

"THE SAME FINGER OF GOD THAT GARNISHED  
THE STARRY FIRMAMENT WITH INNUMERABLE  
GEMS OF LIGHT WROTE EVERY LETTER ON  
THE SACRED PAGE."

*P. 100.*

# SOLAR LIGHT

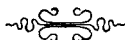
AS ILLUSTRATING

## TRINITY IN UNITY.

BY

THOMAS NEWBERRY,

Editor of *The Englishman's Bible*; Author of *The Temples of Solomon and Ezekiel*; *Outlines of the Revelation*, &c., &c.



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## PREFACE.

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**I**T has been observed that in the Nineteenth Psalm two books are referred to, viz.: The book of Nature and the Holy Scriptures.

And in Romans i. 20, creation is distinctly referred to as revealing the invisible things of God, and that, so evidently that those who do not perceive and bow to that revelation are left without excuse. The same truth is alluded to in Romans x. 18.

But, whilst many will admit this in a general way, and admire the illustrations so abundantly drawn from natural things by the Spirit of God in the Scriptures, few have apprehended that in marvellous detail, and with Divine accuracy, visible created things exist for the very purpose of illustrating invisible things and spiritual truths.

No more wonderful instance of this principle could be adduced than that selected by Mr. Newberry as the subject of the book now issued, viz.: "Solar Light as illustrating Trinity in Unity."

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The reader will find that it opens up a rich vein for thought and for further searching—being suggestive in character rather than exhaustive.

Objection has been taken by some to the use of the word "Trinity," on the ground that it is not found in Scripture. But that which it expresses more accurately than any other English word, viz., three Persons yet one God, is abundantly found in the New Testament, and in the Old also, though not so obviously as in the New. It is a doctrine that mere reason, untaught by the Spirit of God, staggers at. But with the wonderful illustration before us of "Solar Light," that which is hard to be understood is reduced to such simplicity that even a child can understand it.

May the perusal of these pages be made a rich blessing to all who read them, and the praise and glory shall be altogether to the Father, Son, and Holy Spirit, the One God of all Grace.

JOHN R. CALDWELL.

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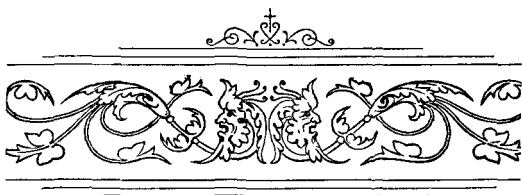
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# Solar Light.

## CHAPTER I.

### SOLAR LIGHT, AS ILLUSTRATING TRINITY IN UNITY.

• **A**<sup>T</sup> the commencement of the history of the world, when the earth was without form and void, and darkness was upon the face of the deep, God—Elohim, the Triune God—said: “Let there be light, and there was light.” This does not indicate the creation of light, but the introduction of it into the then existing darkness. This light appears to have been localised at first, before it was transferred to the sun, so that the earth, turning on its axis under the influence of the sun’s gravitating power, and being brought



alternately from and toward the light, caused the evening and the morning of the first, second, and third days.

On the fourth day the sun was constituted the light-giver of the solar system, being clothed with this light as with a garment (Psalm civ. 2).

“GOD IS LIGHT.” And perhaps in the whole economy of nature there is nothing which so beautifully illustrates the Divine perfections, excellencies, and glories as the solar light.

Our present object is to make this clear and manifest.

The self-existing, eternal God dwells in light which no man can approach unto (1 Tim. vi. 16). Light is therefore eternal.

GOD IS HOLY. Light is a holy thing. Though it makes all evil manifest, in itself it is never contaminated by any object on which it shines, or by any medium through which it passes. God has no fellowship with sin; and the Son of God contracted no defilement in His passing through an evil world; and the Spirit of God, though He convicts of sin, and reproveth it, is Himself the Spirit of

holiness. Jehovah says: "I form the light, and create darkness" (Isa. xlv. 7).

Light is a FORMATION and arrangement of infinite skill, wisdom, and goodness.

Darkness is a CREATION, something brought in by the way.

The earth was not at first created without form and void.

"For thus saith Jehovah that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain (*lit.*, without form), He formed it to be inhabited" (verse 18).

The creation of the earth and the heavens by the Triune God acting in unity is spoken of in Genesis i. 1, but the condition of the earth mentioned in verse 2, "without form and void, and darkness upon the face of the deep," appears to have been the result of some great catastrophe, probably connected with the sin and fall of angels.

Verse 3 states not the creation of light, but the bringing in of light into this dark scene at the Divine call.

The sun in the heavens, the centre and source of light, is an immense orb, said to be

a million times larger than the earth on which we dwell. It is surrounded by the photosphere, or garment of light, with a nebulous or cloudy curtain between it and the surface of the sun.

From the photosphere emanate the sunbeams or solar rays, diffusing light, warmth, and vitalising power all around.

The Psalmist says: "Jehovah God is a sun." The glory of God is seen in the person of His Son, the Lord Jesus, who is the brightness of the Divine glory and the express image of His person, and this glory is revealed and manifested by the Holy Ghost.

For says the Apostle Paul: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ," and this by the Spirit of wisdom, and revelation in the knowledge of Him.

As the three colours in the solar light are blended into one, so the three persons in the ever blessed Trinity, the Father, Son, and Holy Ghost, unite in the one true and only God, Jehovah God of Hosts.

As every beam that emanates from the sun is pure white light, and that only; so every revelation of God which He has made of Himself is that He is the one God, and there is none else.

And as no ray of white light has ever proceeded from the sun which by the prism could not be divided into its three elementary colours, YELLOW, RED, and BLUE, so every revelation that God has made of Himself has ever been, as of the Father, Son, and Spirit, in the one undivided Deity.

In pure white solar light there are three distinct colours perfectly combined. These three primary colours are YELLOW, RED, and BLUE.

The result of their perfect union and combination is WHITE. The absence or absorption of all three is BLACK. The presence and union of the three colours produces LIGHT; the absence of all three is DARKNESS. No object in nature has any colour in itself; it has simply the property of reflecting or absorbing these primary and elementary colours, or of combining them in various degrees.

Those objects in nature which absorb the

yellow and the blue, but reflect the red, are said to be red in colour.

Those objects which absorb the red and the blue, but reflect the yellow, are said to be yellow.

On the other hand, those that absorb the yellow and the red, but reflect the blue, are called blue.

Those objects that reflect the three colours equally combined are white.

Those which absorb all three are black.

Every variety of tint is produced by the combination of these three primary colours in various proportions.

The so-called secondary colours are thus produced :

YELLOW combined with RED forms ORANGE.

The YELLOW combined with BLUE forms GREEN.

The combination of BLUE and RED, where the BLUE predominates, produces INDIGO; and where the RED predominates, VIOLET.

Thus the seven prismatic or rainbow colours are produced; and every other variety by similar combinations.

These three primary colours have each their own distinctive properties and operations.

The yellow is the luminous, or light-giving ray.

The red is the calorific or heat-imparting ray.

The blue is the actinic, chemical, or fructifying ray. By their combined and harmonious action all the various processes of nature are carried on and perfected.

It is probable that in the early morning, and in the spring-time of the year, the blue, or fructifying ray, exerts its special influence; whereas, in the summer and autumn, the yellow and red rays put forth their full powers.

The night is the season of repose, and in the winter the earth, arrayed in its snow-white garment, awaits its re-awakening in the returning spring.

It was in the early morning, before the sun waxed hot, that the manna was to be gathered.

The fresh morning hours, before the activities and bustle of the day engross the attention, are most favourable for the perusal of the sacred Scriptures.

In the spring-time of life, the opening mind

is more easily impressed with sacred Truth. And in the autumn of life the wisdom gained in former days may well result in the ripe fruits of matured experience.

In the resurrection life beyond the tomb, the full benefit of all we have passed through in time will be for the glory of God and eternal blessing to us.

By means of the prism, or triangular piece of glass, or other suitable material, the three primary colours in solar light are divided, and made manifest in all their brilliance and beauty.

And a beam of solar light made to pass through a round hole in the shutter of a darkened room, and through a prism, and thrown upon a screen, produces what is known as the prismatic spectrum, in which the seven prismatic hues are shown in the following order :

Beginning with the red on the top, next comes the orange, then the yellow, then the green, next the indigo, and last the violet.

And with this perfectly coincides the arrangement of the colours in the beautiful rainbow. In the falling raindrops of the shower

on which the sun is shining, by reflecting and refracting the beams of the sun, their various hues are manifested, combined, and harmonised in wonderful perfection.

The bow in the cloud appears to us as an arch, or half circle, because intercepted by the earth; there have been very rare exceptions when the complete circle has been observed. In the Apocalyptic vision the rainbow round the throne is seen as an unbroken circle.

As the three primary colours have each their own peculiar character and mode of operation, so with the three persons in the ever-blessèd Trinity—each have their own peculiar characteristics.

Everything **ORIGINATES** with the **FATHER**, is **ACCOMPLISHED** through the **SON**, and is **EFFECTED** by the **HOLY GHOST**.

Each person acting unitedly, harmoniously, and thus effectually (John v. 19-21).

“Then answered Jesus and said unto them, Verily, verily, I say unto you, ‘The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the



Father loveth the Son, and sheweth Him all things that Himself doeth : and He will shew Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom He will.'” And this quickening is by the Holy Ghost.

Chapter vi. 63: “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life.”

In the first two chapters of Genesis three Hebrew words are employed. *Barah*, to create. *Hasah*, to make. *Yatsah*, to form.

To create is to bring into existence out of nothing. “So that things that are seen were not made out of things that do appear” (Heb. xi. 3).

To make is to construct out of existing materials.

To form is to manipulate with skill and taste, as the potter moulds the clay. “We are the clay and Thou art the potter, we are all the work of Thy hands” (Isa. lxiv. 8).

*Barah*: Creation is especially ascribed to God the Father. “For of Him, and through

Him, and to Him are all things, to whom be glory for ever" (Rom. xi. 36).

