

SEVEN FIGURES
of the
DEATH of CHRIST
and other ministry

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SYDNEY AND BRISBANE
1942

BIBLE & TRACT DEPOTS

Melbourne—8 Regent place, 201 Collins Street, C.1.
Sydney—14 Royal Arcade, George Street.
Auckland—425 Karangahape Road, Newton, C.2.
Wellington—36 Lower Cuba Street.

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Scripture quotations which differ from the Authorised Version are from the New Translation by J. N. Darby.

SEVEN FIGURES OF THE DEATH OF CHRIST

(No. 1.)

GENESIS 22: 1-14; 37: 1-11.

I have in mind to suggest for our consideration together seven figures of the death of Christ, not, of course, as suggesting that these seven complete the manifold ways in which His precious death is presented, but hoping the Lord might help us to gather up from these seven some living impressions of the meaning of His death.

I had in mind what is found in the book of Genesis in the offering of Isaac together with the ram caught in the thicket, forming one type; then Joseph's dream of the sheaf that rose up and remained standing; then in Exodus the passover lamb, and also the smiting of the rock; in Numbers the red heifer reduced to ashes, and also the serpent of brass lifted up; finally in Joshua, the ark of the covenant borne by the priests standing in the Jordan.

I suppose we have all been impressed with the remarkable variety of figures and types through which God has delineated the Person and work of Christ in Scripture. We

might, therefore, consider together features of the Lord's death as seen in these seven ways.

E.E. It has been said by one whom the Lord greatly used to bring forward His truth, that the death of Christ is a great lesson book; so we approach the subject with much reverence on account of the Person whose death it is, but with enquiry and much earnestness, to know more of its meaning.

W.J.H. The remark you referred to is confirmed from Scripture, for the Lamb that was slain was foreknown before the foundation of the world, showing that the Lord's death was in the divine mind before the foundation of the world. Then it is one of the great subjects of Scripture—"Christ died for our sins according to the scriptures." Then, it is the means of our having access to God. The precious blood of Christ, the witness to His death, is the new and living way; "new" meaning freshly made, just as if it had happened immediately before. (See note to Heb. 10: 20 N.T.). Then His death is fresh in its meaning in heaven, for in Revelation 5 the Lamb is seen "as slain," as if it had just taken place in the eyes of the redeemed host there. It is also looked back upon in heaven, for it says,

"Thou wast slain"—they look back to it with deep feeling as one of the greatest acts of all time. Peter indicates that Christ was offered at the end of times: the death of Jesus is the central point in time.

D.J.M. "I, if I be lifted up, will draw all unto me." Does He thus become the centre of attraction?

W.J.H. Quite so; there specially emphasising the manner of His death, which we may look at when we come to the serpent of brass. But it is instructive to consider the range of objects the Spirit of God selects to unfold to us features of the Lord and His death. We have a ram, we have a sheaf, we have a lamb in the scriptures before us; we have the rock, then a red heifer, later a serpent of brass; and finally the ark of the covenant of the Lord of all the earth for our consideration at this time. I think the brethren will see what a profound range there is, even in these limited suggestions.

F.W. Would the range that you have in mind be covered by the Lord's words in John 13, that He was come from God and went to God? I was wondering whether the range of these types of the Lord's precious death would be covered by the expression of the Lord's having come from God, so that we would not look upon the Lord's death

only in the light of His having been murdered, but that He had come according to divine purpose in order to die, and the grand results of His death would be that all those for whom He had died would be brought to God with Him.

W.J.H. Quite so. Do you not think that these types magnify Christ and His work in a way that only the Spirit of God could? We read that Christ died, but if we had not the types, our thoughts would be greatly restricted, for every type adds another lustre to His Person and His work. In these days, when death is coming like a flood over mankind, the Lord would grant His own such impressions of His death as would calm our spirits if we have to face death.

A.C. Would you say that Abraham offering up Isaac is the highest aspect of the death of Christ? It says that they went both of them together and Abraham said, "I and the lad will go yonder and worship, and come again to you."

W.J.H. Yes. I believe the first scripture read from Genesis presents the Lord's death in relation to what is for God, and the second is to magnify the Lord personally to our souls as the One in whom resurrection was inherent. The other types of the Lord's death bear on the results secured in God's people.

E.E.S.L. Would you not consider it important that we should not always link the question of sin with the death of Christ? It would appear that the first type you have mentioned, and the second, too, have not sin in view—at least, not very distinctly.

W.J.H. It is remarkable in that connection that the first type in Scripture of the death of Christ set forth in the deep sleep of Adam, has no bearing on sin. Genesis indeed abounds with types of the death of Christ.

E.E.S.L. In this first beautiful type it is “my father” and “my son,” and “God will provide himself,” not “God himself will provide,” but “God will provide himself a lamb for a burnt offering.”

W.J.H. If we get a touch of what this means it would bring our souls to this wonderful mountain. It is the first place mentioned in Scripture in relation to good that continues “to this day.” There is no lack of anything at this mountain.

E.S.W. Would that be because we fall back on all the resources God has? You were speaking of the foreknowing of the Lamb before the foundation of the world, corresponding with the boundless resources God has stored up in Christ.

W.J.H. I feel concerned that the pre-

sent crisis in the world's history may find us at the mountain of God, for there it "will be provided." It does not say what—there is never any lack at that mountain. This scripture is the first reference to it as the place where Christ is offered for God's pleasure.

J.K.J. It has been said that there is no offering for sin in Genesis—all offerings are of a burnt-offering character.

W.J.H. I think that is right. There is, however, a suggestion that there was a sin offering available to Cain, although it does not say it was offered; other than that, all the offerings are burnt offerings.

H.J.M. It "will be provided" according to the same principle and way in which the Father has given the Son. That is the manner of the providing, is it not?

W.J.H.: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8: 32. Having given the Son, we know that everything that is needed will be provided. All who come to the mountain of God find everything provided that is required.

E.E.S.L. Would you say that the death of Christ was a necessity for the manifestation of what God's nature is?

W.J.H. It is the way love is seen and

known. The death of Christ is also where God would teach us to know good and evil rightly. God planted in the garden of Eden, not only trees that are pleasant to the eyes and good for food, and not only the tree of life, but the tree of the knowledge of good and evil. That tree, as well as the other trees, was there to minister to His pleasure. I believe the unfoldings of various features of the death of Christ in Scripture teach us to know good and to know evil, so that we can form part of God's garden, ministering to His pleasure in relation to good and evil. The tree of the knowledge of good and evil was planted in the garden deliberately. We may say, How would man have known evil if he had not sinned? We are unable to answer that, but God planted the tree of the knowledge of good and evil in the garden which was eastward—it looked on to another day altogether.

F.W. The natural mind has no right to raise a question as to why God should plant the tree of the knowledge of good and evil at all, but now that redemption has been brought in through the death of the Lord Jesus Christ, we can understand why God did plant it there, for there was no occasion for man to have disobeyed God and thus fallen, but seeing that he did disobey God

and attain to himself, through the tree, the knowledge of good and evil, the greatness and glory of what God is has been manifest in the most marvellous way through His having come in in redemption.

W.J.H. Quite so. So that in the manifold presentations of the death of Jesus we learn good, as nowhere else. The cross, and the death of Christ, and His grave, witness to good in an infinite degree. They also witness to evil, for we learn what evil is there, the core of man's heart, as also that of Satan. We also learn there God's judgment of evil. I believe Christ is not only the tree of life, but through Him the question of good and evil is resolved. We thus learn to love the good and hate the evil.

Ques. The call to Abraham on the part of God was "Walk before me, and be thou perfect." Would this be realised at this mountain you have brought to our notice? I was wondering whether perfectness in the saints was not bound up in answering, in their measure, to the death of Christ, in whatever aspect it comes before them.

W.J.H. I think the first scripture before us displays in type perfect love, both in Abraham and in Isaac—Isaac's willingness to have the wood laid on him, his willingness to take

the journey, his willingness to be bound—all convey to us impressions of perfect love.

B.O.L. Would the tenth of John come in here, where the Lord says, "On this account the Father loves me, because I lay down my life that I may take it again"?

W.J.H. I am sure it would. "On this account"—the Lord Jesus was lovable on every account, but "on this account the Father loves me, because I lay down my life"

E.E. The scripture in Genesis introduces us into a wonderful sphere where divine Persons are addressing each other in type. "My father," says Isaac, for Abraham was the object of his heart. Then the unalloyed, continuous delight of Abraham—"My son."

W.J.H. Very beautiful. So that we find here the death of Isaac typically brings out infinite perfection, for the burnt offering is really the idea of sweet odour and is not "burnt" in the sense of judgment which was borne outside the camp. It is "burnt" in the sense of releasing incense. This type of the death of Christ releases the fragrance of the personal excellence of Jesus.

Ques. The first verse says God tried Abraham in relation to this. What have you in view as to that?

W.J.H. That bears on the test it was

to Abraham as to how far there was something formed in his soul in accord with what would be seen in God as Father. His name means "Father of a multitude," and he bears the stamp of having something of the Father's character. Isaac is, however, specially before us. I think it is wonderful to see the wood laid on him. It is figurative of the body prepared for Christ and His willingness to accept that.

A.E.D. Is that why John's gospel, which touches this type, shows that the Lord is not only brought into prominence as Son, but as the sent One?

W.J.H. Yes, bringing out His perfect obedience to death, for "sent" implies subjection to the will of another.

G.C.McK. So that God's word to Abraham and Abraham's responsive actions, help us to appreciate those marvellous affections of God involved in the coming of Christ.

W.J.H. They bring before us the Father's feelings; but what must have been the feelings of Isaac, as son, during this journey, carrying the wood, seeing the fire in Abraham's hand, and the knife?

E.S.W. You referred to the scripture—"A body hast thou prepared me." That would involve not only the preparation on the part of the Father, but the taking of it

up by the Son, so that it is a deliberate action on the Son's part to subject Himself to this, according to the will of the Father.

W.J.H. Quite so. The body prepared He took, saying, "Lo, I come": "a body hast thou prepared me," in order that God's will might be ministered to, even to death, in all the excellence of Himself as Man.

J.K.J. You mentioned that Scripture says: "Christ died for our sins according to the scriptures." In the Psalm you are quoting, it says "in the volume of the book it is written of me . . ."—the volume of the book would be according to the Scriptures, would it not?

W.J.H. Well, I think that roll goes back further than the Scriptures. It is the book of God's purpose. Incarnation was in mind when the book of purpose was written.

F.W. You are emphasising the type of Isaac. Have you in mind such a scripture as "who by the eternal Spirit offered himself spotless to God," Heb. 9: 14?

W.J.H. Quite so. There is one view of the death of Christ in which everything is for God and, because of His pleasure thus ministered to, God swears that He will bless every family in heaven and earth; also at that mountain He provides everything needed.

J.S.D. Is there anything in the fact that Abraham does not disclose to Isaac at first what is in his mind?

W.J.H. To bring out, do you not think, the complete dependence of Christ on the will of God, so that at Gethsemane He says, "O my Father, if it be possible . . .," showing that He is perfectly dependent on the will of the Father in the matter?

E.E. Let the types be as full as they may (we are thankful for every one of them), they fail, of course, to bring before us fully the feelings of Him of whom they are types. Isaac did not know what was happening, but there was not a moment of the Lord's pathway but He knew what was before Him. It was always on His spirit, was it not?

W.J.H. Quite so. Knowing that He came from God and went to God, and knowing that the Father had given everything into His hands, He proceeds on the path leading to death.

R.G.W. Would the prayer in Gethsemane, "Nevertheless, not my will, but thine, be done," answer to the binding? God indicated that it was not His will to free Him, so He was bound in that sense.

W.J.H. Yes. To contemplate the Lord bound is a most touching theme. These are

not the bonds that men put on Him. They did bind Him and sent Him to Pilate. He could break all those bonds as tow, as Samson did his, but what bonds of devoted obedience to His Father's will held Christ to the altar as a whole burnt offering!

A.H. We would like to have some impression as to what you have in mind as to the ram. It is clear that Abraham arrived at something concrete in his soul, representing some knowledge of God and appreciation of the sacrifice of Christ typically.

W.J.H. I think it is clear that the features that mark Isaac (subjection to his father's will and devotedness to death, as bound and laid upon the altar—the fire being there and the knife) are carried forward typically in the ram caught in the thicket by its horns. The binding of Isaac finds a counterpart in the horns of the ram being caught in the thicket. The ram suggests the energy and devotedness of Christ to God; the horns represent His strength and glory. He was held in the place of death by the glory and strength of His devotedness to God.

