

EXPOSITORY REMARKS
ON THE
FOUR GOSPELS.



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Introduction.

THE question may be devoutly asked, Why are there four Gospels? or, rather, four aspects of the one Gospel (1 Cor. xv.) It is the purpose of this booklet to attempt a Scriptural answer to the enquiry, consecutively with the remarks on each Book.

As an introduction to the subject, it may be here noticed that the river, which was one within the domain of Eden, was parted, and became four heads without.

According to the numerical teaching of Scripture, one, as a number, speaks of the Lord's paternal Sovereignty. Four, being the number that expresses universality, speaks also of the creature—the world.

Here is symbolically shewn the goings forth of the Lord's Anointed, to bring the *earth and man back in*

allegiance to the sovereignty of God. This is in keeping with Gen. i.

The thumb and four fingers of the human hand and the chief toe and four subject toes of the foot bespeak the same truth. Thus anatomy is seen also to be a servant of the Lord. Heavenly eye-salve, however, is needed to behold the wonderful things of God. In the garden of the Lord and His City (Eden) we have a picture of true "church and state." The bliss that reigned, though for a short time, was an earnest of the joy that shall be for ever.

When the Sovereign came to His own city (John i.) in the days of His flesh, alas! what a tale in awful contrast it told: "His own people received Him not." The present "gap" (church) period is the result, with other results to follow.

The outflowing of the river in four directions beautifully describes the grace of God to the outside (Gentile) world through the person of His beloved Son. But grace abused gives place to judgment—His strange work. Thus, in the unfolding of His purposes, as means to an end, His earthly people "shall look upon Him whom they pierced." Jacob shall then own the governmental authority of the

Shepherd the Stone of Israel (Gen. xxviii. 18; Ch. xlix. 24), and Gentiles shall worship the true God, and He shall give His blessing.

In the light of the foregoing we are prepared for the inspired ministry of the four Evangelists, as well as for the teaching of the unfolding Scriptures that follow.



Matthew.

MATTHEW opens "The Book of the generation of Jesus Christ, the Son of David, the Son of Abraham." It is thus connected with the inheritance (see Rev. v.) It is the Genesis of the New Testament in respect of the Lord's humanity, as John's Gospel is the Genesis in respect of His divinity, as the Christ, the Anointed One.

Verse 1, is the divine preface. It enfolds, as in a nut-shell, what the Book unfolds. At its close the Book shews that the earth (the Inheritance) shall yet be all that Heaven is. The names "Jesus Christ," are the divine pledge of this, as their repetition in Acts iii. 20, in connection with the "the times of restitution" demonstrates. In the two Scriptures in question, His names are associated with His first and second advents.

The scene recorded in Rev. v. is the prophetic witness to its divine accomplishment. The names also shew God working upward from earth to Heaven, to effect reconciliation, as the order of the names indicates. "Jesus" expresses His humanity; "Christ" shews His divinity. It is also prophetically shewn in the ladder which Jacob saw in the vision of the night. He saw it "set up" on the earth, with its top reaching to Heaven. Thus it connected the earth with the heavens. To this end God is working. Jacob also saw angels ascending and descending on the ladder. This vision, in the light of John i. verse 51, is seen to refer to the Son of Man in connection with the opened Heavens. It speaks "of the times of restitution of all things." The divine means to this glorious end are graphically described in the six days' work of Genesis i. Then will there be a re-union between the Heavens (the offended) and the earth (the offender), according to the first verse of Genesis i., through the agency of the "light," as the Christ. This speaks of reconciliation and of all the joys that shall follow in the "Day of the Lord," culminating in the "Day of God." The providence of God which is bringing this to pass is as an everlasting

wave, that shall find its rest in the ocean of His love.

Verses 2 to 17, express in seed form, though in a mystic or hidden sense, the divine workings in providence, as they were enfolded prophetically, and yet were unfolded historically, in the history of the forty-two generations from Abraham to Christ. The names of the representative persons recorded mystically enfold this truth. Doubtless this truth, hidden to the natural eye, is referred to in the first part of the saying of Jesus, "My Father worketh hitherto, and I work."

In the preface (verse 1) the name of David is mentioned before that of Abraham. This is in keeping with "Kingdom" truth — Matthew's great theme. Another reason shews a divine principle, viz., that, with God, rule, "according to His own heart," is absolutely necessary for the well-being of His creatures. In David, the shepherd king, we see the principle of divine government on earth. Every creature, as well as every gift, needs to be ruled. It signifies subjection of the will of the creature to the rule and authority of God the Creator. Adam only ruled for God, as he himself was ruled [by God. When he ceased to be ruled in the absolute, through

his transgression, then he ceased to rule. This explains man's fear of the animal creation.

In Abraham we have the promises of divine blessing. They embrace the heavenly and the earthly seeds, as well as the Gentile nations of the earth. The fulfilment "in fulness" of all such promises, under the governmental rule of the Heavenly Man, as Son of David and Son of Abraham, will come in due time, as the divine results of means to end. They were seen, as to the kingdom, in a partial splendour of glory, in the reign of Solomon. Reverting to the "generation of Jesus Christ," we see the symbolic river of Eden in the person of this Blessed One. He was the One through whom the River of Life was ordained to flow; yet (for salvation) "the life was in the Blood." To this day it is "to the Jews a stumbling-block, and unto the Greeks (Gentiles) foolishness." Behold, then, Grace in its outflow to the sons of men. He who will, after he has applied the Blood, may see the Rock smitten in a weary land, and the Holy Spirit proceeding therefrom. He, too, who thirsteth may drink of this Spirit, and "out of his belly shall flow rivers of living water (John vii. 37). "For that Rock was Christ" (1 Cor. x. 4). He came as

the Son of David and the Son of Abraham, In each case we are taught the truth of subjection to the Father. As the former He was the anti-typical Solomon; as such He was linked with the throne of Israel. As the latter he was the antitype of Isaac, Heir to the world. This dual declaration embraced the kingdom of Israel on the one hand (those within), and the Gentile world (those without) on the other (Heb. i.) To this all the prophets bore witness.

It also exhibits a divine principle, viz., that God always works from what is expressed by the word "within." The nation was to the world what the heart is to the body. This will further explain why David's name precedes Abraham's in the preface (so-called) of verse i. The tabernacle bore testimony to this. In its erection the Lord commenced with the Ark. It was typical of the (heart) person of the Beloved Son. He could say, "Thy law is within My heart." So Jehovah bade Moses deposit the tables of the law in the Ark. This principle is also exemplified in John vi. Jesus gave the bread and the fishes to His disciples (the inner circle). They, in turn, distributed to the people (the outer circle).

Nature also bears her testimony. The fruit above:

the earth is the offspring of the life beneath the earth, and so the principle may be seen in all departments, whether spiritual or natural. Here are God's witnesses to the truths of Resurrection. The announcement of the dual titles may be further noticed.

It was as though David had had no Solomon, and Abraham no Isaac, till Jesus came.

His titles being mentioned out of chronological order (Solomon before Isaac) is in keeping with that Scripture, "He came unto His own."

Solomon and Isaac, though typical characters, were in themselves natural or earthly men. "That which is born of the flesh is flesh," was also true of them. So they passed away.

Their antitype was the Spiritual or Heavenly Man, though connected, like them, with the earth. Their bodies passed into dust. He passed into the Heavens as the Head of the new creation. His rule will ultimately supersede that of the old or "Adam" creation, in its entirety. "Behold, I create all things new," is the divine pledge of this. The flood of Noah's day was a prophetic sign of this for the Millennial reign, and the vision of Rev. xxi. was, in turn, a prophetic picture of the new earth to follow.

“That which is born of the flesh is flesh,” characterises the “Adam” creation. “That which is born of the Spirit is spirit,” expresses the “Christ” creation.

The national and world blindness is explained in the words, “Christ crucified—unto the Jews a stumbling-block, and unto the Greeks (Gentiles) foolishness” The above reveals the key to understand God’s way (which is His providence) in the two witnessing departments of creation and redemption. God’s way and purpose are as means to an end. Part of His purpose is to again restore union between the Heavens and the earth (Gen. i.) Of this, Jacob’s mystic ladder is the prophetic pledge. Then the mystic number three will witness to the manifestation of divine purpose. This will fully reveal His will, whilst the accomplishment will equally shew His way. It was upon the third day that the earth became manifested.

Then came different forms of life. The full manifestation of the Godhead is in the third person of the Divine Trinity. It is still true that “Now we see through a mirror” (the Word) darkly, but then (blessed prospect!) “face to face.”

It will now be seen why the Old Testament precedes the New.

The test and failure of man, as well as his utter inability to extricate himself from ruin, is dealt with in the former Scriptures. They enfold the Gospel, yet shew it (for salvation) in typical ways.

The latter Scriptures reveal the judicial end of man and unfold the Gospel. This shews the Law fulfilled, that is, having answered its purpose; for "The Law was our schoolmaster, to bring us unto Christ." Thus the Dispensation of Law must precede that of the reign of Grace. As Law leads to Grace, so Grace leads to Glory. Here are three kingdoms used for the unfolding and manifestation of the eternal purpose of God. They unite the past and the present with the future. They were, in symbolic form, in the inner Sanctuary of the Tabernacle, as the Ark (Law), the Mercy Seat (Grace), and the Cherubim (Glory).

The divine seed of the Old Testament is the fruit of the New. So that which worketh to death bringeth to life. We must die (to self) to live (in Christ). Then live to die—daily, as Paul could say—that the life of Christ may be revealed in (through) these mortal bodies, for moral (transfigured) likeness to the pattern

Man (2 Cor. iii 18). "As sin (therefore) is the transgression of the Law, so love is the fulfilment of it." Hence the Old Testament is summed up in "God is light." This is another term for Law (truth). It answers to God's nature, and corresponds with His character.

The New Testament is summed up in "God is love." Light, then, is a revealer, whether naturally or spiritually.

The ten curtains of the Tabernacle express the one. The eleven curtains the other. First, then, that which is natural (in this view, man by nature); afterward that which is spiritual" (man by grace).

The terms "natural and spiritual" are graphically described in 1 Cor. ii. They are synonymous with rebellion on the one hand and subjection on the other.

God in providence brought Hagar down to the well. God in grace there met her need. Naaman's case tells the same story. So does, indeed, that of every one of the redeemed. The "new birth" is thus reached by a divinely educational course of training, as the cases cited illustrate. They shew means to an end. The principle with all is the same, though the means (God's ways) vary with each.

Unless we see the eternity of the spiritual, as it is enfolded in the Old Testament (as the nut is in the kernel—the oak in the acorn) we will be unable to see it unfolded in the New. The divine seed, then, of the Old Testament is, as aforesaid, the fruit of the New. Of this, the forty-two generations mystically speak. But, then, the seed must die. Hence the mystery of death is the revelation of life. The two Testaments of the Bible witness to this in their respective ways. Herein is revealed two worlds — the natural and the spiritual. As to the former, it is said that, in respect of the earth, there are three kingdoms—the animal, vegetable, and mineral. As to the latter (for we are referring chiefly to man), spirit, soul, and body speak of two kingdoms in a diverse sense—light and darkness— that shall have no end.