*Hasah*: Making to the Son, for, "All things were made by (or through) Him; and without Him was not anything made that hath been made" (John i. 3).

*Yatsah*: Formation is ascribed to the Holy Spirit, who is figuratively represented as the finger of God. The tables of stone were written by the finger of God; and the Psalmist says: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained." Compare Luke xi. 20, "If I with the finger of God cast out devils;" with Matthew xii. 28, "If I cast out devils by the Spirit of God." The Holy Spirit completes and perfects the work.

"All the Father's counsels claiming  
 Equal honour to the Son;  
 All the Son's effulgence beaming,  
 Makes the Father's glories known,  
 By His Spirit all-pervading  
 Hosts unnumbered round the Lamb,  
 Ceaseless love and praise unfailing  
 Claiming for the great I Am,  
 Father, Holy Spirit, Son,  
 The eternal Three in One."

1. In the diagram on light we have con-

sidered the yellow, or golden ray, to be emblematic of God the Father, for gold is the emblem of that which is Divine.

2. The red we have distinguished as emblematic of the Son, for in incarnation He is styled the Son of Man; man, or Adam, being so called from the red earth, of which he was formed; and also in redemption, "it is the blood which makes atonement for the soul," and blood is red.

3. Blue may be considered to be emblematic of the Holy Spirit, of whom water and wind are the figures, and water and air are blue.

It is the combination of LOVE, HOLINESS, and TRUTH which constitutes SPIRITUAL, or DIVINE LIGHT, as God is Light.

We may take the YELLOW as emblematic of DIVINE LOVE.

The RED as an emblem of HOLINESS, and the BLUE of TRUTH.

GOD IS LOVE. This love is manifested in the Person and work of Christ; and it is shed abroad in our hearts by the Holy Ghost.

GOD IS HOLY. This holiness is displayed in the Person of the Son, and it is by the

Holy Spirit the believer is sanctified, or made holy.

**GOD IS TRUE; CHRIST IS THE TRUTH; THE SPIRIT IS TRUTH.** The truth of God which is manifested in Christ is communicated to us by the Holy Ghost, the Comforter, who takes of the things of Christ in the glory of the Father, and reveals them unto us (John xiv. '26). The perfection and glory of the Divine character is seen in the combination of love, holiness, and truth, which is true spiritual light. Therefore to walk in light, as God is in the light, is to walk in love, in holiness, and in truth.

As the combination of **RED** and **YELLOW** produces **ORANGE**, so Divine **GRACE** is the result of the combination of **HOLINESS** and **LOVE**. Incarnation and atonement, symbolised by the **RED**, satisfies the claims of holiness, and provides the basis whereon Divine **LOVE** can manifest itself in all the freeness and richness of infinite **GRACE**.

Again, as the union of **YELLOW** with **BLUE** forms **GREEN**, so **LOVE** combined with **TRUTH** manifests itself in **FAITHFULNESS**.

And, as the union of the **BLUE** with **RED**,

where the BLUE preponderates, produces INDIGO, so TRUTH and HOLINESS united manifests itself in RIGHTEOUSNESS.

And where the RED predominates over the BLUE, the result is VIOLET, so HOLINESS united with TRUTH is manifested in the execution of JUDGMENT (see Diagram).

As, on the one hand, God is righteous in fulfilling His promises of mercy, so also He is at once holy and true when He executes His threatened judgments.

Thus, as by the combination or over-lapping of the three primary colours the seven prismatic, or rainbow tints are produced, so by the union of the three primary characteristics the variety and perfection of the Divine attributes are manifested : GRACE, LOVE, FAITHFULNESS, TRUTH, RIGHTEOUSNESS, JUSTICE, and HOLINESS. And by their further combinations every other display of Divine excellence and glory shines forth.

To the natural mind, in the absence of solar, stellar, or nebulous light, the universe is in darkness. But to the spiritual mind the whole universe is flooded with light, for it is pervaded with the presence of God, and God is Light.

“The darkness and the light are both alike to Him” (Psalm cxxxix. 1-12). Though to science His presence is discoverable nowhere, yet, on the other hand, from no one spot on the universe is the Omnipresence of God excluded.

According to the sovereign grace and love of God the Father, through the atoning work of the incarnate Son, and by the regenerating and sanctifying power of the Holy Spirit, those who were sometimes darkness become light in the Lord, and are translated out of the authority of darkness into the kingdom of God's dear Son, and made meet for the inheritance of the saints in light.

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## CHAPTER II.

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**THE PERFECTION OF THE GODHEAD  
AS ILLUSTRATED BY LIGHT.**

1.	YELLOW.		FATHER.		LOVE.
2.	RED.		SON.		HOLINESS
3.	BLUE.		SPIRIT.		TRUTH.

—

**I**N the 1st Epistle of John these principles are clearly seen.

“This, then, is the message which we have heard from Him, and declare unto you, that GOD IS LIGHT, and in Him is no darkness at all” (chapter i. 5).

As in SOLAR LIGHT there are three primary colours, so in LIGHT DIVINE there are three chief elements—LOVE, HOLINESS, and TRUTH. All that is contrary to these, is DARKNESS; but in God there is no darkness at all.

L O V E.

1. “GOD IS LOVE” (1 John iv. 16).
2. This LOVE OF GOD is manifested in the gift and sacrifice of His Son. “In this was manifested the love of God toward us, because

that God sent His only begotten Son into the world, that we might live through Him."

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 9, 10). "For God so loved the world, that He gave His only begotten Son" (John iii. 16). "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8).

3. This love is revealed and communicated to us by the Holy Ghost: "If we love one another, God dwelleth in us, and His love is perfected in us." "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit (1 John iv. 12, 13). "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. v. 5).

This Divine love is also manifested in the Son of God.

His love to the Father led Him to Gethsemane, and to the Cross; as He said in John xiv. 31: "That the world may know that I love the Father; and as the Father gave Me commandment, even so I do."



But "Christ also loved the Church, and gave Himself for it" (Eph. v. 25).

In Romans xv. 30 we read of "The love of the Spirit."

His patient and untiring love He has shown in His sojourn in and with the Church, from Pentecost unto the present time.

So also as to HOLINESS. God is HOLY. Christ is the HOLY ONE of God; and the Spirit is the Spirit of HOLINESS.

The holiness of the Father is manifested in the Person and work of His Son, who "was declared to be the Son of God in power, according to the Spirit of Holiness" (Rom. i. 4).

And it is communicated to the believer by the Holy Ghost; for it is the Lord the Spirit who establishes the heart unblamable in holiness before God (1 Thess. iii. 13).

Likewise as to TRUTH. "God is true" (2 Cor. i. 18).

"Christ is the TRUTH" (John xiv. 6).

"The Spirit is TRUTH" (1 John v. 6).

Every Divine perfection is equally shared by Father, Son, and Spirit.

In heaven, there is the presence, manifestation, and combination of LOVE, HOLINESS, and TRUTH in their Divine perfection.

On earth, LOVE, HOLINESS, and TRUTH are seen in conflict with HATRED, INIQUITY, and FALSEHOOD.

In hell, there is the utter absence of LOVE, HOLINESS, and TRUTH; whilst HATRED, INIQUITY, and FALSEHOOD have full sway.

“ Thus darkness, death, and long despair  
Reign in eternal horrors there.”

What is Heaven? Heaven is the dwelling-place of God, and God is love, infinite, unbounded love.

The dwellers in heaven dwell in God; and thus they dwell in love.

All there is harmony and peace, the outflow and manifestation of pure affection, without cessation and without a jar.

God is holy; all heaven is the Temple of God's holiness, the Sanctuary of His sacred presence. There is but one will in heaven, the will of the perfectly Holy One; regulating all, and harmonising all.

Holy angels surround His throne, the spirits

of just men made perfect, and the Church of the firstborn unblamable in holiness are there.

God is true ; heaven is the inheritance of the saints in light ; they see as they are seen, and know as they are known.

In God's light they see light ; there is nothing misty, obscure, or erroneous there.

The dwellers in heaven live, move, and have their being in God ; they are filled into all the fulness of God, who is infinite love, infinite holiness, and infinite truth.

“On earth, to dwell in light, as God is in the light,” is to dwell in love, holiness, and truth. “To walk in darkness” is to walk in enmity, evil, and error.

Observe the striking contrast between the PRINCE of DARKNESS as opposed to the KINGDOM of LIGHT and the AUTHORITY of GOD.

SATAN the ADVERSARY as opposed to the PRINCE of PEACE and the GOD of LOVE.

DIABOLUS the ACCUSER of the SAINTS as opposed to the ADVOCATE, and the COMFORTER, and the HOLINESS of GOD.

The OLD SERPENT, the DECEIVER, the FATHER of LIES, as opposed to the SPIRIT of TRUTH and the TRUTH of GOD.

APOLLYON the DESTROYER in contrast with  
GOD OUR SAVIOUR.

SOCINIANISM.

1. A FATHER, in a figurative sense, without  
an eternal Son.

2. A SON without an eternal FATHER.

3. No eternal SPIRIT as a Divine Person.

1. A Father without a Son is childless.

2. A Son without a Father is an orphan.

3. A Father without the Spirit of a Father,  
and a Son without the Spirit of a Son, is un-  
natural.

1. A Divine eternal Father implies a Divine  
eternal Son.

2. A Divine eternal Son necessitates a  
Divine eternal Father.

3. A Divine eternal Spirit, who is both the  
Spirit of the Father and of the Son, unites the  
three persons in one eternal and undivided  
Godhead.

SOCINIANISM recognises a Divine eternal  
Father, but denies the Divine eternal Son, and  
Divine eternal Spirit.

## ARIANISM.

1. A Divine Father without a Divine eternal Son.

2. A Son, a created being inferior to God the Father in nature and dignity, though the first and noblest of all created beings.

3. The Holy Spirit not God, but created by the power of the Son.

ARIANISM admits a Divine Father, and a Son not eternally begotten, but a begotten God (see John i. 18, margin of Revised Version), also a Holy Spirit not eternally Divine, but created.

