service with rigour.⁷ There ought to be as little doubt with the believer now, as to his finished salvation. "*Knowing this*,"⁸ (it should be a fact beyond dispute) that our old man is crucified with him, that the body of sin should be destroyed, that henceforth we should not serve sin."⁹

⁵ Ex. xiv. 30, 31. ⁶ 1 Cor. x. 2. ⁷ Ex. i. 13, v. 19.

⁸ Four times in Rom. vi., and again at the commencement of the next chapter, this *term of assurance* we find introduced into the argument of the apostle, who would sanction no doubt on the vital, all-important subject which he has in hand. (See verses 3, 6, 9, 16, vii. 1. See also 1 Cor. iii. 16, vi. 2, 3, 9, 15, 16, 19.)

⁹ See Rom. vi.

Thus, through the bloodshedding of "Christ, our Passover sacrificed for us,"¹ being made, as in Rom. vi., "alive from the dead," no longer "under law, but under grace," our faith has found in Him the antitype of the Paschal Lamb; and salvation, as involving entire and eternal exemption from the guilt and condemnation of sin,² is become ours in blissful, conscious experience.

"With Christ we died to sin,
Lay buried in His tomb;
But, risen now with Him,
We stand beyond our doom."

But ere we attain to the object of the hope of the eighth chapter of the Romans, even a redeemed body, the conflict of the seventh chapter will render indispensable the unceasing contact of faith with the resources of Jesus, as a *present Saviour*. This (as I have termed it) *continuous salvation*, we shall find foreshadowed in another view of the Lamb. The children of Israel were not delivered from Egypt to be kept at a distance from their "Deliverer;"³ they were to be His "people," His "saints," "a people near unto Him."⁴ To effect this gracious design, the Tabernacle, with its Shekinah glory, and all the various prescribed institutions connected with it, was placed in their midst. Among these we read, in Ex.

¹ 1 Cor. v. 7.

² Rom. xi. 26.

³ Heb. ix. 12.

⁴ Ps. cxlviii. 14.

xxix. 38, &c.,—"This is that which thou shalt offer upon the altar, two lambs of the first year, day by day continually; the one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even; . . . this shall be *a continual burnt offering* throughout your generations at the door of the tabernacle before the Lord: WHERE I WILL MEET YOU, TO SPEAK THERE UNTO YOU; AND THERE I WILL MEET WITH THE CHILDREN OF ISRAEL; . . . AND I WILL DWELL AMONG THEM, AND WILL BE THEIR GOD."

Concomitant with the smoke which thus went up from the brazen altar, were the ascending fumes of the "perpetual incense," which Aaron was to "burn, every morning and at even," on the golden altar "before the vail which is before the mercy seat," as the type of Him to whom is "given much incense, that He should offer it with the prayers of all saints upon the golden altar which is before the throne."⁵

It is full of significance, that the fire which was to generate the flame on the latter altar was (under the penalty of death, as inflicted in Nadab and Abihu's case,) to be the same as had consumed the victim on the former altar. Very observable is the contrast between the manner in which Korah and his party generated their incense, and that in which the incense of Aaron was made. The former "took every man his censer;" and it is merely said of them—"They put fire

⁵ Rev. viii.; Ex. xxx.

in them, and laid incense thereon;" and the fearful result of this act we know. But when "the plague" is said to have "begun," and "wrath" to have gone out from the Lord, the commandment to Aaron was—"Take a censer, and *put fire therein from off the altar*, and go quickly unto the congregation, and make an atonement; and, conforming to God's ordinance, Israel's High Priest "stood between the living and the dead, and the plague was stayed."⁶

Thus the *shed blood* is the basis of all that intercession of our great High Priest which, in believers, keeps up, through His *pleaded blood*, communion with, and realized nearness of soul to God. Christ "suffered, the just for the unjust, to BRING US TO GOD."⁷ If this purpose of the Father, in the work of His Son, has not, by His Spirit, in some degree, been effected in our souls, the Gospel has done nothing as yet savingly for us. It is this experience of *the present continuous salvation* now before us, in type, which maintains in us the *assurance* of our being really partakers of salvation, in the first sense thereof: notice, in the concluding verse of Ex. xxix., that which the faith of Israel was to deduce from the sacrifice of their daily lambs—"And they shall KNOW that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them." The "continual burnt offering" was

⁶ Num. xvi.

⁷ 1 Pet. iii. 18.

to be an unceasing memorial of that which the Pass-over lamb had once and for ever accomplished; and, in being so, a way of communion would ever be realized, as established between Israel and Jehovah.

Do not those words of our Lord to Peter, in John xiii. 8—"If I wash thee not, thou hast no part in me" (alluding as they do to the cleansing of our feet from the filth contracted in our daily walk), imply that the experience by us of the virtue of the *present work of Jesus in intercession* is to be our evidence of our interest in His *past work of atonement*?

In Zechariah's vision,⁸ soon as that word had reached the ear of Joshua, "Behold, I have caused thine iniquity to pass from thee; and I will clothe thee with change of raiment," "a fair mitre" was placed "upon his head," and he was "clothed with garments"—now, a sinner forgiven, and, *ipso facto*, fit for worship, a priest in the presence of God. So let us only be able to recognize our own experience in that word of the apostle, "Ye know that ye were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot;" then, "coming to Him as unto a living stone," continually dealing with Him (to use the term of old writers, *usemaking* of Him) in His character *as a present Saviour*, we are in a condition, as a "holy priesthood," to "offer up spiritual sacrifices, accept-

⁸ Chap. iii.

able to God by Jesus Christ.”⁹ Is it the language of our faith, that “He hath loved us and washed us from our sins in His own blood”? Then may our faith as boldly predicate of Him, that “He hath made us kings and priests unto God and His Father.”¹ Being “*made nigh* by the blood of Christ,”² our privilege, as our duty, is to respond to the gracious summons, “Let us *draw near*.” It is only in that “full assurance of faith,” which we have seen aimed at in the Lord’s sacrificial daily provision for Israel, that we are able to do so “with a *true heart*,” which cannot be, save where the “sprinkled” blood has availed to purge an “evil conscience,” a guileless spirit before the Searcher of hearts existing only in the conscious possession of transgression forgiven, of sin covered, and of iniquity not imputed.³

This twofold view of Christ as “the Lamb of God,” as having “once appeared to put away sin by the sacrifice of Himself,” and as now appearing “in the presence of God for us,”⁴ is indispensable to meet the need created in the soul, on the one hand, by the remembrance of the sins of our unconverted state, and, on the other, by our experience of the continual working of inbred corruption within us.

It is first said of Christ, “He did no sin;” it is then added of Him, “neither was guile found in His

⁹ 1 Pet. i. 18, 19, ii. 4, 5.

¹ Rev. i. 5, 6.

² Eph. ii. 13.

³ Heb. x. 22; Ps. xxxii. 1, 2.

⁴ Heb. ix.

mouth.”^s And just as we realize our own souls’ experience to be implicated in the grace and blessing contained in those words, “Their sins and iniquities will I remember no more” (which form the basis of the apostle’s exhortation, and supply the encouragement to respond thereto), shall we have a “*true heart*,” without guile, in drawing near to God. We can only assume the position of *worshippers*, as having “no more conscience of sins,” by reason of being “once purged” by the “one offering.” But, in order to maintain “a true heart,” so as to “hold fast our profession,” in full view of the fact that that heart is “naked and opened unto the eyes of Him with whom we have to do,” Jesus, *not only as the blood-sprinkled way of access, but as the “great High Priest” Himself, at the end of that way*, must be dealt with by our faith. It has been well said, “An unpurged conscience is an unbidden intruder into ‘the holiest.’” Its presence there would be as if the high priest of Israel had, on the day of atonement, essayed to enter within the vail without the prescribed blood from off the brazen altar: and we know what would have been the result of such an act of presumption.

“*Sprinkled from an evil conscience*” by faith’s simple contact with Jesus, *as dying for us*, is the designated qualification of all accepted worshippers “in the holiest.” But, though freed from the “con-

^s 1 Pet. ii. 22.

science of sin," yet *consciousness of sin*, as cleaving to our best acts of worship and of service, renders it indispensable that Jesus, *as living for us*, should be kept abidingly before the eye of faith; else communion with "a true heart" cannot be maintained. Hence, in the two exhortations, in Heb. iv. and x., to a *bold* and *assured* approach to the throne of grace, Jesus, in His present mediatorial office, *as the anti-type of the daily-offered lambs*, is upheld to our view, in order to impart to us "boldness and access with confidence by the faith of Him," with bared breast, to challenge the utmost scrutiny of that Omniscience so graphically portrayed in the former chapter; knowing that "the Word of God," who, with "eyes as a flame of fire," and a "sharp sword" going "out of his mouth," will one day *descend from heaven for action in judgment*,⁶ is none other than "Jesus, the Son of God," our "great High Priest," "who is *passed into the heavens*," for action in "*mercy*" and in "*grace*," with a ready hand, ever outstretched to apply the remedy to all the latent evil which His penetrating eye of infinite Holiness must needs discover in the hearts of His people. How "true" the "heart," how thoroughly "sprinkled from an evil conscience," from which the prayer can, in all sincerity, ascend—"Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me!"

⁶ Rev. xix.

How clear must be faith's apprehension of the resources at its command, treasured up in Jesus *as a present Saviour*, when, in full consciousness of the detected evil which must be the result of the Lord's response to such an appeal, the believer yet feels himself emboldened to add—"and lead me in the way everlasting!"

Such confidence will never engender presumption; disappointment will as little be its fruit; for it is based on a "hope" that "maketh⁷ not ashamed," our faith realizing *what Jesus is* "in the presence of God for us," and *what He is doing* for us there. "Examine me, O Lord, and prove me; try my reins and my heart," is again the uttering of David in Psalm xxvi.; and his warrant for such an appeal to God's probing omniscience is identical with that which we have been considering. Mark the force of the causal particle which follows: "FOR thy lovingkindness is before mine eyes." Let but mine eye of faith be upon thee, Lord, as revealed in Jesus; then this heart, "deceitful" as it is "above all things, and desperately wicked,"⁷ need not dread the utmost scrutiny of thine all-seeing eye! As "accepted in the Beloved," I, a conscious sinner, am *at home* in the realized presence of infinite Holiness. Thus, in the former psalm, the prayer to the Searcher of hearts follows the contemplation of the Lord's *countless thoughts* of mercy towards him.

⁷ Jer. xvii. 9.

"LOOKING UNTO JESUS," then, *not only as enduring the Cross, and despising the shame, but as "set down at the right hand of the throne of God,"*⁸ is the source of our boldness and assurance in our dealings with the thrice Holy One, as it is the antidote against every unbelieving, God-dishonouring thought, which would intimidate us in our approaches to the throne of grace, or interfere with unbroken communion with our God while there.⁹

I have written the above remarks under a deep conviction of the dishonour done to God, and the wrong against one's own soul, in the very generally low and unworthy view taken of salvation. It is more than mere pardon from the sovereign, more than disengagement from the responsibilities of the broken law, more than the stripping the prison dress from off the felon's back, and sending him a free man among his fellows again. The object of the Father's favour, and the subject of His Son's salvation, is destined to have co-partnership in the throne with all its glory.

⁸ Heb. xii. 2.

⁹ Christ, besides being, *as the Lamb*, thus connected with *redemption effected*, and *communion maintained*, is, *as such*, remarkably associated with *glory anticipated*. Twenty-six times in the Revelation, through the "door opened in heaven," we behold Him presented to us as the Lamb, in all the circumstances of glory, which attach to Him, as seated on the throne. This aspect of Him has been referred to in my preface, and will specially engage our attention in a subsequent part of this Treatise; it need not therefore be further noticed here.

"Then shall the king say unto them on His right hand, Come ye blessed of my Father, inherit the kingdom prepared for you"¹ even as He now says, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."² His, in remainder, are "the crown of righteousness,"³ "the crown of life,"⁴ and "the crown of glory."⁵ Thus, called by "the God of all grace unto his eternal glory, by Christ Jesus," *the pardoned believer's first step out of prison is into the palace.* "The king hath brought me into his chambers"—"the king's daughter shall be brought unto the king." To enunciate, without trope or figure, this blessed truth—"Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we HAVE ACCESS⁶ into this grace, wherein we stand, and rejoice in hope of the glory of God."⁷ Here are the *past, present, and future* of salvation. Faith looks back on Calvary, and brings peace to the conscience; hope reaches forward to the coming glory, and ministers joy; in the meantime, our standing is in present grace. A salvation affecting the soul has been wrought out for us; a salvation extending to the body is in prospective before us; and, a present salvation ever in progress within us, we realize ourselves as under the disciplining, chastening,

¹ Matt. xxv. 39. ² Luke xii. 32. ³ 2 Tim. iv. 8.

⁴ James i. 12. ⁵ 1 Pet. v. 4.

⁶ In 1 Peter iii. 18, in the expression, "*bring us to God*," the same Greek word occurs, in its *verbal* form. ⁷ Rom. v. 12.

scourging hand of the Father of spirits.⁸ "Tribulation" is the school, and its heaven-taught, heaven-wrought lesson of "patience" tells of the design of love which has placed us therein; and its fruit or effect—"experience," (the proof of reality in the heart; its *standing the test of the furnace*, the import of the Greek,)⁹ lodges the believer in a higher degree of "hope," which is his "helmet of salvation" on the battle-field of life,¹ and his anchor amid all its billows of trials;² and, as with the divine Head himself, each member of His body can look forward and say, "My flesh shall rest in hope; for thou wilt not leave my soul in Hades."³

"Onward," then, "and upward!" is the Christian's motto. Onward, here in grace; upward there to glory! His first step out of nature into grace was "*unto salvation*;"⁴ every after step, we have abundantly seen, has been "*unto salvation*"⁵ in a more enlarged sense; and it is not until sleeping believers, in their raised, and living believers in their changed bodies, "shall be caught up together to meet the Lord in the air,"⁶ that the final step shall be made by them "*unto salvation*;" and the hallelujah of Revelation vii. be to the redeemed "the employment of a never ending rest."

⁸ Heb. xii.⁹ See 2 Cor. ii. 9; Phil. ii. 22.¹ Eph. vi. 17; 1 Thess. v. 8.² Heb. vi. 19.³ Ps. xvi.⁴ Rom. i. 16.⁵ Heb. vii. 25; 2 Tim. iii. 15; James i. 21.⁶ 1 Thess. iv.

Part II.

“EVERY MAN IN HIS OWN ORDER: CHRIST THE FIRSTFRUITS;
AFTERWARD THEY THAT ARE CHRIST’S, AT HIS COMING.”

1 COR. xv. 23.

IN order to unfold, as much as may be, the import of the term SALVATION, and more fully, as concerning it, to come at the mind of the Spirit, who is *the glorifier of Jesus*, in the Old as in the New Testament, I would, in the first place, add to the foregoing observations a supplemental allusion to the Book of Psalms, as shedding much and interesting light on the text which heads this and the foregoing part of my subject.

Conceiving that even then an outstanding signification of that term will present itself as yet unnoticed, I shall, in the next place, from the same portion of God’s Word, aided by collateral evidence from the prophets, seek to attain the object I have in view, by considering in detail “what is written” regarding *salvation*, in immediate connection with the future earthly glory of Messiah, and of the rela-

tion of the Jewish remnant toward Him in that glory.

Let me, then, direct notice to the last recorded reference of Christ to the Old Testament scriptures, differing from all other previous references thereto by the introduction, for the first time, of the mention of the Book of Psalms, as a distinctive portion of the sacred canon. "All things must be fulfilled which were written in the law of Moses, and in the Prophets, and IN THE PSALMS, concerning me."¹ Hitherto the designation of the standard to which He was wont to refer His teaching had been "*the Scriptures*"—"Moses and the Prophets"—"*the Law*;" but now that the crisis had arrived when full light was to be let in on the apostles' minds, and He was about to substitute for His own personal teaching that of Him who was to "lead and guide into ALL TRUTH," and to take of the things of Himself and shew them unto them; now that He had left death and resurrection behind Him, the term "*all the scriptures*" is added to the mention of "*Moses and the Prophets*," when the two Emmaus disciples are to be directed, through death, to His glory; and when He turns for the last time to those who are to be witnesses of His resurrection, *the Psalms*, with marked significancy, are thrust upon their attention, that, through their Messianic enunciations, the light,

¹ Luke xxiv. 44.

which was needed to unfold to them the nature of His mission and kingdom, might flow in on their *opened understandings*.²

Let us now catch that glimpse of this living and life-giving Saviour, which the Holy Ghost presents to us in Ps. cxviii.:³ "The Lord hath chastened me sore; but he hath not given me over unto death: I SHALL NOT DIE, BUT LIVE." This is the language of Messiah acting faith (as, in Ps. xvi., we may behold Him exercising hope) for His own resurrection. When, in the days of His flesh, He offered up prayers and supplications, with strong crying and tears, it was to Him whom He realized as "ABLE TO SAVE HIM FROM DEATH;" and, "being made perfect (only to be predicated of Him in the consummation

² Luke xxiv.

³ See Matt. xxi. 9, 42, compared with verses 22 and 26 of this Psalm. It is manifest, by these acclamations of the multitude in the former verse, that the Jews understood this Psalm as prophetic of their Messiah. Hence the appeal of Christ, in the latter verse, to those who had heard this multitude. This view also is strikingly brought out in Luke xx. 17. Our Lord had been alluding to the rejection of Him as the "beloved Son"—"the heir;" and it is recorded, that "He beheld them, and said, What is this then that is written, The Stone which the builders rejected," &c. Mark the force of the particle "*then*," or, as it is in Greek, "*therefore*;" thus illatively pointing to the fulfilment of the prophecy, in the deadly hatred of the Chief Priests and Scribes, whom, in verses 19, 20, we find, in the same hour, seeking to "lay hands on Him;" and when they could not, "for fear of the people," proceeding to hatch that conspiracy, which issued in His being "delivered unto the power and authority of the governor."

of *salvation to himself* in a risen body), he became the *author of eternal salvation* unto all them that obey him."⁴ The Lord had predicted of Him, "Thou shalt be *my salvation* unto the end of the earth;"⁵ but He must first, in His own person, experience Him to be *His own salvation* (and this in the way of the human actings of faith and hope, as truly as in the case of any believer).⁶ In Psalm lxix. (which has, perhaps, more than any other in the collection, a greater number of direct references to it in the New Testament touching the sufferings and death of Messiah) we see "the deep" yawning to "swallow" Him, and "the pit" to "shut its mouth" upon Him. His language is, "As for me, my prayer is unto thee in an acceptable time . . . hear me in the truth of thy salvation;" a prayer which thus meets its answer, "In an acceptable time have I heard thee, in a day of salvation have I helped thee."⁷ Again, "Let thy salvation, O God, set me on high; save me, for the waters are come in unto my soul." "He was heard," says the apostle,⁸ "He inclined His ear unto me, and heard my prayer." (He is made to say of himself in Ps. xl., stamped in the New Testament with a character as

⁴ Heb. v. 7-9.

⁵ Isa. xlix. 6.

⁶ Let the language of the quotation at the head of this section be analyzed, and the *humanity* of Christ, as well as that of His Church, will appear remarkably set forth. "*Christ*" the risen Head no less included in the term "*every MAN*" than "*they that are His*," the members of His Body.

⁷ Isa. xlix. 8.

⁸ Heb. v. 9.

Messianic as any other Psalm.) "He brought me up also out of an horrible pit, and set my feet upon a rock; He hath put a new song into my mouth, even praise unto our God." Mark the expression, "*our God*," here growing out of the threefold appropriation of Him as His own God. "*My God*," we hear from His lips in verses 5, 8, 17. "I ascend unto *my God*, and *your God*," were among the first words of the risen Saviour, placing the Church in exactly the same relation to God as He himself in resurrection occupied. To this may be added the word "*usward*," in verse 5, as identifying with Himself His Church, in His triumph over the grave.

"CHRIST THE FIRSTFRUITS; AFTERWARD THEY THAT ARE CHRIST'S, AT HIS COMING."

The victory of Messiah over death was to result in consequences no less glorious to His people than to himself. "*Many shall see it and fear, and shall trust in the Lord*," was the language of His rejoicing Spirit, as He contemplated "the travail of His soul, and was satisfied;" or, as we read in Ps. cxix. 74, "*They that fear thee will be glad when they see me, because I have hoped in thy word*"—a prophecy which met a literal fulfilment, when, as is recorded of them, "*the disciples were glad when they saw the Lord*," as He presented to them, in His risen person, His realization of the hope of Ps. xvi. 9. (Compare John xx. 20.) Again, to the same effect is His prayer, resulting in

His song of praise, in resurrection—"Attend unto my cry, for I am brought very low; bring my soul out of prison (the prison of the grave), that I may praise thy name (in resurrection): *the righteous shall compass me about*, for thou shalt deal bountifully with me,"⁹ (the echo of what we find in Ps. cxvi., "I was brought low, and He helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with me; for thou hast delivered my soul from death"). The risen Saviour—in the light of Heb. v. 9, and of numerous passages just quoted, we may designate Him *the saved Saviour*—then reaches forth His hand to take the first draught from "the cup of salvation" himself;¹ and, joyously and complacently contemplating the interest of His Church in the life which He had taken up out of death, and in the glory into which He had entered through suffering, He puts this cup to the lips of His Church, inscribing thereon, "*Precious in the sight of the Lord is the death of His saints*," God's "*thoughts to usward*" no more stopping short at the tomb of believers than they did at that of Jesus; "thoughts of peace, and not of evil, to give an expected end,"² in resurrection, to them as surely as to Him. "*God's thoughts to usward, in our deep poverty and need, were the result of His thoughts to Jesus in His*, who "emptied himself" and "became poor, that we through His poverty might be

⁹ Ps. cxlii.¹ Ps. cxvi. 13.² Jer. xxix. 11.

rich.”³ “I am poor and needy, but the Lord thinketh on me,” are the concluding words of the exercises of His soul in Ps. xl. If these “thoughts,” His “marvellous works,” “cannot be reckoned up in order” unto God; if, being “more than can be numbered,” Divine arithmetic fail here, and we can only exclaim, “How precious are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand.”⁴ If God’s “thoughts to usward” are thus “more than can be numbered;” if, when our “mouth” doth “shew forth all the day” the “righteousness” and the “salvation” which give expression to them, we are yet obliged, each admiringly, to exclaim, “I know not the numbers thereof;”⁵ if they be thus *innumerable*, we may let the agonizing pleadings of the Man of Sorrows assign the reason. “*Innumerable evils have compassed me about; mine iniquities* (imputed, 2 Cor. v. 21) *are more than the hairs of mine head.*” In a world of sinners, man has forfeited every blessing from God, as his Creator; and these must be redeemed at a costly price from the wreck and ruin of the fall. We must pass from creation to redemption, to find ourselves in the sphere of blessing; and there invariably applicable is the sentiment of Hart,—

“There’s not a gift His hand bestows
But cost His heart a groan.”

³ Phil. ii. 7, 8; 2 Cor. viii. 9.

⁴ Ps. cxxxix. 17, 18.

⁵ Ps. lxxi. 15.

“He that spared not His own Son” gave to His Church resurrection at the cost of the groan of Calvary; and, without this expenditure of grace, which exhausted the resources of Deity itself, the Spirit never could have recorded that word, which is the “staff” of the believer’s hope in Christ, in his passage out of time into eternity: “Now is Christ risen from the dead, and become the first-fruits of them that slept.”⁶

We may, for a moment, recur to Ps. lxix., to see how *entirely human* was the experience of the Messiah, when, in agonizing anticipation of the curse of Calvary, and, intent on the blessing to His people involved in the successful issue of His mighty enterprise on their behalf, He cries, “*Let not them that wait on thee be ashamed for my sake.*” That shame and confusion should not be their portion, it was needful that He should set an example to them of victorious faith in His own experience, to extricate himself out of the circumstances of wrath and condemnation into which He had entered, as the sinner’s Surety. When He “gave His back to the smiters, and His cheeks to them that plucked off the hair,” the language of His faith was, “The Lord God will help me, *therefore* shall I not be confounded; *therefore* ...I know that I shall not be ashamed; He is near that justifieth me; who will contend with me? ...Who

⁶ 1 Cor. xv. 20.

is he that shall condemn me?" (language of triumph, which we find placed by the apostle on the lips of every believer.⁷) Now, and not till now, having "suffered, being tempted," we behold Him in a condition to fulfil His mission in verse 4, in the soul-cheering address of verse 10. Having (as set forth in the intervening verses) "learned obedience by the things which He suffered," "He became the author of eternal salvation to them that obey Him."⁸ The *wakened, opened ear* had taken in, "morning by morning," from precept and promise, the instruction and comfort needed for His own exigencies; and only thereby He acquired "the tongue of the learned," and knew "how to speak a word in season to him that is weary," even that sweet word which, clothed with the power of the Holy Ghost, reaches the need of every weary soul, and dissipates the gloom of every troubled spirit—"Who is among you that feareth the Lord, that walketh in darkness (as I have done) and hath no light (as I had none), let him (as my Church have seen me doing when 'laid in darkness'⁹) trust in the Lord, and stay himself upon his God."¹ The Lord Jesus suffered for us, not only to make an atonement, but to leave us "an example that we should follow in His steps" (not for a moment, of course, identifying our darkness

⁷ Rom. viii. 33, 34.