The eternal future will witness to the consummation of God's work, of which that of Gen. i. is a programme in symbol. The Old Testament dispensation (that of law) ended in the death of the Cross. Of this the Baptism of Jordan was the appointed figure and sign. Hence the New Testament dispensation of Grace had its rise out of death. This speaks of resurrection, which is life in manifestation, as number three teaches.

The purpose of the Son's advent to earth was the subject of divine counsel in the past eternity, according to the foreknown trial and failure of Adam. He was the federal head of mankind. The human family was in him as the forest of oaks is in the acorn. Adam's test of obedience was under circumstances of human perfection. His failure prepared the way for the unfolding of the decreed eternal purpose of God. It is thus stated, "That in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in Heaven, and which are on earth (of which Jacob's ladder was the prophetic pledge) even in Him" (Eph. i.) "For by Him were all things created that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by Him and for Him" (Col. i.)

The various typical foreshadowings, whether sacrificial or otherwise, bore designed witness to the foregoing. They all pointed to Him as their antitypical Fulfiller. As soon, then, as Adam fell (who before his fall was the figure of Him who was to come), the plan of salvation commenced to be

unfolded. In Eden's garden it was divinely foretold in prophecy. Indeed, the very opening of Genesis shews this in symbol. Therewith begins the battle of the Book—light versus darkness. Therein was foreshadowed the two kingdoms—God's—Satan's. The going forth of the solar light was the divine agency for the earth's emancipation on the one hand, and God's own manifestation on the other. It shewed in symbol the advent of Him of whom it is written: "God manifest in the flesh." The solar light, it is said, is composed of three distinct colours, viz., yellow, red, and blue, which, in a combined form, give a pure white. This is expressive of Trinity in unity—the Godhead—and shews, in its way, the Divine Trinity, respectively, in the accomplishment of the great work of Redemption. The Father willed it. The Son executed it. The Holy Spirit promulgates it. Thus Gen. i. is, in New Testament language, "God for us" in His Son (John iii. 16), and "God in us" by His Spirit, according to 2 Cor. iv. 6. By this two-fold work (the one outward and the other inward, in each case conflict and victory) we become partakers of the Divine nature, as children of God. In the light of the foregoing, it will be seen that the Divine

purposes could only be accomplished in the second representative Man, according to the foreknowledge of God. Hence, the Son could say, "Lo, I come to do Thy will;" and, blessed be His Name, He did.

He came, then, as the King and Heir, but because He came in God's way in contrast to man's (man being by nature ranged on the side of the enemy), He was rejected and cast out, being slain as the divine Abel—the righteous Man of the first Psalm.

The dual titles of the arch-enemy reveal the awful nature of his diabolical plot, with his hosts of wicked ones.

He is "the God of this present evil world (which lieth in the wicked one)", and "the Prince of the power of the air, the spirit that now enlargeth the children of disobedience."

The one title is religious; the other secular. In the former He seeks worship, which belongs only to God. In the latter He seeks supreme power and authority.

Upon the Lord's final rejection as King and Heir, Matthew's biography closes with all power being given to Him as Man, by God the Father, in Heaven

and in earth—a resurrection gift. These beautiful lines will here fit in :

By weakness and defeat
He won the meed and crown,
Trod all our foes beneath His feet,
By being trodden down.
He hell in hell laid low ;
Made sin, He sin o'erthrew ;
Bow'd to the grave, destroyed it so,
And death, by dying, slew.

Matt. xxviii., compared with Phil. ii. shews this.

The power He exercised was in keeping with (as we shall see) Mark's exhibition of His Servant character, for He never claimed His rights, though He, of course, asserted them in the Father's name.

It was, nevertheless, the earnest of that power which He will wield in the ages to come. His claims, therefore, were only suspended, as witnessed to by His ascension into Heaven not being recorded by Matthew. In the Matthew aspect, it is instructive to view Jesus in connection with the mystical teaching of the brazen altar of the Tabernacle. It spoke of Him as the Righteous Man. It was made of shittim wood, five cubits long and five cubits broad, four square, and three cubits high. The wood shewed His

Humanity. The brass, with which the wood was covered, shewed His Divinity. They, too, enfolded His names, Jesus Christ. Unfolded, they reveal all that the earth will be, and Heaven is. The brass spoke of Righteousness (Justice) and power to endure the fire (Deut. xxviii.) Fire is the symbol of Divine Holiness, and expresses the Divine nature.

Five, as a number, speaks of Weakness and Consecration, involving responsibility. Witness to this the five commandments Godward and the five manward. (Rom. vii. 12; viii. 3). Also the two sets of curtains of the Tabernacle. (Ex. xxvi. 3).

Length, breadth, and height express universality—the universe.

Four (though it too conveys the same thought), yet, being a measurement of equal proportions, expressed the perfect character of the Holy Man. In the effect Heavenward God glorified was attested, as the “three cubits high” bore witness to.

“Hollow with boards shalt thou make it,” testified of Him as the consecrated One of Phil. ii. All that this altar contained was the fire beneath the grating that was in the midst, and the offering that was laid upon it. Thus it had two compartments.

The place of the fire, that of the offering, and the boards themselves, witnessed in a mystic sense to the tripartite nature of the Holy One. The fire, as we have noticed, speaks (metaphorically, of course) of God. "Our God is a consuming fire," It dwelt, so to speak, in the Altar. He in His Son. This was shewn in the Holiest of the Tabernacle. There Jehovah dwelt. It was His throne chamber. Thence He ruled. Out of it He spake (Lev. i.) Now He speaks through His beloved Son (Heb. i.) Thus type and antitype agree. The Holiest, then, was the highest of the three parts of the Tabernacle. So it, with the fire compartment of the Brazen Altar, is analagous with the spirit part of the man Christ Jesus. As the place of enthronement, it is connected with the understanding, which is the seat of the rule faculty of the mind. This answers in another way to man, in whom we have rule, though, through the fall, it has been Satanically perverted.

Where grace influences the display of rule (which also signifies "to feed"), there, in its measure, is a reflection of what was once upon the earth, and will yet be again.

As the offering was placed (rested) upon the

grating, so His soul is described in Isaiah liii. as an offering, though there it is in connection with sin. It will thus be seen to be primarily analagous with the burnt offering of Eph. v. The twelve loaves that rested upon the table told out the same truth, though in another way. One was an outside view ; the other was an inside view. Now, as to this dispensation, it is the "one body," whether personally or mystically, as expressed by the one loaf. The four-square altar was the typical expression of His body. "A body (said He) hast thou prepared Me." This spake He as the Christ. It would exceed the limit and purpose of this booklet to offer more than a few suggestive thoughts in this wonderful, yet deep, subject.

The compartments that contained the fire and the offering, respectively, together with the boards, witnessed to the beloved Son, in respect of His spirit, soul, and body, in keeping with the Biographies of Matthew, Mark, and Luke respectively.

What a picture we thus have of the One who "gave Himself for us, an offering and a sacrifice to God, for a sweet-smelling savour." To God as the Priest ; for us as the Levite. Here is the divine Joseph, who went from Hebron (Gen. xxxvii.) to the field (the

world), seeking His brethren, but "the archers sorely grieved Him, and shot at Him, and hated Him; but His bow abode in strength, and the arms of His hands were made strong by the hands of the mighty God of Jacob, from thence is the Shepherd, the Stone of Israel," whose kingdom shall be "set up" in the morning (Gen. xxviii.) In Joseph's history we have God's way in advancing His Son, through humiliation, to a glory-supremacy, embracing, as previously indicated, the kingdom of Israel, on the one hand, and the Gentile world upon the other. Then shall the earth (restored to her pristine beauty, and joined again to her heavenly partner) give her increase, and God shall give His blessing. Jacob's prophetic ladder is the divine pledge of this. This is Matthew's theme.

Thus this heavenly Joseph found the treasure which was hid in the field (Matthew xiii.), and then hid it, that he might buy the field (the world) and in the appointed day uncover (and so reveal) the Treasure. Then, the Kingdom which now exists in mystery will be revealed in wonder. This is set forth in the mystic teaching of the Tabernacle. (See remarks on John's Gospel).

Now a word as to the numerical teaching of this

first Gospel. It implies Sovereignty and Supremacy. He of whom it treats is "The Beginning"—the "Alpha" in respect of Himself—the "First-born" in respect of others. Thus it is essentially the Gospel of the Kingdom of the Heavens. John the Baptist (the King's forerunner and herald) came and announced it. The King Himself followed to "set it up." But Israel and the world "would not." Here is the story of man's rebellion. His reception would have led to a re-union (reconciliation) between Heaven and earth. But Israel knew not the day of her visitation, and so in His rejection and crucifixion they deferred, in the providence of God, this blissful consummation till His coming again. This is graphically described in the prophetic history of Jacob. It is summed up in his vision of the night (Gen. xxviii.) When he rose up early in the morning he "set up," in figure, the Kingdom of the Stone. (Dan. ii. 45.) He anointed it (mystically he crowned the King), and called the place "the House of God." The time of his dispersion corresponds, as type to antitype, with the present gap period—God's day of grace on the one hand—man's day of shame on the other. Thus a parenthetical period, in the providence of God, witnesses

to the call of the Church. The call of Ruth took place in the "gap" period of Israel's fall and rise again. The Book of Judges speaks of the former, 1st Samuel of the latter. This is also foreshown in Gen. ii. Adam under command was man under law. This sums up, in brief, the Old Testament. Adam put into a "deep sleep," figured the Divine way for the birth (against nature) of the Heavenly Eve. When he awoke he received a gift from Jehovah—a helpmeet. Here, too, in brief, though in part, is God's way in the New Testament: a bone made into a body, composed of many bones, and called a woman in the natural, is, in the spiritual, the "One" Body—many members—the Church, collectively and individually. "This," says Paul, "is a great mystery, but I speak concerning Christ and the Church." "For the body is not one member, but many."

Eve (the mother of all living) is expressive of the new creation. In connection with our Lord's birth, his key names are Jesus Christ—human and divine. Thus earth and heaven were connected, so to speak, in His person. He was the expression of the mystic ladder of Jacob's dream.

In His resurrection, the key name is Jesus, and the

key words, "all power." Ministry henceforth became delegated to His disciples. His ascension not being recorded by Matthew shews that in spirit He remains with His own till the end of the age. The mystic Ladder had been despised, and the way to Heaven rejected. Therefore the earth side of the ladder only remained, as the name Jesus declares.



Mark.