RATIONALISM refuses to admit any revelation of God not in accordance with human reason, and hence stumbles at the doctrine of the Trinity in Unity; acknowledging the Divine universal Father, but denying the Divinity of the Son, and the personality and Deity of the Holy Ghost.

## SIGHT.

There are three kinds of sight spoken of in the Bible:—

1. PHYSICAL or Natural Sight. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun" (Eccl. xi. 7).

2. MENTAL Vision: understanding, thought; that is, intellectual light through the letter of the word. "The entrance of Thy words giveth light; it giveth understanding unto the simple" (Ps. cxix. 130).

3. SPIRITUAL Sight, or discernment of spiritual truth through the teaching and revealing of the Spirit of God (see 1 Cor. ii. 9-16). This is the unction of the Holy One spoken of in 1 John ii. 20, 27. The natural man is born blind spiritually, therefore Divine truth must be revealed in the power of the Holy Ghost.

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## CHAPTER III.

## THE DIVINE TITLES.

THERE are three Divine Titles in Hebrew expressive of the Triune existence of God:

*Elohim* (God, *plural*).

*Adonahy* (Sovereign Lord, *plural*).

*Shaddai* (Almighty or All-sufficient, *plural*).


And there are three which express the Unity of the Godhead:

*El* (the Mighty One, *singular*).

*Eloah* (the object of Divine adoration, *singular* of *Elohim*).

*Adōhn* (the Sovereign Lord, *singular*).

In the title, God Almighty (*El Shaddai*), the singular and plural titles are united.

As government stores are marked with the broad arrow—three strokes united in one, thus,  — so God has stamped Trinity in Unity, both on His works and word.

## JEHOVAH OR YEHOVAH.

JEHOVAH or YEHOVAH is a compound of three Hebrew words: YEHYEH, "He will

be"; Hovē, "being" (participle); HAHYAH, He was."

HAHYAH expresses the eternal Father, the Origin and Source of all. (Yellow.)

Hovē, the eternal Son in whom all things consist, the same yesterday, to-day, and for ever. (Red.)

YEHYEH, the eternal Spirit ever-existing with the Father and the Son. (Blue.)

JEHOVAH, the everlasting God, Father, Son, and Spirit, who ever was, ever is, and ever will be.

JAH or YAH, composed of the first and last letters of Jehovah, with a vowel between, expresses Trinity in Unity, and eternity; the Triune God, He who inhabits eternity, to whom the past, present, and future are one eternal now. (White.)

#### JESUS THE CHRIST.

In the person of Immanuel there are three elements combined :

*First*, The Divine, for He is the Son of God, the eternal Word. This is expressed in the title Jesus, which means Jehovah the Saviour. (YELLOW.)



*Second*, The Human, for He is the Son of Man, the woman's seed, and the Son of the Virgin. (RED.)

*Third*, The Spiritual, for He is the Christ, the Anointed Man, conceived and born of the Holy Ghost, anointed by the Holy Spirit. In no sense was He *merely* human, for, like the fine flour, mingled with oil, every thought, feeling, purpose, and desire of the Man Christ Jesus was permeated and full of the life and power of the Holy Spirit. This is expressed in the title Christ. (BLUE.)  
  

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## CHAPTER IV.

## THE SCRIPTURES.

IN the Scriptures there are three elements in combination.

1st. The DIVINE, for it is the Word of God. (GOLD or YELLOW.)

2ndly. The HUMAN, for it is the record of man, and pre-eminently of the Son of Man. (RED.)

3rdly. The SPIRITUAL, for it is inspired by the Holy Ghost. (BLUE.)

1. YELLOW. AS DIVINE; in the Old Testament Trinity in Unity is stamped on almost every page.

This is implied by the use of the Divine titles employed. And in the New Testament the subject is unfolded and illustrated.

2. RED. AS HUMAN, the history of man is given from the beginning, and pre-eminently of the Son of Man. It is also the history of the earth, and of time.

3. BLUE. AS SPIRITUAL, it is connected

with heaven, with the universe, and with eternity.

In the bliss of that eternity there might have been a possibility of the record of sin and sorrow during the 7,000 years of this world's history being forgotten, had not God so designed that its records should be kept.

And these records will not only serve as remembrancers to the redeemed, but for the instruction of the inhabitants of heaven and of the universe as long as eternal ages roll.

For sooner may heaven and earth pass than that one jot or tittle of God's Word may fail.

#### THE SCRIPTURES.

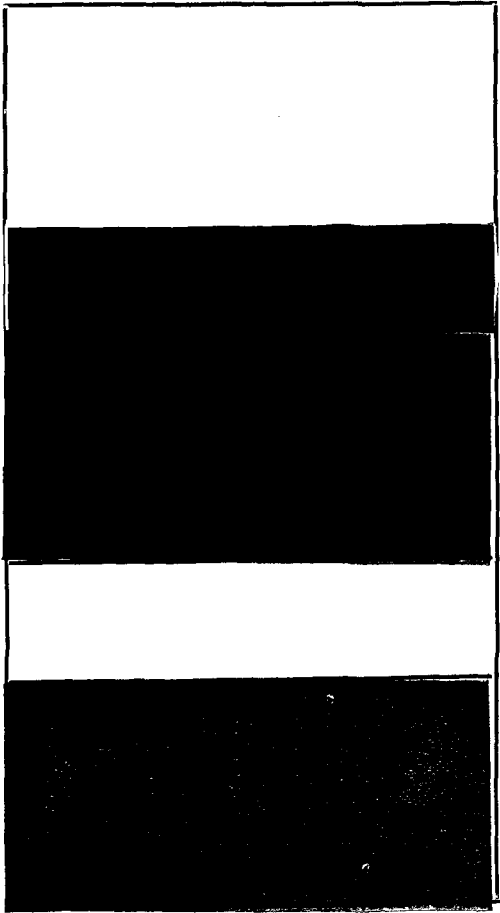
1. The Testimony of the Father.
2. To the Son.
3. By the Holy Spirit.

#### THE ORACLES OF TRUTH.

1. The Word of God.
2. The Word of Christ.
3. The Testimony of the Holy Ghost.

The three elements, the Divine, the Human, and the Spiritual, may be discovered in the





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Scriptures from beginning to end, illustrated by the yellow, the red, and the blue, which are emblems also of love, holiness, and truth.

But the Scripture is also the record of man's sin, from its commencement to its final punishment, as a line of black running from Genesis to Revelation.

There is also a white line pervading the whole, for it is the history of justification by faith.

The subjoined Diagram will illustrate this.

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## CHAPTER V.

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M A N.  
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AND God (Elohim) said : " Let Us make man in Our image, after Our likeness" (Gen. i. 26).

Thus man was made in the image of the Triune God, and consists of SPIRIT, BODY, SOUL united and blended in one person ; the YELLOW may be taken as representing the SPIRIT, RED the BODY, and BLUE the SOUL. The soul is the uniting link between the spirit and body.

But while man was made in the image of his Triune Maker, God is not altogether such an one as man. For whereas in the Godhead there are three persons but one nature, which is Divine, in the human there are three natures in one person, constituting man. Thus in each there is trinity and unity harmoniously combined.

When the Lord Jesus expired on the Cross, He said : " Father, into Thy hands I commend My Spirit," and having said this He gave up the ghost (Luke xxiii. 46).

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And according to Psalm xvi. 10, "Thou wilt not leave My soul in Sheōl, or Hades"—that is, in a state of separation from the body—"neither wilt Thou suffer Thine Holy One to see corruption."

For though His body was laid in the grave, yet being holy no corruption tainted it.

Thus we see that for a short period there was a division between the three. The spirit was committed to the Father. The soul was in a state of separation. The body was laid in the tomb. But on the third, the resurrection morning, the three were again united in resurrection perfectness.

The desire of the Apostle Paul for the Thessalonian believers is thus expressed: "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it" (1 Thess. v. 23, 24). This is entire sanctification.

The spirit preserved from spiritual delusions.

The soul kept from worldly and sensual desires.

The body, which is the temple of the Holy



Ghost, possessed in sanctification and honour. The grace of God is sufficient for this, while the believer is walking in the presence of God, abiding in Christ Jesus, and living and walking in the Holy Spirit.

THE REST OF CREATION, REDEMPTION,  
AND PENTECOST.

In the rest of the Holy Sabbath (and the Sabbath was made for man) provision is made for body, soul, and spirit.

On the seventh day, man rested in fellowship with his Maker, who on the sixth day completed all His work, and rested on the seventh (Gen. ii. 1-3. This is rest for the body.

On the first day of the week, the day on which the Redeemer rose from the grave, the believer rests in commemoration of the completion of the work of atonement. This is redemption rest, the rest of the soul (Heb. iii. 4).

On the eighth day, which is also called the Lord's day (Rev. i. 10), the day on which the Holy Ghost descended at Pentecost, the believer, in fellowship with the Holy Spirit, enters on the foretaste of that eternal rest

which remains for the people of God. This is rest to the spirit.

In Exodus xx. 8 11, we read, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of Jehovah thy God; in it thou shalt not do any work . . . for in six days Jehovah made heaven and earth . . . and rested the seventh day; WHEREFORE Jehovah blessed the Sabbath day, and hallowed it." This is the rest of the BODY, on the ground of CREATION, in fellowship with God the Father.

In Deuteronomy v. 12-15 — "Keep the Sabbath day to sanctify it . . . And remember that thou wast a servant in the land of Egypt, and that Jehovah thy God brought thee out through a mighty hand by a stretched out arm: THEREFORE, Jehovah thy God commanded thee to keep the Sabbath day."

This is typically the rest of the SOUL, on the ground of REDEMPTION, in fellowship with the crucified and risen Son of God.

It is written in Exodus xxxi. 13-17—  
"Verily, My Sabbaths ye shall keep: for it is a sign between Me and you, throughout your

generations: that ye may know that I am Jehovah that doth sanctify you (Jehovah Mekadeshkem). Ye shall keep the Sabbath, THEREFORE; for it is holy unto you . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." This is the rest to the SPIRIT, on the ground of SANCTIFICATION in fellowship with the Holy Ghost.