⁸ Heb. v.

⁹ Ps. lxxxviii. 6.

¹ Isa. l.; see Ps. xvi. 1, xviii. 2.

with the apprehension, as belonging to us, of the outpoured wrath which He, as the sinner's Surety, exhausted for us). Having found God to be His salvation in His own time of need, He is constituted to be God's salvation to His Church in theirs. "Saved from death," in resurrection, through the actings of faith and hope, He lives, as a *present Saviour*, to be *the author of a continuous salvation*, which, being eternal, reaches forward to the union of a risen or changed body with a redeemed soul.

If we turn again to Psalm cxviii., we may discern, from the same lips, by way of anticipation, the same post-resurrection song of praise, the same recognition of God as the answerer of prayer, and, issuing from the completion of His work, the like pregnant result, in the way of blessing to His Church, as we have been contemplating. "The Lord is my strength and song, and is *become my salvation*." Again: "I will praise thee, for thou hast heard me, and hast *become my salvation*." Then, and not till then, could the glad announcement go forth, "The stone which the builders rejected is become the head stone of the corner"—a stone sufficient to bear the whole weight of the superstructure of His Church.

The Head of that Church having *passed through the need, and experienced, in His own person, the reality of salvation*; and having, as we have beheld Him, when confronting "the last enemy," taken unto

himself "the shield of faith, and, for an helmet, the hope of salvation," the members of His body, beholding Him emerge from the sealed, guarded tomb, "on the morrow after the Sabbath," as the great antitype of the "Wave-sheaf," presented before the Lord on that identical day, catching the spirit of the eleven, who "were glad when they saw the Lord," as they fixed their believing regard on *the saved one*, can exclaim, "This is the day which the Lord hath made; we will rejoice and be glad in it. SAVE NOW, I beseech thee, O Lord!" (for only now art Thou, *in resurrection*, in a condition to do so.)

Psalm cxvi. manifestly embodies, as much as does any other quoted, the thought of life taken up out of death by Jesus, and the actings of His soul, in anticipation of the successful issue of His work. It is one of His resurrection songs of praise. "The sorrows of death compassed me, the pains of hell gat hold upon me; then called I upon the name of the Lord," is the echo of the language of Psalm xviii., where we are constrained to enunciate of the speaker, "A greater than David is here." Not from David, but only from the Son of David, could those words proceed, "Thou hast made me the Head of the heathen; a people whom I have not known shall serve me: as soon as they hear of me they shall obey me." Not by David, but only by the Son of David, could the concluding song of praise, in all its full import, be sung, "Let

the God of my salvation be exalted I will give thanks unto thee among the heathen. Great deliverance giveth He to His King, and sheweth mercy to His anointed, to David and to his seed for evermore."

MERCY we see here before His eye of faith. "I have set the Lord always before me," He is made to say in Psalm xvi. "Gracious is the Lord, and righteous; yea, our God is merciful," is the view of the Divine character on which His faith acts in Psalm cxvi. So, in His prayer, in God's acceptable time, in Psalm lxix.: "Hear me, O God, in the multitude of thy mercy, in the truth of thy salvation." Again, in "the great congregation," when paying His vows unto the Lord, in the presence of all His people, pointing forward to the post-resurrection action of Messiah (as will appear by collating Ps. cxvi. 14, xxii. 25, 27, 28, xl. 9-11, and the typical utterings of Jonah in the fish's belly), the *righteousness, faithfulness, loving-kindness, truth, and salvation* of the Lord are the subject-matter of His song of triumph, as had been the same attributes His stay in prayer, in His hour of conflict, when He cried, "Withhold not thou thy tender mercies from me; let thy lovingkindness and thy truth continually preserve me."

Let us now look into Psalm lxxxviii., eminently anticipating throughout the conflict of Gethsemane and Calvary. "*O Lord God of my salvation,*" is the first uttering of his faith therein. Whether it be that

He is dealing with the bitter cup of His "Father," in the one, or with the averted countenance of His "God," on the other, the point must ever be conserved to His unwavering faith, "*My Father! My God,*" as well when the baptism wherewith He was to be baptized² was in prospect, as when, on the resurrection morning, in "triumphing" contemplation of the open "show" of "spoiled principalities and powers,"³ He could turn His eye upward and say, "I ascend unto my God . . . my Father," according as it is written concerning Him, in the following Psalm, as the "first-born"—"*He shall cry unto me, Thou art my Father, my God!*" "O Lord God of my salvation" thus ushers in the deep wail of Psalm lxxxviii. Jesus, in the character in which we have been regarding Him—with His "face set as a flint" unto Calvary—as *the praying man*, is here prominently before us: "Let my prayer come before thee, for my life draweth near unto the grave. . . . *Thou* hast laid me in the lowest pit, in darkness, in the deeps. *Thy* wrath lieth hard upon me; *thou* hast afflicted me with all thy waves; *thy* fierce wrath goeth over me; *thou* hast put away mine acquaintance; *thou* hast made me an abomination unto them; why hidest *thou* thy face from me? *thy* terrors have cut me off."⁴

² Luke xii. 50.

³ Col. ii. 15.

⁴ The sting of Messiah's sufferings consisted in the full apprehension by Him that they came from the hand of His sin-avenging God.

The analysis of His Father's character is now again, as in Psalm xl, submitted to His faith, and the same attributes are fully before His view: "Shall thy *lovingkindness* be declared in the grave? thy *faithfulness* in destruction? thy *righteousness* in the land of forgetfulness?" Analogous to this, we hear from the lips of the same agonizing pleader, in Psalm vi, "O save me for thy *mercies*' sake; for in death there is no remembrance of thee: in the grave, who shall give thee thanks?"

In Psalm xxxi., the last words of the expiring Saviour—"Into thy hands I commit my spirit"—are addressed to His Father, as "*The Lord God of truth*;" and, contemplating Him in this character, His faith, in the exclamation—"Thou hast redeemed me," deals with His own redemption from the grave as accomplished, as, when in prospect of Calvary, He exclaimed—"It is finished!" Amid the horrors which gathered around Him in Gethsemane, and on the Cross—so graphically presented to us in verses 10-13—we may discern His mind resting on the same

Man did "esteem Him stricken, smitten of God:" as man, He did esteem Himself so too; that it was the Lord who was "pleased to bruise Him," "to put Him to grief," and who made "His soul an offering for sin." How fully realized was this, when He, whose human heart was surely as susceptible of receiving and prizing sympathy as it was ever ready to impart it (His disciples having forsaken Him and fled), put forth the agonizing exclamation, "My God, my God, why hast thou forsaken me?"

aspect of His God, both in conflict and in victory. "Have *mercy* on me. . . . Save me for thy *mercies'* sake," is His cry in the one; and, together with *truth* (already mentioned), the "*goodness*" and the "*marvellous kindness*" of the Lord form, in the other, the subject-matter of His song. "Thou hast not shut me up into the hand of the enemy: thou hast set my feet in a large room; He brought me forth also into a large place," is the echo of the triumphant note of Messiah in Psalm xviii. 19. Then, with "the tongue of the learned," and with knowledge (the result of dearly-bought experience), "to speak a word in season to him that is weary," He closes up His soul's exercises in this Psalm with an address to His Church, to strengthen their faith, and to animate their hope: "Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord."

Let us listen to Messiah's cry in Psalm cxxx. There, in those "depths," in which, as the antitype of Jonah, and as, in so many Psalms, we have seen Him plunged, we meet Him, as the same *believing, waiting, hoping man of prayer*; and, just as in the Psalm last quoted, having tested, in resurrection, the sufficiency of the resources in His God for His own redemption, being "saved by hope,"⁶ He can turn round to His Church with His ever ready "word in season:" "Let Israel hope in the Lord; for with the

⁶ Rom. viii. 23, 24; Ps. xxi. 9.

Lord there is mercy (how well He knew this, from His own faith's experience, we have abundantly seen); and with Him is plenteous redemption; and He shall redeem Israel from all his iniquities."

While on this part of my subject, I would direct attention to Psalm xlii. "*The living God*" becomes to the speaker, by an appropriating act of faith, *the God of His life*. His loving-kindness is before His view, as is His truth in the next Psalm (which may be regarded as a continuation of this). Hope, as in Psalm xvi., is in full exercise on resurrection, as its legitimate object. "Thou wilt shew me the path of life; in thy presence is fulness of joy," is the language of the one Psalm; "Hope thou in God, my exceeding joy.... the God of my life.... His presence is salvation" (verse 5, margin), we hear in the other. "All thy waves and thy billows are gone over me," says David, speaking for "the Son of David." "Thou hast afflicted me with all thy waves," we have heard in Psalm lxxxviii. "All thy billows and thy waves passed over me," utters Jonah, the great type of death and resurrection. "O my God, my soul is cast down within me; therefore will I remember thee," is the cry of the one—"O Lord my God, when my soul fainted within me, I remembered thee," exclaims the typical prophet. "My heart is glad, my glory rejoices," in Psalm xvi. "I shall yet praise thee," the reiterated resolve of Psalm xlii.—words echoed back to us from

the "fish's belly"—"I will sacrifice to thee with the voice of thanksgiving;" and wherefore? Salvation by God's presence we have seen to be the key-note of the song of the latter psalm; Salvation from "Hades," and "corruption" that of the former. "Salvation," says Jonah, "is of the Lord"—salvation, according to him; too, out of both the one and the other—"Out of the belly of Hades cried I, and thou heardest my voice; thou hast brought up my life from corruption."

"*My flesh shall dwell confidently*," is the literal rendering of Psalm xvi. 9. Abundant evidence has been adduced from "The Psalms," to which the Lord Jesus referred for the things concerning Himself, to establish that "THE NAME OF THE LORD"—His revealed character—was the "strong tower," into which, as the "righteous One," in the hour of His need, He ran, and was safe;⁶ and—to adopt the language of Psalm xxxi., just considered—in this pavilion He was kept "secretly from the strife of tongues," and hid, in "the secret" of Jehovah's "presence, from the pride of man." The TRUSTING⁷ Saviour had resolved, in His

⁶ Prov. xviii. 10.

⁷ In Psalm xci., admitted by Satan himself to testify of Christ, the promise runs—"Under His wings shalt thou TRUST; His truth shall be thy shield and buckler." "Preserve me, O God; for I TRUST in thee," is the opening prayer of Psalm xvi. "He TRUSTED on the Lord that He would deliver Him," is the testimony wrung from the lips of His deadly foes, while He hung, forsaken by God and man, on the accursed tree. In Hebrews ii. 13, the TRUST of the God-man is adduced to substantiate His oneness, as "He that sanctifieth," with the "sanctified."

own experience, so as to hand over to His Church, as a tested fact, that truth, "*They that know thy name will put their trust in thee.*"⁸ We may meetly trace that experience in the following lines, written originally to depict that of the believer, but alike applicable to Him whom we have been regarding, as not more the object of faith for salvation, than *the perfect pattern of a believing, trusting man*, leaving us "an example, that in this, as in other points, we should follow in His steps."

I stand upon the battle-field:
God, as my buckler and my shield,
Not only strengthens me, but He
Himself becomes my Panoply.
By exercise of faith, in prayer,
I to this strong defence repair;
And in each attribute I find
A bulwark to retreat behind.
The bosses of His buckler must
Be pierc'd, ere any hostile thrust
Can give my soul a mortal wound,
Or drive me from the battle-ground.

After some hesitation in applying these last four lines to the experience of Christ, I am satisfied as to the legitimacy of such application, as implying nothing more than what, from Scripture, I have been eliciting to establish the *entirely human* character of that experience. Is the utterance of David applicable to "the Son of David"?—"Thy word have I

⁸ Ps. ix. 10.

*hid in my heart, that I might not sin against thee."*⁹

I am persuaded it is. He who was essentially "that holy thing," as an embryo in the womb, and when born of a woman, "the Holy One," as in nature so in act, when assailed by the temptations to which, as man, He was exposed, is never found to avail himself of that exemption from inherent evil, of which He was conscious, which threw out into bold, well-marked relief to Himself every other member of the human family. When the great enemy meets Him on the threshold of His public ministry, we discern in Him no easy falling back on the resources of His deity. Ere man had left Eden, it had been announced by the lips of God to Satan, that it was by no putting forth of the power of abstract deity that his work of ruin was to be met; that the *bruised heel* of a suffering Messiah was to be the stone in the sling, wherewith to bruise the head of this Goliath. It was what Jesus did and suffered as man (truly with all the worth of the stamp of deity thereon) that Satan had to fear. His first temptation of Christ was to display his power as God. The last word from his lips was, "GOD;" the first word in reply from those of Jesus was, "MAN." "Man doth not live by bread alone," &c. Again, "Thou shalt not tempt the Lord thy God," are words, as appropriated by Jesus to Himself, than which none could be used more to

⁹ Ps. cxix.

indicate the entirely human character stamped on the resistance given by the divine tempted One to the tempter.

The thrust of "the sword of the Spirit, which is the Word of God," and the objecting of "the shield of faith" are not more now, with the believer, on his battle-field of conflict, the means of aggression and defence, than they were with the great "Captain of our salvation" on His. "The Word of God abideth in you, and ye have overcome the wicked one," is addressed to the one; "Thy word have I hid in mine heart, that I might not sin against thee," is language "withal fitted in the lips" of the other.¹

"Is there not here under thy hand spear or sword?" said David to Ahimelech. "And the priest said . . . The sword of Goliath, the Philistine, whom thou slewest, behold, it is here; if thou wilt take that, take it; and David said, THERE IS NONE LIKE THAT; GIVE IT ME." Even so with the sword wielded by "the Son of David;" its metal has been tested, and proved on the neck of our Goliath; and now may each conflicting believer stretch forth the hand of faith, and, grasping it, exclaim, "There is none like that; give it me."²

We have beheld, in the Messiah, the *praying man* in conflict become the *praising man* in victory; and when, with the open tomb behind Him, He surveys

¹ John ii. 14; Ps. cxix. 11; Prov. xxii. 18. ² 1 Sam. xxi. 8, 9.

the glorious issue of all the actings of His faith and hope, the same Psalm (xxxix.) which supplied to Him the words which were to be His last utterance on the Cross, furnishes also those which were to form the first melodious notes of His resurrection song, "Blessed be the Lord, who hath shewed me His marvellous kindness in a *fenced* city" (margin). Equally so was it to be with His Church, "Kept [*as in a garrison*"] by the power of God, through faith *unto salvation*."

"CHRIST THE FIRSTFRUITS; AFTERWARD THEY THAT ARE CHRIST'S, AT HIS COMING."

Psalm lxxxix. will give the clue to all this trustful confidence which we have seen pervading Messiah's soul, and will confirm the position which, in the foregoing remarks, has been advanced, on such abundant scriptural authorization, that He, as the Servant in whom His Father's soul delighted, had no more warrant for His faith and hope than any believer has, even the covenant and promise of Jehovah. It had sounded in the opened ear⁴ of the "servant" of this covenant, "He shall not fail, nor be discouraged. . . . I will hold thee by thine hand, and I will keep thee. . . . In a day of salvation have I helped thee."⁵ Therefore could He say, "The Lord God will help me; therefore shall I not be confounded: therefore

³ Compare, in Greek, 1 Peter i. 5, with 2 Cor. xi. 32.

⁴ Isa. l. 5.

⁵ Isa. xlii. 4, 6, xlix. 8.

have I set my face like a flint, and I know that I shall not be ashamed.”⁶

“I will sing of the mercies of the Lord for ever,” is the opening burst of the wondrous Psalm now brought under review. “With my mouth will I make known thy faithfulness. Mercy shall be built up for ever: thy faithfulness shalt thou establish in the heavens.” Then comes the praise of God’s *faithfulness*, as we have seen it, “in the great congregation,” followed by the adoring contemplation of this attribute, so familiar to Messiah’s thoughts,—“*Thy faithfulness round about thee!*” This was, in his estimation, the very atmosphere in which his God lived, and moved, and had His being. As anointed with the *sevenfold* Spirit, it was to be, one day, the girdle of his own reins⁷—the emerald rainbow round about His throne,⁸ before which were “seven lamps, which are the *seven spirits* of God;” and from out of that centre of glory, and through that circumference of covenant faithfulness, were to issue alike the “lightnings, and thunderings, and voices,” which indicated the advent of outpoured judgments, and the loud Hallelujah, which told of consummated salvation. Every one of the Divine attributes, ere finding their manifestation in the predicted scenes, whether of judgment or of mercy, which are to wind up this dispensation, and usher in

⁶ Isa. l.⁷ Isa. xi.⁸ Rev. iv.

the one which is to follow, must needs, as it were, encounter the *faithfulness* which environs "the throne of God and of the Lamb." It may be added, that when, in the closing vision of these scenes, "heaven" is seen "opened," seated on a "white horse" is beheld, as the Great Agent going forth on His mighty mission, HE THAT IS CALLED "FAITHFUL AND TRUE!"⁹

Let us listen to this faithful God, and read, in His covenant engagements with His "servant," the secret of His unwavering confidence: "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. . . . Thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established. . . . my faithfulness and mercy shall be with him. . . . He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation: also I will make him my first-born, higher than the kings of the earth. (Surely a greater than David is here!) My mercy will I keep for him for evermore, and my covenant shall stand fast with him; . . . my lovingkindness will I not utterly take from him, nor suffer my faithfulness

⁹ Rev. xix.

to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." By looking at verses 18, 19, we shall see that all this language is addressed by the Holy One of Israel to His Holy One, and is meetly concluded by the solemn asseveration, "Once have I sworn in my *holiness* that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." (A greater than both David and Solomon is here !)

We have here that identification, in the mind of God, of the Church with Jesus, which it has been my great object, in the foregoing remarks, to evolve and set forth; language addressed to Him as the great federal Head and Representative of His people; covenant promises given to Him to sustain His human soul under His work, with the assurance that He should "not fail, nor be discouraged," but should see of the travail of His soul, and be satisfied;¹—promises, too, which are the common property of the Church, and can be pleaded in the darkest passages of their experience—"Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth? Remember, Lord, the reproach of thy servant, wherewith thine enemies have reproached thee;" promises fulfilled to them *because* fulfilled to

¹ Isa. liii.

Him, placing on the lips of all the members the same language of praise as we have heard, in Psalm xxxi., proceeding from those of the risen Head—"Blessed be the Lord for evermore. Amen and Amen."

In dealing with Psalms lxxxix. and xviii. as applicable to Christ in resurrection, as also in the like application which I have given to the utterings quoted from other psalms and the prophets, I would by no means be understood as considering that such language gives out its full import, or reaches its ultimate object, as the exponent of *Messiah's salvation from death,*² and that of *His Church, as identified with Him.* In the free use which has been made of the former psalm, to set forth the implication of God's "lovingkindness" and "truth," His "mercy" and His "faithfulness" in the salvation wrought for the Head and the members of the body, the Church, in resurrection—it is by no means intended to wrest from their proper *Jewish application* the covenant engagements of "the Holy One of Israel" with the "One that is mighty." Far from it: to tell out the full significance of such language, faith must discern more than a risen Saviour going away³ to "send the Comforter" to form a Church. The last elected member shall have made up the entirety of that Body of which He is the risen Head, ere, in the fulfilment of the covenant undertakings of Psalms

² Heb. v. 9.

³ John xvi. 7.

lxxxix. and xviii., and like scriptures, Jehovah shall have proved that, in the oath which He swore in His holiness, He did "not lie unto David;" but that His "faithfulness" and "mercy" have been "with Him," to "set His hand in the sea," and His "right hand in the rivers;" to make Him, as "Head of the heathen," "higher than the kings of the earth;" to make His seed to endure for ever, and "His throne as the days of heaven." Indeed, so much do I feel the contents of the two psalms specified, and other kindred scriptures quoted, to apply to the circumstances which shall surround a *coming* rather than a *going* Saviour, His *earthly* rather than His *heavenly* glory, His identification with *Israel* more than with His *Church*, that I consider the introduction of them to my reader's notice, though throwing light on the present part of my subject, to effect, more fully and directly, the view which I am yet to present of salvation, as applicable to the accomplishment of the Lord's purposes toward the restored remnant of His ancient people.

It is David, *the anointed king, with his Jewish "seed,"* whom we see in the one psalm: it is David, *the anointed servant, with the same seed,* who is before us in the other,—the "holy oil" upon him in both, to qualify and enable him for *millennial action*, as, we are about to see, was the purpose and design, and was to be the effect and result of the anointing

which, in Isaiah xi., xlii., and lxi., ushers Messiah to our view, as fully furnished for His future work of "judgment" and of "mercy." It is "*when He bringeth again the First-begotten into the world*" (margin), surrounded by those awe-inspiring circumstances of judgment and glory which, in his quotation from an eminently millennial psalm, the apostle makes to synchronize with that event; it is when His "throne" is erected, and His "sceptre" wielded in "righteousness," that this anointing, this "oil of gladness," will rest upon Him "above His fellows."⁴

I note not so much the triumphs of the grace of an *ascended* Saviour, under a preached, witnessing gospel, as the establishment of the glory of the kingly rule of the *descended* Messiah, after that witness has ceased,⁵ in *direct connection*, in the psalms and the prophets, with the pleadings of His faith, and the actings of His trustful hope, while among us as the "Man of Sorrows;" and the immediate responses, in the way of covenant engagement and promise, made to follow these agonizing pleadings, carry us beyond the sphere and period of blessing with which we are now conversant, as the result of His *leaving earth for heaven*, and involve and imply His investiture with all that regal glory which prophecy awards to Him on again *leaving heaven for earth*. "Lifted up from the gates of death," in resur-

⁴ Heb. i. 6, 9. ⁵ Matt. xxiv. 14; Luke xxi. 24; Rom. xi. 25.

rection, He is set forth as making but one step into "the gates of the daughter of Zion," there 'to shew forth all Jehovah's praise, the theme whereof is "SALVATION." "I will rejoice in thy salvation."⁶ We are immediately to see, in the message of the angel to Mary, and in the language of Simeon in the temple, the future earthly glory of Christ placed in juxtaposition with the helplessness of His babyhood in Bethlehem. We shall hear also, from the lips of the Baptist, the asserted fulfilment of a prophecy concerning himself, which, it shall be proved, has not, in all its fulness, yet resolved itself into history.

Now, just what is observable in these cases we find to characterize the utterings of faith and hope, which are put into the lips of Messiah in the Psalms. The subject of this threefold testimony (and as will appear of that also of the Baptist's father) was before their view, at the threshold of his work in humiliation; but in their application of Scripture to Him, He is carried by them over the terminus of this dispensation, and at once lodged in His predicted glory. With the witnesses of Bethlehem, the view of the *cradle* gives way to that of the *crown*; and "the voice of one crying in the wilderness," through the prophecy quoted, directs our consideration beyond the future Baptiser with the Holy Ghost, and His action of grace in this dispensation,

⁶ Ps. ix. 13, 14.

to the still more future King of Zion. It is in such wise that "the faithful witness" gives testimony concerning himself. This is strikingly manifest in Psalm xviii., when "delivered from the hand of all his enemies, and from the hand of the antitype of Saul," He whom David typified addresses His song of praise to Jehovah. It is the language of Messiah here below, in anticipation of the *final* issue of all the actings of His faith and hope; just as in John xvii. we may see, at the other side of the Cross, His "work" dealt with as "finished," and His "glory" as already "given." As we have seen, and shall be called still further to consider, but one step in Bethlehem from the cradle to the crown, so, in the language of this Psalm throughout, may be discerned the present dispensation, as it were, overleaped; and but one stride between the *Cross* and the *Kingdom*; all the intervening wondrous incoming of grace to the Church from the risen Head, placed in a parenthesis, so to speak, in that story of love to our race, which is only to find its period in the possession by Israel of the glory promised, with all that world-wide issue of blessing prophesied as consequent thereon.

What is here said of Psalm xviii., will be found alike applicable to other *Messianic* Psalms, already brought under our notice. In Psalm lxix. we have had *Gethsemane* and *Calvary* unmistakably presented

to our view; and the agonizing pleading of the one, and the groaning wail of the other, die on the ear only to make way for the challenge to "heaven and earth, the sea, and everything that moveth therein," to praise *the Saviour of Zion, the Builder up of the Cities of Judah*, that the Lord's "*poor and needy ones*,"⁷ his *prisoners*, might dwell therein, and have it in possession."