E.S.W. So the two figures together make a wonderful combination. There is the Person of the Son, all that He is, as

in relation to the Father—all that He is as we contemplate His movements with the Father here. Then there is the ram, standing for the abstract thoughts of energy and devotedness to the will of God here, and held by love until the time came when the sacrifice was consummated.

W.J.H. Our hearts would go out to the Lord as we allow ourselves to meditate on the bonds which could bind Isaac, and the thicket that could hold the horns of the ram.

E.E. He was delivered according to the determinate counsel and foreknowledge of God. Would that bear on the fact that the ram was held in the thicket?

W.J.H. Yes, that would be part of it, but I think we also need to see the unreserved devotedness to God that marked Christ. It was the power of His love for God that held Him there.

G.C.McK. I was wondering if the type of the Hebrew servant might help in relation to that—some of the cords or bonds that bound Him—"I love my master, my wife, and my children."

W.J.H. The Lord is presented there as Bondman. Here He is the Son, but the bonds suggested in both would be those of love. Testing and pressure with Christ brought out unbounded fragrance, and that is what

God is looking for now from His saints.

A.E.D. In John's gospel we get the expression, "signifying by what death he should glorify God."

L.P.M. What was in mind as to the thicket?

W.J.H. It would raise the question as to what could hold the Lord; whether we think of Him as Isaac bound on the altar, or as the ram caught in the thicket, what could hold Him? We must see it is the mighty power of His love for God.

E.E.S.L. The thought of sin is excluded from the burnt offering. Is it important to see that while that is so, the sin offerings were slain at the altar of burnt offering so that while God would not have us overlook the exclusive character of the burnt offering, He would have the sin offering linked with the devotedness and fragrance of the burnt offering?

W.J.H. Quite so. There is that which God receives for His own pleasure, even from the sin offering.

N.B.S. I was thinking of this passage as a whole as opening up to us the significance of the Lord's words to the Father in John—"That they may be one as we." The wonderful thought of Abraham and Isaac going both of them together, and the binding of

Isaac, that you have been referring to, all would open up to our hearts what the "one as we" means.

W.J.H. I am sure it would. The Father had not left Him—others had left Him, but the Father had not left Him. He could say, "He is with me."

Perhaps we could now consider the second figure, another remarkable figure of the death of Christ. Joseph tells his dream that he and his brothers were in the fields binding sheaves and his sheaf rose up and remained standing and their sheaves came round and bowed down to his sheaf. God now uses a figure from the vegetable creation to teach us another feature of the death of Christ. The sheaf was bound, so that the plant had been cut down. In that way the life has been terminated, but Joseph says "Lo, my sheaf rose up, and remained standing," which means that though the Lord went into death, in His own inherent power He came out of it. The consequence is that others are affected by His resurrection and come round Him to do obeisance.

G.C.S. Had you in mind that Joseph's sheaf corresponds to Revelation 5—the Lamb standing as slain?

W.J.H. No, I was not thinking of that, but of the truth contained in John 12 of

which this dream is an illustration, or prophetic forecast.

H.J.M. The power of resurrection was there intrinsically, was it not?

W.J.H. That is what the Lord says in John 11—"I am the resurrection," and with the light of that in their souls, in chapter 12, all their sheaves come round and do obeisance.

H.J.M. Is there any significance in this figure that they were **binding** sheaves in the field in relation to it all? One has been attracted to the Lord Jesus as the great Binder of sheaves. The effect of this presentation of the death and resurrection of Christ will be a very binding matter on all the brethren in every locality, as being worshippers of Him.

W.J.H. It certainly bound them together in Bethany. There had been discord before, but once Christ as the resurrection was known, they were absolutely united to honour Him.

S.E.E. Following the reference in the twelfth of John: the Lord speaks of Himself as the Corn of wheat, and then the "much fruit," indicated in the Greeks who would see Jesus.

W.J.H. That is helpful. I was thinking of the first part of the chapter mainly, for it is a resurrection scene—Christ being

known as the resurrection. The Lord is helping the saints to make room in assembly service for what is for Christ in resurrection which this type suggests. The Lord would have this feature recognised and every heart affected by it, so that He is honoured. We begin the supper with the figure of Himself in death—the bread and the cup speak of His death—but as He comes in on the resurrection platform, every sheaf moves round Him to do obeisance.

E.S.W. Referring to binding, the Lord known in that way would have a very unifying effect on the saints. When He is given His place, we are truly set together and that makes way for the service of God to follow.

W.J.H. How perfectly united Martha and Lazarus and Mary were as knowing Him as the resurrection! This is a great advance on what had existed before. The Lord loves to see the saints in affection come around Him as moved livingly by the power resident in Himself.

A.C. Is it by apprehending Him as Head?

W.J.H. Yes. It is the Colossian position—Christ personally. Colossians magnifies Christ personally; Ephesians magnifies God the Father.

L.P.M. Is there an element of lordship in this, for the brethren say, "Wilt thou indeed be a king over us?"

W.J.H. Yes. the 45th Psalm gives us that. "He is thy Lord, and worship thou him."

What those forty days must have been when the true Joseph's Sheaf rose up and remained standing! For forty days He remained standing. The standing is deliberate—it is not a casual matter. It is the same idea as when God stood above the top of the ladder in Jacob's dream. Christ has come out of death and placed Himself in resurrection. He remains standing. The effect of that on all the other sheaves is that the power of His resurrection operates in them and they move and come round Him.

F.W. Is this a question of testimony as to the position? It was a dream—it had not yet come to pass historically, but there was a testimony through the dream, a prophetic word. If the brethren had listened to it, they would have given Joseph his true place; but as they did not, and sold him, and he was typically slain, all has to wait as seen in the period of the Lord's life as recorded in the gospels to the time of the resurrection, and the testimony in the Acts, so that the testimony in the Acts is to the resurrection of

the Lord Jesus and His supremacy.

W.J.H. Yes, and the forty days make that absolutely certain in the hearts of His own, forty being the period in Scripture that proves a matter.

Ques. Would you say that typically He was distinguished in life by the Father by the coat of many colours, but in resurrection by His sheaf standing up?

W.J.H. Quite so. It says "Lo"—attention being called to it. "My sheaf rose up, and remained"—not just a moment or two, like Lazarus, but "remained standing." That is the forty days.

D.J.M. "He presented Himself living," "being seen by them during forty days." Acts 1:3.

W.J.H. Very good. They assembled, they surrounded Him. The Lord is greatly enlarging this thought in the service—that there is a period after the emblems when the Lord comes before us in this manner on the resurrection platform, and every heart is to rally round Him to do obeisance.

E.E.S.L. Do you think that the other sheaves coming round about and bowing themselves down suggests that while in the Lord the power of resurrection was inherent, His people perceive that, though inherent in Him, it is to operate also in them?

W.J.H. The Apostle Paul desired "to know him and the power of his resurrection," not there in relation to His body following death but, while still here in these bodies, this power affects our souls.

F.W. This being a type of the death of Christ, in the sheaf having been cut down and now standing up, would it make us realise that at the occasion of the supper we are contemplating a Man of another order, who has been into death and risen from the dead, and are to take account of the other order—not simply as persons whose sins are forgiven, but persons who bow down and acknowledge the headship of His order?

W.J.H. Yes, so that His influence affects their sheaves. They have died, as Colossians shows. We have been buried with Him by baptism, but the power resident in Him as the resurrection affects us. That secures Him supremacy in our hearts.

E.E. Nothing could more deeply move us than this—that He who was so perfectly according to the will of God in His lifetime, who lived to serve God, was cut down; how profoundly it should affect us, that He, the same One was raised again and all that came to light in His life and death is still centred livingly in His Person! On the reverse side, when they in Athens heard of His

resurrection, some mocked, showing how this truth fell without effect on the minds of unconverted men.

W.J.H. How perfectly this truth of the sheaf cut down and rising up and remaining standing, put every matter right in Martha's heart. Martha had been complaining there was not enough notice taken of her, and all that kind of thing, but when the glory of Christ as the resurrection shone into her heart, she never said another word against Christ, or Mary, or the service that was going on.

J.K.J. The first figure, Isaac and Abraham, was private to themselves. The hatred of Joseph by his brethren is the background of his dream as to the sheaves.

W.J.H. The resurrection of Christ is, of course, the clearing of the Lord personally. He stands out as justified in every way by the resurrection; not that the world sees Him—the Lord says they will not see Him until they say "Blessed is he that cometh in the name of the Lord"—but the forty days showed the reality of His resurrection, and greatly magnified the Lord personally. In Colossians Christ is everything; in Ephesians, God is everything.

A.E.D. Is that why it says in Colossians "firstborn from among the dead, that he

might have the first place in all things”?

W.J.H. Very good, just what we have in this type, and what we touch somewhat, I trust, week by week, as realising His presence as risen and living; He thus gets the first place, and all hearts come around to do obeisance.

E.E.S.L. Had you anything to comment upon in regard to the second dream?

W.J.H. The first dream as to the sheaves coming around and doing obeisance prepares for the second, which refers to the heavenly. Colossians makes room for Ephesians. We cannot reach Colossians except through Romans and Corinthians.

SEVEN FIGURES OF THE DEATH OF CHRIST

(No. 2.)

EXODUS 12: 4-15; 17: 1-7;
NUMBERS 19: 1-9, 17-19.

W.J.H. In our consideration of the figures of the death of Christ, suggested at the previous meeting, we come now to that of the passover lamb in the first scripture, the rock being smitten in the second, and the red heifer burnt to ashes in the third.

What we considered previously in the offering of Isaac and the ram had in mind what was for the pleasure of God; blessing coming upon Abraham because of this. The sheaf that stood up and remained standing would magnify the Person of Christ to our souls; but the passover lamb is offered in view of redemption, of deliverance from the judgment of God. The head of every house of Israel was to take a lamb without blemish of the first year. The thought of the lamb is distinct from that of the ram, the latter suggesting strength and energy while the lamb sets forth the dependence, the gentleness and the suffering character of Christ. What it must have been for the father of each house-

hold to go to his flock with the knowledge that the life of his firstborn depended upon his finding a lamb without blemish and of the first year. We can realise how he would search his flock for one with these features.

J.S.D. The responsibility in this case is put upon us. Abraham told Isaac that God would provide the sheep for the offering in Genesis.

E.S.W. Is this primarily a household exercise among the people of God; that the responsible one in the household should bring before his family the spotlessness of One who could bear the judgment of God against sins?

W.J.H. Unless the virtue and excellence of the spotless Lamb is apprehended, our households are in danger of being swept into the world, and thus in danger of the judgment that comes on the world. The spotlessness of the lamb is first emphasised before its death is indicated.

E.E.S.L. Does God then claim from us a definite apprehension of the spotlessness of Christ and an appreciation of it?

W.J.H. Without that being recognised, the value of the death of Christ fails so far as we are concerned. If any could find one spot in Christ, then there would be no redemptive value in His death.

D.J.M. Is this the beginning of soul history?

W.J.H. "This month shall be unto you the beginning of months." Our spiritual history begins by an appreciation of Christ and His death.

A.E.D. Why does the protection come in relation to the blood; there is also the thought of eating the lamb roast with fire?

W.J.H. The blood is the witness to life given up, but what a life! The life of One who is without blemish or defect. What thoughts of Jesus come thus before us; a life here without one defect, one stain. Not a trace of stain from Bethlehem to Calvary. Every father's house must secure such an One, or death and judgment will invade the house.

E.E. The four gospels apprehended would result in finding such a Lamb.

W.J.H. The Lord's life depicted in the four gospels makes clear that He is the Lamb; He is gentle, He is dependent, He is the Sufferer, He is spotless, He is a male of the first year; for all His energy is intact and He is prepared to accept responsibility. It is not the female used as a figure here, as later on; the male represents One that can take up responsibility.

F.W. It is a question of discerning what

God had provided. It was to be taken, and then it was to be kept from the tenth to the fourteenth day. That would indicate the observation under which the lamb would be; God's provision of a spotless lamb would be manifest in the house where it was.

W.J.H. Quite so. The tenth to the fourteenth day is like the public life of the Lord, which demonstrates to all that the right Lamb had been taken, there is no spot.

E.S.W. There was a history before the public life of the Lord. Would that be suggested before the taking of the lamb?

