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THE
PROVINCE OF THE INTELLECT
IN RELIGION.



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THE PROVINCE OF THE INTELLECT IN RELIGION

DEDUCED

FROM OUR LORD'S SERMON ON THE MOUNT

AND CONSIDERED WITH REFERENCE TO
PREVALENT ERRORS.

BOOK V.

THE PATRIARCHS

AS SETTING FORTH AND SETTING FORWARD
THE THINGS OF THE SERMON ON THE MOUNT.

Being the Christian Advocate's Publication for 1849.

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"Ατινά εστιν ἀλληγορούμενα.—Gal. iv. 24.

LONDON:
JOHN W. PARKER, WEST STRAND.

M.DCCC.XLIX.

THE LAW WHICH IS THE TRUTH.

LAW OF THE NAME.

Outward.

1. Thou shalt do no murder.
2. Thou shalt not commit adultery
3. Thou shalt not forswear thyself
Thou shalt perform to the Lord
thy vows

Inward.

1. Thou shalt deny and crucify all envious anger. Mat. v. 22—26.
2. Thou shalt deny and crucify all lawless lust. v. 28—32.
3. Thou shalt deny and crucify all profaneness and lying. v. 34—37.
THOU SHALT SPEAK AND DO THE TRUTH. v. 37.

Blessed are the
Poor in Spirit:
for theirs is the
kingdom of hea-
ven.

Hallowed be
thy NAME.

LAW OF THE KINGDOM.

Outward.

An eye for an eye, and a tooth for
a tooth.

Inward

1. Re 'st not evil, but whosoever shall smite thee on the right
check, turn to him the other also.
2. And if any man will sue thee at the law, and take away thy
coat, let him have thy cloke also.
3. And whosoever shall compel thee to go a mile, go with him twain.
GIVE TO HIM THAT ASKETH OF THEE, AND FROM HIM THAT
WOULD BORROW OF THEE TURN NOT THINE AWAY.

Blessed are they
that Mourn: for
they shall be com-
forted.

Thy KING-
DOM come.

LAW OF THE WILL.

Outward.

Thou shalt love thy neighbour,
and hate thine enemy.

Inward.

1. Love your enemies,
2. Bless them that curse you,
3. Do good to them that hate you,
AND PRAY FOR THEM WHICH DESPITEFULLY USE YOU, AND
PERSECUTE YOU.

Blessed are the
Meek: for they
shall inherit the
earth.

Thy WILL
be done, as in
heaven so in
earth.

THE WAY.

WAY OF ALMS.

1. Take heed that ye do not your alms (righteousness) before men, to be seen of them: otherwise ye
have no reward of (with) your Father which is in heaven.
2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in
the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They
have their reward.
3. But when thou doest alms, let not thy left hand know what thy right hand doeth:
THAT THINE ALMS MAY BE IN SECRET: AND THY FATHER WHICH SEETH IN SECRET HIMSELF SHALL
REWARD THEE OPENLY.

Blessed are
they which do
Hunger & Thirst
after Righteous-
ness: for they
shall be filled.

Give us this
day our daily
Bread

WAY OF PRAYER.

1. And when thou prayest, thou shalt not be as the hypocrites: for they love to pray standing in
the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto
you, They have their reward.
BUT THOU, WHEN THOU PRAYEST, ENTER INTO THY CLOSET, AND WHEN THOU HAST SHUT THY DOOR,
PRAY TO THY FATHER WHICH IS IN SECRET: AND THY FATHER WHICH SEETH IN SECRET SHALL
REWARD THEE OPENLY.
2. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be
heard for their much speaking. Be ye not therefore like unto them: for your Father knoweth
what things ye have need of, before ye ask him.

Blessed are
the Merciful: for
they shall obtain
mercy.

And Forgive
us our Tresp-
sasses, as we
Forgive them
that Tresspass
against us.

AFTER THIS MANNER THEREFORE PRAY YE:

OUR FATHER WHICH ART IN HEAVEN.

HALLOWED BE THY NAME,

THY KINGDOM COME,

THY WILL BE DONE, AS IN HEAVEN SO IN EARTH.

GIVE US THIS DAY OUR DAILY BREAD.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL:

FOR THINE IS THE KINGDOM,

AND THE POWER,

AND THE GLORY, FOR EVER AND EVER. AMEN.