Psalm cxviii. I have termed, and as yet have only dealt with, as one of Messiah's *post-resurrection* songs of praise, finding its material at the *rolled back stone* at the door of His sepulchre. We must, however, fail to discover, in the historical facts connected therewith, the subject-matter of all that is celebrated in this song. Prophecy must here minister what history cannot supply. Not faith looking back on what has been done, but rather hope reaching forward to what has yet to be effected, brings out the full melody of its notes upon the ear. Its language partakes too much of the martial character of the many hymns of praise, which I shall have to notice as proceeding from the restored, saved remnant, and too plainly indicates an organized combination against Messiah, and His consequent attitude of judgment against His enemies, to admit of a doubt that His fore-reaching faith is here made, in prophecy, to give "substance to things hoped for;"

⁷ Appendix B.

in a word, in the spirit of assured anticipation of Israel's first redemption song,⁸ to deal with, as a *fait accompli*, His final triumph over all opposing foes. The leader of those foes himself is singled out, and his faith thus summarily deals with him: "Thou hast thrust sore at me, that I should fall; but the Lord helped me." Witness His fourfold emphatic notice of the unhallowed league under the banner of this antichrist: "All nations compassed me about; they compassed me about; yea, they compassed me about; they compassed me about like bees," with the note of triumphing faith appended to each, "In the name of the Lord will I destroy them." Witness also the threefold celebration of the *valiant doing* of "the right hand of the Lord," which we shall see, on considering Psalm xcvi.iii., is uplifted to effect and openly shew forth a salvation which will consist in the *remembrance of His mercy and His truth toward the house of Israel*, and will put on their lips the joyous song of praise of the preceding Psalm, "O praise the Lord, all ye nations; praise Him, all ye people: for His *merciful kindness* is great toward us; and the *truth* of the Lord endureth for ever."

Though we must undoubtedly thus read the mind of the Spirit in such passages, and by no means wrest from Israel what to Israel "pertaineth"—"the adoption, and the glory, and the covenants, and the

⁸ Ex. xv. 13.

promises,"⁹ yet are we warranted to award to these scriptures a pregnancy of meaning, which will comprehend within the sphere of blessing covenanted for and promised therein, the Church of this dispensation, as well as the Israel of the next; the act of appropriation of grace by the one, in no way intrenching on, or detracting from the prerogative of glory of the other.

A few instances may be selected from the Word to justify these remarks: "This shall be the covenant that I will make with the house of Israel—After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people," &c. &c. This promise is not one whit wrested from its Jewish context and bearing, not in the least degree disjointed from the consummation of Jehovah's purposes concerning Israel, in which it is to eventuate, by reason of the twofold application of it, in the argument of the Epistle to the Hebrews, to *the spiritual Israel of God* in this dispensation. The covenanted forgiveness, in the latter day, of Israel's iniquity, which follows in this passage, the remembrance of their sins no more, retains still its stereotyped place on the ample list of Israel's unfulfilled promises, though the Holy Ghost be made to "witness" to believers, in apostolic times, that the promise in question apper-

⁹ Rom. ix. 4.

tained to them. To whatever extent the faith of the Church (composed of Jew and Gentile) may draw on this promise, secure to Israel still abides what is written,—“There shall come out of Zion the Deliverer, who shall turn away iniquity from Jacob; for this is my covenant with them, when I shall take away their sins.”¹

“This is that which is spoken by the prophet Joel,” is Peter’s preface (on the Pentecostal opening of this dispensation) to the exhibition of a prophecy, which is only to find its fulfilment at the close thereof, when, “in Mount Zion and in Jerusalem, shall be deliverance, and in the remnant which the Lord shall call.”² To recur to Jer. xxxi.—Rahel weeping for her children, and refusing to be comforted, because they were not, is thus addressed: “Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, that thy children shall come again to their own border.” The “voice in Ramah, lamentation and bitter weeping” in the midst of the predicted desolations which, we shall see, are to usher in the glory of Messiah’s kingdom, will yet be heard, as it is written, though that voice is made to give forth its wailing utterings amid the murderous scenes of Bethlehem.³

¹ Jer. xxxi. 33, 34; Heb. viii. 10–12, x. 15–17; Rom. xi. 26.

² Joel ii.

³ Matt. ii.

Those words in Psalm xviii. 49, cease not to form the grateful resolve of "the Head of the heathen" (Jehovah's delivered anointed King), though pressed into the argument of Romans xv.

Again, the second Psalm loses not its legitimate position among those many scriptures yet to be adduced, to evolve the glory of the "King and His kingdom," in consequence of the inspired adaptation of a portion of it to the resurrection of Christ, and of another part thereof to the gathering together of Herod and Pontius Pilate, with the Gentiles and the people of Israel, against the "Holy Child Jesus."⁴ "It is written in the Prophets—And they shall all be taught of God," are the words of Jesus in His Capernaum discourse, alluding to Isa. liv. 13, and Jer. xxxi. 34. The manifest context of promised Jewish glory belonging respectively to each of these passages does not, in His mind, preclude the propriety of educing from the sentiment contained therein the need and provision of divine influence, to attract sinners to Himself, in this dispensation of the Spirit.

Once more; let us note the "promises" which the apostle presents to the Corinthian Church, to supply arguments and motives to them to cleanse themselves "from all filthiness of the flesh and the Spirit, perfecting holiness in the fear of the Lord." No passages, I conceive, could be adduced more interwoven with

⁴ Acts iv. 25-27, xiii. 30-33.

Israel's destined position of blessing in the latter day, than the promises here quoted.⁵

Thus I have not been without abundant warrant from God's word for so doing, when I have placed before the Church the Jewish scriptures of which I have availed myself, that believers may "suck and be satisfied with the breasts" of Israel's "consolations."⁶ "The wild olive tree" may now "partake of the root and fatness" of the Abrahamic covenant, in all spiritual blessing comprehended therein, and yet leave "Jacob," undisturbed, in a future day, to "take root," and "Israel" to "blossom and bud, and fill the face of the world with fruit," when "grafted in" by Him who is "able to graff them in again."⁷

I would desire my readers, not only to consider the remarks which I now make as explanatory of, and qualifying the references which I have felt justified in making to certain *Messianic* psalms, as embodying and presenting the exercises of Messiah's soul during the night of darkness which preceded His resurrection morn; but I would wish them also to bear in mind such remarks as legitimately (indeed *primarily*) applying to what I have yet to offer, before I can satisfy myself that I have fully reached the comprehensive thought of the Spirit in the term *Salvation* as I read it on the page of Scripture.

⁵ 2 Cor. vi. 16-18, vii. 1. See Lev. xxvi. 12, 44, 45; Jer. xxx. 22, xxxi. 33; Ezek. xxxvii. 24-28; Zech. viii. 8, xiii. 9.

⁶ Isa. lxvi. 11.

⁷ Isa. xxvii. 6; Rom. xi. 23.

Part III.

"HEARKEN UNTO ME, O HOUSE OF JACOB, AND ALL THE REMNANT OF THE HOUSE OF ISRAEL . . . I BRING NEAR MY RIGHTEOUSNESS; MY SALVATION SHALL NOT TARRY. AND I WILL PLACE SALVATION IN ZION FOR ISRAEL MY GLORY."

ISAIAH xli. 3, 13.

THE closing remarks in the immediately preceding part of this treatise have prepared the reader for a yet further elaboration of the great theme of *Salvation*. Most, if not all, of the passages therein adduced by me from the Psalms and the Prophets, to establish the phase thereof which has just been presented, urge on our consideration more than the *immediate issue* to Christ, and to His body^a the Church, as identified with Him, of the actings of His faith and hope for salvation, in resurrection, as their representative Head.

The full import of salvation, notwithstanding the foregoing copious unfolding thereof, remains yet to be presented. There appears a still outstanding acceptance of that term, to be yet transferred to my subject, an integral part, needful to its entirety. A

glorious structure truly already stands forth to our view—the *saved Head and the saved members*—He the “living stone,” “the chief corner stone”—they the “living stones built up a spiritual house.”

CHRIST THE FIRSTFRUITS; AFTERWARD THEY THAT ARE CHRIST’S, AT HIS COMING.”

I, however, must again take from the hands of Jesus “THE PSALMS,” His own text-book of “the things concerning Himself,” to put the consummating touch on the subject of salvation; I must thence “bring forth the headstone” of this structure “with shoutings of Grace, Grace (indeed it may be said, of Glory, Glory) unto it.”¹

I have sought thence abundantly to evolve the agonizing and the triumphing experience of Messiah; convinced, as I am, that we have not more His outer life historically traced in the gospels, than we may see His inner life prophetically delineated in the Psalms. But behind and beyond the salvation in which that experience has been seen to issue to the Head first, and then, by necessary consequence, to the members—still future to the complete ingathering, through a preached Gospel, of the harvest of which He was the first wave sheaf—still future to the sound of the trump of the Archangel, which is to terminate this dispensation, in the rapture of the Church of God, will be the introduction into our

¹ Zech. iv. 7.

world of the visible rule, the manifested glory of "*the King of the Jews*;" when "the Lord shall set His hand the second time to recover the remnant of His people; and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth"—symbolized by "the stick of Ephraim" and "the stick of Judah" becoming "one stick" in the hand of the prophet. Then shall come to pass the prophecy immediately following the given symbol, "David my servant shall be king over them; and they all shall have one Shepherd."² Then shall be fulfilled the prophecy, "My servant David shall be a prince among them . . . I will raise up to them a Plant of renown," at that time to enter on the glory which is indispensable to make up the full import of the name MESSIAH.³

Mark the language of the angel to Mary: "Thou shalt call His name Jesus; He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."⁴ As soon as the name JESUS has sounded from his lips, the heavenly messenger carries the "highly favoured" one beyond all that was to be so soon visible to her eye, in the way of humiliation, in

² Ezek. xxxvii. 16, 19, 24.

³ Ezek. xxxiv. 24, 29.

⁴ Luke i. 31-33.

Bethlehem, beyond all that was to be, in the way of blessing, from a preached Gospel, throughout this dispensation, and stops not short of the investiture of the embryo in her womb with His destined kingly glory.

On Elisabeth receiving "the salutation of Mary," her babe, of whom it was said that he should be "filled with the Holy Ghost even from his mother's womb," leaps within her "for joy," as if, in this movement, anticipating his after testimony to Messiah's glory, which it shall be proved was analogous to that which we have heard from Gabriel's lips. Meanwhile his mother, filled with the same spirit of prophecy and of promise, is commissioned to give an inspired endorsement to the angel's word, thus strengthening the faith and animating the hope of her cousin, "Blessed is she that believed, because there shall be a performance of those things which were told her from the Lord." The outburst of praise which these reassuring words drew from the lips of Mary, must needs induce on the reflecting mind, by a comparison, a conviction that a character belongs to it kindred to the utterings of Hannah in her song;⁵ in a word, that Elisabeth's "*Lord*" and Mary's "*Saviour*" stand before the virgin mother's eye of faith, as the *anointed King*, as really as He did before that of Israel's prophetess of old, her closing

⁵ 1 Sam. ii.

words unmistakeably intimating her intelligent perception of the mind of the Spirit in the forereaching prophetic announcement of the heavenly messenger, "He hath holpèn His servant Israel, in remembrance of His mercy, as He spake to our fathers, to Abraham, and to his seed for ever."*

The faith of Simeon rose to the high level of this angelic announcement, and to the faith of Elisabeth and Mary concerning it: his hope reached forward to glorious prospects connected with his nation. The Spirit, which is said to have been "upon him," to have led him into the temple, and there to have "revealed unto him" the personality of "the Lord's Christ," as the glorifier of Him, brings to his "remembrance" (by carrying him through the wide range of prophetic Scripture) words spoken from time to time to sustain and cheer the Church of old: "Comfort ye, comfort ye, my people; speak ye comfortably to Jerusalem." "How beautiful upon the mountains are the feet of Him that bringeth good tidings . . . that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift

* The making known, by the Lord, of His salvation, in the sight of the heathen, will be shown, in this treatise, to be synonymous with the remembrance of His mercy and His truth toward the house of Israel. These two attributes will be seen to pervade the entire tissue of "the garments of salvation" which are yet to enrobe Israel; they will stand forth as the *Jachin* and the *Boaz* (2 Chron. iii. 17), the two supporting pillars of the temple of salvation, in which Jehovah shall dwell when inhabiting "the praises of Israel." (Ps. xxii.)

up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.”⁷

Concerning these “waste places” and Israel, now under the thralldom of Roman rule, that glorious promise speaks home to the old man’s soul, “They shall build the old wastes; they shall raise up the former desolations; they shall repair the waste cities, the desolation of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves In their land they shall possess the double; and everlasting joy shall be unto them.”

As Simeon held the infant Jesus in his arms, such passages, doubtless, passed in review before his mind; and he was enlightened to discern in Him the Anointed One, whose mission was to be, in the latter days, “to appoint unto them that mourn in Zion; to

⁷ Isaiah lii. 7-10.

give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.”⁸ So much is implied in the inspired record concerning him, that he “*waited for the consolation of Israel;*” and, turning his hopeful eye from “the fall” to “the rising again of many in Israel,” the vista of this dispensation lies before him, at the commencement of which he sees *the helpless babe*, while his eye rests on *the “great king”* at its distant terminus.⁹ “Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and THE GLORY OF THY PEOPLE ISRAEL.” The dispensation of the Spirit here opens before him, as a parenthesis, so to speak, in the marvellous story of God’s covenant love to His ancient people—a love which, on Zion’s plaint, that the Lord had forsaken her, that her Lord had forgotten her, could clothe itself in no less impassioned language than this,—“Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me”¹—a love which he thus found expressed: “In the latter days will I be the God of all the families of Israel, and

⁸ Isa. lxi.⁹ Ps. xlviii. 2.¹ Isa. xlix. 15-23.

they shall be my people Yea, I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee, O Virgin of Israel"—a love which covenanted for the utterance of the prayer, "O Lord, save the remnant of Israel;" and which as fully ensured an abundant answer, "These are the words which the Lord spake concerning Israel and concerning Judah, I will bring again the captivity of my people Israel and Judah; and I will cause them to return to the land that I gave to their fathers, and they shall possess it It is even the time of Jacob's trouble, but he shall be saved out of it They shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore, fear thou not, Jacob my servant, neither be dismayed; for, lo, I will save thee from afar I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee Their Noble (prince, leader, *in the singular*, in Hebrew) shall be of themselves; and their Governor shall proceed from the midst of them; and I will cause Him to draw near; and He shall approach unto me; and they shall be my people, and I will be their God."² This "Noble"—this "Governor," is before the view of Simeon, as clearly as had the angel placed Him before that of Mary; and, in the Saviour

² Jer. xxx. xxxi.

whom he holds in his loving embrace, he discerns *salvation* in its consummated and exhausted sense.

Turn we now to the Baptist; and, in his language in Luke iii. 5, 6, we may discover the same *Jewish element* in the acting of his faith, and in the reach of his hope—"The voice of one crying in the wilderness, Prepare ye the way of the Lord; make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and all flesh shall see the salvation of God." The language here quoted immediately follows the words—"Comfort ye, comfort ye, my people," (giving expansion and explanation thereto)—words which told Jerusalem that "her warfare"³ was "accomplished;" that she had "received of the Lord double for all her sins." Zion, to whom the good tidings are brought, (as we have seen in the prophecy of Isa. lii.) and to whom it had been said, "Behold, your God reigneth," is represented as summoned herself to echo forth the same glorious announcement. Then comes a further challenge to note the *manner* of His coming—not in the weakness of His babyhood in Bethlehem, nor of His childhood in Nazareth, nor in the humiliation of His manhood, as the "Man of Sorrows," "but with strong hand;"⁴ "His arm" to "rule

³ Margin. Appointed time—set time. Psalm cii. 15.

⁴ Margin—"against the strong." The word "*hand*" is not in the Hebrew. The preposition כִּ before the noun frequently (as in the

for Him;" His reward with Him; His work⁵ before Him, according to what He had said, when looking forward to this "day of salvation,"—Surely my judgment is with the Lord, and my work [margin, "reward,"] with my God.⁶ We may hear this language of exulting triumph echoed from the lips of Jehovah, addressed directly to His people, in Isaiah lxii. 11.

The chapter from which the Baptist quotes proceeds thus—"He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young,"—a lovely exhibition this of His shepherd character, not fulfilled when, as the "*good* Shepherd," He "appeared once" to give His life for the sheep; not exhausted even, when, as "the *great* Shepherd of the sheep," He was "brought again from the dead," to "appear in the presence of God for us;" but only finding its full development when, as "the *chief* Shepherd," He "shall appear" with the tendered "crown" of unfading "glory."⁷

In Zech. ix. 16, x. 2, we read—"The Lord their

Latin "in,") signifies "*against*." See, among other passages, Gen. xvi. 12; 2 Sam. xxiv. 17; Psalm xvii. 9, xxvii. 12, xxxiv. 17, lxxviii. 31.

⁵ Not His work of suffering, but now at length "*the recompense for His work*." See margin, and Hebrew in Ps. cix. 20.

⁶ Isaiah xlix. 4.

⁷ See John x. 11; Heb. xiii. 20; 1 Pet. v. 4.

God shall SAVE them in that day as the flock of His people." Then, after a passing notice of their *comfortless* condition, while alienated from Him, and of their *troublous* wandering as a flock, "because there was no shepherd," this promise is stated as fulfilled—"The Lord of Hosts hath visited His flock, the house of Judah."

The prophecy of Ezekiel xxxiv. will unmistakeably determine that of Isaiah xl., as applicable to Israel of a future day. We have here before us, in Isaiah, Him who is thus spoken of in Ezekiel—"I will set up one shepherd over them; and He shall feed them, even my servant David; He shall feed them, and shall be their shepherd." We have before us, too, the "flock," of whom it is there predicted—"They, even the house of Israel, are my people, saith the Lord God; and ye, my flock, the flock of my pasture, are men, and I am your God."

The song of praise of the Baptist's father is addressed to God, as *the Lord God of Israel*; and his prophetic outburst therein regarded the visiting and redeeming *His people*, the giving knowledge of salvation to *His people*; and all this set forth but as the performance of His *oath* of old to Abraham, of His *mercy* to the fathers *in remembrance of His holy covenant*; thus setting forth the attributes which we have seen implicated in the *salvation*, which was wrought out in and on behalf of the risen Head, and

of His Body, the Church; and which we shall see, on further reference to the Psalms, to be equally involved in Israel's salvation, now under view. Thus it appears, that the Baptist and his father, as much as the angel in his message to Mary, and as she and her cousin in their interpretation thereof, and as Simeon in his inspired utterings in the temple, overleap the existing state of things, to find, in a coming dispensation, materials for a salvation which should sum up all that God intended to embody in the term, as presented to us in Scripture.

We may discover John's warrant for this in the language of Malachi concerning him. We may read therein a confirmation (if such were needed) of the millennial aspect which has now been put on his own quotation in Luke iii. from Isaiah xl. "Behold," says the Lord, by the prophet, "I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to His temple. . . . But who may abide the day of His coming? and who shall stand when He appeareth?" The day of the birth of the babe of Bethlehem was indeed endurable. A created angel's "*Fear not!*" could still the shepherds' fears; but who shall abide *this day* of His coming? for "He is like a refiner's fire, and like fuller's soap." Only can this solemn challenge meet with a satisfactory reply within the limits of the spared, saved remnant. He sits as a

“refiner and purifier of silver;” and the effect of this process, *remnantward*, is to “purify them, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” “Then,” it is added, “shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old.”

Again, in Micah v. we have, as in the *sixfold*⁸ testimony to Messiah’s glory just alluded to, the same wondrous reaching forward of prophetic thought from the scenes of Bethlehem *direct* to the glory of Israel, and of Israel’s king. We are here not only sent back from the cradle and the cross of the smitten “Judge of Israel,” to contemplate Him “whose goings forth have been from of old, from everlasting,” but before His rapt gaze intervening ages are annihilated; and He that was to be “Ruler in Israel” is lodged at once in His glory, and made to “stand and feed [margin, “*rule*”] in the strength of the Lord, in the majesty of the name of the Lord His God;” for “now (it is predicated of Him, as by the angel to Mary) shall He be GREAT unto the ends of the earth.”

⁸ The *six witnesses* here alluded to are Gabriel, Elisabeth, Mary, Simeon, the Baptist, and his father. I may here remark, as bearing on this subject with, I conceive, designed significancy, *the change in the personal pronoun*, which will appear, on a comparison of the history of Luke with this prophecy of Micah. When the Babe of Bethlehem is objected to our view (whose action, as the smitten “Judge of Israel,” was to be in grace towards sinners of the present dispensation), the language is—“Unto you is born this day, in the city of David, a Saviour which is Christ the Lord.” But when,

"I will SAVE my flock," we have seen to be the promise of Israel's God in Ezekiel xxxiv., when presenting to their view their future national glory under their Messiah King. "Lo, this is our God," will be the language of the nation's faith "*in that day*" which, in the divine counsels, is fixed for the fulfilment of this promise. "In that day shall this song be sung in the land of Judah, We have a strong city; SALVATION will God appoint for walls and bulwarks." Again, in Isaiah xii., like covenant provision is made by God, that His restored people should catch what we have seen to be the spirit of praise of their King, as the risen Saviour, when "saved from death" himself: "In that day thou (*"the remnant of His people,"* mentioned in the eleventh verse of the preceding chapter) shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation He also is become my salvation. Therefore with joy shall ye draw water from the wells of salvation."

With collateral references to other portions of the Word, I now turn to the Psalms; and, while therein, recognising the utterings of the Head of the Body, having suffered, and "gone into a far country to receive to Himself a kingdom, and to return," He is "returned, having received the kingdom" (Luke xix. 12-15), and has entered on the glorious rule above indicated, Bethlehem is thus addressed by Jehovah—"Out of thee shall He come forth UNTO ME that is to be ruler in Israel."

the Church, and (always excepting expressions deprecating wrath and judgment, as to be confined to Him in His vicarious work) those of all the members thereof as identified with Him, I think "the hearing ear" will not close itself against occasional outbursts from the full heart of the remnant of God's ancient people, in the latter day, now in the expression of their faith and hope, and now attuning their voices to gladsome praise, when once established in their land, as *the centre, according to promise, of diffusive blessing*, a point to which I would now direct attention. Psalm lxvii. stands preëminent among others, in its claim to throw light on this subject. It is the same remnant which here challenges our notice, and that remnant but enrobing themselves in "*the garment of praise*," which has just been shewn, is prepared for them in the covenant engagement of Isaiah xii. and xxvi. (to which may be added also lxi.)—"God be merciful unto us, and bless us; and cause His face to shine upon us; THAT thy way may be known upon earth, thy saving health among all nations Let the people praise thee THEN shall the earth yield her increase God shall bless us, AND all the ends of the earth shall fear Him."

Ezekiel xxxiv. has supplied us with the promise—"I will save my flock;" let us mark the result of its fulfilment, determining, in the same way as in this psalm, the nature and import of the final phase

of salvation under consideration:—"I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing; and the tree of the field shall yield her fruit, and the earth shall yield her increase."

In Isaiah lv. we read—Behold! "Thou [Israel] shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee."⁹ Then follows the same result—"Ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing. . . . Instead of the thorn shall come up the fir-tree; and instead of the briar shall come up the myrtle tree," &c.

In Isaiah lxi. we read—"Their seed shall be known among the Gentiles. . . . all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." Then, as the result of Israel's investiture with the double "garments of salvation" and "of praise," it is added—"As the earth bringeth forth his bud; as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations."

Let Micah now¹ present that prophecy to which,

⁹ Compare Isa. xlix. 18-20 with lx. throughout. ¹ Chap. v.

on the anxious inquiry of the trembling Herod, "the chief priests and scribes" instinctively turned for light, when questioned about their Messiah. "The Judge of Israel" has been smitten "with a rod upon the cheek:" He has gone through his humiliation and suffering: He is now "Ruler in Israel." Mark how the restored remnant, as the centre of world-wide blessing, is now presented to our view—"The remnant of Jacob shall be in the midst of many peoples AS A DEW from the Lord, AS THE SHOWERS upon the grass."

From that "city," whose "walls and bulwarks of salvation" we have been surveying, sounds forth, (as part of that song of praise)—"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."² Again, in Isaiah xxxvii. 31—"The remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward."

We may discern this action of restored Israel on the Gentiles, for blessing, in that outburst, as well of prophecy as of trustful faith—"O Lord, my strength, and my fortress, and my refuge in the day of affliction, *the Gentiles shall come unto thee from the ends of the earth*, and shall say, Surely, our fathers have inherited lies, vanity, and things wherein is no profit," following, as this passage does,

² Isa. xxvii. 6.

that gracious promise, which so gloriously shines out amid the gloom of denounced judgments—"Behold, the day is come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them; and I will bring them again into the land which I gave unto their fathers."³

In Psalm lxxxv. the Lord has been "favourable" to his "land;" He has "brought back the captivity of Jacob"—iniquity has been forgiven, and sin covered, according to the new covenant "with the house of Israel and with the house of Judah"⁴—the Lord is turned from the fierceness of His anger (which had been so pronounced during the period of the Church's history)—He is acknowledged as "THE GOD OF SALVATION"—Salvation is the subject of Jacob's prayer: "Grant us thy salvation!"—the subject also of Jacob's happy experience: "Surely salvation is nigh them that fear Him." The *Mercy*, the *Truth*, the *Faithfulness* of Jehovah, which we have been so fully contemplating, as the object of the faith of Christ and His Church, when exercised for a salvation which was to issue, respectively, to each in resurrection, are here broadly before Israel's view, now that the term *salvation* is identified with their pro-

³ Jer. xvi. 14, 15, 19.