THE THREEFOLD SANCTITY OF THE  
SABBATH.

Day of all the days the best,  
Emblem of eternal rest,  
Treble sacred, treble blest.

Telling of creation done,  
Telling of redemption won,  
Telling of the Spirit come.

Speaking with a threefold voice,  
Of Father, Son, and Spirit's choice,  
Bidding us with each rejoice.

What a privilege is ours!  
Blest and sacred all its hours,  
Consecrating all our powers.

Telling of a Father's love,  
Of His gift from heaven above,  
Of Holy Lamb and Sacred Dove.

Its hallowed links, shall any sever  
From our hearts? We answer, Never!  
Sabbath rest is ours for ever.

CHAPTER VI.

THE UNITY OF THE CHURCH.

IN the prayer of the Lord Jesus, recorded in John xvii., there are, amongst others, three distinct petitions.

1. In verse 11: "And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through (or in) Thine own name those whom Thou hast given ME, that they may be one, as we are."

In the prospect of His own departure out of the world, He prayed on behalf of those who believed in His name at that time, that they might be kept in the name of His Holy Father, and that they might be one after a Divine pattern.

As the Father and the Son are one through the indwelling of the one Divine eternal Spirit, so He prayed that these might be constituted a holy family, calling God their Father in the spirit of adoption, owning one

God and Father of all, who is above all, through all, and in all.

2. Verses 20, 21: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me."

The Lord Jesus here includes all believers, from Pentecost to the time of His return, to receive His Bride; that by one Spirit they might also be baptised into one body; their unity in the Spirit being the testimony to the world that Jesus was the sent One of God.

Thus in the unity of the body they are one in Christ. For though the leaven of the flesh has a tendency to divide the children of God, yet, in the unity of the Spirit, they are inseparably united.

3. Verses 22, 23: "And the glory which Thou gavest (hast given) Me I have given them; that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

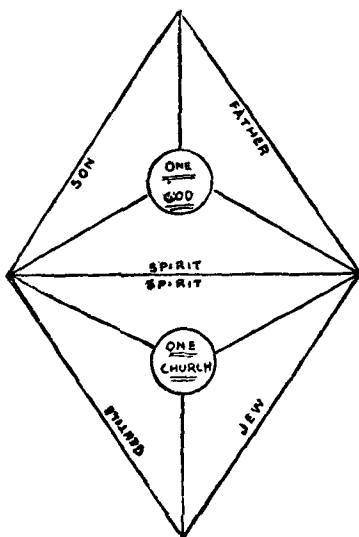
He here prayed that they might be one in manifested glory: "When He shall come to be glorified in His saints, and admired in all them that believe," the proof positive to the world that Christ was sent of the Father, and that believers are loved by the same love, being partakers of the same manifested glory.

1. AS SON OF GOD, the Lord Jesus is one with the Father and the Holy Spirit, in the oneness of the Godhead, in heavenly and everlasting glory.

2. AS SON OF MAN on earth, the Father dwelt in Him, and He in the Father, He being the Christ, the Anointed Man, through the indwelling of the Holy Ghost.

3. As the glorified and ascended SON OF MAN, He received from God the Father the fulness of the Holy Ghost, which He shed on His believing people on the day of Pentecost, thus baptising them into one body, after a Divine pattern. "I in them, and Thou in Me, that they may be made perfect in one" (v. 23).

The subjoined Diagram will illustrate this subject.



As the one only and true God, the Father and the Son are united through the Eternal Spirit.

By the same Holy Spirit the Jew and the Gentile are baptised into one body, thus constituting them the one Church of the living God; and this is the fulfilment of our Lord's intercessory prayer as left on record in John xvii.

## CHAPTER VII.

THE PRECIOUS STONES OF  
SCRIPTURE.

“AND thou shalt take two onyx stones, and grave on them the names of the children of Israel: six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord [Jehovah] upon his two shoulders for a memorial (Ex. xxviii. 9-12).

The Hebrew word rendered “onyx” is *shoham*, and probably corresponds with the *Greek onux*, which signifies the human nail.

In Rev. xxi. 20 the fifth foundation of the



wall of the city is "sardonyx," which word is a combination of sardius, signifying blood-red, and onyx the nail. Thus it seems to represent in colour the flesh under the nail, which, like the apple of the eye, is one of the most tender and susceptible parts of the body.

On these two onyx stones the names of the children of Israel were engraven, six on each stone, and then fastened to the shoulder-pieces of the ephod.

The names were written in the order of their birth, and borne by the high priest as stones of memorial when he went into the sanctuary before Jehovah. This is a beautiful type of Christ, the High Priest of our profession, who sustains before God His ransomed ones from the time of their regeneration perpetually and for ever.

These stones were to be set in ouches or settings of gold; gold being the emblem of that which is Divine.

These various emblems remind us that our Great High Priest combines in His Own Person ALMIGHTY POWER (the shoulder), the UTMOST TENDERNESS (the onyx), and DIVINE SUFFICIENCY (the gold setting).

## THE BREASTPLATE OF JUDGMENT.

“And thou shalt make the breastplate of judgment with cunning work ; after the work of the ephod thou shalt make it ; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Foursquare it shall be being doubled ; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones : the first row shall be a sardius, a topaz, and a carbuncle : this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper ; they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet ; every one with his name shall they be according to the twelve tribes. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before Jehovah continually (Ex. xxviii. 15-21, 29).

The Hebrew name for breastplate, *Khoshen*, is expressive of ornament, and beauty. It was to be skilfully made with gold, and blue, purple, and scarlet, and fine twined linen, artistically combined.

It was to be foursquare, a span in length and breadth, and the expression "being doubled" intimates that the stones were covered, or inclosed, not, as generally represented, exposed to view. The breastplate was to be worn upon the heart of the high priest, when he went into the sanctuary before Jehovah.

But when he went into the holiest of all, on the Great Day of Atonement, with the incense, and the blood of the bullock and of the goat, he was arrayed in the white linen garments only.

The garments for glory and beauty were not worn on that occasion.

As typical of the Great High Priest of our profession, Christ Jesus, the breastplate expresses His heart's secret estimation and judgment of the variety of character in those on whose behalf He pleads, and whom He represents before God.

The breastplate was firmly attached to the shoulder-pieces which contained the onyx stones above, and to the girdle of the ephod beneath, by golden rings, wreathen chains, and riband of blue, teaching us that the Almighty power of our Great High Priest, His priestly office, and His heart's affection for His own, are inseparably combined.

#### THE STONES OF THE BREASTPLATE.

What is a precious stone?

It has for its base various kinds of earth or minerals, either simple or in combination. In this form it is liable to change, and is comparatively of little value. But when the rough material is crystallized, it becomes a precious stone, indestructible, and of great value.

For example, carbon or charcoal when crystallized becomes diamond, so that what at first was black, brittle, and of little value, becomes by crystallization one of the most precious gems, and of surpassing value, such as the Koh-i-noor.

Considered as a spiritual emblem, what are precious stones emblematic of? May they not represent that variety of character, disposition,

or capacity which are found amongst believers? These characters or qualifications in themselves may be of comparatively little value, and are often misused or misapplied.

But when by the grace of the Holy Ghost they are spiritualised, they become spiritual excellencies which are in the sight of God of great price

There were to be four rows of stones.

“The first row sardius, topaz, and a carbuncle.

1. Sardius; *Hebrew Odem*, derived from *ahdam*, which signifies to be red, ruddy, blood-red, hence the *Hebrew* word for man, *ahdahm*. The Septuagint and Vulgate render the word sardius, as also the Authorized Version.

2. Topaz; *Hebrew Pitdah*, rendered topaz by the Septuagint, Vulgate, and Authorized Versions. A bright yellow stone, it is supposed to be the same as the chrysolite, or goldstone. This colour predominates in the autumn, and is suggestive of maturity and ripeness.

In the wall of the Holy City it forms the seventh foundation (Rev. xxi. 20).

3. Carbuncle ; *Hebrew Bahrekeeth*, from *bahrak*, to flash like lightning.

It is a stone of a blood-red colour, shining like a coal of fire, and typical of intense fervour and energy.

“This was the first row.”

The consideration of these three first stones may help us in the application of the same principles to the rest.

Peter, James, and John were selected from the twelve Apostles by the Lord Jesus to accompany Him on more than one important occasion, such as the healing of the little daughter of Jairus.

They were present when on the Holy Mount He was transfigured, and they saw His glory.

Again, they were witnesses of His agony in the Garden of Gethsemane. We may compare Peter with the sardius because of the energy of his character.

He was the first to reply to the Lord's question, “Whom say ye that I am ?” But shortly after Christ had to rebuke him, “Get thee behind Me, Satan.”

In the garden he drew his sword and cut off the ear of the high priest's servant, but in the

hall of the high priest he denied his Master again and again.

This natural energy of character was thus proved to be but of little value. But after Pentecost, when filled with the Holy Ghost, this courage, zeal, and strength shone out with spiritual lustre. Not that he became perfect in the flesh, for we find that Paul had to withstand him to the face.

We may compare James with the topaz. It may appear strange to us that after being so highly privileged with the companionship and teaching of the Lord Jesus, he was so early cut off by Herod ; but may it not have been that God saw that his spiritual character was ripe and matured, and hence, like Enoch, God took him.

Then John may be likened to the carbuncle.

Our Lord surnamed James and John the sons of thunder.

And when the Samaritans refused to receive Jesus, James and John said: "Lord, wilt Thou that we command fire to come down, and destroy them even as Elias did?"

Yet, as the result of close fellowship with the Lord, and the after baptism of the Holy

Ghost, what spiritual excellence and beauty does the character of John display!

## THE SECOND ROW.

4. An emerald; *Hebrew Nophek*. Of a green colour, suggestive of that which is earthly, or pertaining to the earth.

5. Sapphire; *Hebrew Sappir*, derived from *Saphar*, to count. Blue in colour; some kinds have gold spots like stars. Hence a fit emblem of that which is heavenly, and as it follows in succession the emerald, we are reminded of 1 Corinthians xv., "As we have borne the image of the earthly, we shall also bear the image of the heavenly," connecting the heavenly citizenship with the earthly walk.