ACCORDINGLY, Mark opens with “the beginning of the Gospel of Jesus Christ, the Son of God.” The heavenly side of the ladder is again seen. This shews that access to Heaven can only be through the Gospel (1 Cor. xv.) of this Blessed One.

A third title is now added, yet repeated, as Matthew shews in His baptism. It declared His Sonship in a literal resurrection sense. It accords with the Father’s word: “Thou art My Son, this day have I begotten thee.” Thus beautifully does the unfolding view of Scripture shine in this second book of the New Testament.

Three, as a number, will here be recognised in its way of ministry in connection with the third name referred to.

Mark, then, portrays the goings forth of the Sovereign, as the pattern Servant, with the good news of the Gospel.

The unfoldings, as they relate to Himself personally, review Him here in His Servant character, witnessing immediately, to death, by His baptism in the mystic waters of Jordan. This unfolding aspect of the four Books in question, does not militate with the concurrent (or parallel) history of this unique Man, but is one of many views which God has given of His beloved Son in the many-chambered galleries of His wondrous Word. This Son was God's true Temple, which, in the Acts, was opened for a priestly family to enter.

Rejected, as Sovereign, He is now seen serving, and so obtaining by acquisition (Phil. ii.) what were His own rights by Divine appointment. Precious service! It was so well-pleasing to the Father that Mark says, "He was received up into Heaven, and sat on the right hand of God." This Gospel thereupon closes with His Headship, as Lord, being announced, and His own going forth with the Gospel, "the Lord working with them (as present in spirit) and confirming the Word with signs following." This corresponds,

in a sense, with the present "gap" period of His departure and return.

The key name of this second Book in His resurrection (though it is still Jesus) is Lord. As previously mentioned, the power He exercised was in keeping with His Servant character. It was ever used for Divine manifestation, and thus for God's glory, as well as for man's good.

The unfolding and concurrent (or parallel) views, respectively, will help greatly to the understanding of this blissful subject.

In keeping with Mark's biography, it is instructive to view Jesus in connection with the brazen laver of the Tabernacle.

As the brazen altar was the receptacle for the fire as well as the offering, so the laver was made to contain the water.

The former spoke of Him (as we have observed) as the Righteous Man. It typically witnessed to the truth of Justification. The laver testified to that of Sanctification, Himself as the Holy Man. The sphere of one was earth. That of the other, typically, heaven as well as earth. The laver itself taught the truth of His personality—the Word of

God, the theme of John. The water in the laver was expressive of the written Word of God.

We here remember the saying, "Thy Word have I hid in My heart." This was in respect of Himself. In respect of others, He said, "Sanctify them through Thy Word. Thy Word is truth." Again, "That He might sanctify and cleanse it with the washing of water, by the Word." And again (Ps. cxix. 9), "Wherewithal shall a young man cleanse his way? By taking heed thereto, according to Thy Word."

Jehovah spoke to Moses out of the Tabernacle. In these last days, God speaks to us by (or through) His Son, as the antitypical Tabernacle.

Hence, then, what the water was to the laver, the written Word was, and is, to the Son, and so (as the "foot" of the Laver teaches) to His people by His Spirit. The priestly hands that had to be washed in the water from the laver, speak of service. The foot of walk. It is associated with His Priesthood. This is illustrated by His action, as detailed in John xiii. It bespeaks the "Divine essentia's," whether in respect of the Sanctuary, or the world. It is said that the word in the original for the foot of the laver signifies a "tribunal." It is suggestive of the believer bowing

in lowly reverence to the rule of the Holy Spirit, as he appropriates the Word, and so receives the benefits of the High Priesthood of the Lord in Heaven, for effective walk and ministry upon earth.

Enoch's walk with God (priestly communion) and testimony (service) for God as a prophet, further illustrates the typical teaching of the laver and his foot, as it speaks of the perfect Man—the pattern Servant.

“The Christ,” as the Word, (John i.), was the antitype of the oracle by which Jehovah spake to His earthly people.

In Mark's Gospel, then, the Divine Servant tells out the heart of God to a lost world. The looking-glasses (mirrors) of the women (Ex. xxxviii.) were subjected to the fire of the altar, to be made into the laver. Here we may see the two aspects of sanctification. In the divine unfoldings, sanctification is the outcome of justification. The believer is sanctified (1 Cor. i. 2); he is also “being sanctified.” In the former, “as He is, even so are we,” is the Divine testimony. In the latter, “sanctify them through Thy truth, Thy Word is truth” (John xvii.) is the witness.

The action of the women of Israel illustrates the

truth of the natural giving place to the spiritual. It shews a believer turning from self to "behold as in a glass (mirror) the glory (character) of the Lord." The effect of this, by the agency of the Spirit of the Lord is, to be changed into the same image from glory to glory. (2 Cor. iii.) Conformity to the image of His Son is part of God's predestined purpose. (Rom. viii.) "We shall be like Him," says John, "for we shall see Him as He is." To see Him, then, is to become like Him. Like Him, now, in the estimate of God the Father, as the law of the burnt offering shews. To become like Him, morally, in the present aspect of growth in grace, as well as in knowledge. To be made like Him perfectly "in the morning" in the body of glory.

Two, as a number, expresses testimony (Deut. xvii. 6), and fellowship (Amos iii. 3). It is the first number that can be divided. Divided by itself, it shews all that number one expresses—that is, sovereignty. Here we may learn a divine principle. The one who, through grace, can stoop among men to serve, is the one whom God will exalt in due time, to reign with His Son. It is therefore written, "Before honour is humility."

In this second Book we find unfolded the characteristics of Fellowship with God, as well as Testimony for God, on the part of the pattern Servant.

The second Book of the Old Testament accords with its voice, as type answers to anti-type. Exodus shews the Old Testament application of the Gospel. Mark shews it in the way of the New Testament.

On the second day (Gen. i.) God divided the upper waters from the lower waters by means of the firmament, which he called Heaven. This symbolically foreshadowed the divine separation between the Church and the world. The principle applies in respect of God's earthly people and the Gentile nations during the Old Testament dispensation.

The truth of Servant-fellowship and Testimony is shewn in the second of the two statements recorded in Rom. viii. 17. Together they read thus: "If children, then heirs, heirs of God; and joint-heirs with Christ, if so be that we suffer with Him, that we may be also glorified together." The first statement has to do with the sovereignty of God in respect of the heirship of His children. Child-relationship to Him is the sole condition of the aspect of heirship referred to. The second statement has to do with

servant-testimony to (and consequent suffering, as the outcome of fellowship with) Christ, as well as with the Divine recognition of joint-reward in the Coming Day.

Two as a number also speaks, as implied above, of the Second Person of the Godhead. He was "The Faithful Witness." He came to reveal (John vii. 16; xv. 15), as well as to glorify the Father, and to "finish the work which He gave Him to do." (Chap. xvii. 4).

Hence follows the testimony of the Gospel of our salvation. It will be apparent why the dark side of the numerical teaching is not herein referred to. Beyond a passing glance, the numbers that are alluded to are chiefly in keeping with the object of our meditations.

Mark closes his inspired commentary with the declaration, as before-mentioned, of the Lordship of the Servant, and of the eleven going forth with the good news of the Gospel. It may be here noticed, that in the last chapter of Luke's biography, an increased number of disciples is mentioned, in connection with the promised gift of the Holy Spirit, as the Manifester of the person and work of the Son

of God; the Accomplisher of divine results consequent upon that work, as well as the Power for servant faithfulness.

It will now be seen that where Luke's record ends, "the (so-called) Acts of the Apostles" begin. The latter is a continuation of the former. John's divine unfoldings come in by way of parenthesis. It is shewn thus: In the end of Luke's revelations we see, that the disciples were instructed by the Lord to tarry in the city of Jerusalem until they were "endued with power from on high." Accordingly, in Acts i. (where the account of His ascension is repeated, and added to) they are seen waiting. The descent of the Holy Spirit followed, and the Day of Pentecost became the marvellous witness to the onward flow of the rivers of God's grace.

The place where Divine wisdom has seen fit to put the biography of John, here comes into prominence. As the first three Evangelists are occupied with the Lord's Humanity, in divers ways, so John's great theme is His Divinity. Based—essentially based—upon the foundation and witness of the union of His two natures, as well as of accomplished redemption, the way was made clear for the redemptive display of

Sovereign grace to the sons of men, as well as for the continued unfoldings of the eternal purpose of God. We are now enabled to see the revolving movements of the great wheel of Divine providence, in its earthly unfoldings. It explains the parenthetical place which John's biography occupies.

It further shews the uninterrupted course of the River of Grace in its outflowing streams upon earth. All this, however, was of necessity dependent upon the revelation of the Lord's Divinity, as recorded by John.

The Divine record of John was, in turn, as essential to the three Books that precede it as the New Testament is to the Old, or, as the Old is to the New.

In continuation of the foregoing, it may be stated that, as the Pattern Servant was about to ascend to the Father, the servant-successors had to be Divinely prepared for their work. To this witnessed the experience of the meeting in "the upper room," and the events that followed. This is beautifully illustrated at the close of Elijah's day upon earth. As he was about to be taken up by a whirlwind into Heaven, the narrative is occupied with Elijah and his successor. The mantle (symbol of Divine power) passed from one to the other. This

explains the application in regard to the servants of the absent Lord.

The story is one, but book-like, it has many chapters, for "known unto God are all His works from a remote age." (Acts xv. 18).

The tarrying of the disciples referred to may be regarded, as indeed it was, as the time of preparation for the descent of the Holy Spirit, after the Lord had been "taken up." Thus the heralding of the sweet story of the Gospel, which at the first began to be spoken "by the Lord" (Heb. ii.), and as Paul adds, "was confirmed unto us by them that heard Him," has been continued during the day of grace, now so near to its close.



Luke.

WHILE Mark shews the Royal One's precious service, as the perfect Servant, so now we come to His biography as the perfect Man—the Lord.