W.J.H. I have no doubt that the thirty years of the private life of Jesus lead us up to this tenth day of the month. The divine estimate of the thirty years is summed up in the word, "This is my beloved Son, in whom I have found my delight." Mat. 3: 17. From the tenth to the fourteenth day, the lamb was under the observation of every household in Israel, for, while there were literally many lambs, the language is as if there was only one.

J.S.D. Is the searching for the lamb based in the fact that we are conscious of defect in ourselves in thus requiring such a lamb?

W.J.H. The head of every house would know that many defects mark him; how earn-

estly, therefore, he would seek for the lamb provided by God, and, finding it, take it to his home.

D.W. Would the passover lamb bring in the death of Christ as the Substitute, the One who never forfeited His right to live, dying for those who had?

W.J.H. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." 1 Pet. 3: 18.

F.W. You would connect this with Genesis 22—"My son, God will provide Himself with the sheep," Verse 8. Figuratively this is the lamb here, but another phase of Christ's death is presented.

W.J.H. Quite so. The lamb that God would provide in Genesis 22 is a ram, suggesting the energy and strength, and glory of Christ, but here it is His spotless and suffering character that is specially brought before us.

H.J.M. Is not the greatness of the lamb magnified in that it never says the lamb could be too small for the house? It says, "if the household be too small for a lamb."

W.J.H. Quite so. An exercising matter is to ask ourselves what is the measure of our eating? The head of the house took account of the capacity of everyone.

E.E.S.L. Is it important to see that the

passover is part of the great whole which involved the deliverance of God's people from Egypt, and their transference first of all to the mount where they were to worship, and then to the land? What I mean is that we must not regard the passover as a way of satisfying our conscience as to sins, and perhaps permitting us to remain in Egypt with a clear conscience, but part of a plan to deliver us completely from that sphere.

W.J.H. It is never contemplated that anyone will benefit by the eternal efficacy of the death of Jesus and remain in the world. The first time the passover was eaten was with loins girded, with shoes on their feet—eaten in haste in view of urgent departure from Egypt. The idea of persons getting benefit from the death of Christ and remaining in the world, is foreign to Scripture.

A.H. Three days' journey into the wilderness would take them completely away from the environment of Egypt.

W.J.H. So that not only is there redemption from lawlessness, but "redeemed to God, by thy blood." Rev. 5:9. That is you are brought to God in the power of the death of Christ.

G.W. It says, "When I see the blood, I will pass over you." Will you say a word as to what God sees when He takes account of

that precious blood?

W.J.H. The Epistle to the Hebrews speaks of "eternal redemption;" in virtue of the life of Jesus given up, eternal redemption is accomplished. The value of the precious blood of Christ lies in the perfection of His blessed Person. God saw all that in the life given up, so that the apostle Peter says, "ye have been redeemed by precious blood, as of a lamb without blemish and without spot, the blood of Christ, foreknown indeed before the foundation of the world." 1 Pet. 1: 18-20.

E.S.W. So all the moral beauty of the life of Jesus, and all the glory that God saw in that life, in every incident and in every word, found expression in the blood shed.

W.J.H. All gave value to His death. Thirty pieces of silver were referred to as "the price of blood." The blood of Christ was valued at thirty pieces of silver! God's valuation of it is that it is sufficient to redeem myriads to Himself.

L.P.M. Is that why sprinkling is referred to in regard to the passover, as supposing the idea of area, or extent, connected with the blood? It says, by faith Moses "kept the passover, and the sprinkling of blood." Heb. 11: 28.

G.C.McK. Would the extensiveness of

the effect of the blood shedding of Christ be covered in the 22nd Psalm? The lamb is greater than the household. The result is praise in "the congregation," then all "the seed of Israel," "the great congregation," and finally "all the ends of the earth."

W.J.H. Very good. We have come "to the blood of sprinkling," it is extensive, involving all the people of God.

A.E.D. Would it be right to say in that regard that, whilst every believer is under the shelter of the blood, to move away from the world system we need to eat the flesh?

W.J.H. I think that helps, because eating is for food and for strength inwardly so that, while the blood met the position under the eye of God, feeding upon the spotless lamb roast with fire provides energy to leave the world.

Ques. It says, the whole congregation were to kill it between the two evenings. How do we have part in the killing?

W.J.H. It says "through faith he kept the passover": faith operated as to what transpired then. The two evenings suggest the close of one day in view of another.

E.E.S.L. Would the killing represent the sense in the soul of God's people that nothing but the death of Christ could meet the situation?

W.J.H. Quite so, it is one of the "memorials" of Exodus, of which there are seven, it is always to be in the mind; not that the killing takes place again, but it is always in the mind.

E.S.W. Each one of us has contributed to the necessity for the killing. Would we not be mindful of that?

W.J.H. Especially those who form the "church of the firstborn," for God claimed the Levitical family to be nearest to Him instead of the firstborn. The passover establishes His right to the firstborn, and the "church of the firstborn" all owe their preservation to the death of the Lamb. Each firstborn of Israel would ever remember that he owed his all to the passover lamb being sacrificed.

Ques. What would the eating be?

W.J.H. It involves the appropriation in our souls, so far as we are able, of Christ as suffering, the Just for the unjust. The fire here is not for the release of fragrance, but is the fire of judgment into which Christ went for sins.

A.C. It says in Romans, "thus death passed upon all men, for that all have sinned," Rom. 5:12, so that we come into the apprehension that our lives have been forfeited and only the precious blood of Christ

—because the life is in the blood—will meet the situation.

W.J.H. Quite so. Blood signifies life given up in sacrifice in this case. In looking into the faces of the dear brethren, one can think of them as firstborn ones, claimed by God for the Levitical family.

F.W. It touches our affections as we recognise that this is substitution—not exactly reconciliation, not the aspect of the death of Christ as pertaining world-wide, but for the people of God. He is the One who “suffered for sins, the just for the unjust, that He might bring us to God.”

W.J.H. Quite so. Every firstborn in Israel must have been deeply affected during the four days the lamb was in the house, later in eating of it, and ever afterwards in the memorial. We should feel towards Christ as every firstborn, in every Israelitish house in Egypt, felt towards the lamb.

J.K.J. Why bitter herbs in the eating?

W.J.H. Because the appropriation of the sufferings of Christ for us must affect us inwardly to have its true meaning. It involves heart-searching and the urgent exclusion of what leaven represents. To say that we love Christ who died for us, and go on with evil, is a contradiction, and the reality of such might well be questioned.

Accompanying this sacrifice are instructions that for seven days all leaven must be excluded.

E.E. There is the shedding of the blood, and the eating the lamb roast with fire. Would you say a further word as to the latter?

W.J.H. The lamb was not to be eaten raw nor boiled with water, the aspect of the Lord's death here is that of suffering under the direct judgment of God for sins, not His death by indirect means. The Lord did die by other means than as bearing the judgment of God. Boiling represents one of these. If we were to be delivered from our sins, and from the world, the Lord must suffer directly for sins; it says that he "suffered for sins, the just for the unjust," and no one can really believe in Him thus and go on with evil.

E.S.W. Would you say that the lack on the part of many of participation in this eating is manifest in inability to leave the world?

W.J.H. Quite so. Temporising with this world and its ways shows that we have either not kept the feast, or our eating is so small as not to afford strength to leave the world in mind and heart.

D.J.M. Were the Corinthians neglect-

ing this truth? "For also our passover, Christ, has been sacrificed." 1 Cor. 5:7.

W.J.H. What an appeal! Our passover, Christ, the anointed Man, the Man of God's pleasure to whom He could trust everything, has been sacrificed for us. "Let us celebrate the feast . . . with unleavened bread of sincerity and truth." 1 Cor. 5:8.

J.S. As this feast is maintained for a memorial, the hearts of the children are affected. "What mean ye by this service?"

W.J.H. The thought of the memorial is of the greatest importance in this matter, for it is to be in the minds of the brethren constantly.

F.W. Is there a link between the suffering suggested in the fire and the smiting connected with the rock?

W.J.H. Both suggest suffering. The figure changes and Christ is now in our minds as the Rock, representing His stability, strength, and unchangeability. What is in view in this figure is that God would make available to His people the Holy Spirit. Ere this can be possible the discontent and rebellion marking the people must be judged, and this is indicated in the smiting of the rock. Christ, as the Rock, is the only One that could sustain the smiting and not be moved by it.

F.W. "Christ indeed has once suffered for sins, the just for the unjust," would be covered by the thought of the passover, but does the rock suggest that God has in view an order of man that is in accord with His own mind, and that that One who was in accord with His own mind, when smitten, was the Source from which the Spirit could be given.

W.J.H. Quite so. We could never share the order of man that is represented in Christ as the Rock until what marked us is judged. God cannot, speaking reverently, give His Spirit to man in the flesh with sin unjudged in him. The rod of God's judgment that had smitten Egypt's river and had turned Egypt into a ruin, and had made the Red Sea to flee, now smites the rock so that the water might flow.

E.E.S.L. This is not any rock. It is a particular rock on which Jehovah stood. Moses would not have any doubt as to which rock it was, because Jehovah said He would stand before him. I was wondering whether there is not a very intimate connection between Jehovah and the rock on which He stood.

W.J.H. Yes there is. God is there, the rock is there, Moses is there, the elders of Israel are there. God indeed having part in

the matter.

F.W. "The rock was the Christ." 1 Cor. 10: 4.

W.J.H. "They drank of a spiritual rock which followed them: (now the rock was the Christ)." 1 Cor. 10: 4.

H.S.H. Is there some suggestion in the fact that it is Horeb and not Sinai? Sinai is connected with demand, but God has come out on the line of supply, which Horeb would suggest.

W.J.H. Very good.

J.K.J. You would not say that it was wrong for them to thirst, would you?

W.J.H. It was wrong for them to tempt and rebel against God; it says in Psalm 78: "And they tempted God in their heart, by asking meat for their lust; And they spoke against God: they said, Is God able to prepare a table in the wilderness? Behold, he smote the rock, and waters gushed out, and streams overflowed;" verses 18-20, and in verse 15 "He clave rocks in the wilderness, and gave them drink as out of the depths, abundantly." It seems to me that the giving of the Spirit initially is what is in mind.

E.S.W. What connection is there between Moses and the smiting? Moses was to take his rod and smite the rock. Does it again suggest exercise on our side? The Rock

has stood between us and the smiting, so that the stroke we should have had has fallen upon Another, and the consequence is unlimited grace flowing out to us in the Spirit.

W.J.H. Yes. The elders being there are witness that the water flows consequent upon the smiting of the rock.

L.P.M. Is the direct relation of the matter here in regard to the question, "Is Jehovah among us, or not?" Ex. 17:7. I was wondering whether the giving of the Spirit is the vindication of God in His rights in the assembly, as a result of the death of Christ, which has to be recognised.

W.J.H. Quite so. The proof that God is with His people is given by this water.

E.E.S.L. "They drank of a spiritual rock which followed them." This particular rock was at their starting point in Horeb. The rock that followed them was to be spoken to, and as we read in Numbers, it was not to be smitten again. It was smitten a second time, and to Moses' great loss. "The rock which followed them" suggests that the Lord is ever available for the Spirit to flow forth to His people to drink abundantly.

W.J.H. All that is needed, once the smiting has been carried out, is to speak to

the rock, but the smiting is foundational.

R.G.W. Are you stressing this because it is calculated to endear the Lord more to us that we have received the Spirit through His suffering?

W.J.H. Yes. He is greatly magnified to our hearts as the One through whom alone the Holy Spirit is available to us.

D.J.M. Has Peter that in mind in the second of Acts, speaking of the sufferings of the Lord and the promise of the Holy Spirit? "He has poured out this which ye behold and hear." Acts 2: 33.

W.J.H. Quite so. He is poured out, that is that the water is available. When we come to Numbers 21, it is a question of a well, not a stream or river. The idea of a well is a limited thought; the believer does not receive a river, but a well in himself.

A.E.D. Is it like Romans 5—"the love of God is shed abroad in our hearts by the Holy Spirit which has been given to us: for we being still without strength, in the due time Christ has died for the ungodly." Verses 5-6.

W.J.H. I think that passage in the New Testament equivalent to the one we are considering.