6. Diamond; *Hebrew Yahalom*, derived from *Halom*, to strike, to beat. A clear, colourless stone, exceedingly hard, like adamant, but reflecting various colours like the dewdrop. Emblematic of firmness, decision of character, and yet capable of manifesting every variety of excellence and virtue reflected from the Sun of Righteousness.



## THIRD ROW.

7. Ligure; *Hebrew Leshem*; probably of an apple-green colour. We may take this as an emblem of fruitfulness.

8. Agate; *Hebrew Shebo*; by the Septuagint and Vulgate translated agate, variegated. Sometimes a variety of excellencies may be combined in the same individual.

9. Amethyst; *Hebrew Akhlahmah*, from *khalom*, to dream; violet in colour. It forms the twelfth and last foundation wall of the city. This has been considered as an emblem of temperance, one of the fruits of the Spirit.

## FOURTH ROW.

10. Beryl; *Hebrew Tarshish*; sea-green. It forms the eighth foundation in the wall (Rev. xxi. 20). Suggestive of depth of character, and likewise of power.

11. An onyx; *Hebrew Shoham*; a stone of the colour of the flesh under the nail. Suggestive of tenderness and strength combined.

12. A jasper; *Hebrew Yashpeeh*; a stone of various colours, combining yellow, red, blue, green, &c. The first foundation mentioned in

the wall of the city (Rev. xxi. 19), and also of which the wall was built. The combination of various excellencies, forming a perfect character, is prefigured by this stone.

These stones, of different colours and kinds, are emblematic of the varieties of character, capacity and qualifications which are found among the children of God.

This diversity also corresponds with the various members in the body, "for as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ" (1 Cor. xii. 12).

As God caused the different stones to be set in the breastplate, in due order, "so, also has He set the members, everyone of them in the body, as it pleased Him" (verse 18).

And further, as these stones are of various colours, excellencies, and glories, so, also the gifts, graces, and perfections of the Spirit of God are seen in beautiful variety in the children of God's family.

"Now, there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the

same God that worketh all in all. But the manifestation of the Spirit is given to every man to profit withal [or for mutual profit]" (1 Cor. xii. 4-7).

In the exercise of His priestly office before God, as Mediator, Advocate, and Intercessor on behalf of His people, the Lord Jesus duly estimates the variety of character, capacity, and qualifications among those for whom He pleads. His judgment concerning them, before God, is not only the estimate of infinite wisdom, it is His heart's estimate, that of infinite love, as well as of perfect knowledge.

He bears the judgment of His people on His heart before God, for He can be touched with the feeling of their infirmities, having been in all points tempted like as they are, though He was without sin.

He bears the weight of their responsibility on the shoulders of His almighty power (the onyx stones); the iniquity of their holy things He has atoned for on the Cross, and presents on their behalf His own infinite holiness before Jehovah (the golden plate); He intercedes for those whom He has loved with an everlasting love, and for whom He

died (the breastplate). Thus His love, holiness, and strength are inseparably combined.

The wreathen chains of gold, and riband of blue, binding together the onyx stones, on the shoulders, with the breastplate of judgment, and these again connected with the ephod, complete the type.

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CHAPTER VIII.  
—THE PRECIOUS STONES IN THE  
FOUNDATIONS OF THE WALL OF  
THE HOLY CITY.  
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REVELATION XXI. 9-21.

*VERSES 9, 10.*—"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, 'Come hither; I will show thee the Bride, the Lamb's wife.' And he carried me away in the Spirit to a great and high mountain, and showed me that great city the Holy Jerusalem, descending out of heaven from God."

The same angel, or one of the seven, had already shown John the false and apostate Church under the twofold emblem of a woman and a city (see chap. xvii. 1-6, together with verse 18). "The woman which thou sawest is that great city which reigneth over the kings of the earth."

Now he shows the true and faithful Church

in her resurrection heavenly and divine glory, under the emblem of a magnificent city.

Ancient Babylon is the foreshadowing type of the false, and Jerusalem in the Holy Land is the type of the true.

The angel does not say to John, "Come hither and I will show thee the habitation of the Bride;" but "I will show thee the Bride, the Lamb's wife." That is, I will show thee the Bride herself under the emblem of a city.

The resurrection body of the redeemed of 2 Cor. v. 1 is compared to a house from heaven in contrast with the earthly tabernacle.

And what is a city but a collection of houses with their inhabitants. Together they constitute a city, even as the various members when united form the body.

The city is represented as descending out of heaven from God.

The place which the Bridegroom has gone to prepare for His Bride is among the many mansions of His Father's house (John xiv. 2), and her inheritance is heavenly (1 Peter i. 4).

Whether, therefore, she comes to be associated with Christ in His millennial reign, or

subsequently with Him in His eternal reign over the new earth (verse 2), in either case it is represented as a coming down. It is this that distinguishes the Holy City of Rev. xxi. from the heavenly Jerusalem (Heb. xii. 22), which is a fixed locality, the metropolis of the heavenly Canaan.

*Verse 11.*—“Having the glory of God: and her light was like unto a stone most precious, even like unto a jasper stone, clear as crystal.” In John xvii. 22 the Lord Jesus said to His Father, “And the glory which Thou hast given Me I have given them; that they may be one, even as we are one.”

The Bride here appears as invested with that glory. Her light shines through the surrounding jasper wall; thus her radiance partakes of its mingled beauty and glory. (See also Rev. iv. 3.)

*Verse 12.*—“And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.”

The dimensions of this wall are given in verse 17 as one hundred and forty-four cubits

according to divine (golden) and angelic measurement.

This wall forms a substantial boundary to the city, surrounding the four sides, but not of the same height as the city itself, which is equal to its length and breadth of twelve thousand furlongs. It is not provided for security, for there is no danger there, nor for isolation, for there are twelve gates open continually, but it distinguishes the Bride from all beside.

“Twelve angels.” Angels will continue their ministry of love, and accompany the redeemed in their going out and their coming in. Saved ones called from among the Jews, as well as from among the Gentiles, have their part in it.

*Verse 19.*—“And the foundations of the wall of the city were garnished with all manner of precious stones.”

The Church is built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone; but the foundations and garnishing of the surrounding wall is here spoken of.

The various graces, excellencies, and perfections of the Holy Spirit which are typified by



these precious stones lie at the foundation, and these give character to the Bride of the Lamb, and distinguish her from all beside, so that the Bridegroom can say of her, "Thou art all fair, My love; there is no spot in thee."

It is important to distinguish between the wall which surrounds the city and its foundations from the walls and foundations of the city itself. The city, we are told, was of pure gold, like unto transparent glass.

"The first foundation was jasper," a precious stone of various colours, as red, yellow, blue, &c., combined.

In Rev. iv. 3 we read that He that sat on the throne was, to look upon, like a jasper stone.

Thus the jasper is an emblem of the various excellencies that are seen in God, and are reproduced by the Holy Spirit in those that after God are created in righteousness and true holiness. In the breastplate of the high priest the jasper is the twelfth stone mentioned.

"The second, sapphire"—blue, sometimes studded with gold spots, like stars.

This may be suggestive of heavenly glory, for in resurrection, the saints having borne the

image of the earthly, will also bear the image of the heavenly, in conformity to the second Adam, the Lord from heaven ; and one star differeth from another star in glory.

“The third, a chalcedony”—grey, a neutral tint.

“The fourth, an emerald”—green, characteristic of the earth.

Thus, the rainbow round the throne wore especially this aspect.

The risen saints have been redeemed from the earth, the scene of the incarnation and the atoning death of the Son of Man.

“The fifth, sardonyx.” The name is derived from sardine and onyx, because it resembles the flesh under the nail, which is extremely sensitive, thus expressing tenderness and firmness combined.

“The sixth, sardius,” or cornelian—of a blood-red colour. This may be suggestive of one of the foundation truths on which the Church is built, which is redemption through the blood of the Lamb.

“The seventh, chrysolite,” from *chrusos*, gold, and *lithos*, a stone, hence gold-stone, reminding us that the foundation stone laid by

God is none other than Emmanuel, God with us. The great mystery of godliness, God manifest in the flesh, is one of those distinguishing truths which characterise the Church's faith and testimony.

"The eighth, beryl," sea-green colour. From the abundance of the seas the good fish were gathered by the gospel net, and it was from ocean depths the pearl of great price was brought up. The twelve gates of the wall on the four sides were of one pearl, thus giving the pearl aspect to the city. The waters of the sea are emblematic of peoples and multitudes and nations and tongues.

"The ninth, topaz," yellow; *Greek topazion*. The colour of gold, as the emblem of that which is divine, or divinely excellent.

"The tenth, a chrysoprasus," from *Greek chrusos*, gold, and *prasos*, a leek. The combination of that which is divine with what is natural.

"The eleventh, a jacinth," purple. *Greek hyacinthus*, or hyacinth. Purple is a combination of red and blue, emblematic of earthly and heavenly dignity combined, as in the Melchizedec priesthood.

“The twelfth, an amethyst,” violet. *Greek amethystos*, from *a*, “not,” and *methos*, to be drunken. Emblematic of temperance or self-control. One of the graces of the Spirit enumerated in Gal. v. 23.

In the stones of the breastplate of judgment worn by the high priest when he went in before Jehovah on behalf of His people is symbolized the heart's estimate of the Lord Jesus, of the various spiritual graces and variety of excellencies in those whom He represents, in their life and walk down here.

But in the gems which lie at the foundation of the wall of the Holy City, these, or similar spiritual graces, are shown in their fixed and permanent beauty in resurrection perfectness and heavenly glory.

Those varieties of character which are human and earthly in their origin, when transformed by the operations of the Holy Ghost, become spiritual excellencies of surpassing value.

And these, again, in resurrection become glorified with heavenly splendour.

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## Appendix.

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### THE UNITY OF THE GODHEAD, AS ILLUSTRATED BY SOLAR LIGHT.