This is the key that unlocks the treasure-house of this third Book. Accordingly, the angelic announce is recorded that the Saviour born is "Christ the Lord." (Ch. ii.) This was expressive of His Lordship, as Man, over the whole universe, through (or by the way of) the Gospel, as Jehovah's Anointed One, The name Jesus, as given to Mary, was His family name. It linked Him with the human family, as well as with "His own." Blessed is it to see that every child of Adam's race can claim an interest, through grace, in all that the meaning of this name unfolds. His title as Lord (so oft repeated by Luke) is, as shewn by Mark, a resurrection one of Acquisition and Reward, by

virtue of the death of the Cross. It is as Man, now, that His Lordship is seen, whereas in Matthew's account His Sovereignty was announced at His birth. (Matt. i. 1). The dignity, as well as the secret, of true service, is now revealed as an object lesson. Here we are again reminded of the Scripture, that "before honour is humility." The principle of Phil. ii. is here illustrated in its highest aspect in His case. Because He humbled Himself, God hath highly exalted Him. Here may be traced the Divine way to the dignity of true manhood. That in Him, in all its human perfection, is revealed in the panoramic unfoldings of Luke. His human genealogy is traced backwards to Adam. They meet, so to speak, to be contrasted. In each we have the history, in trial, of two representative men. Failure, through disobedience, characterizes the one: fidelity and success, through obedience, the other. He was, in Himself, the embodiment and expression of the Law of the Ten Commandments: The ten curtains of the Tabernacle witnessed to the same truth, for, said Jesus, "Moses wrote of me." They were the typical representations of the law of responsibility in its two aspects, viz.: Godward and manward. They are summed up in

“God is light,” just as the eleven curtains witnessed that “God is love.” Here may be seen the “root” teaching of the Old Testament and the New, or, Law and Grace. Man’s duty to God on the one hand and that to his neighbour on the other, are exemplified in this third Book, in His adorable person. As it has been mentioned elsewhere, He was to God all that the burnt offering expressed ; to man, He was all that the meat-offering foreshadowed. Here human character, as He displayed it, is seen in perfection. He ever had, as Man, the “single eye,” therefore, His whole body was full of light. Light is the witness to the divine nature as well as to the divine character. He was in character, as man, what He is as God. What a prospect this unfolds to the believer ! To be like Him in humanity, who, as Man, is like God in divinity. “He is the brightness of His glory, and the express image of His Person.” “He grew up before the Father as a tender plant, and as a root out of a dry ground.” All that redeemed man will be is what He was, is, and ever shall be.

It is important to notice that, in respect of His triple temptation in the wilderness, His human name

only is mentioned. It was as Man that he was tempted by the devil. He triumphed by strict adherence to the written Word of God. This temptation is only alluded to by the first three Evangelists. The significance of this is very great. They, as inspired, were occupied with His humanity: John with His divinity.

Luke closes with His manifestation, in resurrection, as the great High Priest. He led (shepherd-like) His little flock out as far as to Bethany, lifted up His hands (priest-like), and while in the act of blessing them (Num. vi.), He was parted from them, and was "carried up" into Heaven. Thus, as Man, He fitted Himself, on earth, to become now, in Heaven, and by and-by in His kingdom, all that is involved in His dual-title, Priest-King.

In the third Book aspect, Jesus may be viewed in connection with the Holy Place of the Tabernacle.

As the brazen alter typically shewed Him as the Prophet on earth, and the laver expressed His present Priesthood in Heaven, so the Holy Place foreshadowed His Lordship now in respect of His people, and in the future as Priest-King, in connection with His millennial kingdom. It thus foreshadowed

His Kingdom in two ways, viz: *present*, as that into which every believer is translated, in a spiritual or heavenly sense, by "new birth" creation; *future*, as that which He "a certain Nobleman went into a far country to receive for Himself and to return." Col. i. 13 speaks of the one, Luke xix. 12 of the other.

The Holy Apartment was also the place of fellowship—of this the table spoke; testimony—that which the lampstand bore witness to; worship, prayers and intercession, as taught by the Golden Altar. These holy things bespoke of Jesus: His threefold office of Prophet (the lampstand), Priest (the altar), and King (the table), in the present and future aspects of His Kingdom, as already indicated. The Lampstand was a type of Him as the Divine Logos—the Word of God. (John i. 1) The six branches (*lit.* acquisitions, descendants) represented the Church in resurrection life, for Testimony during the present dispensation. The meaning of the word "branches," and its line of truth, indicates this. "I am the Vine, ye are the branches," also witnesses to this in the aspect of relationship, only in the latter case it is in connection with fruit-bearing.

The key to the seven lamps is found in Rev. iv. 5.

“And there were seven lamps of fire burning before the throne, which are the Seven Spirits of God.” This has a future prophetic application. The light which filled the Holy Place, besides shewing a future Kingdom aspect, bore typical witness to the descent of the Holy Spirit at Pentecost, as well as to the Divine manifestations and testimony that followed. God now speaks to His people, the Church, through His Son, by the Spirit, in the Word. Through the Church, in the same Divine way, He proclaims the Gospel to the outside world.

Said Jesus to His disciples (John xv.): “But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of Truth, Who proceedeth from the Father, He shall testify of Me, and ye also shall bear witness.” This beautifully explains the typical teaching of the Lampstand.

Its light was also emblematical of Truth. It answered to the written Word of God. It reveals what the Word conceals. Light, too, is the expression of the Divine nature, as well as of the Divine character, for “God is Light.” Accordingly, in Rev. i., the Church, in assembly character, is seen throughout the present dispensation of grace, under

the figure of Seven Lampstands (shewing His personal absence from the earth), with Himself, in priestly character, in the midst, in Spirit.

The Epistles to the Churches that follow, depict the gradual failure of the Assembly Testimony in its collective form, until (as in the case of the Kingdom in the days of Eli) the light of faithful testimony becomes extinguished, as the Divine message to the Church of the Laodiceans plainly indicates.

Thus ends (with shame and sorrow be it said) the corporate testimony of the Church in Assembly character, to her absent Lord.

As the glory left the earth in the Person of the Son, so, soon, will the light be withdrawn in the Person of the equally-grieved Spirit. Then the darkness, and all that the absence of light expresses, will be dark indeed. Of this the fourth and onward chapters of "The Revelation of Jesus Christ" treat.

It may be here mentioned, that the manifestation of the Holy Spirit at Pentecost (Acts ii.) was an earnest of that which shall be when the prophecy of Joel is finally fulfilled. It, with the other prophecies, ensures the final victory of Light over Darkness.

The table and the altar being crowned, bore silent

testimony to Him who is the Melchisedic Priest-King of Heb. vii. He is now serving as Minister of the Heavenly Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man. (Heb. viii. 2).

A word now as to three as a number. It speaks of the Divine Trinity; also of Divine fulness, completeness, and perfection. It also shews the fulness of the Divine manifestation, in the Person of the Holy Spirit. It also expresses the triple form of the human nature of the Son of God (and, of course, of man, as man) viz., spirit, and soul and body. Time is divided into three parts: past, present, and future. God's attributes are three: Omniscience, Omnipresence, and Omnipotence. It also stands for what is solid and substantial, as cubit measure denotes. It embraces length, breadth, and height. As two is the symbol of the square, so three is the symbol of the cube. The Lord's threefold "It is written" shews that the Word of God is the perfection of all ministry. On the third day God separated the earth from the waters. Hence it became manifested. Three, then, speaks of manifestation, as well as of resurrection. Indeed, resurrection is manifestation. This in turn shews deliverance from bondage. It expresses liberty

There is also a dark side to the significance of this number, as there is to the other numbers, but as previously mentioned, it is not entered into in these meditations, beyond a brief allusion thereto.

Jehovah's three years' vain seeking of fruit from the fig tree witnessed to the complete failure of Israel.

"Mene, Tekel, Peres," speak of the completeness of Divine judgment.

The leaven which the woman hid in the three measures of meal, testifies to the Divinely-predicted corruption, by man, of the Word of God, as the result of the Babylonish, or Ecclesiastical, Apostacy, "Till the whole was leavened" speaks of fulness of development, or manifestation in a Satanic sense, as well as to an awful extent. The leaven of Herod (the world power), that of the Pharisees (the world's religion), and that of the Sadducees (the world's wisdom) are Divinely summed up as "The World, the flesh, and the Devil."

Now a word as to the first three Books of the New Testament. They respectively illustrate, in His triple nature, the perfect Humanity of our Adorable Lord, in spirit, and soul, and body. John reveals, as before mentioned, His Divinity. The fourfold picture of this

Blessed One is thus divided into 3 plus 1. Matthew's aspect has to do with the Kingdom of Israel, as well as the Gentile world. Therefore it is connected with Rule. This corresponds with Government. The spirit being the highest part of man, in Jesus it was and ever will be, the place of the Father's enthronement, and whence He rules the entire manhood of His beloved Son. This is expressed in a typical sense in the Most Holy Place of the Tabernacle. There Jehovah ruled from the Mercy Seat, which was His Throne. It foreshadowed God finding a resting place in His Son, for there perfect calm reigned. Once, only, in the year did the feet of man—the typical High Priest—enter its solemn precincts, and that not without blood. Out of this throne-chamber, Jehovah spoke to His people Israel, through His servant Moses. His Son, now, has become the antitype of this. (Heb. i). We may understand (in one aspect at anyrate) why the ascension of Jesus into Heaven is not recorded by Matthew, because in spirit He is still present, though absent in body. It is in the spirit part of the believer that the Holy Spirit dwells (alas! with so much obstruction). It is in the spirit we worship.

It was to the Throne that Aaron took the blood (life) and offered it to Jehovah, according to its typical import. It spoke of the Person of His beloved Son, and of the work accomplished which the Father had given Him to do. So now the Great High Priest offers to the Father the worship (and prayers) of His people, produced by the Spirit. This is the sweet story of the Altar of pure gold.

Mark, as we have seen, speaks of service, that of the true Levite. It was ever according to the law of the Sanctuary. While we observe the peaceful silence of the Holy of Holies, expressive in Matthew's teaching of the contemplative mind, occupied with, and adoring, the Father in the spirit of true worship, we have the holy activities of the soul as the theme of Mark, and illustrated in the service of the Holy Place of the Tabernacle. This Holy Place was that of service, in an outward, or Kingdom, sense, and yet the sense is an inward one, in connection with the Lord's people. It was also (in keeping with the spirit of true service) the place of communion, as expressed by the Table; of worship and dependence, as taught by the Golden Altar; and of life testimony, as spoken of by the Lampstand. The service (which

is really worship in its outflow) was done in the light of that sacred enclosure. The spirit of the Lord was *to* God. His soul was *for* God. The one exhibited the fulness of His communion with the Father. The other shewed the effects without, of His communion within.

In Deut. xi. 13 service is associated with the soul.

The soul, in Scripture, is synonymous with men, and persons. One term expresses the other. The account of Adam's formation itself shews this. "And (the Lord God) breathed into his nostrils the breath (spirit) of life (lives), and man became a living soul."

The very many Scriptural references to it shew that in the regenerate the activities of life are, in general, ascribed to the soul.

This also is true of the unregenerate in their way. The activities of the spirit are more towards God direct.

Of course this refers only to the regenerate, though doubtless it is expressed in the cases of many who, Cornelius-like, are seeking after God.

The soul, being mentioned as between the spirit and the body, is necessarily affected by that which governs the spirit. The effects follow in the body.

This will explain the eternal difference between the regenerate and the unregenerate. In the case of the former, the spirit and the soul are brought educationally, more or less, into obedient harmony with Divine will and purpose.

This is God's work in grace by the operations of the Holy Spirit.

As to the latter class, the world's history of rebellion, tumult, and sorrow, through the powers of darkness (*Eph. ii.*), furnishes its own awful account.