F.W. It is important that this represents the initial giving of the Spirit. The

people will not be able to go into the land until they have learnt this lesson of Exodus 17, and Christains are held up many years over this question; they would recognise, maybe, that the Spirit is given, but they have not drunk of the water. The passover is the death of Christ; there are not two occasions of the death of Christ, but we come here to a certain aspect of the truth of the death of Christ which was not understood before, and will not be understood by us until we come into circumstances in which the need to thus know this is felt.

W.J.H. The nineteenth of Numbers presents another view of the death of Christ for us, to be realised as we need it. I am sure we only understand the truth as to this subject as the need for it is realised. Numbers 19 presents one of the most touching aspects of the death of Christ that can be considered.

L.P.M. The feminine is used in this figure of the red heifer, which is unusual in relation to types, is it not?

W.J.H. Quite so. There are a few cases in which the feminine appears, signifying that attention is called thus to what is true of the Lord inwardly, not that there was deficiency as to this in the type of the male of the first year, but it is to emphasise this

side of the truth. What would go through the mind of a godly Israelite who would need cleansing? He may have touched a bone, or left a vessel uncovered, but still would have to do with God, and recourse to the ashes of the heifer would remind him they were ashes of a red heifer. This heifer had been marked typically by inward affections and feelings, it had neither blemish nor defect; it had never been subject to a yoke of any kind. It was burnt to ashes without the camp and in the fire cedar wood, hyssop and scarlet also were consumed. Then a clean man would use running water to apply the ashes to the defiled Israelite for his cleansing. This is the view of the death of Christ we need when we have touched anything that is defiling.

E.S.W. There seems to be an element of responsibility on the saints in this. "Speak unto the children of Israel, that they bring thee a red heifer without blemish." Do you think that the ability amongst us to cleanse ourselves from defilement depends largely on the state of the saints with whom we walk, so that if our state were more in keeping with the truth, there would be more ability for cleansing from defilement?

W.J.H. I think that is right, for it is instructive that Eleazar, and not Aaron, takes

up this service.

A.C. It was a red heifer, showing the distinctive character of Christ as here in subjection to the will of God.

W.J.H. Quite so. What a distinctiveness is seen in Him! The red of this heifer is in contrast to the scarlet that we naturally love, but which is cast into the fire. This red is distinctiveness that God would own, and that we are to recognise.

F.W. Would you say a word as to the difference between a person sinning and a person being defiled by contact.

W.J.H. Contact is, no doubt, often through carelessness, not wilfulness. We need to keep in mind that a vessel not covered is subject to defilement.

F.W. "He that toucheth a dead person, any dead body of a man, shall be unclean seven days," Num. 19:11. Would this, in a remarkable way, bring home to us the recognition of the flesh being within us and that perfection on our side is not in the flesh, and cleansing from defilement really required the death of Christ in the sin-offering character?

W.J.H. It is called "the purification-offering." This offering is for the purification of the saints, not for forgiveness of sins initially, and not in view of the gift of the

Spirit, but for practical cleansing.

E.E.S.L. Does this particular type of the death of Christ, coming in here, suggest a growing appreciation on the part of the saints as to what it is to have to do with God? I take it that this is not a matter of righteousness. I suppose the sin offering is included, in measure, in the passover, but this is not a question of sin, but the holiness that becomes God's house.

W.J.H. Quite so. Especially in view of the wilderness journey here drawing to a close, having in mind the entrance into Canaan.

Rem. Some of the blood was sprinkled seven times in front of the tent of meeting.

W.J.H. That would give liberty to meet God there and indeed to meet each other. The ashes are laid up in a clean place outside the camp.

D.J.M. Why is the person touching the ashes also unclean?

W.J.H. Every time we take account of these ashes in the power of the running water as serving another, we realise afresh what is in our hearts and our need of cleansing. In the burning of the heifer the cedar wood of man's glory, the hyssop of man's voluntary humility, and the scarlet of man's greatness are also consumed. We are

to have all applied to our souls in the power of the Spirit of God, as typified by the running water.

C.C.S. What is the thought in the scripture that God would give beauty for ashes?

W.J.H. That is very interesting, suggesting that if persons accept the ashes they will be found in moral beauty.

L.P.M. The thought of ashes is fire in its highest result, is it not?

W.J.H. Yes. God condemned the cities of the plain, turning them into ashes.

E.S.W. The ashes of the heifer were to be laid up for the assembly of the children of Israel for purification for sin. We have had a number of assembly meetings, having had to do with sin in one and another, but if we understood more of the provision made in the ashes of the red heifer laid up for the assembly of the children of Israel, perhaps the Lord would help us to have fewer meetings of this character. There would be more readiness to accept the means of cleansing provided by God.

SEVEN FIGURES OF THE DEATH OF CHRIST

(No. 3.)

NUMBERS 21:4-9; JOSHUA 3:1-17.

One desires to emphasise the thought referred to previously, that God intends to be ministered to in relation to man knowing good and evil. Innocence was never a permanent thought for man, though God in His wisdom created man thus. Holiness is what God had in mind, for He intended man to ultimately know good and evil. I think it increasingly clear that it is in the death of Christ we learn what good is. Good in its infinite perfection is seen in the death of Christ. It is there also we learn, as nowhere else, what evil is, and how God deals with it. The types of the death of Christ we have already considered would support this. Isaac and the ram offered in his stead present what is good offered to God for His pleasure. The sheaf that was bound and rose up would bring the goodness in Christ before us in going into death and coming out of it, so that the power of His resurrection might affect us, and bring us out of death too.

What perfect goodness is represented in

the spotless lamb of the passover, and we learn the judgment of sins in the fact that the lamb must die and be roast with fire. We see wondrous goodness again presented in the rock that followed the people, that stood immovable when smitten by the rod of God, but also see how God deals with evil in the smiting of the rock, as also in the red heifer that was burned. What goodness is also represented in that sacrifice. God so deals with evil that such a heifer must be burned to ashes outside the camp in order that we might be purified from the defilement of sin. We should have this thought before us again, especially in the figure of the serpent of brass. It is remarkable that such a figure should be used to speak of Christ and His death. We can take in more readily the thought of the lamb, or the thought of the rock, but think of Christ being presented to us in the figure of a serpent of brass! I trust the Lord will help us to set our minds on this peculiar figure.

F.W. Have you in mind it is the type pre-eminently of Christ made sin?

W.J.H. Yes. Sin had its origin in the serpent, and it is deeply affecting to think of the Lord presenting to us that sin is thus traced back to its source, and its judgment borne by the Lord as "in likeness of flesh of

sin," Rom. 8: 3. How wonderful that the Lord should become like flesh of sin. The figure of a serpent is used in this type, but it is of brass, which denotes that personally the Son of Man is entirely holy, in perfect accord with the altar of brass, whereon the fire can burn without affecting the altar. The serpent brings before us sin and its source, and the brass the absolute holiness of Christ.

E.E. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," John 3: 14. Are we to conclude that the Lord Himself is made to be that which, in its activity, ruined man in the first instance? It is not the bite of the serpent that is dealt with in this aspect; it is the serpent itself.

W.J.H. I think what is set out in Romans 8 confirms that. "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." The Lord bears the judgment not only of man's actions, as is seen in the passover lamb, but the judgment of man's state, and traces it to its source.

R.S. Is it in order that we might become God's righteousness in Him?

W.J.H. Yes. "Him who knew not sin," that is the brass, there is no sin in the brass, there is no poison in this serpent of brass; it has never bitten anyone. It is "Him who

knew not sin he has made sin," 2 Cor. 5:21.

L.P.M. What is in mind in the reference to the loathing of the manna and the murmuring against Moses?

W.J.H. The exposure of what the flesh really is. This is one of the deepest exercises a Christian ever goes through. How real is the joy of forgiveness of sins through the redemptive work of Christ; how blessed the song of redemption; how real too the exercise to be maintained free from the defilement in the wilderness, but what an experience it is to arrive at the fact that we are poisoned. We never really enjoy what lies in God's purposes for us until this exercise is faced. The loathing of the manna and murmuring against Moses bring out that the people are poisoned. What a moment it is when a person bitten by a serpent realises he is bitten and the poison is operating in him. What can he do? I believe spiritual progress from this point depends on going through this matter.

A.C. Would you say that it brings out the incorrigibility of the flesh; that it is utterly ruined and poisoned?

W.J.H. Quite so. Romans 7 is the experience of one going through this exercise. He finds the law of sin and death working in him till he exclaims "O wretched man that I

am!" It is not that he is troubled merely by his actions, but that the serpent has bitten him and the poison is in his being.

H.J.M. Why does it say "Make thee a fiery serpent?"

W.J.H. I think "fiery" is brought in to show the destructive character of the serpent. Sin operating in the flesh is destructive and is dealt with in judgment thus.

J.K.J. What is the difference between the fight against Amalek and this lesson? Amalek is in connection with the flesh too, is it not?

W.J.H. I think Amalek represents Satan operating through the flesh, the power is from outside operating against the people, but this is the poison that has come from the serpent's bite, a much more intense matter.

E.S.W. Is it the difference between the 6th and 7th of Romans? The 6th as being more what applies to us from without; the 7th being more what I have discovered myself to be?

W.J.H. I thought the 6th chapter was more in relation to the type of Egypt, the sphere where lawlessness operated, from which the death of Christ frees us, so that we reckon ourselves dead to sin in Romans 6. We do not reckon ourselves dead to the

serpent's poison, but through baptism we reckon ourselves dead to a lawless world and we are to keep that in mind constantly, for reckoning greatly helps in this connection. No reckoning could deal with sin operating in the flesh, however.

L.P.M. It was the loathing of the manna that made way for the serpents, was it not?

W.J.H. God said, "Ye have seen what I did unto the Egyptians," Ex. 19:4. He had acted for them through the passover, at the Red Sea, by the smiting of the rock, in the giving of manna, guiding them by the cloud, leading them by the hand of Moses and Aaron, yet after all they rebelled, loathing God's gracious provision. They speak against God, they speak against Moses; God sending fiery serpents is to bring out the truth that poison from the devil is operating in them.

S.E.E. Is there any greater point of extremity to be reached in soul experience than the realisation that our moral being has been poisoned?

W.J.H. I doubt if there is anything more severe in spiritual exercise, than what is set out in Romans 7.

J.S.D. Referring back again to Amalek: is the point in Amalek that Satan is operating, taking account of what I am as a natural

man, having certain desires, capable of being hungry and therefore being tempted to steal, whereas in this type it is a question of the poison instilled into my being, so that I am capable of doing my own will, independently almost of Satan.

W.J.H. I think so. I believe that it will lead to great results if every one of us accepts the truth that we have been poisoned, every one of us has been bitten by the serpent.

Ques. Did this start in the garden of Eden?

W.J.H. Quite so. The figure used would represent sin traced to its source in the serpent.

L.P.M. Christ, in manhood as the Manna, brings out the true state of man.

W.J.H. Quite so. How completely man has come under the influence of the serpent; the people loathed the manna.

E.E. There may be some present who are passing through this exercise. Are we to note that this comes to light after a certain history of the people with God? Are we to take account that sin was always there, but, in consideration, God did not pass them through this experience till later? They might have been discouraged; God knew that it was there at the very beginning.

W.J.H. I think that is helpful because the 21st of Numbers finds the people near the borders of the land. If souls are going through this exercise, it indicates that God has great blessing for them, that the land of Canaan is getting near. God passes them through such exercise with a view to the enjoyment of heavenly things. Without it there is no present enjoyment of heavenly things.

A.R.L. Is there any significance in the fact that it is spoken of early in John's gospel; "As Moses lifted up the serpent in the wilderness?"

W.J.H. The Lord makes clear that eternal life is in view for those who believe on Him as the One thus lifted up.

F.W. Is not the question of the Spirit a very important matter in this connection, because if the children of Israel at Rephidim had availed themselves of the water from the smitten rock, as they might have done, they would not have been so held up? Here they loathed "this light bread." Is it because they were not walking in the Spirit?

W.J.H. I think the smitten rock and the water, and Amalek's attack that followed, are the beginning of this kind of exercise. Now the well is recognised: "Spring up, O well." Those who go through this

exercise arrive at the well—the Spirit of God in the believer, a mighty spring to enable us to overcome the flesh and have to do with God and heavenly things.

J.K.J. Do you think, until we go through it, we will ever be able to say that nothing can separate us from the love of God, which is in Christ Jesus our Lord?

W.J.H. Quite so. I do feel the Lord would help us all to recognise humbly that we have been bitten. It is not a question simply of our actions, many have settled peace regarding their sins and deliverance from the world, but still have to face the fact that we have been poisoned by a direct bite from the serpent and to learn how God meets it as seen in the death of Christ in this figure.