⁴ Jer. xxxi. 31-34, l. 20.

mised national glory. Now that "glory" is to "dwell in their land," "Mercy and Truth are met together; Righteousness and Peace have kissed each other." Then comes, as in the passages just quoted, the response from earth: "Truth shall spring out of the earth, and righteousness shall look down from heaven. The Lord shall give that which is good; and our land shall yield her increase."

In Hosea xiv. Israel is contemplated, as in this Psalm, returning to the Lord—their iniquity, as therein, taken away—His anger, as therein, turned away. "The Lord shall give that which is good," we have just heard from the Psalm: "Give good!" (see margin) is the prayer in the prophecy. Righteousness looks down from heaven, in the one, and finds its meet response from earth. "I will be as the dew to Israel," is the emblem in the other. Israel then becomes the channel of good to others. "He shall grow as the lily, and cast forth his roots as Lebanon; his branches shall spread, and his beauty shall be as the olive tree. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine."

In the prophecy of Micah vii. Israel is thus made to express himself: "I will look unto the Lord; I will wait for THE GOD OF MY SALVATION; my God will hear me." Then is heard the triumphant challenge: "Rejoice not against me, O mine enemy; when I fall

I shall arise" (the reply to the apostle's query, "*Have they stumbled, that they should fall?*"); "when I sit in darkness, the Lord shall be a light unto me" (bringing out that glorious word, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee," following in the wake of the mournful plaint, "We wait for light, but behold obscurity; for brightness, but we walk in darkness"⁵). The prophecy proceeds,—"*Feed [margin, "rule"] thy people with thy rod; let them feed in Bashan and Gilead, as in the days of old.*" The word of promise then falls upon the ear: "According to the days of thy coming out of the land of Egypt will I shew him marvellous things." Faith is then made to find expression in the acknowledgment of that which is identical with what has just been exhibited as the experience of Israel, in Psalm lxxxv.—the same bringing back of the captivity of Jacob—the same pardoning of the iniquity of "the remnant of His heritage"—the same turning away of His anger—the same turning of the Lord to His people—the same recognition of Him as the God of their salvation, and the like harmonious blending of *mercy* and *truth*.

"Whatsoever things were written aforetime were written for our learning,"⁶ is the language of Paul, in immediate connection with his reference to Christ, as presented in one of the Messianic psalms; and

⁵ See Isa. lix. 9, lx. 1.

⁶ Rom. xv. 4.

doubtless, both psalmist and prophet, as now referred to, supplied to him the text for his argument in Romans xi., where we find but the echo of what, by one and the other, we have seen so fully enunciated as to *the vivifying and fructifying influences which restored Israel is destined to shed upon our earth*—“Hath God cast away His people? Have they stumbled, that they should fall?” are questions, each of which meets with his wonted emphatic word of protest,—“God forbid!” “Through their fall, salvation (in a Gospel sense, in all its fulness, as unfolded in the first part of this treatise) is come unto the Gentiles;” but this, only as a condition precedent to the great end ever before Jehovah’s mind, since His covenant with Abraham, that, after “the fulness of the Gentiles” was “come in,” salvation, in the sense under consideration, should be the portion of Israel: “If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?” Let us hearken to the Spirit speaking by the prophet, as he does here by the apostle: “It shall come to pass, that as ye were a curse among the heathen, O house of Judah and house of Israel, so will I SAVE you, AND ye shall be a blessing,”⁷ “even a blessing in the midst of the land.”⁸

⁷ Zech. viii. 13.⁸ Isa. xix. 24.

We have now, it appears to me, before us, clearly evolved, the Spirit's mind on the nature and import of the term *salvation*, as awaiting its development in the epoch of the earthly glory of Israel, and of Israel's King.

I would now bring under review Psalms xcv. to c. inclusive,—a cluster of evidently millennial songs of praise. The Creator of earth is, in the first and in the last, celebrated as *the Maker of Israel*, their covenant God, and they “the people of His pasture, and the sheep of His hand.” In the first we have “*the great king*” of Psalm xlviii.; and, in those which follow, up to the last of them, we have prominence given to *the reigning king*. “The mountains” which are “round about Jerusalem,” have at length received the prints of the beautiful feet of “Him that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth.”⁹ The word has sounded, as in Isaiah lii, “Awake, awake!” Zion has arisen from the sleep of ages—sits down—puts on her strength—Jerusalem her beautiful garments—shakes herself from the dust—looses herself from the bands of her neck. The summons is gone forth, “Break forth into joy; sing together, ye waste places of Jerusalem;” and the reason is assigned: “Ye have sold yourselves for nought; and ye shall be redeemed without money.” Full and hearty is

⁹ Isaiah liv.

the response given in these Psalms by "the captive daughter of Zion." With "a joyful noise before the Lord, the King," from harp and trumpet and cornet, "the voice of a psalm" ascends: "the heavens" are summoned to "rejoice," and "the earth" to "be glad;" and, to make up the full melody, which the Lord, who is "*greatly to be praised*," will then expect, as a meet tribute from a *redeemed* earth, "the sea" roaring, and the "fulness thereof," must needs give in its deep-toned bass toward the composition of the required anthem; while "the joyful field," and all that is therein, and "all the trees of the wood," add their softer notes to perfect the music of the universal choir, in its rejoicing "before the Lord;" and the burden of the song is identical with prophet and with psalmist. "The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God," is the uttering of the former; and the language of the other, "He hath done marvellous things; His right hand and His holy arm hath gotten Him the victory. He hath made known His salvation; His righteousness hath He openly shewed . . . He hath remembered His mercy and truth towards the house of Israel: all the ends of the earth have seen THE SALVATION OF OUR GOD."

In Psalm xlviii. the groundwork of the summons to "Zion" to "rejoice," to "the daughter of Judah"

to "be glad," because of the Lord's judgments, is the believing apprehension of the *lovingkindness* and the *righteousness* of the Lord—"I have thought of thy lovingkindness . . . thy right hand is full of righteousness." The combined action of these sets Him forth as "*a just God*," and, at the same time, "*a Saviour*;"¹ and, in the blending of these attributes, which is, as we have seen, made to appertain to Him in Psalm lxxxv., as the God of Israel's salvation, the "mercy and truth" of Psalm xcvi. "meet together;" and, as a just God, He can now "speak" that "peace," as a Saviour, which had been withheld during the time of "His wrath" and "the fierceness of His anger" against Israel. Peace had been estranged from Righteousness, but now they reciprocate the kiss of amity, and go hand in hand together to effect for Israel a salvation, the characteristic of which will be to them then, as much as it is now to the Church,—*grace reigning through righteousness*.²

"The name of the Lord (in the proclamation of which we see no prominence given to one part of His character above another, but an equilibrium sustained between all His attributes) is a strong tower," into which Israel now runs, and is safe. Psalm ix. (to which I have referred, as eminently charged with Israel's future destiny) contains a sentiment now blessedly resolved into its happy experience—"The

¹ Isa. xlv. 21.² Rom. v. 21.

Lord will be a refuge for the oppressed, a refuge in times of trouble; and they that *know thy name* will put their trust in thee." To recur to Psalm xlviii.: "God is *known* in the city of the great King as a sure refuge;" and the result of "*thought*" upon that name³ is the triumphant acknowledgment, "*According to thy name*, O God, so is thy praise unto the ends of the earth;" finding its echo in the declaration to which we have seen such prominence given in the universal song of the six psalms just considered.

Thus the Lord's salvation of Israel will be but the result of *the remembrance of His mercy and His truth* toward them—the realization of the remnant's hope, as in Micah vii.—"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn to our fathers from the days of old."⁴ This blending of these attributes forms the harmonious note, which dies on our ear, as Israel's song of praise closes in the last verse of Psalm c.: "The Lord is good; His *mercy* is everlasting, and His *truth* endureth to all generations." This is what we have seen exhibited in the song of Zacharias, the performance of "the *mercy* promised to the fathers," the remembrance of "His *holy covenant*, the *oath* which He swore to Abraham," there made to issue in the visiting and redeeming of His people, in the

³ See Mal. iii. 16, in *millennial* connection also.

⁴ See Appendix D.

giving the knowledge of salvation to His people, by the remission of their sins, through the tender mercy of their God, whom, as the agent in all this combined action of "mercy and truth," he designates as "THE LORD GOD OF ISRAEL."⁵

Before losing sight of these consecutive psalms, it will be interesting and profitable to indicate the clearly revealed participation of the Messiah with restored Israel in the spirit—indeed, in the very language—of their praise, for the salvation, which calls forth such "a joyful noise" as rings throughout a renovated world, from "sea" and "floods," from "hills," and "fields," and "trees." "*The Rock of our salvation*" is Israel's grateful recognition of their *saving* God, in the opening of the outburst of praise which pervades the six psalms in question. To turn our view to their *praising Messiah*, as set forth in Psalm xviii. now that Jehovah, as in Psalm lxxxix. in His mercy kept for Him for ever, and in pursuance

⁵ It has been remarked, that, in Psalm lxxxv. "*Mercy and Truth*" are made, in the glad song of the remnant, to "meet together." "*Plenteous in mercy and truth*" is the character in which faith deals with the Lord in the psalm following (manifestly a millennial psalm. (See verses 8-10). *Lovingkindness* (in Hebrew, "*mercy*") and *truth* are prominent in the pleadings of Messiah to the God of His salvation in Psalm lxxxviii.; and, in Psalm lxxxix. how often are these two attributes objected to us, as preëminently involved in the ushering in, and establishment of, the glory of Israel's King. Seven times throughout this psalm we may find these associated together in the same verse.

of a covenant not to be broken, has beaten down His foes before Him, in His righteousness has exalted His horn, set His hand in the sea, and His right hand in the rivers, and made Him higher than the kings of the earth, that prophecy concerning Him meets its literal fulfilment: He shall say unto me, "*Thou art the Rock of my salvation.*"⁶ "The Lord is my Rock, the horn of my salvation . . . Thou hast given me the shield of thy salvation . . . blessed be my Rock, the God of my salvation . . . Who is a Rock save our God?" is the fourfold reference to His God in Psalm xviii., which so unmistakeably lodges us in the circumstances of His earthly glory.

We have seen a greater than David in this psalm—"The servant of the Lord who spake unto the Lord the words of this song, in the day that the Lord delivered him from the hand of all his enemies," is the "*my servant David*"—the "*one shepherd*" of Ezekiel xxxiv. 23. Most striking is the analogy—indeed, it may be said the identity—between much which we read in Psalm xviii. and in Psalm cxliv., save that it is the breathing of prayer which meets

⁶ It is here a matter of covenant promise, that praise should proceed from Messiah's lips, as we have seen it to be equally so, that the same should be secured from those of the remnant. "And in that day THOU SHALT SAY," &c. Again: "In that day SHALL THIS SONG BE SUNG," &c. (Isa. xii., xxvi.) We have seen the same identification between Christ, as the Head, and believers, as the members of His Body, in the expression of their praise for the *salvation* appertaining to them, respectively, in resurrection.

us in the latter, while the song of praise for prayer answered is that which is heard from Messiah's lips in the former. As in the one, so in the other, Jehovah is realized and acknowledged as his "strength," his "fortress," his "buckler," his "high tower," his "shield," in whom He trusted; his "deliverer," He who "subdued his people under" Him. "Bow thy heavens and come down; touch the mountains, and they shall smoke," is the prayer—"He bowed the heavens and came down; then went up smoke out of His nostrils," the recognition of the answer. So, a like alternation—"Cast forth lightnings, and scatter them; shoot out thine arrows, and destroy them;"—"Yea, He sent out His arrows, and scattered them; He shot out lightnings, and discomfited them." Again, in the prayer of the one psalm—"Send thine hand from above; rid me, and deliver me out of great waters:" and in the praise of the other—"He sent from above; He took me; He drew me out of many waters."

Equally striking will appear the parallels of sentiment on comparing Psalms xviii. and lxxxix. "Who is a strong Lord like unto thee?" is, in the latter, the opening burst of admiration, when the Lord is apprehended as speaking in vision to His Holy One those reiterated covenanted engagements to which reference has been just made—"Who is God, save the Lord?" is, in the former, the admiring language of the re-

cipient of the glory involved in those engagements. "I will make Him higher than the kings of the earth," is the undertaking, on his behalf, in the one psalm—"He setteth me in my high places," the grateful acknowledgment of its accomplishment in the other. "Mine arm shall strengthen Him," is the promise; "It is God that girds me with strength," is the adoring notice of its accomplishment. So also—"I will beat down his foes before his face;" and, corresponding thereto—"Thou hast subdued under me those that rose up against me; I did beat them small as the dust before the wind." "The enemy shall not exact upon him," is again the promise; "He delivered me from my strong enemy," is the record of its performance. Once more (to close these remarkable parallels)—"I have found David my servant; with my holy oil have I anointed him; my mercy will I keep for him for ever, and his throne as the days of heaven." Listen we to "the Psalm of David, the servant of the Lord:" "Great deliverance giveth He to His king, and sheweth mercy to His Anointed, and to His seed for evermore." Delivered from the "strivings of the peoples," the God of his salvation, the God that avengeth him, through desolating judgments (to be immediately alluded to, as synchronizing with the exercise of His covenant mercy towards the saved remnant), has subdued the peoples under Him; and not only "his king" in Zion, but,

made the "Head of the heathen" (ruling IN JACOB unto the ends of the earth),⁷ he records his purpose of praise—"Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name."⁸

If we turn to Psalm xxii. we shall see the *ruling* Messiah in the same attitude of praise. Attention has been fully drawn to the fact, that many Old Testament scriptures (dealing with the times of the Gentiles, or of the history of the Church, as parenthetical) direct our thoughts *immediately* from "the sufferings of Christ" to "the glory which should follow;" so, no sooner have we the record of the cry of agony on the Cross, of the pierced hands and feet, and of the parting of the garments, and of the casting lots on the vesture,—no sooner has the "sword" of Psalm xxii. been made to "awake against the shepherd" of Psalm xxiii., than "the King of Glory" of Psalm xxiv. is made to stand before our admiring gaze. "The man" that is Jehovah's "fellow," who was the *smitten Shepherd* of Zechariah, we behold, in the close of Psalm xxii., in all the investiture of majesty of *the ruling Shepherd* of Ezekiel.⁹ "The kingdom" is now "the Lord's," and He the "Governor among the nations." The word is now fulfilled, "All the ends of the world shall remember

⁷ Ps. lix. 13.

⁸ Verse 49.

⁹ Compare Zech. xiii. 7, and Ezek. xxxiv. 23.

and turn unto the Lord ; and all the kindreds of the nations shall worship before thee."

It is in anticipation of all this kingly glory that we hear from Messiah's lips the following burst of praise: "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." And then, to that "assembly of the saints," in which, in Psalm lxxxix., God is said "greatly to be feared," He directs, as leader of the choir, the summons, "Ye that fear the Lord, praise Him; all ye the seed of Jacob, glorify Him; and fear Him, all ye the seed of Israel;" and He reiterates his grateful resolve—"My praise shall be of thee in the great congregation; I will pay my vows before them that fear Him." "Ought not Christ to suffer, and to enter into His glory?" are the words of Jesus to the Emmaus disciples. *This entrance*, in prospect, *into the one out of the other* (with, it would seem, a marked silence as to the intervening dispensation), is that which occupies the mind of Israel's King, and ministers subject matter for His song. Let it be noticed how, in the immediately preceding context to the fore-reaching grasp of His faith on the glory thus before Him, occurs the grateful recital of His trustful anticipation, giving "substance" to "things hoped for"—"He hath not despised nor abhorred the affliction of the afflicted;¹ neither hath He hid His

¹ Appendix E.

face from Him; but when He cried unto Him he heard." "*I have declared thy name unto my brethren.*" John xx. 17, and Hebrews ii. 12-15 have, it has been shewn, indicated a fulfilment of this language, when the Lord Jesus cried "unto Him that was able to save Him from death, and was heard" in resurrection. But the whole context of this passage forbids our stopping short at the open tomb of Jesus. *The vision of the dry bones* will place before our view *another open grave*, even that of Israel—"O ye dry bones, hear the word of the Lord. Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring flesh upon you, and cover you with skin I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel and shall put my Spirit in you, and ye shall live: and ye shall know that I the Lord have spoken it, and will perform it." Such is the Lord's gracious response to Israel's mourning plaint, "Our bones are dried, and our hope is lost: we are cut off for our parts."

"A noise" is heard; and, "behold, a shaking; and the bones came together, bone to his bone." The word is gone forth—"Come from the four winds, O breath, and breathe upon these slain, that they may live and breath came into them, and they lived, and stood up upon their feet, an exceeding great

army," declared to be "the whole house of Israel,"—"the stick of Ephraim and the stick of Judah" becoming one in the prophet's hand. This is the "great congregation" in which Messiah now stands, to lead the chorus of Israel's song of praise. Now can He exclaim, as in Psalm xl.—"I have not concealed thy lovingkindness and thy truth from the great congregation."

Wish we to listen to Messiah's glory-song, set to notes of sweetest melody, let us turn to Psalm xxi. The psalm preceding, in the pleadings of the Church of old, manifestly supplies the subject matter of this song—"The Lord hear thee in the day of trouble; the name of the God of Jacob *set thee on an high place* [see margin]; send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings, and accept thy burnt sacrifice; grant thee according to thine own heart, and fulfil all thy counsel." Such are their pleadings, as they turn their longing, hopeful regards toward the great glory of their nation, their promised King. Prayer is here checked; and, in the full assurance of its answer, they anticipate the tuneful part assigned to them in the future national choir, and exclaim—"WE WILL REJOICE IN THY SALVATION." Then, realizing their "banners" as set up in the name of their God (just as "the name of the God of Jacob" was to set their king on high), their prayer is resumed—"The Lord

fulfil all thy petitions." (Surely this prayer included, among others, that petition of Messiah, based on the promise—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.") Again, the note of praise and triumph sounds—"Now know I that the Lord SAVETH HIS ANOINTED; HE WILL HEAR HIM from His holy heaven BY THE STRENGTH OF THE SALVATION OF HIS RIGHT HAND.² [See margin.] Some trust in chariots, and some in horses:"—and then recurring to that "name," which was to be, alike to them and to their king, "a strong tower" into which they might, respectively, run and be safe,³ they add—"We will remember the name of the Lord our God." Messiah, regarded as at length come in His glory, is thus addressed by them—"SAVE, Lord: let the King hear us when we call!"

Helped from the sanctuary, strengthened out of Zion, heard from the holy heaven with the *saving help* of Jehovah's right hand, Messiah's song commences—"The King shall joy in thy strength;" and, as Israel had anticipatly rejoiced in His salvation, so He now exults in that of His God toward Him—"and in thy salvation how greatly shall He rejoice!"

² The apostle gives us in history the echo of what we have here in prophecy—"Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that WAS ABLE TO SAVE HIM FROM DEATH, AND WAS HEARD." (Heb. v. 7.)

³ Prov. xviii. 10.

The prayer had been—"Grant thee according to thine own heart, and fulfil all thy counsel: the Lord fulfil all thy petitions." The glad acknowledgment now is—"Thou hast given Him His heart's desire, and hast not withholden the request of His lips: He asked life of thee, and thou gavest it Him, even length of days for ever and ever Thou hast set a crown of pure gold upon His head." We here "see Jesus crowned with glory and honour." This is, however, but a passing glimpse of Him, as He is represented *now* in Heb. ii. 9. Then follows *the same salient step*, which has been so much brought before us, *from resurrection to latter-day glory*. On the platform of the salvation now before us is to be exhibited the *greatness of His glory*—"His glory is great in Thy salvation; honour and majesty hast thou laid upon Him; for (having prevented Him with the blessings of goodness) thou hast set Him to be blessings for ever" [margin].

The Lord's promise to Abraham—renewed by Him, as the God of Abraham, to Isaac, as the God of Abraham and of Isaac, to Jacob—that in Him "should all the nations of the earth be blessed," is before His view, and is adoringly acknowledged as exhausting its fulness in His own person. We have here the great Agent of accomplished salvation to Israel, and the source, through Him, as we have seen, of universal blessing, even "life from the dead," to the world.⁴

⁴ Rom. xi. 15.

And now He sees His seed, He prolongs His days, the pleasure of the Lord prospers in His hand; and, having throughout this dispensation "visited the Gentiles, to take out of them a people for His name,"⁶ He sees, in restored and saved Israel, of the full travail of His soul, and is satisfied; and He exultingly exclaims—"Thou hast made Him exceeding glad with thy countenance." And, still clinging to the attributes of *truth* and *mercy*, so dear, so indispensable to Him, throughout every stage of His mighty enterprise of salvation, He adds—"The King TRUSTETH in the Lord, and through the MERCY of the Most High He shall not be moved."

Ere we take up the next solemn note of the song of Israel's King, a few words of digression will be advisable. Surely, the whole tenor of this song, and of the prayer of Israel which ushers it in, presses on us a fact too little before the view of the Church. It has been fully established, that ere Christ could be the Saviour of His Church, a salvation must be wrought out for Himself, in resurrection, out of the circumstances of wrath and condemnation into which He had voluntarily entered on its behoof. Equally does scripture present to us as a fact, that Messiah's salvation of His people Israel, and the establishment of His rule over them, on this our earth, is to be effected by Him, as THE SERVANT OF

⁶ Acts xv. 14.

JEHOVAH,⁶ in all the realised dependence of that character, with faith as much in exercise for communicated aid, as when going through His work in humiliation here.

Look we to Isaiah xi., which directs our attention not only to the "Root of Jesse," but to the "Rod out of its stem, and the BRANCH out of its roots." "The Spirit of the Lord," in His seven-fold character, is upon Him, to qualify and enable Him for a mission (as we find it clearly defined and delineated in this chapter), which, surely, by no *spiritualising* process, can be said to appertain to events to transpire in this dispensation. That mission is, among other things, to "smite the earth with the rod of His mouth," and "with the breath of His lips to slay the wicked;" and the epoch of its execution will be, when the Lord shall "set His hand again *the second time* to recover the remnant of His people;" and "a highway" shall be made for them, "like as it was to Israel in the day that he came up out of the land of Egypt." Then "the wolf shall dwell with the lamb, &c. &c. . . . They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

So also in chapter lxi., the exposition in the synagogue of Nazareth exhausts but a portion of

⁶ Ezek. xxxiv 23, xxxvii. 24; Isa. xlii. xlix. 1.

the fulness of the mission to our world of *the Anointed One*, as herein set forth. The furniture of the Spirit is upon Him, to empower Him not only for action in the "acceptable year" of Gospel grace, but also in "the day of vengeance" to gather out of a judgment-doomed world a saved remnant, to fulfil for them their glorious destiny, marked out in an unbroken series of the most gracious promises, from the latter clause of the second verse of this chapter to the close of the prophecy.

"Preserve me, O God: for in thee do I trust. . . . I have set the Lord alway before me: because He is at my right hand, I shall not be moved," is Messiah's language of trust and hope, when apprehending the curse and wrath of Calvary, as standing between Himself and "the path of life," which was to lead out of the grave into that "presence" where there are "fulness of joy, and pleasures for evermore."⁷ "The king TRUSTETH in the Lord, and through the MERCY of the Most High He shall not be moved," are the last words quoted from the song under consideration, expressive of the like realized dependence, the same acting of trust and hope when confronting the theatre of desolating judgment, on which He was to tread "alone" "the wine-press of the fierceness and the wrath of Almighty God,"⁸ ere He could, as the crowned victor, say, "Thou hast made me exceeding glad with thy *presence*."⁹

⁷ Ps. xvi. ⁸ Rev. xiv. 19, xix. 15. ⁹ See the Hebrew.

We are now, in Psalm xxi., brought within view of this theatre of judgment—"Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger." It is the day of His coming, of which Malachi prophesies, that "shall burn as an oven; when all the proud and all that do wickedly shall be stubble;" when *also* "unto them that fear His name shall the Sun of Righteousness arise with healing in His wings." No sooner has the last note of Messiah's song of triumph died on our ears, than the Remnant resumes and concludes its part, "Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power."

An overwhelming pressure is placed on mind and heart, as pass in review the awful concomitants of judgment which form the closing theme of this song, and which the Holy Spirit clearly traces in the picture of our world's future as a dark back-ground, to set off in bold relief the accomplishment of the covenanted salvation of Israel.