The spirit of man is called the candle (lamp) of the Lord. It is a searcher of inward parts (*Prov. xx.*) It is also described as knowing the thoughts of a man (*1 Cor. ii.*)

Paul, in *Romans i.*, is ever speaking with his spirit in the Gospel of Christ, and "making mention of you always from the Gospel." The "I" here refers, of course, to a human man. Hence, the soul, in burning, has to be sustained, as well as prayed. Taken as a whole, the Bible shows the body aspect of the human soul.

Without a body, the soul could not have been human in the sense in which it is here called a prepared life," dependent on the body, and in a

with man, as His names "Christ Jesus" imply. It is indicated in the Scripture which says, "The Word was made flesh, and tabernacled among men." Accordingly, the biography of Luke records His human genealogy, whereas that by Matthew shews His Royal pedigree. They respectively trace His life, death, and resurrection in these two aspects.

Here is the Man—the Lord. Man's true dignity (first seen in Adam for a brief while) is now seen in all its grandeur in this Heavenly Man. He is the pattern, according to Whom, as the predestined model, God will make a Heavenly family, begotten on earth, and known in Heaven as Sons of God. (John 1. 12). The "body" aspect is also illustrated in its outward sense in the teaching of the Court of the Tabernacle, with its Laver and Altar. This two-chambered House was within the Court. The Court was paved of hangings of fine-twined linen. The Tabernacle and the Court typified Holiness and Righteousness without, or, as we would say, the being of the Tabernacle itself, a holy House and a holy Court as well. As we have already dwelt at length on the work of the Court, we will here only briefly refer to it, by remarking that, in the

perfect Man, Who lived "by every word that proceedeth out of the mouth of God," He offered Himself through the eternal Spirit, without spot, to "God." The Laver speaks of the former; the Altar of the latter. In a word then, the Holy Apartments shewed, in their typical way of speaking, what Jesus was inwardly before God and His people, as the Holy Man. The Court and its Vessels spoke of Him, in an outward sense, as the Righteous Man. The Tabernacle itself was a plan of the Kingdom of the Heavens. The Most Holy Place typically expressed (as before mentioned) the Kingdom of the Father. *The Holy Place that of the Son.*

The priestly washing of hands and feet had to do with the Holy Place alone, or, in New Testament language, with the Kingdom of God's dear Son, consequently it had to do with believers in the life that now is, not to speak of its bearing upon the life that is to come. This is evident, seeing that we are said to be, even now, in that Kingdom.

Hence the washing of priestly hands and feet had an aspect of present application.

The question of birth relationship to God is not involved here. It is important to see this. The

truth concerns believers as members of a priestly family. (1 Pet. ii.)

There were two places of judgment, viz., the Gate and the Laver. The former is expressive, in the Gospel aspect, of a sinner coming to the Son as the antitypical Gate, in self-judgment, for Salvation. Though, primarily, it shews the state necessary for a believer to be in, as a priest, for all that the teaching unfolds.

The laver, as a place of judgment (as "His foot" is said to signify a "tribunal") shews a believer bowing at the tribunal of the Holy Spirit on earth, by virtue of the Lord's priesthood in Heaven, for participation in the privileges, and responsibilities of the House. This is the teaching of Heb. iii. 6. It is expressed in the view of the Church as a flock, as follows: "I am the Door (of the sheep-fold); by Me, if any man enter in, he shall be saved, and shall go in and out, and find pasture."

As the Most Holy Place typically represented Heaven, it is clear that water-washing had no reference to it, as the High Priest alone went into its sacred precincts once only in the year, and that not without blood.

As the Son of God came by water and by blood, the writer would earnestly ask the reader's solemn consideration of this all-important subject, in the light of Matt. xviii. 3. "Except ye (My disciples) be converted, and become as little children (here is cause and effect), ye shall not enter into the Kingdom of Heaven."

In respect of the Holy One, surely the water and the blood find their application in Him—in the baptism of Jordan, and the death of the Cross. The former was a figurative expression of the latter. To these the Laver and the Brazen Altar evidently bore designed typical allusion. In this aspect we see the Son coming out from God to man. It is only in respect of man going in to God (or in other words, by becoming "new birth" related) that the blood precedes the water, though (and it is important to note that) the water application only had reference to the typical Kingdom of the Son, and not to the Father's Kingdom, or, as we would say, to Heaven.

In respect of the blood, we see "sinner" obedience for Salvation. This speaks for itself. In regard to the water, we are taught "child" obedience, and a following on to know the Lord. Of this the Holy

Place spoke very forcibly. It speaks of Divine Government and subjection thereto, in connection with a priestly family.

Although the two Kingdoms maintain this distinctiveness in the dispensational purposes of God, yet, in this day of grace, believers enter into the Holiest (Heaven) in spirit, according to Heb. x., by virtue of the "rent veil." The Holy Place of the Tabernacle had an earthly aspect of teaching. That of the Most Holy was Heavenly. This enables us to distinguish between "things that differ."

It is as God's children on earth, that in the Holy Place sense, we, as subject to the governmental rule of the Son, as Lord, by the Spirit, worship the Father in Heaven—the antitypical Holiest. Baptism is thus clearly taught in Scripture as the Divine way to the Throne. This teaching, it is repeated, has reference to the believer in the life that now is. Its effect will also be seen in the life that is to come. Not, be it remarked, in the gift of "child" life, but in the obedience that shall have its reward.

It is instructive to see that, as to baptism, we have its command in Matt. xxviii.; its practice in "the Acts." (See Ch. ii.) Its teaching is unfolded in

Rom. vi., for it is written : "If any man will (first) do His will, he shall (afterward) know of the doctrine." (John vii.) In Ex. xii. we see salvation by (typical) blood. This answered to the teaching of the Cross. At the Red Sea, the people typically passed through it as a grave. They were Divinely regarded as a "new born" family. The "other side" viewed them in an aspect of resurrection. The passage of the Red Sea witnessed to baptism. "All our fathers (said Paul) passed through the sea, and were all baptized unto Moses, in the cloud, and in the sea." (1 Cor. x.) Would the reader here study prayerfully the history of Nadab and Abihu! They were the two eldest of Aaron's four sons—the priestly family of that day (Ex. xxviii. 1). In Ch. xxiv. they "went up" (Heavenward) by Divine command, with Moses, the typical Mediator, and others. This foreshadowed the ascent into Heaven of the Mediator of the New Covenant. Passing over the second allusion to Nadab and Abihu in Chapter xxviii., the third reference to them, by name, is in Lev. x. The first seems to connect them, in the type, with the reign in life, through the gift in grace, by One Jesus Christ, of Whom Moses was an appointed figure. (Rom. v.)

This has its counterpart, in New Testament language, with "If children, then heirs; heirs of God." The second allusion refers to their being set apart for priestly service. The third reference is in respect of judgment. They had offered "strange fire," As the 9th chapter of Leviticus refers typically to Israel's future national restoration to Divine favour, so the judgment upon Nadab and Abihu corresponds analogically with the judgment seat of Christ. It answers, in principle, to the Scripture, "And joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." The teaching of the first clause of this verse (Rom. viii.) has to do with Heaven. That of the second clause has reference to the Millennial Kingdom.

In the three allusions referred to we notice (1) grace in respect of life; (2) privilege and responsibility in respect of service; (3) judgment as it relates to servant-work. This is opened out very solemnly in 1 Cor. iii. The period, then, of the third allusion refers, in type, to the time of the Second Coming of the Lord.

Through adjudged unfaithfulness, the two brethren had deprived themselves of fellowship with their

priestly father and their two brethren, in that sphere—the Holy Place—which typically answered to the Kingdom of God's dear Son.

The first and third allusions to Nadab and Abihu call for a very solemn and prayerful consideration on the part of every child of God. Life is one gift. What a gift! Reward is another. Grace has to do with the one. Righteousness, which is justice, and is connected with government, has to do with the other. In either case the Sovereignty of God is seen. As regards the latter case, the judgment of the Throne decides the measure, as well as the extent, of each servant's gain or loss.

The Parable of the Talents illustrates this. The case of Nadab and Abihu is not only a history, but it is a kind of prophecy.

The teaching of the Holy Place of the Tabernacle, as it relates to believers of the Gospel dispensation, has a present application in the admonitory instruction of 1 Cor. xi.

It has also a future application, as the deeply solemn teaching of 1 Cor. iii. shews. The one has to do with the Church now, the other with the Kingdom by and bye.

The present aspect of the truth has also its evident bearing upon the believer's future. It stands related to the future, as cause does to effect. To-day we sow: to-morrow we reap. Yet it is true in its own way, that we sow as well as reap, even in this life. Blessed is it to see that in the Coming Day, the filial counsels of the heart, as well as all that is included in "cups of cold water," will be manifested. "Then shall every man have praise of God." (1 Cor. iv.)

In concluding these remarks upon the first three Books of the New Testament, we may again revert to the tripartite nature of the Perfect Man. It is seen in an outward sense, and is thus expressed in another way, in the triple dignity of Prophet, Priest, and King. This three-fold dignity was conferred upon Adam in Eden. It became marred—how marred!—by the Fall. Their respective reflections were Divinely made to shine throughout the history of the Old Testament economy. Their eternal fulness in perfection find their combined place in the Second Man, the Lord from Heaven. The effulgence of their glories are detailed in the Epistle to the Hebrews, as well as "The Revelation of Jesus Christ." Their effulgent display upon earth will be manifested

in the times of, and beyond, the restitution of all things. (Acts iii.)

This three-fold dignity will, in its own way and measure of manifestation, be reproduced in the Redeemed, as glorified Humanity, according to God's fore-ordained decree of conformity to the image of His Son. (Rom. viii.) This seems to be implied in the words, "We shall be like Him."

As regards the prophetic, or perhaps as we should rather say, the "seer" gift, it is shewn in the Lord's saying, "If thine eye be single, thy whole body shall be full of light." Though this relates to the believer "to-day," yet "to-morrow" it will be blessedly true that we then shall have the "single" eye in an unqualified degree. This agrees with that other Word which speaks of "the glory which shall be revealed in us." This treasure, which is now in "earthen" vessels (2 Cor. iv. 6), will then be in bodies of glory.

Light, as we have observed, sets forth the Divine nature, as well as the Divine character. It also answers to truth. This is knowledge. From this brief commentary we see the "seer" gift as it will be manifested in the ages of the for ever. A seer was

one who saw, in the sense of understanding, what he prophesied. A prophet, it would appear, did not necessarily "see" what he foretold. Samuel was not only a prophet, but he was also a seer. (1 Sam. ix. 19).

Thus Scripture seems to clearly distinguish between a prophet and a seer, though the double gift might be imparted to one person, as in the case of Samuel.

It is also written, "For now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know, even as also I am known." The principle of prophesying in its teaching application to believers to-day, is referred to in 1 Cor. xiv.