A.H. In John 3:6 the Lord says to Nicodemus "that which is born of the flesh is flesh." It is never anything else, even under the most favourable circumstances. The Lord brings forward the truth of the brazen serpent, referring to Himself as the Son of Man, and then in the fourth chapter you get the woman who becomes a worshipper.

W.J.H. Quite so. That which is born of the flesh is flesh, it is not spirit. That truth always stands, but flesh has been

poisoned, it is not only flesh as such, but sin is in the flesh, the law of sin and death working in my members. We want to have before us how God meets this state. He tells Moses to make a serpent of brass and set it on a pole. The Lord connects that action with the Son of Man lifted up. The title "Son of Man" would remind us how truly the Lord became Man.

L.P.M. It says "Make thee a fiery serpent," which is identical with what had bitten them.

W.J.H. Quite so. The Lord as the Son of Man was here in the likeness of men, He was indeed truly man, but the texture of *His blessed manhood* was holy—as is suggested in the brass. So that in the previous verse to the one quoted in John 3 the Son of Man is so holy and spotless that He is "the Son of man which is in heaven," nevertheless He was here in the likeness of sinful flesh in order that He might bear God's condemnation of sin in the flesh. Lifted up and condemned on the cross, is the expression of God's judgment of sin.

A.C. What is the thought of looking? It says whosoever looked lived; so it seems looking and living go together.

W.J.H. The note to that in the New Translation says, "looking intently." I be-

lieve many of us look casually at this great sight, so that we have but a very feeble sense of God's judgment of sin in the flesh. Those who look intently get the gain of what the Lord suffered and they live, they do not perish.

E.E. The third verse of Romans 8 emphasises the judgment. It says, "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Should we in our minds link with that the forsaking of Christ?

W.J.H. Certainly. The thought of being lifted up includes various spiritual thoughts. The thought of being glorified is in it, but there is also the thought of exposure under public condemnation. It is indeed thus He is glorified to our souls, so that we are drawn to Him.

F.W. Would it be right in view of the word "looking intently," to say that the Lord Jesus was the only person in the universe that could be made sin sacrificially? If this is right, how greatly it would enhance His sufferings to our souls.

W.J.H. Yes. The Lord speaks again of the thought of being lifted up in a wider sense in John 12:32-33—"I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death

he should die." He indicates every heart will move in living attachment to Him as they look intently on this sight.

D.J.M. How is this deliverance effected in us?

W.J.H. On the divine side "God, having sent his own Son, in likeness of flesh of sin, and for sin, has condemned sin in the flesh." What wondrous goodness is in this. Our side is that we **look intently**, recognise intently what God has done. Are we recognising this? To allow sin in the flesh, to give it a place, to serve it, means that we are not recognising what God has done. As looking intently we live, and the power to maintain us is suggested in the well to which they sing.

E.S.W. In looking intently we would learn many things. We would learn perfect goodness as we look intently at Christ lifted up, but the complete identification of Christ with that which He became is something beyond comprehension. He was completely identified with sin, in order that God might end that thing completely when Christ died upon the cross. There is something worthy of intent contemplation as the Holy Spirit would enable us to see how God ended the whole matter once and for ever in Christ being made sin.

W.J.H. Yes. It is of the greatest importance that our eyes should be fixed on this spot and not taken off it. If we keep our eyes there we will be delivered from the power of sin operating in the flesh.

N.B.S. Is this spiritually akin to the hollowing out of the well, what we are goes entirely, making room for the Spirit to come in?

W.J.H. Yes. I believe that exercise goes with it, especially in those who lead amongst the saints. Their service is to make room for the well to operate—the blessed Spirit of God. The 7th and 8th of Romans is the hollowing out of the well and the springing up of the water. How wonderfully the Spirit is referred to in Romans 8, as “the Spirit of life,” “the Spirit of God,” “the Spirit of Christ,” “the Spirit of Him that raised up Jesus from the dead,” “the Spirit of adoption,” “the Spirit itself.” These thoughts enter into this song, “Spring up, O well.”

A.C. The Spirit in us takes the lead after that, for it says in the next chapter that they “journeyed.”

W.J.H. That is indeed true. We have the reference “as many as are led by the Spirit of God, they are the sons of God.” The looking intently on God’s judgment of

sin in the flesh, and the springing up of the well in the believer, go together as found in John 3 "as Moses lifted up the serpent in the wilderness," and in chapter 4, "the water that I shall give him shall be in him a well of water springing up into everlasting life."

A.D. Is it not important that the looking is to One outside of ourselves? Is it not so in our histories when we begin to touch this the enemy would begin to occupy us with ourselves, whereas Paul says, "I thank God through Jesus Christ our Lord"?

W.J.H. That is important. If any of us were bitten by an actual serpent we would not wonder what we could do in ourselves, we would turn to someone competent to help. Our eye is to be set upon Christ, who has borne the judgment of sin in the flesh.

D.W. The apostle says, "I know that in me, that is, in my flesh, good does not dwell." Do we arrive at that before we look?

W.J.H. That is one of the conclusions reached as going through this exercise, good does not dwell in the flesh.

L.P.M. Does the serpent on the pole suggest the thought of being accessible to the sight of everyone?

W.J.H. "Lifted up" means Christ lifted up in death, so that we may see the mean-

ing of it. "This thing was not done in a corner," says the apostle.

F.W. I was wondering if there is any connection between "intently looking" in this type and the "2,000 cubits" in the other type in order that they might see the way they were to go, Josh. 3: 4.

W.J.H. Our eyes are now in another direction; though still on Christ, but what glories there are to be seen. "When ye see the ark . . . go after it." The ark is moving. Where is the ark going? There is a space of about 2,000 cubits between the ark and the people necessarily, but the ark is going somewhere, and if we see the Ark moving we are to go after it.

H.S.H. Lodging "three days": does that have a bearing on the matter?

W.J.H. I suppose it brings to the soul the reality of death and resurrection; that everything this side of the Jordan is about to terminate. The Jordan is the boundary between the wilderness and Canaan, as the Red Sea is the boundary between Egypt and the wilderness. Both represent death, but the Red Sea is death as Satan's last means of control, his final weapon. The Jordan is death as the termination of everything that belongs to the wilderness.

Rem. If we fix our eye upon the Ark,

it would take away the terror of death.

W.J.H. F.E.R. said near the close of his life, "the system of eternal things is near and if I pass through death, the Ark of the covenant is the other side." He was ready to leave for ever everything that he had part in, in this life and in the wilderness, having his eye on the Ark.

Rem. Paul's three days of blindness are typical of these three days.

W.J.H. I think that is suggestive because it is wonderful how quickly he arrived at the truth of the Son of God. He preached in Damascus that Jesus is the Son of God, which involved that he had had access to the land of God's purpose.

H.J.M. It is not only "the ark of the covenant of the Lord of all the earth," but it is "the ark of the covenant of Jehovah your God," the One well known to us in Him.

W.J.H. Quite so. As the Ark of the covenant He holds for God and for us God's precious thoughts for His people. The ark represents a different thought to that of a ram, a lamb, a rock, a heifer, or the serpent of brass; the ark is the repository of God's thoughts for His people and that ark goes into the waters of Jordan to drive back its power. The ark passes through,

but the people pass over.

Ques. What is the significance of the officers going through the camp prior to the passage of Jordan?

W.J.H. Their duty is to help the people to be prepared for this transfer from the wilderness to the land. I believe that the Christianity of most believers is largely limited to recognising God humbly and faithfully in their daily lives as in the wilderness and seeking to be separate from the course of this world. How little is known of what is on the other side of death!

J.S.D. In relation to that, would it be right to say we know more of the Ark going before us in the wilderness to seek out a resting place, but not so much of following the Ark to the other side?

W.J.H. Quite so. It says, "when ye see the ark, . . . go after it." I have no doubt that Mary of Bethany saw the Ark ready to go over and she went after it, for her whole being went out to Christ, not in relation to her sins, not in relation to the world, not in relation to purification; His blessed feet are the priestly feet that are going to carry the Ark into Jordan, and she goes after Him in her affections.

Ques. Would all that be a proof that God is for us?

W.J.H. Yes, it says that here, "God is among you." He is going to enable His people to cross the Jordan to the other side.

E.E. When the ark, by means of the feet of the priests, touched the waters of Jordan, they receded far back to the city Adam, so that when the people came there was no water.

W.J.H. Two thoughts are needed to make up the one type here, if we consider Jordan as representing death in all its power. The ark, being a material vessel, requires as well the priest, but in the antitype Christ is the Ark, and He is the Priest, He alone can go down into the Jordan. "How wilt thou do in the swelling of Jordan?" applies to all but Him. The Jordan overflowed all its banks at that time. What can anyone do then? The only one that can make a way through death into God's blessed land is Christ and He has been into death, not now to purify us, but to give us the right of entry into Canaan. Does this attract us? Do we want to go after Him to the other side?

D.J.M. Some of David's men went over in the first month when Jordan overflowed its banks, did they not?

W.J.H. No doubt deriving their power from David. Elisha also crossed the Jordan through the power of Elijah's mantle. Elijah

had previously crossed the river, smiting it with his mantle.

J.K.J. You have stressed looking at the serpent of brass, thus taking account of what Christ has been **made** for us, but the ark represents what Christ **is** for us.

W.J.H. So that it is said, "When ye see the ark." The eyes are upon this blessed One who is going over to the other side.

G.S. Does the ark as spoken of here bring in the purpose of God—"the ark of the covenant of the Lord of all the earth?"

W.J.H. Quite so. He is "the Lord of all the earth." His eyes have searched the whole earth and He has espied one special place He selects for His people, and the ark makes the way to that land.

S.E.E. Would you add to the thought of looking, the thought of following in this type? It is observed that John in his gospel makes much of believing, which would correspond to the looking. He also makes much of following in the end of his gospel.

W.J.H. I think that is right.

A.C. Would you say that Paul wrote the epistle to the Ephesians as following the Ark over Jordan?

W.J.H. I certainly would, for Colossians and Ephesians are the two great epistles written by one who has followed the Ark to the

other side.

E.S.W. This is a wholly spiritual experience, is it not? We take the supper in the wilderness, and it is an external matter—in it we have something tangible to which we put our hands and partake of, but when it comes to moving into the enjoyment of the inheritance, it is a spiritual matter and I believe that is where many of our difficulties come in; could you help us as to that?

W.J.H. I think one reason of our weakness is that most of us live almost exclusively in the plains of Moab. We live in holding for God, our bodies, our occupations, our homes and our resources, we seek to honour God with them. All this is represented in the plains of Moab, whereas Canaan is the land that God has in mind for His people. It is the other side of Jordan. As we see the Ark going forward, we are to go after it. Christ has left behind every relationship he entered into here, and has gone beyond death into the sphere of heavenly relationships.

J.K.J. Would the antidote be what Moses says in his song "till the people pass over that thou hast purchased"—the recognition that we are purchased?

W.J.H. "The riches of the glory of his inheritance in the saints," Eph. 1:18 is what is realised in that land. Indeed every

spiritual blessing is there, in heavenly places.

A.D. Joshua says to the people, "Hallow yourselves." We not only judge ourselves in regard to what is unclean, but set aside what would hold us in relation to what is earthly.

W.J.H. I think that is important. The Lords says "For their sakes I sanctify myself," John 17:19. He wants us to pass over to where He is, and supports us in view of this.

A.H. It is important to notice that in regard to the Red Sea the people of God were to go into it, but always in regard to Jordan it is going over; there is only One that could go into it, and remain in it, and come out of it.

W.J.H. That helps, for it would seem that, although probably the Red Sea may have actually been a larger body of water than the Jordan, the Jordan represents a greater matter. "What ailed thee, O thou sea, that thou fleddest?" The sea fled when Moses brought his rod down upon it. "... thou Jordan, that thou wast driven back," Psalm 114:5. More power operates in the Jordan character of death than in the Red Sea character.

N.B.S. I was thinking as to the driving back of the Jordan, "If a man keep my saying, he shall never see death," John 8:51.

The one who keeps His word is in the present enjoyment of the setting aside of death.

W.J.H. Quite so. When the priests bearing the ark went into the Jordan it receded. I think you see this especially in John's gospel. In John 11 the Lord's feet are at the brink of the river and He faces death, but later, in chapter 19, the whole power of it receded and in chapter 20 He is on the other side and speaks of what is now to be enjoyed "my Father and your Father, my God and your God."