The pillar, which was "cloud and darkness," even by day, to Egypt, gave "light by night" to Israel. There has been a reversal of this throughout the present dispensation—"Behold the goodness and severity of God: on them which fell, severity; but toward thee, goodness." It is written—"The Lord

said He would dwell in thick darkness;”¹ and, as regards His attitude toward His ancient people, verily “clouds and darkness” have been “round about Him,” whom this dispensation has known, and will continue to know—as to them, *severe*, as to the Gentiles, *good*—until the present *status* of things eventuates in His becoming “the glory of His people Israel.” Then again will be presented, in its *primitive bearing*, the twofold aspect of the Pillar. “The day of the Lord” is come, a day on which the remnant’s prayer to “the Lord God of Hosts, the God of Israel,” receives its *twofold* answer—“Awake to *help me*, and behold. . . . Awake, and *visit all the heathen* ! Consume them in thy wrath; consume them, that they may know that God ruleth in Jacob unto the ends of the earth.”² “It is the day of the great slaughter;” at the same time, “the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound;”³ a day on which the prayer of the prophet Habakkuk finds its like double answer—“O Lord, revive thy work in the midst of the years; in wrath remember mercy.” Of which (in the anticipating spirit of the first song of redemption⁴) He proceeds thus to speak: “Thou didst march through the land⁵ in indignation; thou didst thresh the heathen in anger, riding upon thy horses and thy

¹ 1 Kings viii. 12.

² Ps. lix.

³ Isa. xxx. 25, 26.

⁴ Ex. xv. 13.

chariots of salvation; thou wentest forth for the salvation of thy people, even for salvation with thine Anointed.”⁵ The notice should not be omitted, that it is written, in the context of this passage, “His glory covered the heavens, and the earth was full of His praise.”

“Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called Sought out, A city not forsaken.” Such is the proclamation which introduces us on the platform of the awful scenes of Isaiah lxiii., to hear a twofold query and a twofold solemn answer — “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, MIGHTY TO SAVE.” Again: “Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?” a question which meets, too, with its answer, and this of unparalleled awe and majesty. “I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will

⁵ Chap. iii. 2, 12, 13.

stain all my raiment. For the day of vengeance is in my heart, AND the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me." We have before us here the same Actor on the stage of judgment, and the same epoch in our world's history, as are presented to us in Rev. xix.: "And He was clothed with a vesture dipped in blood: and His name is called THE WORD OF GOD He treadeth the winepress of the fierceness and wrath of Almighty God." He *speaketh in righteousness* in the prophecy, He *judgeth in righteousness* in the vision.

Echoed in Isaiah lxiii., we have the enunciation of Isaiah lix., with "fury" substituted instead of "righteousness;" and the dyed garments, the red apparel, the stained raiment, are, as here, on the same august personage, who is there said to have "put on the garment of vengeance for clothing," and who is "clad with zeal as a cloak," whose "breast-plate" is "righteousness," and his "helmet" "salvation;" and all this furniture of judgment, to accomplish events destined to introduce the salvation of Israel, with its consequent mighty issues. The prophecy proceeds,—“So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come

in like a flood, the Spirit of the Lord shall put him to flight. [See margin.] And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." We have here that word on which the apostle rests his confident conclusions,—"*So all Israel shall be saved,*" with a signal deviation from the text of Isaiah, presenting to us thereby, in addition to the repentance of Israel noted by the prophet, the thought of Him who is "exalted to give repentance to Israel, and remission of sins."⁶ *Jacob turns from transgression* in the one, "*the Deliverer turns away iniquity from Jacob*" in the other,—a fact which we have seen, from many passages, to constitute an important element in the salvation of Israel, who are to be a *spiritual* remnant; concerning whom the covenant of Jehovah runs—"They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." "In those days, and in that time, saith the Lord ("in that day," when "there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness"⁷), the iniquity of Israel shall be sought for, and there shall be none; and the sins

⁶ Acts v. 31.⁷ Zech. xiii. 1.

of Judah, and they shall not be found: for I will pardon them whom I reserve."⁸ "This," says the apostle, "is my covenant unto them, when I shall take away their sins."⁹

The challenge, in prospect of this glorious day, thus arrests us—"Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. . . . For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; HE WILL SAVE US. . . . And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."¹

Another emphatic notice of "*mercy and judgment*," as characterizing this "day of the Lord," may engage our attention—"Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. THEN will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering. In that day

⁸ Jer. xxxi. 34, l. 20. ⁹ Rom. xi. 27. ¹ Isa. xxxiii. 20-24.

shalt thou not be ashamed. . . . I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. *The remnant of Israel shall not do iniquity . . . they shall feed and lie down, and none shall make them afraid.* Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem; the Lord hath taken away thy judgments; He hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not, and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; HE WILL SAVE; He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly." And now is exhibited *the contrast of judgment and mercy*, which so strikingly belongs to the numerous passages just quoted,—“Behold, *at that time* I will *undo all that afflict thee*: I will *save her that halteth*, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. *At that time* will I bring you again . . . for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.”² In Psalm lxxii., *the judg-*

² Zeph. iii. 8-20.

ment of the poor of the people, the salvation of the children of the needy, the redemption of their soul from deceit and violence, have for their destined concomitant the breaking in pieces of the oppressor.

The character of Israel's salvation, as thus presented to us in the envelope of desolating judgment, is strongly marked in the inspired selection which, in many of the Psalms, is made of those attributes of Jehovah, which are exhibited as engaged in effecting it. Does the glad proclamation go forth—"The Lord reigneth! let the earth rejoice"? "Clouds and darkness" are at the same time "round about Him; righteousness and judgment are the habitation of His throne: a fire goeth before Him, and burneth up His enemies round about: His lightnings enlightened the world; the earth saw and trembled: the hills melted like wax at the presence of Jehovah, at the presence of the Lord of the whole earth." His *greatness, fear, honour, majesty, strength, righteousness, holiness, yea, His terribleness*, form no inconsiderable part of that "new song" which is to "shew forth His salvation from day to day."⁸

When the praise, which waited so long for God in Zion (which could not tune itself to "the Lord's song in a strange land"), or, according to the Hebrew, had been so long "*silent*" there ("the young men" having "ceased from their music," and their "dance turned

⁸ Ps. xcvi. xcvii.

into mourning”⁴), shall at length express itself, its first uttering is made to be—“By *terrible* things in righteousness wilt thou answer us, *O God of our salvation*, who art the confidence of all the ends of the earth.”⁵ The same thought finds itself in the next psalm, which opens thus: “Make a joyful noise unto God, ALL YE LANDS,” which, proceeding from Jewish lips, is surely a challenge which overleaps the present dispensation, and only can find its response amid the action of the psalm which follows it, which has been so fully brought under notice: “Sing forth the honour of His name; make His praise glorious. Say unto God, How *terrible* art thou in thy works! Through the *greatness of thy power* shall thine enemies submit themselves unto thee. All the earth shall worship thee.” “Come and see the works of God. He is *terrible* in His doing toward the children of men.”

Let us hearken to another word of exulting praise on this subject. “O clap your hands, all ye people; shout unto God with a voice of triumph; for the Lord most high is *terrible*; He is a great King over all the earth: He shall subdue the people under us, and the nations under our feet: He shall choose our inheritance for us, the excellency of Jacob whom He loved.”⁶

While thus considering “the things touching the King,” how solemnizing to the mind the *contrast* on

⁴ Lam. v. 14, 15.

⁵ Ps. lxxv.

⁶ Ps. xlvii.

which we have been dwelling, as found in Psalm xlv. The glorious Agent, in effecting the purposes of Jehovah, is objected to us as one who is "fairer than the children of men," with "grace poured into His lips," and, at the same time, fully answering the demand made on Him—"Gird thy sword upon thy thigh,⁷ O most mighty, with thy glory and thy majesty; and in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee *terrible* things." We have heard, at the close of Messiah's song of triumph in Psalm xxi., the note of Israel's adoring homage—"Be thou exalted, Lord, in thine own strength; so will we sing and praise thy power." So here, having reached His throne, and sat down, His enemies having been made His footstool, thus seated, He is addressed, "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre."

In the context of the passage in Isaiah lix., which prophesies of "the Redeemer" as coming to Zion with mercy, and in vengeance to a world ripe for judgment, we have the mourning plaint of Israel—"We wait for light, but behold obscurity; for brightness, but we walk in darkness." The *blindness in part* of Israel has passed away; for the word arrests us in the same immediate context, "Arise, shine!

⁷ The "sharp sword" of Revelation xix., and the same "thigh" on which is "written a name, King of kings, and Lord of lords."

for thy light is come, and the glory of the Lord is risen upon thee . . . and the Gentiles shall come to thy light, and kings to the brightness of thy rising." Then the remnant of the once "*blinded*" nation is thus addressed: "*Lift up thine eyes* round about, and *see.*" "The house of David," and "the inhabitants of Jerusalem," through the outpouring of "the Spirit of grace and supplication," having *looked upon* Him whom they had pierced, turn their now anointed eyes toward the vista of millennial glory depicted throughout a chapter, which may well be termed, as those of Jeremiah,⁸ *the title-deeds of Israel's inheritance.*

In that word, "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee,"⁹ is contained the embryo of all that we have seen developed in the way of salvation toward the seed of Abraham, by "the God of all the families of Israel." Attention has been fully directed to the glorious privilege awarded to the objects and the subjects of that love, of breathing, in the midst of the outpoured judgments of the latter day, the atmosphere of praise in the very presence chamber of the "Holy, holy, holy, Lord God of Hosts;" their note of praise never higher, and its melody never sweeter, than when, appearing on His people's behalf, the Lord makes His enemies

⁸ Chaps. xxx.-xxxiii.

⁹ Jer. xxxi. 3.

and theirs to feel the terribleness and majesty of His holiness. Then it is that, "*terrible out of His holy places*," as "the God of Israel, "He giveth strength and power to His people;" then it is that loudly ring His courts with the grateful acknowledgment, "Blessed be God."¹

How complete, how glorious, how worthy of God Himself, must be the salvation which embodies full provision for that grateful ebullition of joy and gladness, which is witnessed in the midst of all the grand *paraphernalia* of judgment set forth in Isaiah lxiii.—"I will tread down the people in mine anger, and make them drunk in my fury," we hear from Jehovah's lips; and, as soon as uttered, those of Israel give forth their adoring notes of praise,—"I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses."

This is the language of those who are termed in the same chapter, the tribes of His inheritance, the people of His holiness. Their prayer realizes the glory of that holiness, in connection with the outgoing of his tender yearning compassion,—"Look down from heaven, and behold from the habitation

¹ Ps. lxviii.

of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies toward me? Are they restrained? . . . Thou, O Lord, art our Father, our Redeemer." Then, when His enemies are "numbered to the sword," and made to "bow down to the slaughter," shall be fulfilled to the believing remnant a word to which our attention is challenged by a fourfold "Behold!" "Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit."²

In the day when the Lord's "judgments" are "in the earth;" when His "hand" is "lifted up," and when "the fire" of his "enemies shall devour them"—"In that day shall this song be sung in the land of Judah: We have a strong city; salvation shall God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in," &c.; for, just as in the night of Israel's first redemption—"a night to be much observed unto the Lord"—the gracious injunction went forth—"None of you shall go out at the door of his house till the morning;"³ so, when the remnant of

² Isa. lxiii. 15-17; lxv. 12-14.

³ Ex. xii. 22.

the same nation is to experience redemption, for the last time, from the pressure of the hosts of Antichrist, the voice of covenant love is heard—"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."⁴

In that day, which is represented both as "*the day of the great slaughter*," and as "*the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound*," language seems to exhaust its power to give adequate expression to the majesty and awfulness of that "great and terrible day of the Lord:"—"Behold, the name of the Lord cometh from far, burning with His anger . . . His lips are full of indignation, and His tongue as a devouring fire; and His breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity." Through all this tempest of wrath, the still small voice of covenant promise falls on Israel's ear—"Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel."⁵

⁴ Isa. xxvi.

⁵ Isa. xxx. 25-29.

Again, in the day when "the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire;" when, "by fire and sword, He will plead with all flesh: and the slain of the Lord shall be many;" when there shall be "a voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to His enemies"—in that day another voice arrests attention; it is the voice of gracious promise—"Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem; and when ye see this ye shall rejoice, and your bones shall flourish like an herb." But while to them, as trembling at His word, it is said—"Hear ye the word of the Lord He shall appear for your joy," concerning them that hated them that cast them out for His name's sake, it is predicated—"They shall be ashamed;" and again the awful contrast is unfolded thus—"The hand of the Lord shall be known toward His servants, and His indignation toward His enemies."

In Psalm cxlvii. we have Jehovah's might in its double action, both in *judgment* and in *mercy*, in connection with the events now under review—"The Lord doth build up Zion; He gathereth together the outcasts of Israel Great is our Lord and of great

power; *He lifteth up the meek, and casteth the wicked down to the ground.*"

In the song of Hannah, (which may be considered as the earliest prophetic outburst which meets us in scripture, on the subject of Messiah's future reign,) we may discern the same double aspect of the exercise of omnipotence in connection with the rule of Israel's anointed King. He whose are "the pillars of the earth," and who hath "set the world upon them," is He who giveth strength to His king, and exalteth the horn of His anointed; that breaketh the bows of the mighty men, and girdeth with strength them that stumble; that raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; while, at the same time, He breaks in pieces His adversaries, thundering upon them, and judging the ends of the earth.

Again, this twofold bearing of the Mighty One of Israel is objected to us in Jeremiah l. 33, 34:—"Thus saith the Lord of hosts, The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go. Their Redeemer is strong; the Lord of hosts is His name: He shall thoroughly plead their cause, *that He may give rest to the land, and disquiet the inhabitants of Babylon.*"⁶

⁶ See Appendix A.

I may now meetly close my reference to scripture on this part of my subject, by a few observations on Isaiah xxvii., as presenting, in a very marked manner, the contrast in question,—“In that day (the day of *outpoured judgment*, and of *discriminating grace*, which has been noticed in the closing verse of the preceding chapter) the Lord, with His sore and great and strong sword, shall punish leviathan the piercing serpent . . . and He shall slay the dragon that is in the sea” (symbolizing “the lighting down of His arm with the indignation of His anger,”⁷ on the marshalled hosts of antichrists). In that day the word goes forth concerning Israel,—“Sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.”

“*Fury is not in me*,” is an assurance which certifies the altered attitude of Jehovah toward those who had so long been “the generation of His wrath.” It tells them that the time had arrived, when the fulfilment of that promise was to take effect in their own happy experience,—“In that day thou shalt say, O Lord, though thou wast angry with me, thine anger is turned away:”⁸ or, as in Psalm lxxxv., “Thou hast taken away all thy wrath; thou hast turned thyself from the fierceness of thine anger;” or, as in the grateful acknowledgment of “the remnant of His

⁷ Isa. xxx. 30.

⁸ Isa. xii. 1.

heritage," in Micah vii., "He retaineth not His anger for ever, because He delighteth in mercy"—the two last passages connecting the cessation of "fury," "wrath," and "anger," with the forgiveness of the sin, and the purging of the iniquity of Israel, as in this chapter in verse 8.

The Lord's anger being thus turned away, He becomes, according to Isaiah xii., His people's Comforter. "The Lord Jehovah," their "strength," their "song," and their "salvation," goes on thus summarily to dispose of all opposing hindrances to the accomplishment of His purposes of grace concerning His people. "Who would set the briars and thorns against me in battle? I would go through them, I would burn them together." "The Assyrian," the rod of God's anger, presented to us in Isaiah x., had of old executed His appointed mission against Israel, as an hypocritical nation, the people of His wrath; and, in the latter day, when Antichrist, whom he typified, shall head the nations gathered against Jerusalem to battle,⁹ "the light of Israel shall be for a fire, and His Holy One for a flame; and it shall burn and devour His thorns and His briars in one day;" or, as in Isaiah xxxiii., when the Lord shall be gracious unto His waiting people, and their salvation in the time of trouble; when, at the lifting up of Himself, the nations are scattered; exalted, dwell-

⁹ Zech. xiv. 1.

ing on high, filling Zion with judgment and righteousness; the people shall be as the burnings of lime, and, as thorns cut up, shall they be burned in the fire; and, involved in the same destruction, shall be "two parts" of Israel, still outstanding in unbelief, who "in all the land" shall be "cut off and die;" while the third shall be left therein to form *the remnant*, brought through that fire, "refined as silver is refined, and tried as gold is tried."¹ In the immediate context of "the light of Israel" as a consuming fire, it is prophesied of this favoured portion of the restored tribes—"It shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God; for though thy people Israel shall be as the sand of the sea, yet a remnant of them shall return." Therefore thus saith the Lord God of Hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt; for yet a very little while and the indignation shall cease, and mine anger in their destruction;" bringing out into fulfilment that glorious promise, "In a little wrath I hid my face from thee for a

¹ Zech. xiii. 8, 9, xiv. 1; Mal. iii. 2, 3.

moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer,"² the Holy One of Israel."

To proceed with the consideration of Isaiah xxvii.; Staying themselves thus upon the Lord, the promise is fulfilled in the experience of each,—“Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.” *Kept in perfect peace*, because their mind is thus stayed upon their God, because they trust in Jehovah, “the Rock of ages,”³ the saved remnant are now to act out their glorious destiny; “they that come of Jacob” are caused to “take root,” and Israel to “blossom and bud,” and to “fill the face of the world with fruit.” That question is now met by a grateful negative: “Hath He smitten him, as He smote those that smote him? or is he slain according to the slaughter of them that are slain by him?” Truly “the glory of Jacob” had been “made thin,” and “the fatness of his flesh” had “waxed lean;” but, as to “the nations that rushed like the rushing of many waters,” that word is now heard from Israel’s lips, “God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind; and behold at eventingide trouble; and before the morning he is not. This is the portion of

² Isa. x. 5, 6, 20–25, liv. 8.

³ Isa. xxvi. 3, 4.

them that spoil us, and the lot of them that rob us.”⁴ “The Portion of Jacob” is He whose “name is the Lord of hosts,” “the King of nations,” of whom it is said, that “at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation,” and that “at the time of their visitation they shall perish.” But Israel is “the rod of His inheritance,”⁵ and as such shall be exempt from “the portion of their cup of vengeance.” And not the least melodious note in that song of praise, which, from the lips of restored Israel, is, as we have seen, to meet with a world-wide echo, shall be the acknowledgment that *they have not been smitten as were they that smote them, nor slain according to the slaughter of them that are slain by them.* “IN MEASURE” shall they be debated with, and, as regards them, the Lord’s “rough wind” stayed in the day of His “east wind.” “The iniquity of Jacob” has been “judged,” and the “fruit” yielded to the pruning hand of the “Husbandman” of this His “vineyard of red wine,” is the taking away of their sin.⁶ “A people of no understanding” they had been; and, concerning the great body of their nation, the word had been spoken, “He that made them will not have mercy on them, and He that formed them will shew them no favour.” But “in that day,” the day of Jehovah’s *discriminating judgment*, in which the rem-

⁴ Isa. xvii. 4-13, 14.⁵ Jer. x. 16.⁶ Verse 9.

nant is severed to be the object of His mercy,—the day that burneth like an oven, on which the refiner sits to purify, discerning “between the righteous and the wicked, between him that serveth God and him that serveth Him not,”⁷—in that day shall the closing prophecy of this chapter of Isaiah be fulfilled. “Ye shall be gathered one by one, O ye children of Israel . . . and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.”

Their prayer had been (see Jer. x., just quoted)—“O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Pour out thy fury upon the heathen . . . for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate”—a prayer which meets its abundant answer in the gracious promises of chapter xxx. of the same prophet—“I AM WITH THEE TO SAVE THEE: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but *I will correct thee in measure*, and will not leave thee altogether unpunished. For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause . . . thou hast no healing medicines.” Well may it be said, as in the seventh verse—“Alas !

⁷ Mal. iii. 3, 18, iv. 1.

for that day is great, so that none is like it: it is even the time of Jacob's trouble." But another word is heard—"He shall be **SAVED** out of it. . . . They that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey; for I will restore health unto thee, and I will heal thee of thy wounds; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after. . . . Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof." Then closes this magnificent opening out of Israel's future destiny, with the covenant engagement by Jehovah (already noticed), that His remnant shall be a praising people—"Out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And (to quote a second time words so remarkable) their Noble shall be of themselves, and their Governor shall proceed from the midst of them and ye shall be my people, and I will be your God." Let the two closing verses which follow in this chapter be noted (as the wonted challenging word demands)—"Behold, the whirlwind of the Lord goeth

forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until He have done it, and until He have performed the intents of His heart: in the latter days ye shall consider it." How striking and solemn (may it not be added, *intentional*?) the contrast here! bringing out, as it does, in bold relief, not only the consecutive series of wondrous promises which go before, but the glowing setting forth of the *attractive* "lovingkindness" of the "everlasting love" of "the God of all the families of Israel," which meets us on the threshold of the next chapter, as the primal source and spring of all that concatenation of predicted blessing which follows.

In order to intensify the solemnity of spirit which ought to pervade our contemplation of this *twofold aspect* of Jehovah, in working out *the phase of salvation* under review, it may be profitable, as it will be interesting, to consider, in somewhat of detail, how the gladsome song of Israel's final redemption, like the first in Exodus, shall be to the Lord as a "man of war," and shall be sung by the redeemed with *the double action of the pillar* fully before their view—light toward them, darkness toward their enemies—"The song of Moses" in Exodus is now become "*the song of Moses and of the Lamb*" in Revelation.⁸ A comparison of these will evolve such

⁸ Chap. xv.

a remarkable similarity, such striking parallels, and at the same time contrasts of thought and language, as to impress the mind, I think legitimately, that in the burden of the first song of redemption ever sung were lodged, in embryo, all the elements of the last loud Hallelujah anthem, which is to celebrate those acts of mercy and of judgment which are to bring to a close the present dispensation. "Glorious in power, glorious in holiness, fearful in praises, doing wonders," is the ascription to God in the former song. In the latter, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy." "*The King of Saints*" in this is He who in that is said to *reign for ever and ever* over the people He had purchased.

We have the commencement of God's acts of *redeeming mercy* to His people, and of *avenging judgment* on their enemies, in the one song; while, as regards the present dispensation, the continuous series of those acts, through our world's subsequent history, is brought to their final issue in the other, celebrating the Lord respectively as the "Alpha and Omega," "the beginning and the ending," "the first and the last," as in judgment so in mercy. In the first song, we find ourselves with Moses on the shores of the Red Sea; in the second, beside another sea, "a sea of glass mingled with fire," on which stand those who, like Israel of old, had "triumphed gloriously," but had "gotten the victory over a mightier

foe than Pharaoh," even "over the Beast, and over his image, and over his name, and over the number of his name." The harps of God are in their hands, sounding more loudly, and giving out a fuller swell of melody than the timbrels of Miriam and her women in the dances. "Pharaoh's chariots, and his host, and his chosen captains" (the *first foes* marshalled against the people of God), had been "cast into the sea," had "sunk into the bottom as a stone," as "lead in the mighty waters;" and now that their *last enemies* are arrayed against the Lord's people, "a mighty angel" takes up "a stone like a great mill-stone," and casts it into the sea, saying, "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."⁹

In the overthrow of Pharaoh's host, and in the ten plagues preceding it, the Lord is said to have *sent forth His wrath*; but here, in the "seven last plagues," is said to be "*filled up the wrath of God*," which, out of the "seven golden vials," is to be "poured out upon the earth."

"In the hand of the Lord there is a cup, and the wine is red, and He poureth out of the same; and the dregs thereof all the wicked of the earth shall wring them out, and drink them,"¹ is a prophecy which now meets its fulfilment, and comes to us in an envelope of praise, quite in harmony with all that

⁹ Rev. xviii. 21.

¹ Ps. lxxv.

we have been contemplating. We have again before us in this psalm the remnant's song, celebrating the "*wondrous works*" of Jehovah (a term throughout the psalms to be found in manifest connection with the future display of God's power on behalf of His earthly people).² It is addressed to Him, as their covenant God—"the God of Jacob;" and its last note is the same recognition of the distinguishing grace which "maketh to differ,"³ which we have seen to be, in the various cases adduced, an element essential to the entirety of Israel's song in the latter day—"God is the Judge;" "He putteth down one, and setteth up another:" and this glad announcement that discrimination is to be made between them and others meets, in the last words of the psalm, with an echo from the lips of God Himself—"All the horns of the wicked will I cut off, but the horns of the righteous shall be exalted;" thus bringing out, in their experience, the word which was covenanted concerning them, and which may again be quoted—then ("in the day that I make up my jewels—the day," also, "which shall burn like an oven," when "all the proud, and all that do wickedly, shall be stubble")—*then* "shall ye return, and discern be-

² It was "a sign in heaven great and marvellous," which objected itself to the sight of the Seer of Patmos, and prepared his ear for the adoring celebration of "*works*," which are declared to be "great and marvellous" also.