*Notes of an Address delivered in Bath by Thomas Newberry.*

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#### TRINITY IN UNITY.

WHAT is the meaning of TRINITY and TRIUNE?

Three in one, that is Tri-unity.

God is one; this is wonderfully illustrated by the solar system.

There is one sun, around which revolve the planets in their order—Mercury, Venus, the Earth, Mars, Jupiter, Saturn, Uranus, and others more recently discovered—and though there are suns and systems innumerable, yet there is but one sun to us.

In mythology there are gods many and lords many; the sun, and moon, and the stars were worshipped.

“But to us there is but one God, the Father, of whom are all things, and we in Him, and

one Lord Jesus Christ, by whom are all things, and we by Him" (1 Cor. viii. 6).

One God and Father of all, who is above all, and through all, and in you all" (Eph. iv. 6).

"Hear, O Israel: Jehovah our God (Elohim) is one Jehovah" (Deut. vi. 4).

There are three Hebrew titles which express the unity of the Godhead.

EL, *i.e.*, the One Mighty Originator of all. ELOAH, as representing Him as the One Supreme Object of worship. AHDON, or Sovereign Lord of the whole earth. These titles express in Hebrew the oneness of God, the unity of His being, as the GREAT THREE IN ONE.

The light of the sun is pure white light, and God has ever manifested Himself as the one only God.

#### UNITY IN TRINITY.

Each ray proceeding from the sun is triune, and may be divided by the prism into three distinct primary colours—yellow, red, blue.

And God has manifested Himself in three Persons—Father, Son, and Spirit.

The sun can only be seen by its own light; no artificial means can discover it; you cannot

see the sun by moonlight, although the moon reflects its light to us. And God has also revealed Himself **as** three in One—Father, Son, and Spirit—in one undivided Godhead.

The Father manifests Himself in the Son by the Holy Ghost.

The plural titles of God are ELOHIM, ADONHAY, and SHADDAY, which plural nouns are sometimes used with verbs in the singular number.

Genesis i. 1, God (plural) created (singular), in contradistinction to Jeremiah x. 11, 12, where the word “gods” is joined to a plural verb, “made.” “Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.”


In Genesis i. 2, the third Person of the Trinity is especially mentioned as taking part in the re-formation of our earth. The previous verse speaks of its creation in some undefined period. How it became void is not told us. In Isaiah xlv. 18, we read: “God Himself that formed the earth, and made it, He hath established it, He created it not in vain (or without form), He formed it to be inhabited.”

The Spirit of God began to act by fluttering over the emptiness and confusion. The same word in the *Hebrew* for fluttering is used in Deuteronomy xxxii. 11, "As an eagle stirreth up her nest, fluttereth over her young."

So also does He act in relation to man; He convicts of sin, regenerates and enlightens the soul.

The three Persons in the Godhead co-existed from all eternity.

Eternal is especially applied to the Holy Ghost. We read that Christ offered Himself to God through the Eternal Spirit (Heb. ix. 14).

On all government stores the broad arrow  three in one, is marked; and God has stamped all His stores, the treasures of the sacred page, with His mark of Trinity in Unity, as His own special property.

Solar light has three distinct rays — the yellow, luminous, or light-giving; the red, calorific, or heat-giving ray — the ray which warms; the blue, actinic, chemical, or fructifying ray. After a photograph has been taken the photographer is obliged to exclude the blue ray. Each ray has its own especial work



of light, warmth, and vegetation ; the yellow ray does not warm, or fructify ; and the blue does not so much warm, or enlighten, as fructify. A naturalist tried the experiment of growing cucumbers in a frame from which the blue ray was carefully excluded ; the plant grew wonderfully, but there were no seeds produced.

God reveals Himself as Father, Son, and Holy Ghost, each Person having His own especial work and office. God said : "Let Us make man in Our image," and man is made in the image of the Triune God, soul and spirit being clothed by the body.

Jesus said : "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent," and this is by the teaching of the One Spirit—Trinity acting in Unity, the three Persons of the Godhead uniting together for the salvation of man.

The sun illuminates and cheers with its glorious light, and whilst it enlightens and warms, it also fructifies. So the Father, Son, and Holy Ghost act together, whether in creation, providence, or grace.

“Thou sendest forth Thy Spirit, they are created, and Thou renewest the face of the earth” (Psa. civ. 30).

“Let Us make man in Our image, after OUR likeness.” Man has a triune existence—spirit, soul, and body—and yet he is not three men, but one man with three natures. “Thou thoughtest I was altogether such an one as thyself; but I will reprove thee” (Psa. l. 21).

In God there are three Persons in one nature, but in man there are three natures in one person. In resurrection man will have a spirit, body, and soul. The FATHER ORIGINATED the plan of redemption; it was ACCOMPLISHED THROUGH the SON, who said: “Lo, I come to do Thy will, O God;” and “I seek not My own will, but the will of the Father who sent Me.” And it is by the Holy Ghost, sent down by the Father and the Son, that the work of conviction is carried on in the soul, and the work of regeneration is performed.

The head thinks, the arm is stretched out, and the fingers manipulate. Messiah is compared to the arm, and the Holy Ghost to the fingers.

“By His Spirit He garnished the heavens” (Job xxvi. 13). “When I consider Thy heavens, the work of Thy fingers” (Psa. viii. 3).

“If I with the finger of God cast out devils” (Luke xi. 20).

There are three kinds of sight spoken of in the Bible.

1. Physical or natural sight.

2. Mental vision, understanding, thought; that is intellectual light through the Word of God.

3. Spiritual sight, as in 1 Corinthians ii. Natural man is born blind spiritually, therefore spiritual truth must be revealed in the power of the Holy Ghost.

Just as every distinct solar ray is threefold, but united in one, so the Triune God is One.

“As Thou, Father, art in Me, and I in Thee” (John xvii. 21)—that is by the indwelling of the Spirit; the Spirit of the Father is in the Son, and the Spirit of the Son is in the Father.

If we figuratively apply the prism to the inspired Word, YELLOW is emblematical of the Father, RED of the Son, BLUE of the Holy Ghost.

BLUE is the most retiring of the colours, and fit emblem of the Holy Spirit, who, being the writer of the sacred Word, hides Himself, whilst revealing the Father and the Son. He has come not to glorify Himself, but to take of the things of the Father and Son and to reveal them unto us. In Revelation i. 4, 5, the Holy Spirit is put second, and the Lord Jesus next, because the Son is speaking.

The title JEHOVAH expresses the everlastingness of God's being; the One who ever was, ever is, and ever will be the everlasting God.

ELOHIM expresses the fact that though God is one in essence, He ever exists as Father, Son, and Holy Ghost.

There never was a period in which the Father had not a Son; the eternal Fatherhood of God is an important point.

"He is Antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father" (1 John ii. 22, 23). There never will be a time when the Father and Son will not be one, by the indwelling Spirit. Nothing is more irrational than Socinianism. To talk of a God with

boundless perfections, but without a corresponding object upon which to exercise Divine affection, is most absurd.

The three primary colours we may take to illustrate the three principal attributes of the Godhead. For instance, YELLOW may represent LOVE; RED, HOLINESS; and BLUE, TRUTH. The LOVE of the FATHER manifested in the gift of His Son; the LOVE of the SON made known by His death on the Cross; the LOVE of the SPIRIT as communicating and shedding abroad the LOVE of the FATHER and SON in our hearts.

The HOLINESS of God was manifested in the holy life and walk of His Son Jesus, and is borne witness to by the Holy Ghost.

TRUTH is revealed in Christ by the Holy Ghost.

“It is the Spirit who beareth witness, and we know that His witness is TRUTH.”

The overlapping of these primary colours produces the other hues which make up the solar spectrum, thus we get seven distinct colours, as seen in the rainbow, when the sun shines on the falling raindrops.

The bow in the cloud appears as an arch,

or half circle, because intercepted by the earth. There have been very rare exceptions when the complete circle has been seen.

In Revelation iv. 3, we read of a "Rainbow round the throne, in sight like unto an emerald," green being the predominate colour, because it is connected especially with the history of the present world.

RED and YELLOW mingling form ORANGE; and Divine LOVE uniting with HOLINESS is manifested in GRACE.

YELLOW and BLUE combined form GREEN; and when LOVE combines with TRUTH, Divine FAITHFULNESS is manifested, as so splendidly brought out in Rom. viii. 38: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "God willing more abundantly to shew unto the heirs of promise the immutability of His counsel confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation."

BLUE and RED combined produce INDIGO and VIOLET.

So HOLINESS and TRUTH are seen combining at the Cross of Christ. Thus we see the RIGHTEOUSNESS of God manifesting itself in pardoning the sinner, because JUSTICE is satisfied.

God is JUST, and yet the JUSTIFIER of them who believe in Jesus. God JUST and FAITHFUL while HE JUSTIFIES the sinner who believes in the work of Christ. This is represented in the Diagram by the INDIGO. So that He is RIGHTEOUS when He forgives; on the other hand, God is equally just in condemning the rejector of Christ.

While he that believeth is not condemned, he that believeth not is condemned already. This is represented by the VIOLET.

Every attribute of the Godhead is thus displayed, and manifested, and glorified in the work of Christ.

The rainbow first appeared when God said: "I do set My bow in the cloud." There is no evidence that any rain fell before the flood; we read, "A mist went up and watered the ground." Peter intimates the change in the

condition of things in his second epistle, iii. 5-7.

Noah brought from the ark one of each clean animal, and offered them for a sweet savour, literally savour of rest ; these typified that every creature excellence was combined in the sacrifice of Christ. By the bow over-arching the sacrifice, God would also show that every heavenly and Divine attribute and perfection were harmonized, magnified, and glorified in the work of His beloved Son.

By the blending of the three primary colours the seven prismatic hues are produced, all wrapped up, and as it were in germ, in every single ray of light. O the wonders of a sun-beam !

No object in nature has any colour of its own. Apart from light, in the dark the object is black, which is just the absence of colour.