L.P.M. Why is this reference to harvest—Jordan overflowing its banks all the time of harvest?

W.J.H. Is it not remarkable that the Spirit of God should bring in the thought of harvest in relation to this time? For God will have a wonderful harvest in the heavenly land from the death of Christ.

D.J.M. Would the twelve stones set up in Canaan correspond to "Go to my brethren and say unto them, I ascend?" These stones had never been in Egypt, or the wilderness.

W.J.H. That is very good. "My brethren." They are the 12 stones whose history began from the death of Christ in this character. They come out of the Jordan. Their history begins from there.

A.H. What would you say inasmuch

as all the people went over? For so few of us even know anything about this at all. This is an exercising thing, is it not?

W.J.H. Yes, I am sure it is. I suppose the Lord's side is perfect, for the ark stands there until all the people pass over. The Lord will do His part, He will hold back the flood of death until all pass over. It is so literally when a saint dies. The Lord is there holding up the flood so that the believer does not see death, he passes over because of the present service of the Lord in the matter.

F.W. Would you say a word in this connection as to what place faith has in this matter, because Colossians connects it with "faith of the operation of God, who hath raised him from the dead," Col. 2: 12.

W.J.H. That is important, showing that primarily its bearing on us is now, and not when a saint dies. Faith is light in the soul as to what God has done in the death of Christ, and where He now is.

F.W. So that in the first type we looked at this afternoon the thought of life is reached, but what appears to be in view in the second is the sphere of eternal life, but, before that, faith of the operation of God, who raised Him from the dead, must be active in us, so that we are not only alive but entering into eternal life.

W.J.H. Quite so. It is a wholesome thing to ask ourselves what are we enjoying of relationships and affections that are on the other side of death? Christ has gone into death to make a way over, and when we see Him thus we are to go after Him.

J.S. Had you something to say in connection with Joshua being magnified in the sight of all Israel?

W.J.H. How great the Lord becomes thus to us, for I suppose Joshua and the priests and the ark all merge in one as representing Christ. In John 12 they knew Christ as the resurrection, as the One who rolled back Jordan, how He was magnified in every heart—there they made Him a supper.

E.E. As to the rolling back of Jordan to its source, is it rather the power of death over our souls at the moment and not the article of death itself?

W.J.H. I think its application is a present one. The power of death often bears in on us, so that we are not free to enter into what is of God and what is spiritual. How blessed to realise the Lord holding all this back, as, in assembly, we pass over to the heavenly side in spirit.

A.H. Every type of the death of Christ we have considered results in worship. One feels that the service of God would be en-

riched and deepened as we meditate on what has been before us. It starts with "I and the lad will go yonder and worship." This thought goes right through. I am sure that the service of God will be enriched by the appreciation in our hearts of the death of the Lord Jesus.

NAMES BY WHICH CHRIST IS CALLED

LUKE 1:26-36; MATTHEW 1:22-23;

JOHN 13:12-15;

REVELATION 19:11-14.

What is in mind in reading these well-known and precious scriptures is to raise the enquiry with all as to what we call Jesus. I do not mean what we know as written in Scripture, that could be easily stated, but what we have discovered in Christ so that we can call Him by certain names. His name is what it is, that always remains true.

This thought of calling things and persons names originated with God. It says that God divided the light from the darkness and the light He called Day. Scripture does not tell us why He called the light that name, nevertheless He called it "Day" and the darkness He called "Night." God also said, "Let there be an expanse" and "God called the expanse Heavens." God caused the waters covering the earth to recede into one place and ordered the dry land to appear, calling the dry land "Earth" and the waters "Seas." I do not know that He discloses to us why He uses these names thus, though undoubtedly behind each name there is a reason.

When the Lord formed man, dust of the ground, He "called their name Adam." Now He tells us why He calls them Adam, which means "red earth." God designated this creature by this name denoting two great thoughts, first that man would be conspicuous, for that is what "red" in Scripture means. God intended to work out great and glorious thoughts in relation to man, hence we have the thought of "red." But "earth" denotes the lowly origin of his body. Later it would seem that God delighted to hear Adam call things by name. God brought creatures to Adam to see what he would name them. Not that God could not name them, but He brought them to Adam "to see what he would call them." We are not told the names, but whatever the name Adam gave each creature that was its name. I have no doubt the name stood, and Adam could have given a reason why he named the beasts and birds. This is proved by the reason he gives when naming his companion. God brought her to him, and Adam says, "This time it is bone of my bones and flesh of my flesh: this shall he called Woman," showing what profound intelligence marked Adam in calling his companion "Woman" for she "was taken out of a man." Later he names her again, and we are told why he names her. He in faith

"called his wife's name Eve; because she is the mother of all living." I mention that to show how the thought of calling things and persons by name is of God, and originated with God, and extends to what is in mind in reference to the scriptures read.

The first name that we learn to designate our Lord by is "Jesus." I know His name is Jesus, but I trust everyone here through experience has called Him "Jesus." In faith and reality we have called Him "Jesus." I have no doubt each of these names comes to be known as the need of such a name is realised. There are some names Christ is called that certain persons cannot really know and cannot use in reality; but everyone present here I trust can use this holy name in reality, can call Him "Jesus," which means Jehovah the Saviour. What a name! Not only do we know it as in Scripture, not only do we know that it is His name, but I would ask has everyone here lifted up their eyes to Him and truly called Him "Jesus"?

Before I proceed, I would refer to what is said in the gospel of Matthew that "He shall be called a Nazarene," 2: 23. What a name to call Him! It means that He is the despised One. There are those that give Him that name to-day. In ways and actions many of us have given Him that name in days gone

by. He is called a Nazarene. As the prophet says "He is despised and rejected of men," Isa. 53: 3. He went down to Nazareth that it might be fulfilled, "He shall be called a Nazarene." Calling Him by such a name, if it is not judged, may result in being found amongst those who "called the master of the house Beelzebub," Mat. 10: 25. First men despised Him, calling Him a Nazarene, and later they called Him Beelzebub, "the prince of the devils." How dreadful to call Him by such a name. In its application it means apostasy and will bring down the unmitigated judgment of God. The despising of Christ in modern times, the disregard of Him, the ignoring of what is due to Him, will soon head up in calling Him Beelzebub. I tremble to think of such a thing, but it is coming. Modernism means that the blessed Saviour is untrue, that what He claimed is false, that His death has no redemptive value, that He has deceived mankind. Think of calling the Master of the house Beelzebub! Nothing but the unsparing judgment of God will come upon those thus guilty. I refer to this lest there may be some here who in their mind and in their heart are calling Him a Nazarene. If not judged, this may lead in effect to calling Him by that other dreadful name, resulting in a certain looking for of judgment. I would

resume consideration of the scriptures read.

As I have said His name is to be called Jesus. Millions and millions of human souls have arrived at that, thank God! They have arrived at the conclusion that Jesus is His name, that He is the Saviour and the only Saviour. I do not dwell further on this, but trust that everyone here can really call Him "Jesus." Not simply as a statement of Scripture, but as reaching it by experience.

I refer to what was read in John 13. The Lord says there, "Ye call me the Teacher and the Lord, and ye say well, for I am so." I want to ask all, can we truthfully say that we do really call Him "the Teacher and the Lord?" The Lord reverses these names—"I the Lord and the Teacher." Dear brethren, do we call Him "Lord"? Have we arrived at this, that He is to have the unquestioned subjection of our wills? He is our only Lord! "To us there is . . . one Lord," 1 Cor. 8:6. Have we truly called Him Lord? "The Lord" it is in the New Translation, not one amongst others, but the Lord. If we truly say to Him "the Lord" we then will know Him as "the Teacher." Why are we often so ignorant? Why is it that when spiritual things are spoken of we do not understand? We cannot have Christ as "the Teacher" unless we have Him first as "the Lord." These two

names are linked together, "I therefore, the Lord and the Teacher." Judas never used the word "Lord" in the true sense. He said "Is it I, Rabbi?" and when he came to betray Him he says, "Rabbi, Rabbi," but left out the "Lord" first. No one will ever be taught of God until he submits to Christ as Lord. This is a principle that always operates if we are to understand what is of God, if we are to be taught by Him. May it be true of everyone here that we really do call Him "the Lord" and "the Teacher," and thus learn to understand what is of God.

I refer now to the fact that Jesus is called "Christ." He is **called** Christ. This is one of the names that stands out great in glory. Peter confesses Him as the Christ. The Lord says, "Whom do men say that I the Son of man am?" Mat. 16:13. The Lord reckons that those who really love Him will know and feel what men say, and have a judgment of what men say. Then the Lord says, "Whom say ye that I am?" and Peter says "Thou art the Christ, the Son of the living God." Have we all called Him "Christ"? I am not enquiring have we read it in Scripture, but have we **called** Him "Christ"? Thus known He is the Man whom God has selected to do everything for Him. The Man who is going to give dignity and

character to the universe. The Man who is great enough to be the Head of every man, as distinct from woman. The Man that is the Head of the Assembly, who is Head over all things to the Assembly and the Head of all principalities and powers; such is Christ. He can dignify us, He influences us rightly, He can support us. Have we, in the reality of our souls called Him "Christ"? What beggarly, what contemptible features mark man in the flesh. There is no true dignity anywhere in the human race to-day other than what comes from Christ.

I refer to what we read in Luke. The angel Gabriel makes clear to Mary that "He shall be great, and shall be called the Son of the Highest." He shall be called the Son of the Highest. I know He is the Son of the Highest, but Gabriel makes clear that there would be those who would call Him "the Son of the Highest." As the Son of the Highest He brings into expression all that is high, all that is lofty, all that marks God in the highest. It is remarkable how much the highest is spoken of in Luke's gospel, where the record of Jesus coming down to the lowest is found, of His being laid in the manger, a babe in swaddling clothes; where He is amongst men in such lowly guise; it is in that gospel we read much of

the highest. We read of "the Son of the Highest," of "the power of the Highest," of the "prophet of the Highest," of "glory in the highest," and the issue is that there are "sons of the Highest" here on earth. Let us put what is seen thus in Jesus alongside of man's idea of what is high. The man that is soon to have the highest place on earth in the minds of unregenerate men, so that he controls men and is worshipped, appears high and exalted, but he ascends out of the abyss. He displays features from beneath. Indeed he is called "the son of perdition," 2 Thes. 2:3. What we naturally think is high is really low. One speaks feelingly, as finding it in oneself and seeing it in one's brethren. Thoughts which we may think are high are often really low and contemptible. What is high, what is lofty, what is from the highest, shines out in maturity in Jesus, "the Son of the Highest." It is only what is expressed in Him that is really high, everything else is morally low and takes character from beneath. There are those who arrive at this wonderful name, they call Jesus "the Son of the Highest." They have learned that all that marks the Most High has come into expression in "the Son of the Highest." May God help us to call Jesus "the Son of the Highest." As the

pride and arrogance of man develop in this world, may we fix our eyes on Him and know and call Him "the Son of the Highest."

After that, Gabriel adds another thought. He says "that Holy thing which shall be born of thee shall be called the Son of God." He "shall be called the Son of God." I know He is the Son of God, "Thou art my Son; this day have I begotten thee, Psa. 2:7, is the decree, but Gabriel's message means that persons arrive at this truth. I wonder if everyone here, the speaker included, can really call Jesus "the Son of God." I do not think a worldly Christian can ever truly call Jesus by this glorious name. He may quote Scripture, but persons cannot call Jesus "the Son of God" and be mixed up in this world's system, whether religious, industrial, commercial or social. The Son of God must be the beginning and centre of another world, and we can never know Him thus in reality if mixed up with this world.

One thinks of the blind man of John 9. They say to him, "How were thine eyes opened?" He answers, "A man that is called Jesus made clay." With what reverence and feeling he could utter that name. He can call Him Jesus. He can also say, "He is a prophet." Later on he owns Him as Teacher, saying, "will ye also be His disciples?" But

it is not until they cast him out that the Lord finds him and enquires, "Dost thou believe on the Son of God?" The Son of God will never be an appendage to man's world, that is an impossibility. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Such a person cannot be a part of man's world; therefore, I submit that no one can call Jesus the Son of God in this sense until they are clear of this world, either as having separated from it, or having been cast out.