³ 1 Cor. iv. 7.

tween the righteous and the wicked, between him that serveth God and him that serveth Him not.”⁴

Under Moses the Lord’s controversy was with the heathen “taskmasters” of Israel, but now it is with the Gospel-hardened corrupters of Christianity, the despisers and rejecters of an atoning Saviour, the oppressors of His people, and the opposers of His cause. The “enemies of the Cross of Christ” have reached their “end,” which had been pronounced to be “destruction.”⁵ Their enmity had now attained its culminating point, and men are said to “make war with the Lamb.”⁶ The very feet which trod their weary pathway through Gethsemane, and up the steep of Calvary, now tread “the winepress of the fierceness and wrath of Almighty God”—tread down the peoples in His anger, and trample them in His fury.⁷ On His garments is sprinkled the blood of those whose hearts have been unsprinkled with His atoning blood. But mark the wondrous provision of His distinguishing love. If “the day of vengeance” be “in His heart,” “the year of His redeemed is come”—the time spoken of in Luke xxi.—“These be the days of vengeance, that all things that are written may be fulfilled.” “When these things begin to come to pass, then lift up your heads, for your redemption draweth nigh.”

⁴ Mal. iii. 17, 18, iv. 1.

⁵ See Phil. iii. 18, 19, and comp. 1 Thess. v. 3; 2 Thess. i. 9, ii. 8.

⁶ Rev. xvii. 14.

⁷ Rev. xix.; Isa. lxiii.

"Beware, therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish," is a word from the lips of Paul (immediately connected, by one of his pregnant "*therefores*," with a full and most blessed presentation of the Gospel), which now is fearfully realized.⁸ It was a day of wrath to Egypt of old, it is now the "great day of His wrath." The wrath in question is "the wrath of the Lamb."⁹ "The wine of the wrath of God, poured out without mixture into the cup of His indignation," is now the potion administered, and (inexpressibly solemn thought!) it is to be drunk "in the presence of the Lamb."¹ The transactions of Calvary, at which their prototypes of old had been wont to "wag their heads," now thrust themselves upon their view, in the person of Him who is "clothed with a vesture dipped in blood," and whose "name is called the Word of God," with whom they "have now to do."² The "Lamb as it had been slain,"—to whom, in view of the still pierced hands, and feet, and side, the tongues and harps of "ten thousand times ten thousand, and thousands of thousands," address the *sevenfold* ascription of "power, and riches, and wisdom, and strength, and honour, and glory, and blessing," now, as the agent in these terrific scenes of judgment, presents the same remi-

⁸ Acts xiii. 38, 41.⁹ Rev. vi. 16, 17.¹ Rev. xiv. 10.² Rev. xix. 13; see Heb. iv. 12, 13.

niscences of atonement to the victims of His wrath, designated as those "whose names are not written in the Book of Life of the Lamb slain from the foundation of the world."³

I have said, and I have proved, that the gladsome song of Israel's final redemption, even as the first on their deliverance from Egypt, shall be sung with the *twofold action of the Pillar* fully before their view—light to them, darkness to their enemies. I may here abruptly terminate the inspired delineation of the fearful scenes in which the latter shall be involved on the dark side of the Pillar. Nothing more need be added to intensify the terribleness of such scenes.

Turn we now to view Israel once more basking on the bright side thereof, in the sunshine of the divine favour, and, guided by yet further converging beams of heavenly light, (from Jeremiah and the minor prophets) cast forward on their future destiny, of a brilliancy not surpassed by any which has as yet ministered to the elucidation thereof, I would close my remarks on the nature and extent of the *salvation* which "the God of all the families of Israel" has in store for those whom He has "loved with an everlasting love," and whom by His "loving-kindness" He will yet *draw* to Himself.⁴

Jeremiah xxxiii. (the last of four chapters, which, taken together, may, *par excellence*, be termed *the title*

³ Rev. xiii. 8.

⁴ Jer. xxxi. 1, 3.

deeds of Israel's inheritance), opens out to us a glorious view of the salvation of the remnant, and may meetly follow in the train of the numerous scriptures brought forward to shew that *iniquity pardoned* and *sin forgiven*, and the position for blessing "*before the nations of the earth*," which has been established on such abundant proof, as yet to be occupied by them, will constitute prominent features of that salvation. Attention is specially challenged, by an emphatic "Behold!" to a passage which may be regarded as a summary of the wondrous details of predicted blessing, which the three foregoing chapters contain concerning Israel. "Behold, I will bring health and cure, and I will cure them,"⁵ and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which

⁵ "*I am the Lord that smiteth*" (Ezekiel vii. 9), indicates the Lord's bearing to Israel now. "*I am the Lord that healeth*," will designate it in days yet to come. He that was the Healer of Israel of old will be their Healer yet again—"Jehovah Rophè" at first, "*Jehovah Rophè*" at last. (Compare Ex. xv. 26; Jer. viii. 21, 22, xxx. 12, 13, 17, 18; Deut. xxxii. 39; Hos. v. 13-15, vi. 1.)

shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. Thus saith the Lord—Again there shall be heard in this place the voice of joy and the voice of gladness; for I will cause to return the captivity of Judah, as at the first, saith the Lord. Thus saith the Lord of Hosts—Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds, causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the places about Jerusalem, shall the flocks pass again under the hand of him that telleth them, saith the Lord. Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be SAVED, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.” Then, to

sustain Israel's faith and hope, in the face of all contravening appearances, the assuring word follows—"Thus saith the Lord—If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me." A wondrous echo this of a previous word ~~in~~ this same prophecy—"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars by night, which divideth the sea when the waves thereof roar—The Lord of Hosts is His name —If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord—If heaven above can be measured, and the foundations of the earth searched out from beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. Behold, the days come, saith the Lord, that the city shall be built to the Lord . . . it shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever."⁶

⁶ Jer. xxxi. 35-40.

The language of this prophecy excludes, as quite inadmissible, any attempt to *exhaust* its import in those *gospel blessings* which are the portion of *the spiritual Israel of God*. Such as would do so, it appears to me, are, in the closing words of this chapter (verse 24), challenged by a word of rebuke and remonstrance, applicable to them equally as to the first objects thereof—"Considerest thou not what this people have spoken, saying—The two families which the Lord hath chosen, He hath even cast them off. Thus they have despised my people, that they should be no more a nation before them." Then follows, for the thirty-first time in the course of this prophecy, one of those "THUS SAITH THE LORD," which seems to be thus reiterated in order to silence the *reasonings* of men, whether in olden time, or in the enlightened age in which we live. The book of nature is again presented to Israel's view for the fifth time, within the same limits, analogically to certify to them the stability and endurance of their God's covenant undertakings for 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."

The favoured objects of such detailed blessing, and of such an elaborate display of covenant love, are said to be "*the two families whom the Lord hath chosen*"—"brethren, kinsmen according to the flesh," to Paul, "who are Israelites; to whom appertain the covenants and the promises; whose are the fathers, and of whom as concerning the flesh Christ came." They are those who, "as concerning the Gospel," are still "enemies" for the Gentiles' sake; but, "as touching the election, are" still "beloved for the fathers' sake."⁷ These will yet test the faithful-

⁷ Romans ix. xi. Let us notice the concentration of endearing epithets, as applied to this chosen family, which challenges attention within the compass of a few verses in Jeremiah xii. It is in the act of forsaking Israel for their sins that the compassion of Jehovah finds vent, as did the yearning heart of Jesus afterwards over the same Jerusalem. (Matt. xxiii. 37.) In verse 7 we read—"Mine house," "*mine heritage*," "*the dearly beloved of my soul*;" in verse 8—"Mine heritage;" and the same term repeated in the following verse. In verse 10—"My vineyard," "*my portion*," "*my portion of desire*" (margin); and then, under the title of "*My people*," the promise runs, "It shall come to pass, that after I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage and to his land;" and the chapter closes with the threefold repetition, in one verse, of this last term of endearment, "*My people, my people, my people!*"

So in the opening of the earnest pleadings of Psalm lxxiv. In a "cloudy and dark day," too, this expression of the love and sympathy of their covenant God finds an echo on the lips of the remnant—"The sheep of thy pasture;" then, in the second verse, thrice, as has been noticed in the last quotation, "*Thy congregation, which thou hast purchased of old*;" "*the rod of thine inheritance, which thou hast redeemed*;" "*this Mount Zion, wherein thou hast dwelt*." Then, in

ness of Him who, by His "THUS SAITH THE LORD," has made inalienable from them every blessing which is ultimately to be theirs. Yet, in our world's future, shall come a day when it shall be established to the entire satisfaction of the restored, saved remnant, that "the gifts and calling of God are without repentance;" that "God is not a man, that He should lie; neither the son of man, that He should repent;" that "what He hath said He shall do, and what He hath spoken He shall make it good."⁸ "*I am Jehovah, I change not: therefore ye sons of Jacob are not consumed,*" will be the clue whereby the mystery of the final salvation of a people so loved, and yet so long under the frown of the unchanging One, shall be unravelled.⁹

the seventh verse, "*the dwelling place of thine house;*" and, toward the close of this psalm, "*thy turtle-dove;*" "*the congregation of thy poor;*" and, just as in Jeremiah, the birds of prey round about the "speckled bird" of Israel, had been designated, in the Lord's language of love, as, by Him, "*my evil neighbours;*" so the roaring, desolating adversaries and oppressors of His people are identified, by the language of the remnant's faith, as *the enemies of Jehovah Himself* (verses 4, 23).

If we turn to Psalm lxxix., we shall discover the faith of the remnant again raising them above present adverse circumstances, and sustaining them under the full realization of this their unalterable relation to the Lord. In the first verse, thrice, as before, "*Thine inheritance;*" "*thy holy temple;*" "*Jerusalem.*" In the next verse, "*Thy servants;*" "*thy saints.*" And again, "*Jacob;*" "*thy dwelling place;*" "*thy people;*" "*the sheep of thy pasture;*" and all this addressed to the Lord as THE GOD OF THEIR SALVATION."

⁸ Rom. xi. 29; Numb. xxiii. 19.

⁹ Mal. iii. 6.

Zechariah viii. may now be referred to as of like prophetic import and bearing as the foregoing passage. It directs our notice to the Lord as "jealous for Zion with great jealousy, jealous for her with great fury;" as "returned to Zion" to "dwell in the midst of Jerusalem," henceforth to be called "a city of truth, the mountain of the Lord of Hosts, the holy mountain." Then, in the midst of a lively description of the scenes of prosperity yet to be witnessed "in the streets of Jerusalem,"—while outside thereof, in the rural districts, "the seed" is "prosperous," the vine gives her fruit, and the ground gives her increase, and the heavens give their dew,—the word "*Behold*" arrests our attention to those words of promise, "I will cause the remnant of this people to possess all these things. I will SAVE my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. I will not be unto the residue of this people as in former days. As ye were a curse among the heathen, O house of Judah and house of Israel, so will I SAVE you, and ye shall be a blessing: fear not, let your hands be strong. As I thought to punish you, when your fathers provoked me to wrath, and I repented not, so again have I thought in these days to do well to Jerusalem, and to the house of Judah: fear ye not.

.... It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. In those days ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."

Echoed from chapter to chapter, we may listen to the continued voice of like promise from the same prophet—"The Lord their God shall SAVE them in that day as the flock of His people: for they shall be as the stones of a crown, lifted up as an ensign upon His land."¹ "I will strengthen the house of Judah, and I will SAVE the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them . . . and their heart shall rejoice as through wine . . . and I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children,

¹ Chap. ix. 16.

and turn again. . . . And I will strengthen them in the Lord; and they shall walk up and down in His name, saith the Lord.”^a

To this epoch in Israel's future history the Spirit directs our attention in the prophecy in Micah iv. It is the echo of that of Isaiah ii., differing from it herein, that this, after similarly fixing the mind on the commencement of “the day” of millennial glory, when “war” shall cease to be the science of acquirement among men, branches off to the notice of Israel's sin and punishment; whereas that of Micah at once proceeds to deal with Israel's future glory. The latter prophet proceeds: “They shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it. For all people will walk every one in the name of his god, but we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the

^a Zech. x.

daughter of Jerusalem. . . Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they His counsel; for He shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." A summons to Zion this, kindred to the latter of the two aspects of the action of Israel on the nations in the eighth verse of the next chapter; carrying us also to those last words recorded by the pen of Moses, in the immediate sequence of his blessing of the tribes of Israel: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be 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, the shield of thy help, and who is the sword of thy excellency!

and thine enemies shall be found liars unto thee; and thou shalt tread upon their high plaes.”³

To resume our consecutive quotations from Zechariah. “Jerusalem shall be inhabited again in her own place, even in Jerusalem . . . the Lord shall SAVE the tents of Judah. . . In that day shall the Lord defend the inhabitants of Jerusalem. . . I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced; and they shall mourn for Him.”⁴ “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. . . . It shall come to pass, that in all the land two parts therein shall be cut off and die; but the third shall be left therein: and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will hear them; I will say—It is my people; and they shall say—The Lord is my God.”⁵ “I will gather all nations against Jerusalem to battle; . . . then shall the Lord go forth against those nations, as when He fought in the day of battle (*“a man of war”* in Israel’s last, as in their first struggle). His feet shall stand in that day upon the Mount of

³ Deut. xxxiii. 25-29.

⁴ Chap. xii.

⁵ Chap. xiii.

Olives." Attention is then drawn to the saintly throng which surrounds this coming Lord.⁶ "Living water shall go out from Jerusalem"—those vivifying, fructifying influences, emanating from restored Israel, —what we have so fully seen to form an important ingredient in the *salvation* yet reserved for them—and all this to transpire in that millennial "DAY," in which "the Lord shall be King over all the earth; and there shall be one Lord, and His name one;" that "one day which shall be known to the Lord; not day nor night;" but in which, "at evening time it shall be light;" in which "there shall be no more utter destruction; but Jerusalem shall *abide*" (margin) "In that day there shall be no more the Canaanite in the house of the Lord of Hosts."

In the beginning of Zech. viii. (the chapter commencing the quotations now presented) the same current of *objecting reasoning*, as noticed in Jer. xxxiii. 24, against the fulfilment of the Lord's announced purposes of grace toward Israel, arrests our attention, and meets with a like rebuke and remonstrance as there—"Thus saith the Lord of Hosts, If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of Hosts." *To limit the Holy One of Israel, to remember not His hand*, is represented as tantamount to *tempting God*; and to

⁶ See 1 Thess. iii. 13; Jude 14.

gainsay power in the Smiter of the Rock to provide flesh, is equivalent to *speaking against God, not believing Him, not trusting in His salvation*; and wrath, and anger, and kindled fire are the doom of those involved in such guilt.⁷ It is the same spirit which, in the Samaritan "lord," on whose arm the king leaned, dictated the cavilling answer to Elisha's announcement of supply in the famine—"Behold, if the Lord would make windows in heaven, might these things be?" and which brought down upon him such a token of the Divine displeasure.⁸

Let the twofold occurrence of the term, "THE LORD OF HOSTS," in the above mentioned remonstrance, in Zech. viii., be noticed. Fourteen times, within the compass of the twenty-three verses of this chapter, we have not only the usual, "*Thus saith the Lord,*" affirming and confirming promises of blessing, equally demanding *literal* interpretation as the blessing of Jeremiah; but, in every instance, the speaker is introduced as "*the Lord of Hosts*;"⁹ thus presenting

⁷ Ps. lxxviii. 19-22, 41, 42.

⁸ 2 Kings vii.

⁹ I had long in vain sought for a reason why, for the first time in the Bible, the term, "The Lord of Hosts," meets us at Shiloh in connection with the yearly worship of Elkanah, and wherefore Jehovah is on that occasion first so addressed from the lips of Hannah. It appears to me, that in this part of my subject a satisfactory answer may be found. I have already dealt with the song of Hannah as of a pre-eminently millennial character, embodying much of what, on the testimony of psalmist and of prophet, is shewn will

the *can*, as well as the *will*, of Jehovah—His *power* as His *truth*—to be the “JACHIN” and the “BOAZ”—the two pillars of the temple of *salvation*¹—whereon, as on a firm foundation, Israel might rest their hopes; thus following in the footsteps of their father Abraham, who was “strong in faith,” and “staggered not at the promise of God,” through unbelief, “being fully persuaded that *what He had promised He was able also to perform*,” yea, “able to graff in” Israel again. Israel’s Saviour and Redeemer is “the mighty One of Jacob;”² and the re-assuring challenge from His lips,—“Is my hand shortened, that it cannot

characterize the epoch of the earthly glory of the anointed King of whom she prophesied.

“*The zeal of the Lord of Hosts will perform this*,” is the food supplied to the faith of Israel to strengthen its grasp of the fact predicted, that on the shoulder of the child born, of the Son given, should rest that government which was to be “established with judgment and with justice, even for ever.” It was thus meet, that what has been termed the earliest prophetic outburst of millennial glory on the page of inspiration, should give prominence to the *power* which was able to accomplish what was purposed and promised.

It is interesting to notice, that while Hannah’s prayer to Jehovah is to Him as “THE LORD OF HOSTS,” she is directed by Eli to expect the answer thereto from Him in His covenant character, so often associated with this title of His majesty and His power in the prophecies regarding Israel—“THE GOD OF ISRAEL grant thee thy petition.”

¹ In 2 Chron. iii. 17, we read, “Solomon reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin [margin, *he shall establish*], and the name of that on the left Boaz” [margin, *in it is strength*].

² Isa. xlix. 26.

redeem? Have I no power to deliver?"³ closing one of the most glorious of the prophecies which deal with Israel's future, is designed to make every fear succumb, and every doubt vanish. *Israel* herein is only called to the same exercise of faith and reach of hope as that to which *the Church* is summoned, while waiting for its salvation in resurrection, from the same Saviour, for its redemption—the redemption of the body—from the same Redeemer. The believer, having tested in his own soul's experience of the Lord's converting grace, "*the exceeding greatness of His power*,"⁴ looks to "*the working whereby He is able to subdue all things to Himself*;" not only to "change this vile body,"⁵ but also to effect those stupendous issues which revelation has unmistakably placed in proximity to the raising of the dead, and the changing of the living saints, according to 1 Cor. xv. 54–57. Mark, in this passage, the apostle's "*when*," and the following "*then*," ushering in that epoch in his quotation from Isaiah xxv. The rapture of the Church is made by the apostle to synchronize with the personal coming of Christ;⁶ but, in 1 Cor. xv., this event is deducible as in connection with the restoration and conversion of Israel, as is evident by the passage in Isaiah, which so vividly and clearly points to Israel's national glory.

³ Isa. l.⁵ Phil. iii. 2.⁴ Eph. i. 19.⁶ 1 Thess. iv.

"The great, the mighty God, the Lord of Hosts, great in counsel and mighty in work," is thus apostrophised by Jeremiah in the course of his great prophecy alluded to—"Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." Then, after a grateful acknowledgment of the exercise of that power in the deliverance of Israel from Egypt, and their establishment in the land of promise, the pillar of God's *faithfulness* is added to that of His *power* to support the prophet's faith—"And THOU HAST SAID unto me, O Lord God, buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans." Then it is added—"The word of the Lord came unto Jeremiah, saying, Behold, I am Jehovah, the God of all flesh: is there anything too hard for me? . . . Now therefore thus saith the Lord, the God of Israel, concerning this city. . . Behold, I will gather them out of all countries whither I have driven them in mine anger, and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart and one way, that they may fear me for ever. . . I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart

from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate. . . . Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses for I will cause their captivity to return, saith the Lord.”⁷

Surely no dealings of the Lord with His ancient people, in the interval between their return from Babylon and the destruction of Jerusalem under Titus, will appear as at all approximating to the subject-matter of this glorious prophecy.

Let us turn now to the two *post-captivity* prophets, and, in the Zerubbabel and the Joshua of Haggai ii. and Zechariah iv., we must recognize more than the mere sons of Shealtiel, or of Josedech. A greater than either is here. These must give way to Him, whom both combine to shadow forth as “A PRIEST UPON HIS THRONE,” to whom, in Jeremiah’s great prophecy, attention has been directed as their “Noble,” who was to be “of themselves,” and their “Governor,” who was to be “from the midst of them,” even David their King, who was to be raised up unto them, to

⁷ Jer. xxxii. 25-27, 36-44, the echo of xxxi. 28.

"SAVE them from afar," and their "seed from the land of their captivity;" under whom returned Jacob was to "rest and be quiet," none making them afraid.⁸

With no propriety can the closing utterings of Haggai be applied to the governor of Judah, as she emerged out of the Babylonish captivity—"Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots. In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel, the son of Shealtiel, saith the Lord, and will make thee as a signet; for I have chosen thee, saith the Lord of Hosts."

The type must here lose itself in the antitype; the threefold *overthrowing* here is the threefold *overturning* of Ezekiel,⁹ which the dispensation in which we live must witness (if it is not indeed now witnessing its commencement in the present unparalleled upheaving of nations), "until He comes whose right it is"—whose right it will be to enter, in due time, on "a kingdom which shall never be destroyed;" not to be constituted (as some think) by the subjection and submission to its king of nations evangelized under a preached gospel; but a kingdom founded on the ruin of earthly kingdoms, the governmental

⁸ Jer. xxx. 9, 10, 21.

⁹ Chap. xxi. 27.

arrangements of which, being in direct antagonism thereto, are now ripe for judgment, to be broken in pieces and consumed by the "stone cut out of the mountain without hands," while "it shall stand for ever."¹ Let Joel iii. be contrasted with Isaiah ii. "The word that Isaiah saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and all nations shall flow unto it and the Lord shall judge among the nations, and *they shall beat their swords into ploughshares, and their spears into pruning hooks*: nation shall not lift up sword against nation, neither shall they learn war any more."

This glorious promise has never been realized, neither is there instrumentality in the present dispensation to effect its fulfilment. "The preaching of the Cross" for more than eighteen centuries, while it has "visited the Gentiles, to take out of them a people for His name," has left outside of the Church of God *a gospel-hardened or a gospel-rejecting Christendom* as its result, more the theatre of war than ever. It may be said, that in Europe and America every nation is putting forth its utmost energies to prepare for an apprehended coming struggle. Any thing approximating to the blissful state of things here foretold, is a thought far from the mind of the

¹ Dan. ii. 44.

most cursory observer of the course of events. Instead of men not learning war any more, it is the great science of the age. The high pressure with which the brain of man bears on the resources of nature, to fill earth's armoury with newly-invented instruments for the destruction of human life, rather induces an expectation of the near advent of the epoch, when the converse of Isaiah's prophecy shall, according to Joel, be fulfilled—"*Beat your ploughshares into swords, and your pruning hooks into spears.*" The *shaking of the heavens and the earth* in Haggai is that indicated by Joel, when, in the day of the Lord's proclamation of war "among the Gentiles," "mighty men" shall be bid to "wake up," and "men of war" to "draw near;" when "the sun and moon shall be darkened, and the stars shall withdraw their shining,"² expounded by our Lord to be immediately after the tribulation of the days of the lightning-coming of the Son of Man.³

The *twofold aspect of the Pillar* (which has been so much dwelt on) shall then thrust itself on the scene, when "the Lord shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake;" and "He shall be," at the same time, "the hope of His people, and the strength of the children of Israel;" known as "dwelling in Zion" (the "*Jehovah-Shammah*" of

² Chap. iii.

³ Matt. xxiv. 27, 29.

Ezekiel xlviii. 35); no "strangers" to "pass through" her "any more;" the mountains dropping down "new wine;" the hills flowing "with 'milk;" all "the rivers" of Judah flowing with waters; and a "fountain" (the "living waters" of Zech. xiv. 8, the *quickening, healing waters* of Ezekiel xlvii. 1-12) coming "forth of the house of the Lord." To this awful, yet blessed period in our world's history belongs this address in Haggai, and to a greater than Zerubbabel of old; and by Him (as we have beheld Him, *even for millennial action, the anointed, given, upheld, preserved, strengthened, and delivered servant of Jehovah*), was needed, and to Him was directed, as it never fell on the ear of Judah's Governor, or High Priest, the re-assuring word, "Be strong, O Zerubbabel; and be strong, O Joshua!" and, with fuller meaning and deeper significancy, and fraught with mightier issues than belonged to the feeble remnant which Babylon gave up to the decree of the Persian monarch, even to *the saved remnant* of the latter day, appertain the words which follow—"Be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of Hosts. According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not! for thus saith the Lord of Hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will

shake all nations, and THE DESIRE OF ALL NATIONS⁴ shall come (a coming which, being associated with what has been proved to be yet future, must be itself future); and I will fill this house with glory, saith the Lord of Hosts. . . . The glory of this latter house shall be greater than of the former." Only partial was the fulfilment of this prophecy, when a "greater than Solomon" once stood in the second temple. GRACE was then and there beheld personified; but the word here reaches forward to a time when GLORY shall dwell in *Immanuel's land*.⁵ "In this place shall be peace, saith the Lord of Hosts." Blessedly indeed has it been resolved into history, that Jesus *in that very place* did appear as "our Peace," "making peace" and "preaching peace."⁶ But here again *history* must be supplemented by *prophecy* yet to be fulfilled. In John xii. we read—"Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried, Hosanna! Blessed is THE KING OF ISRAEL that cometh in the name of the Lord. And Jesus, when He had found a young ass, sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. These things understood not His disciples at the first; but when Jesus was glorified,

⁴ Appendix F.⁵ Ps. lxxxv. 9; Isa. viii. 8-11.⁶ Eph. ii. 14, 15, 17.

then remembered they that these things were written of Him, and that they had done these things unto Him." Surely the words of Zechariah yet outlive, as unfulfilled prophecy, the event recorded in this Gospel incident—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is JUST, and HAVING SALVATION;⁷ lowly, and riding upon an ass, and a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and He shall speak peace unto the heathen: and His dominion shall be from sea to sea, and from the river to the ends of the earth."