In some mysterious manner known only to God, He has made matter capable of reflecting the rays of light in a variety of ways and proportions. Thus the pure white lily reflects all the colours equally combined, hence it is white.

Those objects which are black absorb all the colours, and reflect none. The brilliance



of a soap bubble is caused merely by the reflection of light on the thicker layers of soap, and yet, look as it floats in the sunlight, what a variety of hues it exhibits !

If we then take the various colours as illustrative of the Divine attributes, such as LOVE, emblemized by the YELLOW, say : GRACE by the ORANGE ; HOLINESS by the RED ; TRUTH by the blue ; FAITHFULNESS by the GREEN ; RIGHTEOUSNESS by the INDIGO ; JUSTICE by the VIOLET, we see that God is the source of all that is noble, excellent, and that is good in the universe ; and that every excellence of the creature is but a reflection of the glories of the Creator. Thus the angels who excel in glory and might, reflect the glories of the Throne before which they stand.

We by nature are dark. The CONTRAST OF LOVE IS HATRED, which is just the ABSENCE OF LOVE ; the ABSENCE OF HOLINESS produces LAWLESSNESS, and SIN IS LAWLESSNESS. Thus we are born in sin, and shapen in iniquity. The ABSENCE OF TRUTH IS ERROR AND FALSEHOOD ; and " man goes astray, as soon as he is born, speaking lies."

If we manifest any LOVE, HOLINESS, OR

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TRUTH, it must be because of the Holy Spirit given to us.

From hints of Scripture it would appear that Satan and his hosts kept not their first estate. Satan is described as Lucifer, son of the morning, departing from God, and thus becoming the head of the powers of darkness.

BLACK is the emblem of the total absence of LIGHT DIVINE, and ENVY, MALICE, WICKEDNESS, FALSEHOOD, and DECEIT are the consequence.

“But God, who commanded the light to shine out of darkness, shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us” (2 Cor. iv. 6, 7); chapter iii. 18 tells us this is accomplished by the Divine, Eternal Spirit.

“But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”

There has been theory after theory in science respecting the sun, each in turn displacing the

former, like the ripples of the sea on the sand effacing each other. I believe the sun is in itself a dark body, not luminous in itself, but clothed with light as with a garment, as we read in Psalm civ. 2.

It was not until the fourth day that the sun was constituted the light-giver by the luminous atmosphere which then surrounded it, thus clothing it; and ever since it has been the source of light, heat, warmth, and fructifying power to our globe.

Even so the glory of God shines in the face of Emmanuel.

“No man has seen God at any time; the only begotten Son who is in the bosom of the Father, He hath declared Him.”

God can only be seen in His Son, and it is only by the Holy Spirit, who reveals the Father and Son, that we can know either; if we, therefore, grieve the Holy Spirit, we shut out the only true means of light.

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SOLAR LIGHT AS ILLUSTRATING  
THE TRINITY.

*Notes of an Address by Thomas Newberry, at Cheltenham.*

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GENESIS I. 1-19.

OUR subject is "Light"—the light of the sun.

"God is Light" (1 John i. 5). "Jehovah God is a sun and shield" (Psa. lxxxiv. 11). I shall speak of light to-night as illustrating the Trinity of the Godhead, in order that we may have clearer thoughts of the Father, Son, and Holy Ghost.

I will, then, simply commence by recalling these nineteen verses of Genesis i.: "In (the) beginning God (Elohim)."

That is how God reveals Himself in the very first sentence of the inspired Scripture.

"In beginning," without the article; that is, in some undefined period in eternity. "Created"—here the word "created" is in the singular number, while God, "Elohim," is the plural of God, Eloah, the object of Divine worship.

This is contrary to the rules of grammar, that the verb must agree with the nominative case in number and person, but is in harmony with the usage of Scripture. Thus the sentence, opening with eternity, reveals the mystery of the Trinity acting in Unity—Father, Son, and Holy Ghost together uniting in the work of creation.

“In beginning,” Father, Son, and Holy Spirit acting in the unity of the Godhead, “created,” that is, brought into existence out of nothing. This is taught us also in Hebrews xi. 3: “The things which are seen were not made out of things which do appear.” Matter is not eternal; but in some undefined period God brought the universe of matter into being out of nothing.

“God created all things through Jesus Christ,” so that “without Him was not one thing made that hath been made” (John i. 3).

Again, we read: “Thou sendest forth Thy Spirit, they are created” (Psa. civ. 30), showing us that God the Father creates all things through Jesus Christ, but by the energy of the Holy Ghost.

So we find the head originates the thought,

the arm is stretched forth to accomplish, while the fingers write the thoughts we express. Father, Son, and Holy Spirit co-operate in every word and work. The Father makes known all to the Son, the Son does nothing without the Father; but it is by the Spirit of God, called, in Scripture, the finger of God, "the work of Thy fingers" (Psa. viii. 3). "By His Spirit He garnished the heavens" (Job xxvi. 13). And the phrase, "By the Spirit of God," in one Gospel, is rendered "By the finger of God" in another. And thus the work is made effectual, whether in creation, providence, or grace.

The three Persons of the Trinity always act in union, harmony, and together, each in His own sphere, but the one never acting without the other.

Over the first chapter of Genesis you will find in the margin of your Bibles, "B.C. 4004." I believe this is out of place, and therefore in "The Englishman's Bible" you will find I have placed B.C. 4004, not before the first verse, but at the commencement of the second.

The first verse gives an account of the

universe being brought into being out of nothing. The history of this present world begins at verse 2, where we are told that the earth was "without form and void" — the words meaning "emptiness" and "confusion."

How it got into that form we are not told; how it became empty and void we are not instructed; but in Isaiah xlv. 18, we read: "He created it not in vain, He formed it to be inhabited;" and the words "in vain" are the same as rendered in Genesis i. 2, "without form." So the first chapter of Genesis gives, not so much the history of the creation, as the re-formation and reconstruction of the world. Whether this condition of the world had to do with the fallen angels, "who kept not their first estate," we are not told, but they may have involved this world in their own ruin; at all events, we find that just after the re-formation of it, the serpent and Satan appear on the scene.

"Darkness was upon the face of the deep," and the Spirit of God is then seen moving upon the face of the waters.

Thus the personality of the Spirit of God is brought out in the second verse. The

word "moved" is the same as that rendered in Deuteronomy xxxii. 11, "Fluttereth over her young." The Spirit is described as moving over the surface of the waters of the earth, a confused mass of liquid and solid, without form or beauty, shrouded in darkness, when God said: "Let there be light!" and there was light. We have not here, I believe, the creation of light, but simply the fact that at this stage God brought light into the darkness. In Isaiah xlv. 7, we read: "I form the light, and create darkness." Creation is the bringing in of something which did not exist before. Formation is the artistic arrangement and combination of a thing; it is the word God uses when He says He formed man of the dust of the ground; it is the action of the potter moulding the clay—artistically, scientifically forming and combining. Darkness, then, is a creation; it is an abnormal thing, and no doubt sin brought in darkness, for "God is light, and in Him is no darkness at all." But, "I form the light" gives us an idea with regard to light which science authenticates, namely, that there is nothing so wonderfully and artistically formed



of all God's works as light. I know of nothing which can be compared to it.

All this is a foreshadowing of the work of the Spirit of God in the restitution and reconstruction of man from the ruins of the Fall—first brooding over, stirring up, upon the unformed darkness of man's mind and soul; convicting, agitating, and then bringing in light from the Word of God.

He spake, and it is done, and life with the light is imparted.

Light was brought in and localised at first, and then we find the earth for three days revolving on its centre, and alternately passing from light to darkness.

On the fourth day God said: "Let there be lights, or light givers, in the firmament of the heavens," and "God made (and the word 'made' here means to construct out of existing materials) two great lights, the greater light to rule the day and the lesser light to rule the night."

When the sun and moon came into the creation at first, it appears that the sun was not luminous as now, although it was the centre of attraction to the earth; but on the fourth day

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God caused the light, which had been previously localised, to clothe the sun with light as with a garment, constituting the sun as the light-giver of the heavens and earth, and the source of heat and active fructifying power. Thus light was connected with the sun, and became what is called the photosphere, the disc or face of the sun; and the moon, by reflecting for the first time this light, commenced to rule the night.

I think we may see in all this something that will help us in our apprehensions of God, and Christ, and the Spirit.

God is a sun, and God is light.

“What is the sun? Astronomers tell us it is a stupendous orb, in itself opaque and invisible, a million times larger than this world, and five hundred times larger than all the other planets and satellites of the solar system together, and hence the centre of gravity to all. But on the fourth day this orb, the centre of power but not the source of light, was clothed with light as with a garment, and became for the first time visible; but it was only seen in the face of the photosphere by the rays of light that proceeded from it, making it glorious to

the view, and constituting the moon its reflector.

Compare this with the fact explained in Hebrews i., where, though the Greek word for God does not express the Trinity, as does the Hebrew, yet the same truth is brought out in doctrine.

“God . . . . who spake in time past . . . . by the prophets, hath . . . . spoken unto us by His Son, who, being the brightness of His glory and the express image of His person . . . . upholding all things by the Word of His power.”

As in the first three days the light brought in was localised and diffused, so God, until the fourth thousand year, spoke by the prophets, and the light of God and Divine truth were thus diffused; but when the fulness of time came (the fourth thousand year), corresponding with the fourth day, the light diffused by the prophetic Scriptures now became concentrated, as it were, in the Person of Emmanuel. “No man hath seen God at any time; the only begotten Son . . . . He hath declared Him.” God is “immortal, invisible;” but the One in the bosom of the Father, “He hath

declared Him," and He came into the world, thus being constituted the light and centre of God's heavenly solar system.

"The brightness of His glory." Just as the sun's rays, warmth, and energy came through the photosphere, so we find that God is manifesting Himself in the Person of Christ by the Holy Ghost. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

But how? "No man knoweth the things of man but the spirit of man; even so knoweth no man the things of God but the Spirit of God, and we have received the Spirit which is of God, that we might know the things which are freely given to us of God."