I pass on to the thought in Revelation. I do not dwell on the other names there, but on "his name is called The Word of God." The Spirit of God recognises there would be those in that day who would recognise that He is called "The Word of God." That glorious designation appears in Luke's gospel appears in John's gospel, appears in Revelation. "The Word of God" denotes that God's thoughts have come into expression. In Luke these thoughts find expression in Jesus in mercy, in compassion, in grace, there were those who were eye-witnesses and attendants on the Word as He moved about making known to men in grace what was in the mind of God. In John's gospel it says "the Word

became flesh, and dwelt among us," John 1: 14. God expressed His love and the thoughts of His heart in the One who is "the Word." In the Revelation He expressed what is in His mind in judgment, His strange work, and specially so in relation to the beast and his empire. God has thoughts about this system involving the complete judgment of it and the exclusion of its leaders in the lake of fire. These thoughts are expressed in Christ as "The Word of God." I would beg us to take a note of this as the beast's day draws nearer and nearer. The bundles of the last days are in view of judgment, God ordering through angelic control that what is false, what has been planted by the devil, is to be bound in bundles to be burned. I would beg everyone, brothers and sisters alike, to keep out of every bundle except the bundle that links us with Christ. Let us reject every other bundle, for the binding of men together in the last days is in view of the judgment of God, to be executed by the One whose name is called "The Word of God." Let us call Him by that name in respect of judgment as well as in respect of grace and love.

I now come to the last and greatest of all the names by which Jesus is designated. "A virgin shall be with child and bear a son and they shall call his name Emmanuel . . . God

with us." I trust, dear brethren, everyone in this room believes this to be His name. I doubt if you would be here if you did not believe in the deity of Christ, but how feebly we have come to designate Christ in this way. "Emmanuel—God with us." We can think of God in heaven; "God is in heaven" as it says, "and thou upon earth." Heaven being His throne and earth His footstool. We can think a little of God being above the heavens, far above them, the One who dwells on high and humbles Himself to look on the heavens. His glory is above the heavens. God is there dwelling in unapproachable light, to whom be glory for ever and ever. But what shall we say of "God with us"? "Confessedly the mystery of piety is great. God has been manifested in flesh," 1 Tim. 3:16. How feebly we take in that God has been manifested in flesh, that His name shall be called "Emmanuel . . . God with us." What does this call for? What do all these designations, as really known, call for? I appeal to my own heart as to your hearts, is lukewarmness our answer to them? Are we indifferent to Christ and His glory and His precious interests? Are we living self-centred lives? Living for pleasure, living for money, living for place, even amongst the brethren? Is that the kind of answer we are giving to these holy

designations? As we learn to know them, they call for complete committal to Christ without reserve. I look into the faces of the dear young men and women and would say, Let these names appeal to you to give unqualified committal of your life, your heart, your mind, and your all to Jesus, the Saviour. Nothing else can be adequate. The Lord says, "I would thou were cold or hot." I suppose cold means that we have no interest whatever; hot means that every part of our moral being is fervently responsive to Him; but lukewarmness! May the Lord save us from it, for the Laodicean state is the last one marking the Christian profession publicly.

I have referred to what I had in mind to bring before us. May we be in God's school learning step by step the names we are to call Jesus. If we need saving, His designation is "Jesus." If we need dignity that God owns, then we call Jesus "Christ." If we need to be taught, we call Him "the Lord" and "the Teacher." If we need to know what is high and lofty according to God, we call Jesus "the Son of the Highest." If we need intelligence as to God's mind, we call Jesus "the Word of God." If we would know God and the features of another world, we call Jesus "the Son of God." But who can ever conceive what is to fill our souls as we call Him "Em-

manuel", as we take into our souls the great truth and reality of the incarnation!

May the Lord lead us on. I trust all present have been able to truly and intelligently find a part in what has been presented as being true of them, at least in measure.

"THEY SHALL SEE HIS FACE"

GENESIS 44: 14-34; 45: 1-4, 12-15;

REVELATION 22: 1-5.

I have in mind to speak of the thought that we should know the Lord personally. I trust all of us know Him in what may be called His official character. Indeed, we must know Him officially before we can know Him personally. I believe at the close of the church's sojourn here, the Lord is specially desirous that we should know Him personally. One is encouraged to think this, because this feature comes distinctly to light at the end of His life on earth, the Spirit of God emphasising that John lay in His bosom and leaned on His breast. On the day before the Lord's death there was one man at least who knew the Lord, not only officially, but personally and intimately. This is found in the gospel of John, where the Lord's Person is emphasised as in no other gospel. How wonderful that it should be possible for men to be in His bosom and lean on His breast, when we consider the unfoldings of that gospel as to who the Lord is, as well as the emphasis on His official glory. John's gospel discloses that the Lord Jesus is "the Word." What a glorious title! We find also that He is the Son of Man; that

He is the Teacher; He is the King of Israel; He is the Prophet, the blind man confessing that He is a Prophet. All these are official glories of Christ in relation to which we are to know Him. John goes beyond these and knows the Lord, and is near to the Lord personally, especially at the end of the Lord's sojourn here. In the Book of Revelation the official glories of Christ are opened up in marvellous range. He is "the first and the last;" He is "the beginning and the end." He "has the sharp two-edged sword;" He "has the key of David." He is "the Lion of the tribe of Juda;" He is the Son of Man that sits on the white cloud; He is the angel Priest that stands at the golden altar; He is that mighty Angel that comes down and puts His right foot on the sea and His left foot on the earth. All these are some of His official glories. There are many more in that wonderful book. As the end of the book draws near, the Lord says to His own, "I Jesus." I believe it indicates that He would have us know Him personally at the end of the dispensation and not officially only. We must know that He is Lord; we must know that He is Christ; if we are to have part in the service of God, we must know that He is the Minister of the Sanctuary, but He would have us know Him as "I Jesus."

The scriptures read both speak of seeing His face, meaning that we have to do with Him personally, not only officially. The brethren of Joseph had had dealings with him officially. He was the lord of all Egypt; he was as Pharaoh; the administration of everything in that land was in Joseph's hand. They had done obeisance to him officially, and rightly so, but Joseph made clear that they could not see his face except under certain conditions. What I want to speak about are the conditions under which we can see the Lord's face. The Lord imposes conditions of knowing Him personally. In the last chapter of the Book of Revelation, conditions in the Holy City are exactly as the Lord would have them. It says "his servants shall serve him; and they shall see his face."

Let us consider the conditions that result in the brethren of Joseph seeing His face and being in holy liberty with Him, being free to come near to Him as knowing Him personally rather than officially. It is a great matter to know the Lord officially, for Pharaoh had commanded that all should recognise the place that Joseph filled. Pharaoh made him ruler of all Egypt, and everything in the way of blessing depended on every person recognising him thus. God has made Jesus both Lord and Christ, and it is essential that His

glorious official character should be recognised by us. There is however something greater and sweeter; that it is possible to see His face. It is possible, and it is the Lord's desire, that we should be near to Him personally, and know Him personally, and love Him personally, and be conscious of His love to us, as this scripture indicates. It is frequently repeated that Joseph's brethren could not see Joseph's face unless Benjamin was with them. They could have dealings with Joseph officially, but they could not see his face unless Benjamin was with them. I believe the Lord would convey to us that liberty to know the Lord personally, and be near to Him, depends on what Benjamin represents being with us. These ten brethren represent what marks us in our responsible position and pathway, but Benjamin represents the spirit of Christ. Joseph clearly is a type of Christ personally, but Benjamin stands for the spirit of Christ with the brethren. Benjamin was of the same origin as Joseph, having the same mother as well as the same father. Joseph longed to see Benjamin with them. He knew his brethren; he desired the blessing of his brethren, but nothing so moved Joseph's heart as to see Benjamin with them. Their liberty with him depended on Benjamin being with them, meaning that

Joseph's own characteristics should be present with them. Their liberty to see his face depended entirely on this being secured.

I believe we need to realise that our liberty to be really near the Lord, and see His face, and have personal knowledge of Him, depends upon the spirit of Christ being with us. I am not referring to the Holy Spirit personally, but the spirit of Christ with, and in, the brethren. The Lord is greatly moved (I speak reverently) when He sees His own holy features among the brethren. When Joseph's eyes rested on Benjamin he could not restrain his feelings. When Joseph ultimately finds his own characteristics present among the brethren, he is free to disclose himself personally. They knew him officially before that. It was when he sees Benjamin with them, and thus his own characteristics expressed, that he discloses himself to them.

How much of opposite features had been expressed amongst the ten. What a contrast between Joseph and Reuben. With Joseph there was faithfulness to every relationship in which he stood: you do not find Joseph break down in any relationship. When tested in Potiphar's house he said, "How should I do this great wickedness, and sin against God?" But not so Reuben, who was unfaithful in the most sacred natural rela-

tionship on earth. He had not then the spirit of Joseph marking him. "Simeon and Levi are brethren; instruments of cruelty are in their habitations. . . . Cursed be their anger, for it was fierce." These two are marked by cruelty and anger, joining together in it. What a contrast to Joseph, who ever sought the good of others, even in the prison. He sees the butler and the baker sad, and he sympathetically interprets their dreams. Cruelty and anger never marked Joseph, but they marked Simeon and Levi. Judah had said of Joseph, "Let us sell him," let us part with the brotherly relationship, let us sacrifice Jacob's feelings and Joseph's feelings, let us sell our brother. There is nothing of Joseph in that. When Joseph was asked what he sought, he answers, "I seek my brethren." He went out to seek them for their good; he did not go out to sell them. He went to seek them, but Judah would sell Joseph. Dan was "a serpent by the way, an adder in the path, that biteth the horse heels": a man marked by deception. Nothing of Joseph's character about Dan; you never find Joseph marked by deception, working in the dark. So these ten men have had the very opposite features of Joseph, until they have Benjamin with them. When Benjamin is with them, what a difference! The spirit of Christ is re-

cognised and made room for, and secures the blessed features of Christ in the brethren. What a different situation then! So Joseph makes clear that they will never see his face without Benjamin. If Benjamin comes, they can see him; if he does not come, they cannot see him. That is an exercise for every one here present. If we are not making room for the spirit of Christ to be present, we are delaying the moment when the Lord would love to disclose Himself to us. Are we cultivating Reuben's ways, unfaithful in our relationships of life? We thus keep Joseph at a distance. Are we cherishing in our spirit the ways and thoughts, the features of Simeon and Levi, anger and cruelty? We then forfeit the precious liberty of intimacy with Christ. Are we allowing Judah's action in seeking gain for ourselves from our connection with what is of God? We will never see the face of Christ on such a line. If, as Dan, we are acting in deception, we cannot know Christ personally. Benjamin being present means that all these things are put aside in self-judgment and that Benjamin is made room for—room for the spirit of Christ, active and operating among the saints. This is seen outstandingly in Judah. With Benjamin present, Joseph could see in Judah one ready to die for his brother—in contrast to his pre-

vious desire to sell Joseph! What a change in Judah! He had said, Do not slay him, sell him: part with him for twenty pieces of silver. All right feelings towards Joseph, and towards Jacob, sacrificed for twenty pieces of silver—such was Judah till Benjamin was with him, but when Benjamin is with him he goes forward and says in effect, I am surety for Benjamin, I will go into prison for Benjamin, I cannot think of Jacob's heart being broken because Benjamin is missing. Let me take Benjamin's place; let me suffer for him; let me bear the burden that would come on Benjamin, for at all cost Benjamin must be preserved. Have we come to this, that at all costs the spirit of Christ among the brethren must be preserved? That was what Joseph was waiting for. Indeed, Judah's attitude was Joseph's own character now extended to Judah, for Joseph had suffered that his brethren might be saved. He had been suffering for them though they did not know it. Now Judah is so delivered from what once marked him, that he is prepared to give up his life for Benjamin, that Benjamin should still be with the brethren, and Jacob should still be able to see Benjamin; typically, that God should see the spirit of Christ among the brethren still. When Judah and Benjamin are together, not only physi-

cally, but characteristically, then Joseph could not restrain himself. He could not hold back what had been in his heart all the time; the intense longing that the brethren should see his face and be near to him. The opportunity for the Lord to disclose Himself to us at His supper, depends on whether Benjamin is present. This cannot be produced theoretically; it cannot be produced merely through light, but upon the spirit of Christ being present and active amongst the saints. If there is unfaithfulness in the background unjudged, if there is the spirit of bitterness and cruelty and anger in our hearts towards anyone unjudged, if deception is practised and unjudged, then Benjamin is not present. But Benjamin is there when the spirit of Christ is there, expressed in its completeness in Judah. What moments they are when the true Joseph says to His own, "I am Joseph." It corresponds with the word, "I Jesus." Then Joseph says, "I am Joseph your brother," bringing out the Lord's relationship to us. First he says, "I am Joseph," then, "I am Joseph your brother." "And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck." It is Benjamin that Joseph specially delights in. The Lord has regard for us in our responsible history, and He operates with wonderful

skill in each, but it is when He sees His own features and character in us that His heart is moved. "And Joseph said unto his brethren, Come near to me." They now can see his face. They talk to him mouth to mouth—"it is my mouth." The apostle Paul had anxiety as to those who had not seen his face. They doubtless knew him officially. They knew of the great apostle; they knew he was a great teacher; they knew he was a prophet; they knew he was ordained a herald and a preacher; but they had not seen him personally; they had not seen his face. They were at a great disadvantage. The Lord has considered us in Australia, in not only allowing us to know those He is specially using in relation to their service, but in permitting us to know many of them face to face. All that the Lord is officially, is enhanced by what He is personally. This should also be true of His servants. What is personal to them should give lustre to any service rendered. It was so with Paul, it was with Joseph.