We have seen, in the prophetic utterings of Bethlehem, the view of the *cradle* lost in that of the *crown*, and in psalms and prophecies quoted, but one stride between the ignominy of the cross and the glory of the kingdom. And here again thought, with more than electric speed, wings its flight along the lengthened vista of this dispensation, taking no note of the interval between the "lowly" One at its one terminus, and "the Lord of the whole earth" at its other;⁸ not now seated "upon an ass," but on

⁷ "A *just* God and a *Saviour*. Look unto me, and be ye *SAVED*. . . . In Him shall all the seed of Israel be *justified*, and shall glory." "The Lord is our *judge*, the Lord is our *lawgiver*, the Lord is our *king*; HE will *SAVE* us." (Isa. xlv. 21, 22, 25, xxxiii. 22.)

⁸ Mic. iv. 13.

"a white horse;" "called Faithful and True;" "in righteousness" to "judge and make war;" "King of kings, and Lord of lords;" "the Child born, the Son given;"—yet, with the same breath, the government announced as imposed upon His shoulders!—His name, "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace:" of the increase of whose government and peace there is to be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice for ever. A word of gracious encouragement this, embodying in it the exhibition and exercise of Divine power, which has been dwelt on as under covenant engagement to effect Israel's salvation. Then thus sums up this glorious prophetic announcement, intended, as it is calculated, summarily to dispose of all difficulties which dishonouring unbelief would place between the Lord's declared purpose to save, and His actual salvation of that chosen people:—

"THE ZEAL OF THE LORD OF HOSTS WILL PERFORM THIS!"

"Who art thou, O great mountain? Before Zerubabel, a plain!"⁹ is the admiring challenge, with the soul-sustaining answer of Him who, when speaking "comfortably to Jerusalem," and declaring the accomplishment of her "appointed time,"¹ arrogates to Him-

⁹ See Hebrew.

¹ Isa. xl. margin; comp. Ps. cii. 13.

self the prerogative of making low "every mountain," and making "straight the crooked," and "plain the rough places," when preparing "the way of the Lord," and "a highway in the desert" for Israel's God.

When Jehovah shall have thus manifested Himself on the platform, which we have seen prophecy erects for Divine action in judgment and mercy, in the latter day, then shall be fulfilled that word—"The hands of Zerubbabel have laid the foundation of this house (of salvation); his hands shall finish it; and he shall bring forth the headstone thereof, with shoutings of Grace, grace (may it not be said, of Glory, glory?) unto it."

From Israel, in this their day of final deliverance and triumph, observant nations receive the summons to praise, as in Psalm lxviii. 32-35. "Thy God hath commanded thy strength," had been the promise, in the foregoing context, of "the God of Israel," of "their God, the God of salvation." "Strengthen, O God, that which thou hast wrought for us," had been their prayer, founded on this promise; and, in that "strong city," whose "walls and bulwarks" are "salvation," "In the Lord Jehovah is everlasting strength," had been their grateful acknowledgment of the experienced answer: and now the "song" to be "sung in the land of Judah" is to gather fresh notes of melody from Gentile lands; and the exercise of divine power, and the imparting of divine strength, which,

we have seen, are to be so manifested in the winding up of the Lord's purposes respecting His people, are to form the prominent theme in the *nations' song*. "Because of thy temple's sake at Jerusalem shall kings bring presents unto thee;" and their presents must be laid down, in the envelope of praise, at the footstool of Israel's King. "Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord. . . . Ascribe ye strength unto God; His excellency is over Israel, and His strength is in the clouds. O God, thou art terrible out of thy holy places: *the God of Israel* is He that giveth strength and power unto His people. BLESSED BE GOD."²

"Kings for harps their crowns resign,
Crying, as they strike the chords,—
Take the kingdom, it is thine,
King of kings, and Lord of lords."

² Moses "made an end of speaking to Israel all the words" of his wondrous "Song" in Deut. xxxii., by an exactly kindred challenge to the nations as that with which this psalm concludes. A twofold mention by the Psalmist of the bringing again of His people is in immediate connection with those solemn words (verse 23)—"that thy feet may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same." So, in the Song of Deut., we behold the Lord, equally as in this psalm, when the object of Gentile praise, "TERRIBLE OUT OF HIS HOLY PLACES." The like solemn contrast between the *salvation of His people* and *judgment on His enemies* (objected to us in the multitudinous scriptures, adduced in this treatise, to set forth the action of Jehovah in judgment and mercy in the developed future of Israel), meets us here in language hardly transcended, in majesty and terribleness, by anything which has arrested our notice:—"If I whet my glittering sword, and my hand take hold on judg-

These last words of this psalm take up what we have heard from Messiah, as His first note of triumph in resurrection¹—what has been noticed as that of Israel, in the close of Psalm lxxxix., when they have tested, in their own happy experience, the faithfulness of their God to His covenant undertakings with the “Holy” and the “Mighty One” on their behalf, echoed, in all its fulness, in the concluding words of the pre-eminently millennial Psalm lxxii., ending with the same *double Amen* as in the last passage—“a psalm for Solomon.” But “*a greater than Solomon*” is recognized, as we hear the opening prayer ascend:—“Give the King thy judgments, O God, and thy righteousness to the King’s Son.” A greater than Solomon presents Himself to us, laying undivided claim to the glory which is the theme of its every verse; until, at length, an outburst of adoring praise sounds upon the ears of surrounding nations, which is but the response of grateful hearts for the full possession and enjoyment of their long-promised salvation—“Blessed be the Lord God, the God of Israel,

ment, I will render vengeance to mine enemies, and will reward them that hate me,” &c., &c. This is but a prelude to the challenge to praise to the nations on behalf of restored, saved Israel—“Rejoice, O ye nations, with His people” (or, as in the margin, and more conformable to the Hebrew—*Praise His people, ye nations*), for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land and to His people.”

¹ See remarks on Ps. xxxi., pages 53, 54.

who only doeth wondrous things; and blessed be His glorious name for ever; and let the whole earth be filled with His glory. AMEN, AND AMEN."

Pregnant and significant, in a high degree, would seem, when viewed in their prophetic bearing, the words which follow—"The prayers of David the son of Jesse are ended." Thus, when once "all kings shall fall down before" the antetypal Solomon, and "all nations shall serve Him; when all nations shall call Him blessed," the prayers of THE SON OF DAVID are ended; Israel's salvation, the *ultimatum* of His existing intercession, is accomplished; and the *praying* becomes, as we have been contemplating Him, the *praising* Messiah in "the great congregation" of His restored, saved family.

"On the mountain's top appearing,
Lo! the sacred Herald stands,
Welcome news to Zion bearing—
Zion long in hostile lands.
Mourning captive!
God Himself will loose thy bands.

"Through the night, so long and mournful,
Hath thy God unfaithful proved?
Though thy foes are proud and scornful,
By thy sighs and tears unmov'd,
Cease thy mourning;
Zion still is well belov'd.

“God, thy God, will now restore thee,
He Himself appears thy friend ;
All thy foes shall flee before thee,
Here their boasts and triumphs end.
Great deliv’rance
Zion’s King vouchsafes to send.

“Enemies no more shall trouble ;
All thy wrongs shall be redressed ;
For thy shame thou shalt have double,
In thy Maker’s favour blest.
All thy wanderings
End in everlasting rest !”

APPENDIX.

NOTE [A]. PAGE 20.

THE Rod of Moses, as the emblem of God's power, may be regarded as a type of "CHRIST THE POWER OF GOD."¹ In an interesting and instructive point of view it thus presents itself to us in that scene recorded in Exodus xvii. 8-16. "The rod" was in Moses' hand, on "the top of the hill," while "the sword" was in that of Joshua, in the plain below. John Newton's lovely hymn, commencing, "*What various hindrances we meet,*" has induced, very generally, the thought of *intercessory prayer*, as attaching to the act of Moses in holding up his hands, made for the success of Joshua in Israel's first experience of battle. If the element of prayer be at all to be sought for in the scene here recorded, we may turn our eyes away from Moses to Aaron and Hur, and in them recognize, as their *prototype*, the Church of God, upholding by its prayers the oftentimes fainting spirits of the faithful witnesses to Christ as THE POWER OF GOD—typified, as I have said, by the uplifted rod of Moses.²

Moses calls the altar which he built JEHOVAH-NISSI

¹ 1 Cor. i. 24.

² Acts xii. 5; 2 Cor. i. 11; Eph. vi. 18-20;
Col. iv. 3, 4; 1 Thess. v. 25; Heb. xiii. 18.

("the Lord my banner"); and just as, concerning that which he held up to the view of Joshua's fighting band, he had been thus addressed: "Thou shalt take thy rod in thine hand, *wherewith thou shalt do signs*,"³ even so, foremost among the standard bearers of the Cross, to whom "a banner" had been "given to be displayed because of the truth,"⁴ we behold Peter and John sustained by the prayer of "their own company," "that *signs and wonders might be done* by the name of the holy child Jesus."⁵ It may be remarked, that the "*pole*" which bore up to bitten Israel's view that great type of what was to be "the power of God unto salvation"⁶ to a sin-stricken world is expressed, in Hebrew, by the same word as "*banner*" in the passage quoted; as is also, in Isaiah xi., the word "*ensign*," applied to Him, who, in humiliation, "a Rod out of the stem of Jesse, and a Branch out of his Roots," now, in millennial glory, as the Root of Jesse Himself, takes to Himself His great ruling *power* to "assemble the outcasts of Israel, and gather together the dispersed of Judah."

NOTE [B]. PAGE 63.

The terms "*poor and needy*," and the kindred expressions, *meek, humble, afflicted, oppressed, destitute, fatherless, prisoners*, very frequently occur in Scripture in immediate connection with the manifestation of millennial glory, being used to designate the elect from among Israel, who are to be the recipients of covenant blessing. Their Messiah had been Himself the "meek and lowly" One,⁷ the "poor and needy" One,⁸ the "afflicted" One.⁹ *The*

³ Ex. iv. 17.

⁴ Ps. lx. 4.

⁵ Acts iv. 23, 30.

⁶ Rom. i. 16.

⁷ Matt. xi.

⁸ Ps. xl. 17, cix. 16, 22.

⁹ Ps. xxii. 24; Isa. liii. 4.

mind which was in Christ Jesus, when He thus “made Himself of no reputation, but took upon Him the form of a servant,” seems, on abundant Scriptural testimony, to be that which is to characterize the saved remnant.

In Psalm lxxii., so declarative of Messiah’s earthly glory, at the time that “the oppressor” is broken in pieces, and his enemies “lick the dust,” when all kings shall fall down before Him, and all nations shall serve Him,” it is said of Him, “He shall judge the *poor*, and save the children of the *needy* when he crieth; the *poor* also, and him that hath no helper: He shall save the souls of the *needy*.” In Psalm ix., when Messiah, “lifted up from the gates of death,” shall “shew forth the Lord’s praise in the gates of the daughter of Zion,” then, it is said, “The *poor* shall not always be forgotten; the expectations of the *poor* shall not perish for ever.” In the next psalm, *this characteristic* of the remnant presents itself in verses 2, 8, 9, 10, 14, 17, 18; and this, in connection with the assumption of kingly rule by Messiah, and in the midst of outpoured judgments on the oppressors of those now under review.

In Psalm lxxxii., God, as against the persecution of the “unjust” and the “wicked,” is appealed to, to defend *the poor and fatherless*; to do justice to *the afflicted and needy*; to deliver *the poor and needy*; and this, in His millennial character, as standing in the congregation of the mighty, as Judge of the earth, and as Inheritor of the nations.

In the song of Hannah (designated, in this treatise, as the earliest outburst of millennial prophecy and praise in Scripture), we have the same Judge of the ends of the earth giving strength to His king, and exalting the horn of His anointed, breaking in pieces His adversaries,

and thundering upon them; while, at the same time, "He raiseth up the *poor* out of the dust, and lifteth up the *beggar* from the dunghill, to make him inherit the throne of glory."¹ In Psalm cxiii. we have this language echoed, and that at a time when the Lord is said to be "above all nations;" and when, "from the rising of the sun unto the going down of the same, the Lord's name is to be praised."

In the day that the Lord shall "arise and have mercy upon Zion;" when "the time to favour her, yea, the set time is come;"² when the Lord's "servants shall take pleasure in her stones, and favour the dust thereof;" when "the heathen shall fear the name of the Lord, and all the kings of the earth His glory;" then, it is added, "He will regard the prayer of the *destitute*, and not despise their prayer." As in the psalms just quoted, He "will look down from the height of His Sanctuary; from heaven will the Lord behold the earth, to hear the groaning of the *prisoners*, to loose those that are appointed to death, to declare the name of the Lord in Zion, and His praise in Jerusalem;" and let the clearly defined period for the fulfilment of this prophecy be noticed—"When (as in Psalm lxxii.) the people are gathered together, and the kingdoms to serve the Lord."³ Thus, in Psalm cxlvi., the execution of justice for the *oppressed*, the loosening of the *prisoners*, the relieving of the *fatherless*, will be when the Lord, as Zion's God, shall "reign for ever." So also the prayer of Messiah Himself, having found, in resurrection and exaltation, an answer: "I am *poor and sorrowful*; let thy salvation, O God, set me up on high," while the wicked are blotted out from "the book of the

¹ 1 Sam. ii. 8-10. ² See Isa. xl. 2, margin. ³ Ps. cii. 13-22.

living," the Lord's gladdening of the hearts of the *humble*, His hearing the *poor*, and despising not His *prisoners*, will be resolved into actual experience, when "heaven and earth, and everything that moveth therein," shall praise *the Saviour of Zion, the builder of the cities of Judah.*⁴

Isaiah x. has been dealt with, in this treatise, as reaching, in its prophetic utterings, beyond the mere destruction of the king of Assyria, even to the leader of the final *antichristian* league against the Lord and His people. Beside its own internal evidence leading to this view, it may be seen that its latter verses merge, in *figure*, in, and are *grammatically* connected with, the next chapter, which so graphically portrays the glories of Messiah's future kingdom. Like Psalm x. and, indeed it may be said, all the other passages which present the *distinctive character* of the saved remnant under consideration, Isaiah x., in its second verse, classifies "*the poor*," "*the needy*," and "*the fatherless*," as specially the objects of oppression; while in chapter xi. the resources of Messiah's regal prerogative are represented as exercised on their behalf—"With righteousness shall He judge *the poor*, and reprove with equity for the *meek* of the earth."

Isaiah xiv. opens with the promise—"The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; . . . and it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve," that thou shalt take up this proverb against the king of Babylon,⁵ and say,

⁴ Psalm lxi. 28-35.

⁵ Babylon of that day is in Appendix (through a misprint entered as Appendix A on page 122) proved to be the type of *the Babylon of the Revelation*.

"How hath the oppressor ceased, the city of gold ceased! In verses 26, 27, the Lord's irreversible purpose of judgment is alluded to, and His hand stretched out for action "upon all nations." In verses 30, 32, the cheering light of promise penetrates through the deep gloom of judgment, fixing attention on the *characters* who form the subject of this note. "The firstborn of the *poor* shall feed, and the *needy* shall lie down in safety. . . . What shall one answer the messengers of the nation? That the Lord hath founded Zion, and the *poor of His people* shall trust in it," —(*margin*, shall betake themselves unto it)—a prophecy which finds its echo in that magnificent passage: "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." Then, in the midst of the relieving light of promise, this beam falls upon our path—"I will take out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty in my holy mountain. *I will also leave in the midst of thee an afflicted and poor people*, and they shall trust in the name of the Lord; they shall feed and lie down, and none shall make them afraid."

In that day of judgment and of mercy, as set forth in Isaiah xxiv. xxv. xxvi., when the moon shall be confounded and the sun ashamed; when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously; when a city shall be made an heap, and a defenced city a ruin, and the branch of the terrible ones shall be brought low; when, at the same time, in that mountain a feast of fat things is made unto

all people, and the face of the covering cast over all people is destroyed, death swallowed up in victory, and all tears wiped from all faces, and the rebuke of the Lord's people taken from off all the earth, then shall the grateful acknowledgment go forth: "*Thou hast been a strength to the poor, a strength to the needy in his distress* when the blast of the terrible ones is as a storm against the wall." In that day a song shall resound through the city, whose walls and bulwarks are Salvation, in which shall be celebrated the laying low of the lofty city, and the treading it down. And through what instrumentality? *By the feet of the poor, and the steps of the needy.* This is that coming day of Malachi,⁶ which shall burn like an oven, when all that are proud and do wickedly shall be stubble; the day, too, of the rising of the Sun of righteousness with healing on his wings, when they who fear the name of the Lord shall *tread down the wicked, who shall be ashes under the soles of their feet.*

It may be added, that in Psalm cix. 16, 22, we have a clear intimation as to the real import of the term "poor and needy;" *the poor and needy man* in the former verse is defined to be the man who is "*broken in heart*;" in the latter, he whose "*heart is wounded within him.*" In Psalm cxlvii. 2, 3, the builder up of Jerusalem, the gatherer together of the outcasts of Israel, is introduced as healing the broken in heart, and binding up their wounds; and glad and loud shall then be the response, from these favoured objects of His love, to the challenge in verse 12: "Praise the Lord, O Jerusalem; praise thy God, O Zion;" for the Lord who "casteth the wicked

⁶ Chap. iv.

down to the ground" is He who "lifteth up the *meek*," yea, who "will beautify the *meek* with salvation."⁷

NOTE [D]. PAGE 93.

Micah vii. 20.—"Thou wilt perform the TRUTH to Jacob, the MERCY to Abraham." The Lord's dealings with Abraham, when He "took him from the other side of the flood," and severed him from his household "gods,"⁸ were the result of the pure outgoings of *sovereign grace* and *mercy*; and, as the source of these, He is recognized by him, in reference to His first appearance to him in Haran, simply by the title of "*the Lord God of heaven*;" but once He enters into covenant with him, and with his seed after him, what was *mercy* to the father becomes *truth* to the son. When the Lord reveals Himself to Abraham, in Genesis xvii., it is in the words—"I am the Almighty God," presenting to his faith nothing more than a display of the infinite resources of His omnipotence. The patriarch needed that other word to warrant the appropriation thereof to himself—"I will be a God unto thee;" and yet another word—"and to thy seed after thee," to intimate the plighted transmission of these to be within reach of the faith of his posterity.

In Genesis xxiv. we listen to "the father of the faithful:"—"The Lord God of heaven, (with the addition, in verse 3, "*and the God of the earth*,") which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land: He shall send His angel before thee, and thou shalt take a wife from thence." With these covenant transactions thus

⁷ Verses 6, 12, and Psalm cxlix. 4.

⁸ Josh. xxiv. 2, 3.

brought before the mind of the "eldest servant" of Abraham's house, in addition to the thought of the *mercy* which originated such transactions, is at once suggested the *truth* which was to secure the fulfilment of both the promise and the oath of Haran; and therefore, when lifting up his voice for "good speed" to himself, and "kindness" to his master Abraham, "*O Lord God of my master Abraham*" are the words by which he would remind the Hearer of prayer of the obligation which His sovereign grace had imposed on Him to be faithful to His pledged engagements; and soon as the filled and proffered "pitcher" had placed beyond doubt, in the exact occurrence of the sought-for token, that the "*appointed*" wife of Isaac stood before him, the *same address* is given to God, in grateful acknowledgment that Truth had kept the promise which Mercy had made—"Blessed be *the Lord God of my master Abraham*, who hath not left destitute my master of His *mercy* and His *truth*."⁹ And it is interesting to remark how his full heart on this subject twice again finds vent, in this covenant title of Jehovah, before leaving the house of Bethuel.¹

Early in the history of Isaac the Lord appears to him, and recalls to him, in very full terms, the oath to his father; and when, after a season of conflict and oppression, Isaac arrives at Beersheba, "*the well of the oath*," the Lord selects that place, which had been the scene of the solemn covenant between Abimelech and his father, to reveal Himself to him as *the God of Abraham his father*, and, as such, bound to fulfil His engagements for *His servant Abraham's sake*. The word had passed from Him to Abraham, and "mercy and truth meet together"

⁹ Verse 27.¹ See verses 42, 48.

in the renewal of the covenant of Haran, and the blessing is secured to Isaac, and the promise fulfilled, that "in Isaac shall thy seed be called."²

Let us turn our regards now to Jacob,—the tool of his mother, the *supplanter* of his brother, the deceiver of his father. Guilty in conscience and sad in heart, as he turned his back on the parental roof at Beersheba, there must have been little about him of that "boldness" with a *covenant God*, and of that "access with confidence" to Him,³ which we have seen so characterized the "eldest servant" of his grandfather, when, a hundred years before, he had pursued his journey to the same distant Syrian homestead, to seek for his father that which he was now instructed to seek for himself. To sustain him under the accumulated pressure of a saddening retrospect and a foreboding future, he needed more than his father's blessing from "*the Almighty God*." An aspect of God, involving far more than was implied in that title, must be presented to beget in him faith,⁴ and to nourish the faith begotten. Ere "*the blessing of Abraham*," invoked on him and on his seed by his father's lips, could be appropriated by him, his burdened heart and accusing conscience made it indispensable that his ear should come in contact with the lip of God Himself, revealed to him in the aspect needed. From the top of the mysterious "*ladder*" at Bethel, the soul of the dreaming patriarch, lying at its base, takes in that which meets all its deep need—"Behold, the Lord stood above it (the ladder) and said, I am the Lord God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed," &c.

² Gen. xxi. 12, 31, 32, xxvi. 3, 4, 24; Ps. lxxxv. 10.

³ Eph. iii. 12.

⁴ Rom. x. 17.

More transpired in this interview than between the Lord and his father at Beersheba.⁵ It was there simply "*the God of Abraham*;" but now He announces Himself as "*the God of Isaac*" too; and, with this staff of *ratified covenant promise* in his hand, "Jacob went on his journey, and came into the land of the people of the east."⁶ We may imagine, indeed with abundant warrant we may conclude, that this gracious revelation of the Lord's covenant relation toward him was his stay and consolation while under the prolonged experience of those dealings of his deceitful father-in-law toward him, which, he must have bitterly felt, were kindred to what his own had been to his brother and his father. Space will only permit a passing allusion to the language of faith, and prayer, and praise, with which the shepherd homestead of Jacob resounded, as child after child, at its birth, received its name, expressive of the pious feeling which, at the time, animated the breast of her who had brought it forth, thus placing beyond doubt that the vision of Bethel had called forth in his family, amid all the oppression and injustice endured in Padan-aram, a testimony to THE GOD OF BETHEL; and when his sojourn there is terminated by flight, and God's "rebuke" checks Laban in his pursuit of the fugitive, the remonstrance of the latter, so full of beauty and pathos, concludes by giving the clue to his protection and present prosperity—"Except *the God of my fathers, the God of Abraham, and the fear of Isaac*, had been with me, surely thou hadst sent me away now empty."

Let us now turn to chapter xxxii., and contemplate him at Mahanaim. Hardly escaped from the grasp of the cruel and unjust Laban, he is informed of the proximity of his

⁵ Chap. xxvi. 23, 24.

⁶ Chap. xxix. 1.

advancing and (as he supposed) revengeful brother. The memory of Bethel nerves him now, as it had done while under the long trial whence he had just issued. Jacob's stronghold is prayer, and it is *the God of Bethel* who is before his eye of faith—"O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, I will deal well with thee. I am not worthy of the least of ALL THE MERCIES, and of ALL THE TRUTH, which thou hast shewed unto thy servant." Deeply interesting it is here to notice, from the lips of Jacob, the echo of Eliezer's mention of those *two attributes* which, in patriarchal times, were so involved in the covenant display given by Jehovah of Himself.