It will be apparent that in this dispensation, and especially towards its close, the "seer" gift becomes one of expansion. This is in the sense of the knowledge of the Word of God being increased. (Dan. xii.)

We may thus learn the difference between the use of that gift in the Old and New Testament dispensations, respectively. In the former it was essentially in keeping with prophetic utterances, or symbolic revelations. In the latter, or New Testament dispensation, it is displayed in connection with the teaching of the Scriptures by the Holy Spirit, for inward and outward application. Yet in either case the principle

is the same. It speaks of the understanding being opened. As regards the priestly dignity, believers in this life are a holy Priesthood, "to offer up spiritual sacrifices acceptable to God, by Jesus Christ." (1 Pet. ii.) As one only of the ten cleansed lepers returned to give thanks (Luke xvii.), may it not, in effect, be said to-day "Where are the nine?" What the "offering up" and the "shewing forth" express in this life are suggestive of what will be, in fulness of measure, in the glorified state.

As regards the kingly dignity, it is said in Rom. v. "that they which receive abundance of grace and of the gift of righteousness, shall reign in life, by one, Jesus Christ." This evidently will be the royal dignity of all the redeemed children of God, by virtue of their "child" relationship to God.

It will here be noticed that the believer's reign with Christ seems to be exclusively connected with reward, as denoted in the Millennial Kingdom, and the distribution of rewards in connection with the Scripture seems clearly to distinguish between the reigning in the Kingdom of God, and the reigning in the Kingdom of men, and denotes the reward of, and consequent glorification in, the Christ.

As already mentioned, this triple dignity was Adam's before he fell. He was a Prophet in the knowledge and insight, more or less, of all the properties of the creation into which he had been introduced as head; therefore the Lord God Himself "brought the living creatures of the field and every fowl of the air unto Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof." (Gen. ii.) They were named according to their respective characters, for name in Scripture answers to character.

In this respect Adam was a seer as well as a prophet. He knew what their respective characteristics of nature were, and in giving them names, he looked, in the language of prophecy, that phase of character they would each display.

After the Fall, the various manifestations of character as displayed in the animate creation (not to mention that of the inanimate) were but the outward expression of the character of Him, Who, in the person of Christ, came as "the Word made flesh." "The Word," said John, "His glory (character), the glory of the only begotten of the Father, full

of grace and truth." Grace and truth were, therefore, comprehended in the character of the One that John and others bore witness to.

In respect of the peopling of the sea and air, as well as the creatures of earth, as detailed in Gen. i., another (Andrew Jukes) has said: "We must never forget that all this wondrous work, which step by step is thus produced in us, is only the developing in the creature (redeemed, of course) of that which had been in Christ, the Wisdom of God, from everlasting. For God will stamp Himself upon us. His will is that His fulness should be revealed in us; that as we have borne the image of the earthly, we even now may bear the image of the Heavenly" (Eph. iii. 19, John i. 16).

The following extract, culled from the same author's wonderful book, *Types of Genesis*, will throw light on this subject: "We have seen the dove and eagle, but others preach also, exhorting us to look for like powers to be created in us—some to sing by day, as the thrush; and some, like the nightingale, to wake the dark hours—some with clarion, like the cock, to foretell the morning, and bid the sleepers arise to greet the day; some like vultures, far-seeing,

to seek their meat from far; some like the swallow, to live as pilgrims here; some like cranes, to fly in ranks, and know the seasons, and watch while others sleep around; some to care for the aged, as the stork; or, like the turtle, once widowed, never to pair again. Each tells its own story of what God can work, and the rich profusion of form in which the same life may shew itself."

The details here would open an endless field.

As the animate forms of life embrace the air, the waters, and (together with the inanimate) the earth, so analogy suggests itself in respect of man, who is a triple being.

Through the Fall, there has come in the unclean. This speaks of opposites—light and darkness; hence God separates between the two. Here are two kingdoms, two peoples, two natures.

The clean of the animate still figure the manifold phases of the character of the Holy One, according to the symbolic teaching of Gen. i.

The colours of light, as seen in the rainbow, tell, in their way, the same story. So, too, does Joseph's coat of many colours. Even the notes on the music board lend their united voices to speak His worth.

Summed up, they tell of Holiness within and Righteousness without.

In the closing portion of the Psalms (see cxlii.-cl.) the beasts, and all cattle, creeping things, and flying fowl, are called upon, among the rest, to praise the Lord. This is the millennium in prospect. Between the regenerate and the unregenerate, whether in its outward or inward aspects, God has placed a gulf—of separation.

The outward aspect applies to the Church and the world. The inward aspect refers to the believer in this life, in respect of his two natures. This division is referred to in the book of Leviticus. It is the Priestly Book of Communion and Worship; therefore its teaching has to do with holiness. The application of the teaching is also seen in the life of Jacob. He became rich in cattle at the expense of Laban, the Gentile. This, in one aspect, represents the spoiling of the "old man."

Cattle speak, in inward application, of the animal propensities captured, so to speak, from "self" as an enemy, and used in sacrificial service to the lawful Master. But enough to inspire interest in this wonderful subject.

We are now perhaps prepared for the Scripture in 2 Cor. iii. 18. "But we all with unveiled face, beholding, as in a mirror, the glory (character) of the Lord, are changed (the principle of transfiguration of Matt. xvii. 2) into the same image, from glory to glory, even as by the Spirit of the Lord." This is the teaching of sanctification in its progressive stages, in the life that now is. This conformity of likeness to the Pattern Man is part of the "eternal purpose of God."

While 2 Cor. iii. 18 speaks of this in present application, Romans viii. 29 applies to it in respect of the future.

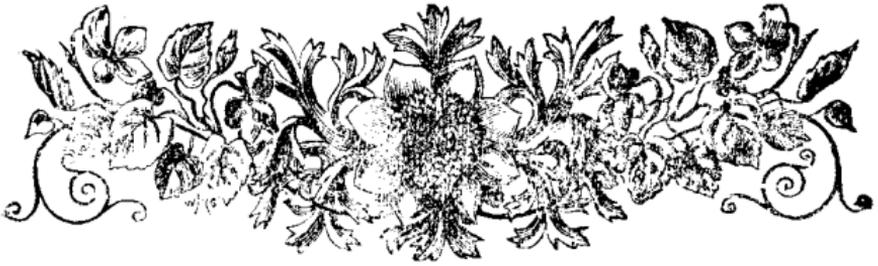
The saying of another will here fit in. "He must increase, but I must decrease." The preceding remarks may serve as an exposition in brief, of which this pattern saying is a text.

Adam was a priest in all that pertained to the worship of God.

He was also a king in respect of the kingdom, whereof he was constituted lord.

This priest-king headship in respect of his family, though so marred by the fall, was nevertheless true of him in its measure. This parental dignity of

government in home life, in the fear of God, together with the father's priestly privileges, exercised Godward for family blessing (seen, too, in the life of Job (ch. ii.) were beautifully exemplified in the lives of those of the Patriarchs who feared the Lord. Alas! how little of this is seen in home life to-day! As impiety waxes, piety wanes.



John.

WE now come to the fourth Book of the New Testament. It treats of the Son's Divinity. It is connected with the first of Genesis. "In the beginning" makes this plain. The solar light and the Divine light, as a Person, are thus seen in juxtaposition. Each appeared, though in different ways, as servants of God.

The first and second advent stages (with interval events between the two) of "God manifest in the flesh" are unfolded in the first chapter of John. The same stages are contained, though symbolically expressed, in Gen. i. The events recorded in each of these first chapters are in keeping with different aspects of "the eternal purpose of God" (Eph. i. 10). They are a kind of preface or summary. Gen. i.

shews the earth prepared for the Man—the ruler and the ruled. John i. shews a people prepared for Heaven on the one hand, the Jew and the Gentile prepared for the earth upon the other.

The panoramic unfoldings are grand beyond all human, or even angelic, description. It will be noticed that upon the ascent of the Lord, and with the close of Luke's biography, the disciples returned to Jerusalem to wait, as instructed, the descent of the Holy Spirit. John's Gospel is passed over in the unfolded history, as to earth, that follows. It appears in parenthetical form. The so-called "Acts of the Apostles" begin where Luke ends, except that in the first chapter of Acts the account of the Lord's ascension is repeated, with added information as to His coming again. John's Gospel thus stands alone. It is separate from the preceding three, yet connected, as four, as a mystic number, reveals.

Thus the human and the Divine are seen in perfect union. The Divine Word, then, is the subject of this fourth book. He is Jehovah's Fellow—co-equal—by and for whom He made the worlds, yet, when on earth, He was veiled, except to a few, in the tabernacle of His humanity. On the Mount of Transfiguration

this veil was drawn aside, in a kingdom sense, to a favoured three of disciples elect. There, they were "eye-witnesses of His majesty." This, though it was but for a brief moment, yet it was an earnest of the Glory that shall be, which, when it comes, will remain.

Up to chapter xix. this Book is divided into three parts. From chapter i. to xii. He is presented as **the** Divine Prophet. Chapters xiii. to xvii. exhibit **Him** as the Great High Priest, in connection with His **new** family. In chapters xviii. and xix. He is **seen** suffering and dying as "Jesus of Nazareth, the **King** of the Jews." Chapter xx. deals with His resurrection, and events connected therewith. Here two weekly gatherings of His people are mentioned.

The period of the first gathering answers to **the** present "gap" or church dispensation. "The first day of the week" shews this. The period of the second gathering answers to the next. or Jewish dispensation. "And after eight days" speaks of this. It marks the beginning of another week, or dispensational epoch. See Luke ix, 28. "About an eight days after" witnessed to the glorification, for a little moment, of the Son of Man. It was the earnest of

His glory in the coming Kingdom. At the time of the first gathering Jesus sent His disciples into the world, as the Father had sent Him. He bestowed the Holy Spirit upon them, as the power for service, and instructed them concerning the government of the Assembly. (See Matt. xvi.) It was a gathering of disciples (followers).

The absence of Thomas is mentioned to bring into prominence, for dispensational reasons, his presence at the second gathering. The unbelieving Jew of the first period is the believing Jew of the second. Two gatherings to the Son of God are mentioned in the first chapter of John. Verse 39 marks the one; verse 43 onwards the other. They correspond with the two gatherings of Chapter xx.

Nathaniel, who was seen by the eye of the Omniscient One under the fig tree (the symbol of the Jewish nation, in a fruit-bearing sense) is Divinely brought to own Jesus as Son of God, and King of Israel. Upon this acknowledgment, and confession, the opening of the Heavens is announced, and Jacob's mystic ladder comes again into remembrance.

Thomas exclaimed at the second gathering, "My Lord and my God." He believed because he saw.

(See *Zech. xii. 10*) They are pronounced blessed that have not seen, and yet have believed. This explains the difference between the Jewish and the Christian dispensations. Sight characterizes the one; faith the other. Nathaniel's conversion appears to be associated with that of the nation.