I close with reference to the passage in the Revelation, "And his servants shall serve him: and they shall see his face." They will have personal dealings with Him; they will be near Him. In the holy city there are conditions that provide for nearness to Christ,

and nearness to God, for God will have us near Him. He indicated that He would have man near Him at the outset when He breathed into man. God did not breathe into the angels, nor is there such suggestion in relation to the lower creation. God breathed into man, as if God and man came very close together. Abraham is called God's friend. God spoke mouth to mouth with Moses, as a man speaks to his friend. In the holy city it says "his servants shall serve him; and they shall see his face." Conditions that provide for this are found in the holy city. "The throne of God and of the Lamb shall be in it." The absolute authority and supremacy of God and the Lamb is recognised without question in that city. That is one element that makes room for knowing the Lord personally, seeing His face. Another is that everything in that city is transparent. If only we could see how much we delay this blessed, holy, eternal joy by allowing what is deceptive, we would be more exercised in judging every trace of it in our lives. That city has no need of the sun nor moon, for it does not draw its light and influence from anything created, from any outside source but from God and the Lamb only. "The glory of God has enlightened it, and the lamp thereof is the

Lamb." These three features secure that His servants see His face. Unqualified submission to His rule, the shutting out of any element of darkness, and the refusal to draw from the resources of this world, will certainly make way for seeing His face at the present time. The Lord is free to disclose Himself where these conditions are found. It is precious that John, whose ministry is specially for the last days, is found in the bosom of Jesus. One of the last words from the Lord to His own is, "I Jesus." I think these two thoughts show what the Lord desires should mark the closing moments of the church's history.

INTIMACY WITH CHRIST

JOHN 4: 27; 9: 1-7; 11: 32-34; 13: 23-25.
20: 14-23.

I have before me to say a little as to intimacy with Christ. Moments in which this is consciously enjoyed, are the sweetest that we ever know, and one desires to know them more frequently and more deeply. I want to show that the Lord has in mind that we should be intimate with Him.

I believe this thought was in God's mind when making man. Though man is so insignificant in some senses, in that "the nations are as a drop of a bucket" as compared with God, yet it seems clear that God intended that man should know Him intimately. We are told He "maketh his angels spirits, and his ministers a flame of fire," Heb. 1: 7, but I do not know that there is any reference to the angels being intimate with God, though they are His ministers, ever ready to serve Him. God said later, "Let the earth bring forth the living creature after his kind . . . and beast of the earth after his kind." By the activities of His marvellous creatorial power, He gave all these creatures life and being, but there is no suggestion that they would be intimate

with God. But when God said, "Let us make man," making him out of the dust, we have a transaction that is peculiar to man, as far as I know.

After making man's body of dust, God breathed into him: a direct and personal transaction. I believe it denotes that God intended that man should be intimate with Him, a marvellous thing! God brought the animals later on to Adam, "to see what he would call them." God did not name the animals, but brought them to Adam and, as it were, stood by to see what Adam would call them. God thus found pleasure in the expression of the wisdom in Adam. But when man became a sinner all sense of intimacy was lost. Adam said, "I was afraid . . . and I hid myself." God takes steps to recover what He had thus lost.

In Enoch there is a man who for three hundred years walked with God. A wonderful thing in such a day! Seventh from Adam, God reached His goal in Enoch. God and Enoch walked together, Enoch walking with God. God would grant him even more intimacy than was possible on earth, so He took him. Noah too walked with God. Later again God said of Abraham, "I know him." Three times in Scripture he is said to be the Friend of God, one

with whom God is intimate and who is intimate with God. This thought passes right into eternity, for then "the tabernacle of God is with men, and he will dwell with them." The great expression of eternal blessedness is that God is with them and they are His people; "and God himself shall be with them." What intimacy! All that is unholy will then have been removed, for nothing that defiles enters that scene. Dogs, abominations, all that defiles, are outside, and God enjoys the intimacy with His creature man that He intended when He conveyed this thought in breathing into man the breath of life.

I suppose breathing into another is one of the most intimate transactions possible, for the breath from one person enters the other. This thought of intimacy is taken up by the blessed Lord in coming into manhood, and worked out specially in the gospel of John, in which gospel His glorious greatness is unfolded as nowhere else. It is blessed that such intimacy with Christ should be found in the gospel of John. We might have looked for it in the gospel of Luke, but we find it in the gospel of John, where the truth of the Lord's person is brought before us as in no other gospel. "In the beginning was the Word." Here is the

eternal One, to whom there is no beginning. Whenever there was a beginning this Person was, and He "was with God," having His own distinct place in the Deity from eternity. He "was God." In an absolute, unqualified sense He was God. "And the Word became flesh, and dwelt among us"—having in view this great thought of intimacy with man.

I would like to trace some of the instances of intimacy found in this gospel. I refer first of all to the wonder the disciples had that He talked with the woman at the well. They had been away to buy meat, and came back and found Jesus and this woman of the city together, and He talking with her. They wondered that He talked with the woman. Talking indicates mutual interchange of thought, not a lecture or a sermon. They marvelled that He talked with her. What a wonderful conversation it was! She too had wondered before, "How is it that thou, being a Jew, etc?" If she had known the truth as to who was present, she would have wondered more that He should ask anything of her. What a marvellous conversation this is. The Lord talks to her about the unsatisfying character of the water that is in Jacob's well, and talks to her about what He could give her if she asked, talks to her about God, tell-

ing her that "God is a Spirit." He even talks to her about the Father's desires, "the Father seeketh such to worship him." He talks to her about her past, indeed, tells her everything that she had ever done, but wins her heart for Himself. She, leaving her water-pot, goes away and says, "Come, see a man." I might add, He speaks to her about Christ, telling her, "I that speak unto thee am he." The result is that her heart is attached to Him. She says, "Come, see a man, which told me all things that ever I did: is not this the Christ?" I believe that thus the seed of what is developed in others later on in this gospel, is planted in her heart.

I pass on to chapter 9, where we find increased intimacy between Christ and man. On the eyes of the man born blind is placed clay made with the spittle of Jesus, a most intimate matter. This is not the spittle of contempt, but denotes personal contact with Christ in a most intimate fashion. I suppose spittle as found in this incident, and also in Mark's gospel, where the Lord, on two occasions, spat, brings something, supremely personal to Himself, in touch with men, resulting in light, and in speech that is right. In the gospel of Mark, Jesus spat and touched the deaf man's tongue. Unless there is this personal touch in an intimate way with Christ,

no one ever speaks rightly. Unless there is this contact with Christ, in a personal sense, no one ever sees rightly. It is this clay made with the spittle of Christ that is used, together with the washing, to secure sight to the man.

The cloudy visions we have of Christ, of the truth, often indicate that we are not enjoying intimate relation with Christ, through which light and right speaking come. The precious grace of Christ that comes near and talks with us, then the light that comes into our souls from a personal and intimate transaction with Himself, lead to a place and to conditions where He is loved. Bethany is a place in which He is loved. It is the place of love, in which they know Him intimately. One word that could be written over Bethany is "intimacy with Christ." This intimacy was expressed in many ways. Here He is free to disclose the inward feelings of His heart: "Jesus wept." Think of Him being so intimate with those in Bethany that He is free to let them see the expression of the deep feelings of His heart. We never let anyone see our tears, except in a definitely sympathetic atmosphere. It is a right instinct to hold back the expression of inward feelings, except in the liberty of intimacy. The Lord in Bethany is free to allow them to see His tears, and hear the groans that disclose the deep, holy

feelings of His heart; where He has been listened to, where there has been obedience to His word, where the light of this blessed Person shines in every heart, it is here that He could uncover such feelings. I sometimes wonder if, in after days, you could ask Mary what stands out most from the experience of chapter 11, I believe she would say the sympathy and love of Christ in their sorrow, even beyond the expression of His power. It might be a question which of the two is the greater! the tears of Jesus, or the word of power that called Lazarus from the grave.

Intimacy is seen in chapter 12, for Jesus came to Bethany. We only go uninvited where we are loved. He is intimate enough to go there without an invitation. If the Lord had anything in the nature of a home, it was in Bethany, where He could retire from the atmosphere of reproach, hatred and murder abroad. He went out and spent the night in Bethany.

I pass on to chapter 13, the disciple "whom Jesus loved" is "in the bosom of Jesus." It is encouraging to me that, while it is not said to be John, it is surely John, the apostle who was specially for the last days. As in the bosom of Jesus and leaning on His breast, he is able to say to Him, "Who is it?" Outside is hatred, unfaithfulness, betrayal, and the

spirit of murder, but here is a man who is in the bosom of Jesus and leaning on His breast. In speaking to Laodicea the Lord suggests intimacy. "If any man . . . open the door, I will come in to him, and will sup with him," Rev. 3: 20. He will share our sorrows, our exercises, what we have, then He will give us to share what He has, as He says, "He that overcomes, to him will I give to sit with me in my throne," Rev. 3: 21. Companionship and intimacy are the reward for overcoming in a Laodicean day.

This thought appears in resurrection. The risen Lord speaks to Mary, "Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith to him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." There is no intimacy in that. She does not even turn round to look at Him. She speaks respectfully. He is the gardener, as far as she knows, she is not intimate with him. Jesus says, "Mary," that is intimacy. He knows her personally, and He knows her intimately, and she knows Him. She turns round at once. "Rabboni, which means Teacher." There, on the resurrection platform, is found intimacy with Christ. Mary—Rabboni. The Lord sends a message through her, that this matter of intimacy is

to go on beyond the resurrection platform into the heavenly. "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." This involves intimacy. The light, conveyed in that wonderful message, brings the disciples together, and Jesus comes into their midst, and He speaks to them, "As my Father hath sent me, even so send I you. And when he had said this, he breathed on them." What a scene! The last Adam is as near to them as is conveyed by breathing into them. Something personal to Himself enters directly into them. He breathed into them as God did with Adam. Now they are to be intimate with Him, not on earth, not even on resurrection ground, but in relation to heavenly things. The power for this is the Holy Spirit. "Receive ye the Holy Ghost" is the capacity to be intimate with Christ in heavenly places, to be near Him in an intimate sense. Not in the power of the spirit we receive from God in relation to creation, but in the power of the Holy Spirit as the breath of Christ. Thus also are they equipped to be trusted by the Lord here. The Lord can trust them because they are intimate with Him. "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

I trust the Lord will make this thought attractive to us. It appears specially in John's writings, of whom the Lord says, "If I will that he tarry till I come, what is that to thee?" It appears in the address to Laodicea, the last phase of the assembly's responsible history. I believe what is promised to the overcomer in Laodicea is equal in character to what was known in Ephesus and what is promised to Philadelphia. "I will . . . sup with him, and he with me" represents the very greatest things known intimately with Christ, to those who judge and will not allow a lukewarm attitude of heart towards Christ, but who open the door that He may come in. Intimacy with Christ represents the greatest possible joy and blessedness that could ever be known in our hearts. May the Lord help us to accept the exercise as to cleansing that this involves. All moral exercise through which we pass, as to washing our robes and cleansing our ways, has in view intimacy with Christ. "Come hither, I will show thee the bride, the Lamb's wife." The Lord wants us to know something of this holy intimacy now.