God in time past spake by the prophets, in type, shadow, and vision; and now, when Christ by Himself hath purged our sins, and taken His seat at the right hand of God, He has sent down the Holy Ghost (as the sunbeam comes down from the sun) fifty days after the resurrection, the Comforter, to reveal the glory of God in the person and face of Jesus Christ.

At the same time, just as the moon was con-

stituted the ruler of night by reflecting the light when the sun itself was no longer visible, so Christ, while on earth, was the light of the world; but that sun which first shone on the plains of Bethlehem sunk behind the hill of Calvary, and left the world in darkness. Then rose the moon (the Church) in her Pentecostal beauty to be the light of the world until the day we look for dawns; for the night is far spent, the day is at hand when the Sun of Righteousness shall arise with healing in His wings, when every eye shall see Him, and He shall give the light of the knowledge of the glory of God, and the Spirit shall be poured out on all flesh.

Just as with the moon there is waning and waxing, so the Church has shone with varying brightness during the history of the ages.

What causes the waning? The moon can only reflect while her face is turned toward the sun; when it is turned away she ceases to manifest the light. Her light becomes less and less until she turns round again to face the sun. When the Church looks with open face on that glory of God in the face of Jesus Christ, she is changed from glory to glory,

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waxing brighter and brighter; but mark, it is only by the Spirit of the Lord. That is, as the moon shines by the light of the sun, so the Church, receiving the teaching of the Holy Ghost, reveals that light, Jesus Christ; but it is reflected light—she has no power to shine in herself.

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## THE INSPIRATION OF THE SCRIPTURES.

*A few Notes of an Address given at Taunton by  
Thomas Newberry.*

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WHAT the sun is to the solar system as the centre and source of heat, light, and fructifying power, such is the Word of God in the Spiritual heavens, as the centre, source, and means by which light, power, and life are communicated to men.

As there is but one sun for our world, so the Holy Bible is the only inspired Word of God which is able to make us wise unto salvation through faith in Christ by the power of the Holy Spirit.

The sun is threefold, having a centre, cir-

cumference, or photosphere, and the radiance by which light, heat, and fructifying power is diffused. God is triune, man is triune, and the Word of God is triune.

Every ray of light is triune, being composed of three primary colours.

Every revelation of God presents Him as three Persons in the one Godhead. The Word of God is unique, and one in authorship, essence, and aim, but though one, yet it reveals God as triune.

Trinity in unity appears in the first verse of the Bible: "IN THE BEGINNING."

The Hebrew puts no article before "BEGINNING," and thus we are introduced into the depths of the boundless ages of eternity, when in some undefined period by the word of Jehovah were the heavens made.

"CREATED," a verb in the singular number, united with "GOD," a noun in the plural.

Thus the first verse in Scripture shows God to be one, also triune, three persons in one God. The second verse reveals the distinct action of the Holy Spirit after ruin had been brought into the creation.

Just as every single beam proceeding from

the sun is triune, and composed of the yellow or colour of radiance and light, red the calorific and heating ray, and blue the actinic and fructifying ray, so Scripture reveals God as the Father of Light, the Son as the Redeemer, and the Holy Spirit as the Communicator of life, fruit-bearing, and power.

The Scriptures are the revelation of God the Father, who is the only one true God. This yellow ray is seen in every page, and just as the prism divides the sunbeam into distinct rays, so the doctrine of the Trinity reveals the different persons of the Godhead in the Scriptures, and each as having distinct work. It is only by the revelation of God's Word that we understand that the worlds were framed by the word of God, that these heavens were of old.

These heavens declare the glory of God, and the firmament showeth His handiwork; but there is no audible language, no speech. By means of them God is speaking by dumb signs, as we would talk to the deaf. But it is in the Scriptures that His voice speaks in clear accents, adapted both to the understanding and the heart.

“God, who at sundry times and in divers



manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. i. 1). His Father gave unto Him a commandment what He should say and what He should speak. After His life of thirty-seven years on earth, and after His ascension to the Father's right hand, He sent down the Comforter the Holy Ghost to carry on the work commenced, and to lead believers deeper into the Divine truths, and to show them things to come.

Suppose we were to take our place at the large end of the telescope and gaze at the heavens, should we be able to see their glory? No, we should fail to discover their far-off wonders.

Just so it makes all the difference what stand-point we take when we look into the telescope of God's Word, whether we regard it as merely the word of man, a collection of myths and human traditions, the writings of Moses or Paul, or, on the other hand, as it is indeed, the Word of God, speaking home to our souls with, "Thus saith Jehovah."

It is no use to try to light a candle with the extinguisher on. And so, if we go to the Bible

with prejudiced minds or preconceived notions, it is no wonder if we get no light.

The Scriptures should not be probed to see if the life is there by human criticism, but approached with humble reverence, as to a friend, for counsel and blessing.

Some treat the Bible as though it were a dead body for dissection, and cut it up without any respect or deference.

Let us rather be of the number who say, "My soul standeth in awe of Thy word."

We said the YELLOW ray might represent the FATHER. And the Presence of the FATHER is seen throughout Scripture.

The RED ray we may regard as emblematical of the SON OF GOD.

We see Him typified in the Old Testament as the Lamb on the Paschal table, then as the Lamb on the altar; and in the New Testament the account is given of His life, death, and resurrection. In the Book of the Revelation we read of Him as the Lamb on the Throne.

The BLUE ray is emblematical of the SPIRIT OF GOD. This ray we meet with in the second verse of the Bible, and trace His

presence and operations throughout to the end of the Book of the Revelation.

But though He inspired the whole, He does not speak of Himself—He hides Himself—but nevertheless is there.

The entire Scriptures are God-breathed. Jesus said: "The words that I speak, they are Spirit and they are life."

"He that hath an ear, let him hear what the Spirit saith."

LIGHT IS THREEFOLD—PHYSICAL, MENTAL,  
SPIRITUAL.

There is natural, bodily eye-sight, mental knowledge, but the all-important thing is spiritual eye-sight.

Y Just as the invisible wonders of the heavens are made known by powerful telescopes, so only the hidden glories of God's Word are revealed by the Spirit of God.

There is Trinity in the Bible, for there are three elements in that also—the DIVINE, HUMAN, and SPIRITUAL.

The Scriptures give a complete description of man from his cradle to the final doom, for man must either go into eternal life or into

an eternity of pain. They give an accurate account of the seven thousand years of this world's history.

The Bible is a mirror, in which the glory of God is seen in the face of Jesus Christ ; it is also a mirror in which man beholdeth his natural face as in a glass, but presented as God Himself sees us, for God looks at the heart.

Though the Scriptures have been written by human hands, and in human language, yet all has been given by the inspiration of God, for "Holy men of God spake and wrote as they were moved by the Holy Ghost."

That is, He controlled, suggested, harmonised, and thus left on record the history of God's dealings with man from the first, and His messages to man.

The Bible, then, is the Word of God, who cannot lie, expressed in man's language, yet God-edited and Spirit-inspired throughout ; divinely superintended by the Holy Ghost, it has been preserved from all error. So preserved that, as Christ has said, sooner shall heaven and earth pass away than that one jot (the smallest letter of the Hebrew language), or one tittle (the minute projection of a letter

which distinguishes one from another) of the law shall fail, or pass away, till all be fulfilled. For the same finger of God that garnished the starry firmament with innumerable gems of light wrote every letter on the sacred page.

They are written for eternity. Certain portions may not seem to be of much importance to us, but they are all-important as recording the transactions of time, designed for the use of the whole universe throughout eternity.

They have been written to keep in everlasting remembrance the record of those seven thousand years of God's dealings with man on this earth, and the redemption of man through Christ Jesus.

Whilst those who have taken part with Satan are consigned to blackness of darkness for ever, all creation unfallen will be headed up in the Second Adam, the Lord Jesus; so that there can be no liability to fall again throughout eternity.

In the bliss of that eternity there might have been a possibility of forgetting the mystery of sin during the six thousand years of this world's history had not God so designed that its records should be kept.

## THE NEW TESTAMENT SCRIPTURES.

When the Lord Jesus was on earth He delivered the message He had received from His Father. Again and again He assured His hearers they were not His own words.

“I speak those things that I have heard from my Father.” It is important to trace in the New Testament Scriptures, as well as in the Old, the authority of GOD THE FATHER OF LIGHTS.

To feel that we are dealing with God, and that He is dealing with us, for the same Word will judge us in the last day.

When just about to depart, Jesus said to His disciples: “It is expedient for you that I go away. I have many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth is come, He will guide you into all truth” (John xvi. 7, 12, 13). The Holy Spirit is still here, and is carrying out the same order; He reveals the Father and the Son by means of the Scriptures of truth.

Just as it was needful for the Holy Spirit to inspire the Word, so now it is equally necessary that He should be the interpreter of it, and write it upon our hearts (2 Cor. ii.).

THE SO-CALLED X RAY.  
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AT the time of going to the press, public attention is much directed to the consideration of what has been called the X Ray. It would be premature to anticipate what may yet be elicited on the subject ; but it may be well to notice what a beautiful illustration is thus afforded of the language of Scripture. For example, David in Psalm cxxxix., verses 1-7, says : " O Jehovah, Thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising, Thou understandest my thoughts afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue but, lo, O Jehovah, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thy hand upon me. Such knowledge is too wonderful for me ; it is high, I cannot attain unto it. Whither shall I go from Thy Spirit ? or whither shall I flee from Thy presence ? "

Verses 11 and 12 : " If I say, Surely the darkness shall cover me ; even the night shall

be light about me. Yea, the darkness hideth not from Thee ; but the night shineth as the day : the darkness and the light are both alike to Thee."

Also, in Heb. iv. 12, 13 : " For the word of God is living, and powerful, and sharper than any two-edged sword, and piercing even to the dividing asunder both of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. And neither is there any creature that is not manifest in His sight : but all things are naked and opened unto the eyes of Him with whom we have to do."

" Almighty God, Thy piercing eye  
Strikes through the shades of night,  
And our most secret actions lie  
All opened to Thy sight."

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