The conversion of Thomas seems to shew that of the nation in an individual sense. It seems also to be connected with the twelve Apostles. Ten only of these were at the first gathering, owing to the absence of Thomas. Judas had previously "gone to his own place." In the second gathering there were eleven Apostles, including Thomas. The Twelve were subsequently made up in the election of Matthias. Thomas, then, appears to be connected with the "two tribes," as well as with his brethren, the Apostles. It would seem to foreshadow the future re-union between the ten tribes and the two, preparatory to their millennial blessing, under the judge-ship of the twelve Apostles. Jacob was very near to Bethlehem on his return home, when Benjamin, his twelfth son, was born. When Matthias made up the number of the Twelve Apostles, the day of pentecost was nigh at

hand, in the appointed time. It was the pledge, as the "early rain," in a spiritual sense, of the "latter rain," spiritually and naturally, which shall, in due course, bless the earth, and glorify God.

Ch. xxi. witnesses, in its opening, to the barren toil of Jewish fishermen in Gentile waters (figuratively, of course) during the night of Jewish national dispersion. All this was changed when the morning came. Then, at the bidding of Jesus, they cast the net on the right side of the ship, and drew it to land, full of great fishes. The Prophets, and indeed our Lord Himself, bore witness to this, as it related to the Gentiles. See Isaiah lx. and Matt. xiii. 47. After this catch of fishes, Jesus, as Lord, dined with the "children." This was parent-like. The dinner consisted of bread and fish. As that was the third time that Jesus "shewed Himself to His disciples, after that He was risen from the dead," it points to an unfolding fulness of manifestation of Himself to His earthly people, when their morning will have come. The watchman (Isa. xxi.) heralded the dawn of this resurrection morn, in his reply to Dumah's repeated anxious enquiry, "Watchman, what of the night? The morning cometh," said he, "and also

the night ; if ye will enquire, enquire ye ; return, come." Dumah was one of the twelve sons of Ishmael. He himself was the son of Hagar, the bondwoman. His sons represent the twelve tribes during the present "gap" period of their legal dispersion. Dumah represents the remnant who shall be awakened out of their sleep, consequent upon the fall in Divine judgment of the mystic Babylon.

It was at the third time that the brethren stood before Joseph, "when he had come home," that they dined with him at noon. "They had heard that they should eat bread there." This was preparatory to their reconciliation with the brother whom they had so grievously wronged. Three times Jesus gave a test of love to Himself, in His commission to Peter, to feed His lambs and sheep. This test of love remains true to-day. It shews His care for the flock of His pasture. Here is the true Shepherd, who gave His life for the sake of the flock. There is a Christian flock. There will again be a Jewish flock. The injunction to Peter, therefore, while it has its present application, in a dispensational sense, yet assuredly had a prophetic forecast.

This book closes with a reference by Jesus to the

death by which Peter should glorify God, as a follower of the Lord, and further reference is made to the disciple "who leaned on His breast," tarrying till He came (again), if He had so willed it.

Reverting again to John's biography being the fourth book of the New Testament, according to the consecutive and unfolding order of Scripture, it may be repeated that, as the three previous books treat of our Lord's humanity in the triple unfoldings of that humanity in spirit, soul and body, John's theme is His Divinity.

It is thus stamped with one as its numerical. It is, as previously noticed, the number which stands for supremacy, and therefore sovereignty. Matthew shews this on the human side; John that on the Divine. In the former He is the Ruler; in the latter the Ruled. Thus He derived His power and authority from God, whether in His birth or in His resurrection. These He maintained as the subject One, whether viewed as the pattern Servant by Mark, or as the Perfect Man by Luke.

Though the numerical factors are $3 + 1$, and shew the human and the divine natures separately, yet, inasmuch as the display is fourfold, so they reveal

unitedly the two natures of the Man, Christ Jesus. The factors quoted shew, in respect of Him, His humanity and divinity as Jesus Christ, in perfect subjection to the government of Jehovah. Here we may muse adoringly upon the One whose word to the Father will ever remain, "I delight to do Thy will, O God."

One, as a number, being seen in the first and fourth books, witnesses to the universal sovereignty of Him, who is the "Alpha and the Omega—the Almighty;" yet, as shewing His rule to be ever as the Divine Servant, we listen to the words of the Holy Spirit, by the Apostle Paul, "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

It may be here remarked that four, as a number, applies in general to the creature. In the perfect sense in which we may use that term, we may see its application to Him as the Man, Christ Jesus. He of whom the Father testified when He said, "This is My beloved Son, in whom I am well pleased." "Son" speaks of Him as a Creature, but what a Creature! Truly He was all that Jehovah saw

expressed of Him in the typical foursquare Brazen Altar previously alluded to ; all that the four gospels speak of Him in His life upon earth, and all that the four offerings speak of Him in respect of His death. Here even angelic words fail to give utterance to the effulgence of the glory of His person. We may adoringly exclaim :

Soon shall mine eyes behold Thee
 With rapture face to face ;
 The hild hath not been told me
 Of all Thy power and grace,
 Thy beauty, Lord, and glory,
 The wonders of Thy love,
 Shall be the endless story
 Of all Thy saints above.

Referring again to four as a number, we may observe that, as to the Lord's people, the fourth book of the Pentateuch—that called Numbers—which, in the Hebrew, is called the Wilderness, typically relates to the earthly History of the children of God.

As it relates to the world, it has special reference to the four great prophetic world powers of the prophecy of Daniel.

Then, again, the River of Eden became parted outside the garden into four heads. *Here we have*

1 + 4, or sovereignty in respect of the universe. It speaks of the first advent of the Sovereign when He was rejected and slain. It tells also of His second coming in "power and great glory." It foreshadowed and thus became the pledge of the future fulfilment by Him of that Scripture. "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever."

It speaks also in its way of what the thumb and the four fingers of the human hand, as well as the toes of the foot, express in their way. They tell of the coming union between the Ruler and the ruled, so far as the millennial reign will reveal it, whether for service or for walk, when that prayer will be fulfilled, "Thy will be done on earth as it is in Heaven."

This will witness, in its developments, to the re-union between the heavens and the earth, called "the times of restitution of all things"—the antitypical year (age) of Jubilee. No Jubilee till He comes.

The outflow of the river speaks also of the gift of the Holy Spirit, of Truth, of Grace. Indeed, what does it not speak of where God is the Giver, and there are hearts willing to receive the great all He is prepared to bestow?

Our brief and necessarily restricted review of the numerical structure of Scripture will serve to shew what mines of wealth lie treasured up in the chambers of God's Word.

It may now be mentioned that the key to John's aspect of unfoldings is given in Luke xxiv., verses 26 and 46—the Christ. Hence the Holy Spirit, as His Witness, deals, through John, the beloved disciple, with His Divinity, in connection with the solar light of the first chapter of Genesis. This has already been touched upon. In that distant eternity of the past, He, as Wisdom—the Divine Logos—says. (Prov. viii.) that He was set up “from everlasting, from the beginning, or ever the earth was.” He was “set apart” as the Anointed or Consecrated One. The law of Consecration for service beautifully illustrates this.

It is also witnessed to as regards time, in the paschal lamb (Ex. xii.) being “set apart” between the tenth and the fourteenth days, and then killed in the evening. The time, or epoch, before the tenth day evidently answers to that of the teaching of Prov. viii. Rather was it before time commenced. One aspect (Prov. viii.) gives the divine side of the:

matter: the other (Ex. xii.) the human. The purpose of Heaven becomes the history of earth. The law of the one becomes in due course the rule of the other. Here we have Divine ways and means.

“Setting up” is a resurrection term. It is graphically described in Gen. xxviii. 18. The scene is prophetic. “Early in the morning” Jacob “set up” for a pillar the stone that had been his pillow during the night of his dispersion from home. He poured oil upon the top of it (its head), and thus consecrated, or set it apart as God’s future house. The place itself he named Bethel, which signifies house of God. The scattered stones of the wilderness-like place were evidently intended to represent, in type, the desolation of the Temple spoken of by Jesus to His disciples (Matt. xxiv.) “There shall not,” said He, “be left here (in this place) one stone upon another, that shall not be thrown down.”

Jacob saw, in typical vision, the results of this prophetic warning; and that which spoke of judgment at the beginning of his night also spoke, as the vision indicated, of blessing in the morning.

In the closing days of his chequered life he seems to have remembered this incident of his early days,

in his prophetic allusion to Joseph. "From thence," (that is—from the hands of the mighty God of Jacob) "is the Shepherd, the Stone of Israel." Here is reference to the Son of Man, the Destined Head of the Stone Kingdom (Dan. ii. 37).

As Luz evidently answers to the Jerusalem that was and the stones to the house that was thrown down, so, by analogy, Bethel answers to the Holy City, Jerusalem, as it shall be when the King and the House are again "set up." Then the heralds of prophecy shall be the songs of history.

It is said that the word in the original for "brought forth" (Prov. viii. 24) includes the idea of "slain." It agrees with the word "wounded" in Isa. liii. 5, and "slain" in Rev. xiii. 8. Thus we may read, "I (wisdom) was "set up" as the slain One. This would prophetically answer to Christ's headship in resurrection, in respect of the great work and eternal results of redemption.

He was also "set up" in image form, as the predestined Head of all things, in the purposes of Him who sees the end from the beginning. In the John aspect of Divine unfoldings, the Most Holy Place of the Tabernacle comes into symbolic review.

In that sacred apartment were the Ark, its cover, the Mercy-Seat, and the Golden Cherubim. They witnessed to the three dispensations of the past, the present, and the future. In other words, they spoke of the kingdom of Law (the Ark), that of Grace (the Mercy Seat), and that of Glory (the Cherubim). By Him (the Christ) these kingdoms are being evolved, for the accomplishment of the eternal purposes of God (Eph. i. 9, 10, Col. i. 16).

To the Enthroned One in that inner sanctuary they were thus the figurative, or symbolic, representations, or expressions of fore-ordained purpose, as well as (in the Cherubim) memorials of accomplished redemption. The latter is clearly depicted in the Cherubim. They were made of "beaten work" in the two ends of the Mercy-Seat. As such they represented the redeemed Church of the First-born, in their future state as glorified humanity. As the Cherubim stand third in the Divine order of the inner representations, we have in this the truth of manifestation. For the time of the manifestation of the sons of God (Rom. viii. 19) the creature is earnestly expecting and waiting. "Because the creature (creation) itself also shall be delivered from the bondage of corruption

into the liberty of the glory of the children of God." The manifestation of the Cherubim in the Holiest corresponded with, and was the symbolic earnest of, the redemption of the body of each and of all "who have the firstfruits of the Spirit."