Once more behold him at Shechem, crushed in spirit at the scenes of lust and blood which had been introduced into his own homestead. "Arise, go to Bethel;" and not only go there, but " *dwell there, and make there an altar unto God that appeared unto thee,*" is the remedy prescribed by covenant love for the broken heart of its object; and on receiving his new name of *Israel*, on this his second visit to Bethel, his ears drink in the same words which had cheered the heart of his grandfather—"I am God Almighty;" and the covenants of Haran, Beersheba, and Bethel are renewed—"The land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."

How strikingly the opening history of Exodus bears upon our subject, introducing, as it does, the seed of Jacob as, equally with those who went before them, the objects of covenant *surveillance* and protection. The *groans* of enslaved Israel ascend to heaven, and in response thereto

it is stated, the Lord "looked upon them," and "had respect unto them," and remembered "*His covenant with Abraham, with Isaac, and with Jacob;*"⁸ and twice, in the next chapter, from out the burning bush, issues from the Lord's lips this covenant declaration of Himself, first revealing Himself to Moses as such, and then commissioning him to present Him as such to downtrodden, desponding Israel. We have seen God dealing with Isaac as "*the God of Abraham,*" with Jacob as "*the God of Abraham and the God of Isaac;*" but now He stands before Moses and Israel as "*the God of Abraham, the God of Isaac, and the God of Jacob*"—a threefold reference to His *faithfulness* this—"a threefold cord" to bind Him to their seed, not to be "quickly broken."⁹

What a grasp must the faith of Moses have had of this unfailing covenant provision to meet the need of Israel under every contingency, when (after reminding his people that they had been rebellious against the Lord from the day he had first known them, that he had fallen before the Lord forty days and forty nights, because the Lord had said He would destroy them, that he had pleaded, in praying, that they were His "people," His "inheritance," His "redeemed" ones) he makes the following touching appeal to the Lord:—"Remember thy servants Abraham, Isaac, and Jacob: look not unto the stubbornness of this people, nor to their wickedness, nor to their sin!"¹

One more passage in Israel's history may be adduced, to shew how ready the Lord ever was even to anticipate such an appeal as that of Moses, and, of His own sovereign grace, to keep Himself before His people in an aspect which would place the plea of His *faithfulness* on

⁸ Chap. iii.⁹ Eccles. iv. 12.¹ Deut. ix. 24-27.

their lips, while casting themselves on His *mercy*. The wicked reigns of Jehoahaz and Jehoash had brought down the divine anger on Israel. Elisha is dead; and, synchronizing with this national loss, the Moabites invade the land, which bends also beneath the oppression of Hazael, king of Syria. It is a "cloudy and dark day;"² but the "bow" is "seen in the cloud"—the bow of covenant love. "The Lord," it is said, "was gracious unto them, and had compassion on them, and had respect unto them, *because of His covenant with Abraham, Isaac, and Jacob*," and would not destroy them, neither cast He them from His presence as yet."³

It has been shewn, in the foregoing treatise, that it will be in the time of Jacob's greatest trouble that he shall be saved out of it;⁴ and the Lord's *covenant faithfulness*, as the handmaid of His "*everlasting love*"—His *truth* binding Himself to the exercise of His promised *mercy*—has been exhibited as *the instrumentality* whereby that *salvation* is to be effected.⁵ So, on examining the context of the various passages adduced in this note, it will appear that every successive display of covenant relationship to His people was *so timed* by the Lord, as to teach that *lesson of grace* to His Church of old, that *their extremity was His opportunity*, and to give them a foretaste of the pardoned sinner's experience under this dispensation, that "*where sin abounded, grace did much more abound*."⁶ So much surely is implied in the language of the Psalmist: "Many times did He deliver them; but they provoked Him with their counsel, and were brought low for their

² Ezek. xxxiv. 12.

³ 2 Kings xiii., and compare Ex. ii. 24, 25, alluded to. ⁴ Jer. xxx. 7.

⁵ Comp. Jer. xxx. 3, and Rom. xi. 28, 29. ⁶ Rom. v. 20.

iniquity. Nevertheless, He regarded their affliction, when He heard their cry: and He remembered for them His *covenant*, and repented according to the multitude of His *mercies*.”⁷

The Levites, in Nehemiah’s day,⁸ had well learned this *lesson of grace*, when “the great, the mighty, and the terrible God” was yet so regarded by them, as *the keeper* of “*covenant and mercy*,” that they could, while prostrated under abject confession of sin, still recognize Him as *their God*, and, in all confidence, put up that touching cry of misery, “Let not all the trouble seem little before thee that hath come upon us!” So let another spokesman of captive Judah be heard. Eight times we find “the great and dreadful God” appropriated as “*my God*” and “*our God*,” and the reason is as patent as in the last instance quoted—the ability of faith to attach to that name the words, “*keeping covenant and mercy*.”⁹

Well then, in the view of all this harmonious blending of *mercy and truth* in the Lord’s dealings with His people of old, might “the seed of Abraham His servant,” and “the children of Jacob His chosen” be summoned, as in Psalm cv., to “give thanks unto Jehovah, to call upon His name, and make known His deeds among the peoples,” gladly embodying in their song of praise the reason—*He is the Lord our God*; His judgments are in all the earth; He hath remembered His covenant for ever—the Word which He commanded to a thousand generations; *which covenant He MADE with Abraham, and His OATH unto Isaac, and CONFIRMED the same unto Jacob for a law, and to Israel for an EVERLASTING COVENANT*, saying, “Unto thee will I give the land of Canaan, the lot of your inheritance.”

⁷ Ps. cvi. 43-45.

⁸ Chap. ix.

⁹ Dan. ix.

A word of practical application. If such was Israel's experience of the Lord, as **THE GOD OF ABRAHAM, ISAAC, AND JACOB**; if, by virtue of His covenant engagements with them, they could bind Him to the exercise of His grace, sinful and rebellious as they were, what may not the weak and ofttimes erring "*Israel of God*,"¹ now calculate on in the way of experienced grace, by reason of the present relation of God toward them as "**THE GOD AND FATHER OF OUR LORD JESUS CHRIST?**" How full the heart of the risen Saviour must have been of the grace and blessing involved in this relation, when the announcement of the existence thereof towards His Church, as in John xx. 17, was His first expressed thought after His resurrection; and to His *forsaking* disciples, and to *denying* Peter was that announcement made, with the following word of peace, just as we have seen were all those Old Testament manifestations of covenant love vouchsafed in the midst of Israel's unworthiness and sin. It will yield instruction and comfort to note the abounding grace and blessing which this covenant relation of our God in Christ presents to our view in the following passages:—Eph. i. 3, 17, iii. 14; 2 Cor. i. 3, &c.; 1 Pet. i. 3, &c.

NOTE [E]. PAGE 99.

As here, in Psalm xxii., the adoring praise of Messiah, as the expression of His *anticipating hope*, is elsewhere made to spring out of the lively apprehension and confession of His low estate, of His poverty and need. Three psalms, stamped in the New Testament as of eminently *Messianic* character, may be referred to to elucidate this—“Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation say continually, The Lord

¹ Gal. vi. 16.

be magnified. But I AM POOR AND NEEDY; yet the Lord thinketh upon me: thou art my help and my deliverer.”² Again, “I AM POOR AND SORROWFUL; let thy salvation, O God, set me up on high. I will praise the name of God with a song, and will magnify Him with thanksgiving.”³ Once more, “Let his days be few; and let another take his office; . . . because that he remembered not to shew mercy, but persecuted the POOR AND NEEDY man, that he might even slay the broken in heart.”...“I am POOR AND NEEDY; my heart is wounded within me. I will greatly praise the Lord with my mouth; yea, I will praise Him among the multitude; for He shall stand at the right hand of *the poor*, to save him from those that condemn his soul.”⁴

NOTE [misprinted as A]. PAGE 122.

Jeremiah l. li. afford striking instances of what has been termed in this treatise the *embryo, germ-containing* character of Scripture. Events purely historical, and palpably of a local temporary bearing, stand before us, as here, as the shell enveloping the kernel of something which was yet to be, carrying the mind beyond the circumstances to which they primarily applied, not exhausting their full import until they clothe the thoughts of inspired men under New Testament revelation, being placed at the command either of the recorders of gospel incident, or, as in the case before us, of the Seer of “the things which shall be hereafter.” We have, in Jeremiah’s prophecy of the judgment of Babylon, more than the reciprocal relation of Israel and Babylon of old. In the remarkable analogies which have been pointed out in

² Ps. xl. 16, 17. ³ Ps. lxi. 29, 30. ⁴ Ps. cix. 4, 16, 22, 30, 31.

this treatise between "*The Song of Moses*" in Exodus, and "*The Song of Moses and of the Lamb*" in Revelation, the suggestion has been offered, that in the former was contained, in embryo, the subject-matter of the Hallelujah Anthem of the latter, with which our earth shall yet resound on the final overthrow of the hosts of Antichrist. So the Babylon here of Jeremiah will, by comparison of his language with that of the Seer of Patmos, stand out to view as bearing a kindred relation to the mystic Babylon of the Revelation. Most striking will be found the analogies exhibited in the two following columns, taking the passages *seriatim*, according as they stand in Jeremiah:

JEREMIAH.

L. 15, 29.

"As she hath done, do unto her."

L. 32, 34.

"I will kindle a fire in his cities, and it shall devour all round about him.....Their Redeemer is strong."

L. 38.

"A drouht is upon her waters, and they shall be dried up."

L. 41, 42.

"Many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance: they are cruel, and will not shew mercy: their voice shall roar like the sea; they are put in array like a man to the battle against thee, O daughter of Babylon."

L. 46.

"At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations."

REVELATION.

XVIII. 6.

"Reward her even as she rewarded you."

XVIII. 8.

"She shall be utterly burned with fire: for strong is the Lord God who judgeth her."

XVI. 12.

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up."

XVII. 12, 16.

"The ten horns which thou sawest are ten kings...these shall hate the whore, and shall make her desolate."

XVIII. 9, 15.

"And the kings of the earth... shall bewail her, and lament for her, when they shall see the smoke of her burning...The merchants shall stand afar off, for the fear of her torment, weeping and wailing."

JEREMIAH.

LI. 7.

"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken . . . the nations have drunk of her wine."

LI. 8.

"Babylon is suddenly fallen and destroyed."

LI. 9.

"Her judgment reacheth unto heaven, and is lifted up even to the skies."

LI. 13.

"O thou that dwellest upon many waters, abundant in treasures!"

LI. 36, 56.

"I will take vengeance for thee.... The Lord God of recompenses shall surely requite."

LI. 48.

"Then the heaven and the earth, and all that is therein, shall sing for Babylon."

LI. 45.

"My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord."

LI. 63.

"It shall be, when thou hast made an end of reading this book, thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her."

REVELATION.

XIV. 8; XVII. 2, 4.

"A golden cup in her hand....The nations of the earth have been drunk with the wine of her fornication."

XIV. 8; XVIII. 2.

"Babylon is fallen, is fallen."

XVIII. 5.

"Her sins have reached unto heaven, and God hath remembered her iniquities."

XVII. 1, 15; XVIII. 12, 13.

"The great whore that sitteth upon many waters....Her merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk," &c., &c.

XVIII. 20; XIX. 3.

"God hath avenged you of her... He hath judged the great whore... and hath avenged the blood of his servants at her hand."

XVIII. 20.

"Rejoice over her, thou heaven, and ye holy apostles and prophets."

XVIII. 4.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

XVIII. 21.

"A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Let Isaiah xiv. and Rev. xviii. 16 be also compared.

NOTE [F]. PAGE 158.

"THE DESIRE OF ALL NATIONS."—The Church's estimate of the Lord Jesus Christ may be set forth in the Psalmist's words,—“Whom have I in heaven but thee? and there is none upon earth that I DESIRE beside thee;”⁶ and to every member thereof He is “the chiefest among ten thousand, and altogether lovely.”⁷ But, in the generally received acceptation of the term, Christ was not THE DESIRE OF ALL NATIONS before His first coming, neither shall He be so when He comes again to “take vengeance on them that know not God, and obey not the Gospel.”⁸ It may be interesting and instructive to evolve from actual human experience, in the light of Scripture, in what sense Christ may be said to be THE DESIRE OF ALL NATIONS. Together with the groan, which even the patient expectancy of a redeemed body is unable to stifle in the favoured recipient of “the first-fruits of the Spirit,” we read of an unintelligent groaning and travailing in animate and inanimate nature, which witnesses to the fact of a sin-stricken, curse-bearing creation—“*The whole creation groaneth and travaileth in pain together until now.*”⁹ And so it will be throughout its *animal* and *vegetable* department, until that day of Messiah's rule over a redeemed and renovated world, which shall see the wolf, the lion, and the bear laying aside their savage propensities, and companying with the lamb, the calf, and the cow, while “the sucking child shall play on the hole of the” then stingless “asp, and the weaned child shall put his hand on the den” of the then harmless “cockatrice;”

⁶ Psalm lxxiii. 25.⁸ 2 Thess. i. 8.⁷ Song of Sol. v. 10, 16.⁹ Rom. viii. 22-25.

no hurting, no destroying in all God's "holy mountain;" for "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."¹ "Instead of the thorn shall then come up the fir tree, and instead of the brier the myrtle tree."² "The cedar tree shall be planted in the wilderness, the shittah tree, and the myrtle, and the oil tree;" and then shall men "see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and THE HOLY ONE OF ISRAEL hath created it."³ Then, before "THE LORD OF THE WHOLE EARTH,"⁴ shall cease the groan of creation, and, in the rapture of the raised dead and the changed living, shall cease the groans of the once *hoping, waiting* Church of God.

But, in addition to this *twofold groaning*, earth's bosom may be said to heave with a groan which speaks of utter failure in all social and governmental effort to reach that *ultimatum* of good which man in his wisdom, and, it may be added, in his benevolence, would secure for his fellow. *Republican, despotic, constitutional* forms of government have essayed their best, but, weighed in the balance, they have been found wanting; and still outstanding and unattained is the goal which they fain would reach; hopes disappointed, and desires unfulfilled, leaving, among the various nations of earth under their respective sway, still to be filled an aching void in the longing yearning of ambitious hearts, which finds expression in one universal cry—"WHO WILL SHEW US ANY GOOD?"⁵

America assuredly cannot point to its vaunted republic, to give the needed answer! Monarchical Italy, freed from the pressure of the heel of Bourbon bigotry, sul-

¹ Isaiah xi.² Isaiah lv. 13.³ Isaiah xli. 19, 20.⁴ Micah iv. 13.⁵ Psalm iv. 6.

lenly, at Florence, champing the bit which would check its onward course to Rome, notwithstanding all its new-born liberty, cannot supply the answer; and even were the *Arno* to prove but the stepping stone between the *Po* and the *Tiber*, and could the ruler of Italy effect his own and his people's desire to sway his sceptre on the throne of Cæsars and of Pontiffs, still would the same *unanswered* query sound upon the ear.

Imperial France and constitutional Britain, with their seaboard bristling with ordnance, vying with each other as to the number and calibre of *iron-clads*, which, at their bidding, Vulcan is to transfer to the dominions of Neptune; while war, in either country, is become the great science of the day, and the inventive powers of man are more than ever taxed to forge weapons for the wholesale destruction of his fellow—France and England, thus grimly confronting each other across the Channel, and bound over, *in terrorem*, respectively, to keep the peace, though boasting of a national prosperity without a parallel on the earth, must still swell the cry of other nations—“WHO WILL SHEW US ANY GOOD?” if that good is to involve the sitting down of “every man under his vine and under his fig tree, none making him afraid.”⁶

Ask, too, the *Duchies*, in their exchange of one dynasty for another, whether their restless aspirations and struggling after a *somewhat* which they could not find under the hated yoke of Denmark, are more likely to meet with satisfaction, now that they find themselves in the *bear's hug* of Prussia and of Austria? Again, if, amidst the agitation and foreboding which characterize the constituent governments of the Germanic Bund, one can secure a

⁶ Micah iv. 4.

hearing, let it be asked, What have *they* gained by their late patriotic efforts to effect that the arm of their idolized *Vaterland* should extend its sceptre northward? With too much *data* for a correct conclusion may *The Times* of this day (Dec. 28, 1864) enunciate as the issue of present events —“The days of the Germanic Confederation are numbered, and no one can say what will come in its stead.” “How would it be (it is asked) if the Northern German States were to form a league with Prussia, and the Southern with Austria?” The great daily leader and exponent of public opinion thinks that the absorption of these secondary States in the two great Powers of Germany would be a great improvement on the present state of things. But let conquest or diplomacy mould or remould governmental matters as may be, with “*the balance of power*” now nothing more than a myth, and national covenants, once sacredly binding, now a mere rope of sand, with rulers and their subjects acting on the principle that “*might is right*,” where shall be found the nationality which will own itself content and satisfied either with its *status quo*, or with any thing which may be effected in the way of improvement thereon? Let Commerce, with all its cogent arguments for peace, with all its mighty spell over the self-aggrandizing spirit of man, come to the rescue of the failing warrior and statesman. Let Mr. Bright, the great apostle of Commerce, be heard at the late opening of the New Exchange at Birmingham, giving forth, with all confidence, his prophetic utterings on the certainty of the final triumph of its appeal to *self-interest* as the strongest motive which can sway the actions of nations, and thus bind them over to *keep the peace* with each other. “In all Europe the commercial spirit is extending and pro-

ducing great and beneficial results. War is much less possible than it used to be; the very greatness of armaments, so provocative of war, has induced the strongest disposition for peace among the nations of the world. Wars of conquest are gone into the past, and peace is seen to be the true interest of nations. On the commercial class depend our hopes for the future of our country; for it is by their intelligence and energy, and their capital, that populations are raised to a higher level, darkness and barbarism are driven away, light and civilization enter, war recedes into the past, and peace comes before us, promising to bless the future; and thus, when I am in what I should call my happier mood of thinking, I think I discover that the world, slowly it may be, but still sensibly, moves on toward a happier time."

Let us now listen to the summary, if not scornful, mode of dealing with these vaticinations of Mr. Bright by *The Times*. "Commerce he exalts, glorifies, and deifies; Commerce he makes the restorer, the saviour, the governor of the world. In his raptured vision, races and states rise and fall by Commerce. Commerce brings peace, goodness, and happiness; Commerce governs the world; is our glorious future; her triumph is at hand; a reign of universal peace is approaching! Whatever the piety of the aspiration, the facts of the case shew that Commerce is very little security for peace, and has its positive influences for war. Large exports and imports are no sufficient protection against the master of scores of iron-clads and half a million armed men. The prospects of peace just now are most indifferent; and commercial prosperity is no more a security against war than plate chests are against burglars, or a great balance at the Bank against unneces-

sary law suits. There is nothing whatever to shew that Commerce makes a people just, considerate, forbearing, forgiving, mutually respectful, or desirous to make real sacrifices for the sake of amity. All Europe has made immense strides in Commerce and the other pursuits of peace; but, within ten years (to go no further back), the Crimea, Italy, Schleswig-Holstein, not to speak of America, shew what may happen any day without warning, and what may be repeated next year, as suddenly, and with even more terrible consequences."

Justly severe as is this criticism of the leading organ of public opinion, yet the great *ultimatum* of the fulfilment of a nation's *desires to be reached through human instrumentality* is not arraigned by it, as existing only in the *Utopia* of unwarranted expectation; but Mr. Bright's great error is declared to be simply that he aims at it as "*the enthusiastic, one-sided representative of a special interest.*" *The Times* tells us that, as they see the matter, *the right way* is not to ennoble Commerce above, and at the expense of, everything else that we love, honour, respect, or fear—not to laud it in invidious and hostile contrast to governments, to the science of politics, to diplomacy, to old institutions, to agriculture, to the traditional conscience of the civilized world; but that a fair *equilibrium* maintained between all these mighty influences on human affairs is that which will give us, in our world's future, a substance instead of a shadow to grasp, in the way of abiding national happiness and glory! But to the Rochdale philanthropist, and no less to his sage censor in Printing-house Square, the Christian without presumption can say, that from the one and the other lies concealed the secret of what can alone avail to

satisfy the yearning *desire of all nations*, even the *uplifting* of the Lord's "countenance," the rising of "the Sun of righteousness with healing in His wings" on a groaning creation, which, in the place of the bootless cry of the "many," "WHO WILL SHEW US ANY GOOD?" will "put gladness into the heart more than in the time" of the increase of "corn and wine."⁷

Until that blessed epoch, this cry will continue to be dictated by bewildered minds, to be the utterance of unsatisfied hearts; and predicable not more of Solomon than of the *would-be* Solomons, and the "*wiser than Daniel*,"⁸ of the present enlightened age, is the recorded experience of the "King in Jerusalem"—"This was my portion of all my labour; I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun."⁹ *The desire of all nations* still outstands unsatisfied and insatiable. In the *lifted up* soul of the "proud man" of Habakkuk, who enlarges his DESIRE as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people;¹ and, in the aching void of the heart of the "certain rich man, whose ground brought forth plentifully," but the abundance of whose "fruits" only ministered to him perplexity as to where he should "bestow" them, and whose *folly* brought upon him the curse and ruin of him who "layeth up treasure for himself, and is not rich toward God"²—in these two, as *types of existing classes of patriots*, may be discerned the lineaments, on the one side, of those *standard bearers*, to whom

⁷ Psalm iv. 6, 7; Mal. iv. 2.

⁸ Ezek. xxviii. 3.

⁹ Eccles. ii. 10, 11. ¹ Chap. ii. 5.

² Luke xii.

the nations of earth seem inclined to entrust the task of leading them onward in the pursuit of national glory; and, on the other hand, of those *political economists*, whose *nostrums* are to effect for them, in lieu of existing perplexity and disappointment, contentment and satisfaction from a lasting prosperity. But *Gideon's dreamer* will supply us with a word to the point here—"A cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along;"³ so a solemn word already quoted (despicable to the worldly wise of our day, as was doubtless the *barley cake* to them of old) intrudes itself, with like demolishing effect, on "the counsel" of these "wise counsellors of Pharaoh."⁴ "*There is no profit UNDER THE SUN!*"—a word which is but the echo of what *Habakkuk* writes in the chapter already alluded to, and which gives intelligent expression to the mind of every believer, as he maintains his stand, calm and unmoved, amid the failure and wreck of all human enterprise to *improve the world, like Cain and his posterity, with their backs turned upon God*. BEHOLD, IS IT NOT OF THE LORD OF HOSTS THAT THE PEOPLE SHALL LABOUR IN THE VERY FIRE, AND THE PEOPLE SHALL WEARY THEMSELVES FOR VERY VANITY?"⁵ Faith's estimate is that it *is so*; and herein the believer accepts the announced purpose of the Lord—"I will overturn, overturn, overturn (*margin*, perverted, perverted, perverted, will I make it), until He comes whose right it is; and I will give it Him."⁶ His experience echoes back the inspired statement, "There is no profit UNDER THE SUN." But the telescopic reach of His

³ Judges vii. 13.⁵ Chap. ii. 13.⁴ Isaiah xix. 11.⁶ Ezek. xxi. 27.

faith can discern such to be found *from above and beyond the sun*; and to Him who has “*passed through the heavens*,”⁷ who is “*higher than the heavens*,”⁸ who “*has set His glory above the heavens*,” while, at the same time, “*His name is excellent in all the earth*”⁹—to Him tend his believing thoughts and aspiring hopes; and, under the sure guidance of the voice of promise and of prophecy, he can realize the time as approaching when the primal verdict of Jehovah on the works of His hand, “*God saw every thing that He had made, and, behold, it was very good*,” shall again resound over a renovated earth, in bold contrast to the experience of Solomon and of all since his time, as quoted from Ecclesiastes ii. 11. Till then the faith and hopes of the *groaning, waiting* Church of God are in exercise on the promise which immediately follows the words last quoted from Habakkuk—“The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”¹ Then shall the universal challenge, “WHO WILL SHEW US ANY GOOD?” be, for the first time in the history of man, satisfactorily resolved. The present dispensation has met its close in God’s day of fearful reckoning with a judgment-doomed *Christendom*. The God of heaven has set up a kingdom, which shall never be destroyed, on the ruin of all existing earthly kingdoms; all the busy governmental arrangements of proud ambitious man have ceased; the “stone cut out of the mountain without hands” has *smitten and broken in pieces* the feet of iron and clay,” the only remaining vestige of the “*great image*” of Nebuchadnezzar: “the dream” was “certain” in his day, and “the interpretation

7 See Greek, Heb. iv. 14.

9 Psalm viii. 1.

8 Heb. vii. 26.

1 Chap. ii. 14.

thereof" has become, with awful distinctness, "*sure*" in "the great day of the Lord." The *shaking* of "the heavens and the earth, and the sea and the dry land," the *shaking* of "all nations" has ushered in the advent of Him who, on entering on His rule over the saved remnant of His restored ancient people, will, by extending to the nations of the millennial age those issues of blessing and glory which have been shewn, in this treatise, will result from that rule, entitle Him to give to the universal challenge "*Who?*" the all-satisfying response—"I, EVEN I," who am THE DESIRE OF ALL NATIONS!

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