The soul is saved by faith, the body by hope (Rom. viii. 24.) Hence God's predestination of conformity to the image of His Son. When the time of this blissful event shall arrive in its literal manifestation (1 John iii. 2), then its benign effects will be seen and felt upon earth, for "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord." Then shall the "earth yield her increase (with the removal of the curse), and God shall give His blessing." Compare this with Gen. ix. It foreshadowed the true dominion of Man in the earth under the reign of the Messiah—man's Lord—when the coming judgments (by which a Jewish remnant shall be saved) shall have prepared the earth for the glories to follow. The "bow in the cloud" is the pledge of this.

From what has been stated, it will be seen that the

Divine will is accomplished out of the spirit part of God's dear Son. It was, is, and ever will be, the Throne place, in its personal sense, of Divine government, and the place whence, in its inward sense, Jehovah rules. In whomsoever, then, of His people God thus has His throne, His willed purpose connected with that one, whether personally or relatively, will be evolved, according to the measure of subjection to His will or rule. This is the principle of government that operates in the triple nature of the redeemed. There is a world within, as there is a world without.

What "purpose" is to "accomplishment," the Divine will is to ways and means. Manifestation is the outcome. This is the great key to unlock the mysteries of the Bible. But they are only revealed by the Spirit.

We are now coming to the close of this review of the fourfold biography of the One whom God "delighteth to honour" (Esther vi. 6). In Him we see humanity as God's Temple. The Church, which is being evolved out of Him, will be the expression of this in Heaven, as the cherubim shew, whether in the Tabernacle or the Temple. The "living stones" of

1 Peter i. also shew it. Solomon's Temple was a pledge of it.

At Pentecost the door, so to speak, of this personal Temple was opened, and the "whosoever" were and are still invited in. The Epistles reveal the life within this Temple, and the dweller going from chamber to chamber (speaking metaphorically), and appropriating its treasures to himself. Here is the inheritance of Eph. i. 11. "In Whom also we have obtained an inheritance." He is a Kingdom as well as a King.

It may be noted here that, while we have His "generation" recorded in Matt. i., we do not get His Revelation or Apocalypse until we come to the prophecy by John. This shews Him as the hidden One in the interval of the present "gap" or "Gospel" dispensation. This corresponds with the period referred to in John i. "They say unto Him, Master, where dwellest Thou? He said unto them, Come and see. They came and saw where He dwelt, and abode with Him that day, for it was about the tenth hour." They beheld His beauty, and were able to enquire of Him in some measure, like unto the Psalmist when he said, "One thing have I desired of

the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold (admire) the beauty (character) of the Lord, and to enquire (learn) in His Temple."

Like Ruth, with her "six measures of barley," they all had a rich earnest of the promised "fulness of joy, and pleasures for evermore."

In that wonderful and mystical Tabernacle the enquiring reader may be helped by noticing that in the instructions which Jehovah gave to Moses concerning its erection, He shewed, in the plan, the "coming out" aspect of His Anointed One. He came "by water (the teaching of which includes Baptism) and by blood," or, in other words, death, figuratively and literally. In the Brazen Altar aspect, He "went up" as the Burnt-Offering.

There is a third aspect which we have been tracing in this review. We may term it a "going in" aspect. Of course, to the believer the two latter terms are synonymous, but, strictly speaking, we begin our journey in the last aspect.

The Tabernacle as a plane, from east to west, or in other words, from the Gate (the place of Judgment) to the Throne in the Holiest, by virtue of the Rent

Vail, will shew this. In this view we begin with the Sin-Offering aspect of the Saviour's death "without the Gate." This third aspect ends in the manifestation of the Sons of God, according to the election of Grace unto life (Rom. v. 18.) This is based upon the foreknowledge of God. (Rom. viii. 29.) The (what we may call) election of obedience unto good works, has, necessarily, to do with a consequent reward. Of this the Judgment Seat (Throne) of Christ speaks.

The latter is what is termed "Kingdom" truth. God distinguishes between Faith and Works, life and reward. This is shewn in the following words: "For ye are all the children of God, by faith in Christ Jesus." "If children, then heirs, heirs of God; and joint-heirs with Christ, if so be that we suffer with Him, that we may also be glorified together."

It is plain that "heirs of God" differs from "joint-heir-ship with Christ." The terms are expressive of two Inheritances. Birth into God's family, on the ground of Sovereign grace, through faith (thus excluding all idea of creature merit) is the sole condition for participating in the former. This is therefore applicable to the whole family of God, as the Scripture asserts. "Suffering with Christ" is the

condition stated in the last clause of the Scripture last quoted, in respect of the latter. But taking this into consideration with other like Scriptures, it is evident that loyalty and faithfulness to Christ, with consequent like-mindedness, are implied. See for instance Matt. xviii. "Except ye (my disciples) be converted (from carnal-mindedness to spiritual-mindedness), and become as little children, ye shall not enter into the Kingdom of Heaven."

In Matt. xiii. we read of the kingdom of the Father and the kingdom of the Son. Such Scriptures express Righteousness in two aspects, viz. : passive and active. Righteousness is outward holiness. In respect, then, of joint-heirship with Christ, we have the principle of faithful service and its reward. It seems also to clearly explain the principle upon which Jehovah acted towards Nadab and Abihu.

As sinners saved, we obtain eternal life by Divine gift, and are thus constituted children of God. Then the measure of affection (inward) will be the measure of devotion (upward). This, in turn, will be its manifestation (outward) in the obedience of loyalty and faithfulness.

Life, then, is a Divine gift, and the children's

inheritance is in keeping with the family portion. Here the idea of reward is, of course, excluded, but it necessarily appears in connection with service; or, in other words, with the outward signs of life within.

Affection, devotion, faithfulness, and reward are to each other what cause is to effect. Service (which is really the result of sanctification) is produced by affection and devotion. It is to, as for, the Lord. Reward is from the Lord, or, strictly speaking, from the Father Himself, for, says Jesus, "If any man serve Me, him will My Father honour."

The three-fold divisions of Col. iii. are summed up as follows: verses 1 to 16 treat of (inward) Holiness; verses 17 to 23 of (outward) Service; verses 24 to 25 describe, in brief, the effect of the Judgment Seat of Christ. Divine Reward on the one hand for faithfulness; and for the other, or for unfaithfulness, all that is comprehended in those solemn words, "But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons." A believer's ways are Divinely noted. His deeds are recorded. They will be judged. Blessed will it be to get the "praise of God." (1 Cor. 111.)

The Divine principle of judgment is shown in Rev. ii. Before the Lord condemns and reproveth, He shows all that He can express His approval of. Loss and gain will therefore characterise the judgment seat of Christ.

Now, as we have been enabled, through grace, to behold in measure the Heavenly Man, we may briefly look at the Heavenly Eve, "the Church, which is His body, the fulness of Him that filleth all in all."

We first listen to the words (which themselves contain a prophecy), "It is not good that the man should be alone. I will make him an helpmeet for him." We see, accordingly, the Divine way unfolded by which the history of the earthly Eve became the fore-ordained type, as well as a prophecy, of the Heavenly Eve. The natural was a witness to the spiritual.

The "deep sleep" of Adam mystically foreshadowed the "deeper sleep in death" of the One of whom Adam was the appointed figure.

The parallelism between the two events is strikingly marked. They speak of Divine unity of purpose, of action, and of accomplishment. In other words,

they speak of Divine means used in Divine ways to accomplish Divine ends. They speak of diverse kingdoms—of light and darkness—of God ruling and overruling, of conflict and victory. They manifest the attributes of the Godhead. They display His power, His wisdom, His love. Like the heavens, they too declare His glory. Alas! the first event resulted in disaster! What disaster!

The second event, with its many issues of adoring wonder, will witness in the ages of the forever to the full manifestation, in glory splendour, of all that is being evolved out of “God is light” and “God is love.” The Adam “sleep and awaking” mystically spoke of Death and Resurrection.

Here we may see the Divine way in which Adam received a Divine gift in his own likeness. “This (says Paul) is a great mystery, but I speak concerning Christ and the Church.”

From Adam's gift, as a Seed, as it relates to the present body aspect of each member of the Church of the Firstborn, the glorified body will be evolved, in the morning of the Resurrection. Hence it is written, “As we have borne the image of the earthy, we shall also bear the image of the heavenly.” This

earthly tabernacle and that heavenly house are referred to in 2 Cor. v.

The name "woman" answers to the natural; "Eve" applies to the spiritual. The seed, then, in its spiritual, or Church, application is in the line of the election according to grace. This is based upon the foreknowledge of God.

The actual formation of this Church, as a building, commenced at Pentecost. In His resurrection, the Son of God virtually received this Divine gift from God the Father. She will, however, be presented to Him literally in the morning of her Exodus.

The bone which the Lord took out of the side of Adam, He made (builded) a woman. Paul, speaking of the Church, says, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is the Christ."

Bones in the natural are members in the spiritual. Here again do we see the application of anatomy as a heavenly teacher.

In the Divine putting of Adam into the garden "to dress it, and to keep it," under commandment, we have described the Covenant of Works, between.

the Creator and the creature. The "deep sleep" of Adam and the formation of Eve were manifestations of the Divine Covenant of Grace, and the consequent unfoldings of the afore-decreed purposes of God. The "deep sleep" contained the mystery of the Cross.

The commandment contained, so to speak, the Old Testament as in a nutshell. The "deep sleep" contained the New. The former tells that "God is light": the latter that "God is love." They were the respective germ seeds of the two Testaments.

The woman, as a body, describes the Church collectively. The bones (members) shew that same Church individually. "Woman" speaks of the natural; "Eve" (mother of all living) of the spiritual.

The thought is illustrated in the case of the Hebrew servant of Ex. xxi. His declared eternal love for and "no separation" from his master, wife, and children, was tested by his master boring his ear at the door. It was upon certain parts of the door of each house that the typical blood was sprinkled for salvation (Ex. xii). In Psalm xl. we hear the Divine Servant exclaim, "Mine ears hast Thou digged."

In the formation of Eve and her presentation to Adam, as a Divine gift, we see the spiritual application to the Church in Eph. v. "Christ also loved the Church, and gave Himself for it (past), that He might sanctify and cleanse it with the washing of water by the Word (present), that He might (in the future, how near!) present it to Himself a glorious Church, not having spot (without defilement) or wrinkle (no sign of old age that characterises the body in its present state) or any such thing.

Here is portrayed the future state of the glorified body condition of the redeemed.

It expresses human perfection, according to Divine pattern, and in Divine way. It is summed up in the words, "We shall be like Him."

To ourselves we may say,

What we in glory soon shall be,
It doth not yet appear ;
But when our precious Lord we see
We shall His image bear.

Of Him, then, who loved us, we may say, "To Him be glory and dominion for ever and ever. Amen."

And to Him, in the words of that beautifully expressive hymn, we may add,

Take my life and let it be
Consecrated, Lord, to Thee.

And in the bridal words of Scripture, we may admiringly close these expositions, "Make haste, my beloved."

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