FOR IF YE FORGIVE MEN THEIR TRESPASSES, YOUR HEAVENLY FATHER WILL ALSO FORGIVE YOU:

BUT IF YE FORGIVE NOT MEN THEIR TRESPASSES, NEITHER WILL YOUR FATHER FORGIVE YOU
TRESPASSES.

WAY OF FASTING.

1. Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces,
that they may appear unto men to fast. Verily I say unto you, They have their reward.
BUT THOU, WHEN THOU FASTEST, ANOINT THINE HEAD AND WASH THY FACE; THAT THOU APPEAR
NOT UNTO MEN TO FAST, BUT UNTO THY FATHER, WHICH IS IN SECRET: AND THY FATHER WHICH
SEETH IN SECRET SHALL REWARD THEE OPENLY.

Blessed are the
Pure in Heart:
for they shall see
God.

And Lead
us not into
Temptation,
but Deliver
us from Evil.

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THE THINGS OF THE SERMON ON THE MOUNT.

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CHAPTER III.

REUBEN SIMEON LEVI JUDAH

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BOOK V.

THE PATRIARCHS

AS SETTING FORTH AND SETTING FORWARD

THE THINGS OF THE SERMON ON THE MOUNT.

"Ατινά ἐστὶν ἀλληγορούμενα.—Gal. iv. 24.

BOOK V.

THE PATRIARCHS AS SETTING FORTH AND SETTING FORWARD THE THINGS OF THE SERMON ON THE MOUNT.

CHAPTER I.

THE ACTUAL AS SYMBOLIZING THE REAL.

IN examining the Sermon on the Mount, we have seen that our Christian and Spiritual Life is there revealed to us, as consisting of certain Blessed Tempers and as determined in its integrity by certain holy Laws.

There are however several portions of Scripture which, though they do in reality present to us the very same things, present them, not directly, under the form of holy Affections and of their proper Laws, but indirectly, through the lives and actions of men more or less fully imbued with these tempers and influenced by these laws.

Such portions of Scripture do not indeed so immediately exercise our heavenly affections as its devotional parts, nor determine and guard them so rigorously as its legislative, nor present them in their essential character and necessary results like its doctrinal and prophetic portions. Nevertheless they sustain a most important office in the Divine Economy.

These Historic Books are more especially ordained to draw us with the cords of a man; to awaken and to call forth our human sympathies; to endow us with such varied

examples of the workings and results of right affections and true obedience, and of their opposites, as may under all circumstances effectually excite us to admire and imitate the one, to hate and avoid the other.

So much indeed lies on the surface. We all know that example is nearer to practice than theory; that even profane history in its worthier forms has merited the high title of Philosophy teaching by Examples; nay, that stories and apologues which do not even pretend to objective historic truth, are of power strangely and effectually to move us, if the characters they draw be but true to our common nature.

And if history, even in its less perfect forms, have many such obvious advantages, a little reflection will shew that it is absolutely essential to any worthy unfolding of our Humanity.

Without history, there can be no continuity in the Life of a nation: that is, there can be no National Life which deserves the name. And though the earthly stream of a People's history must, as it flows onward, become ever more turbid and more foul, unless it be unceasingly purified by an ever-accompanying stream of heavenly influences, yet is the historic continuity of this earthlier stream hardly less essential than that of the higher and more heavenly.

To satisfy our animal nature, the present may suffice: to be human, we must live in the past also and in the future: not merely through personal experience and anticipations, nor merely through reverence for our parents and love for our children. As men, we must pass from

these to our forefathers and our posterity, and be thus raised to the capacity for a national or historic memory and consciousness. Nor, without the aid of such approaches to it, shall we gradually realize that full and large sympathy with the whole family of mankind as indeed brethren and sons of one Father, which is our fairest human privilege and blessedness.

True it is that the successive events and periods of a People's Life, like the successive generations of mankind, must in themselves be continuous, even though we perceive them not to be so: for they follow each other in an uninterrupted succession of time. But such an actual continuity in time may be not less truly affirmed of the successive generations of the animal tribes.

To these, however, the Historic Sense which characterizes man and which is based on the consciousness of his continuous existence in time, is wholly wanting: and the actual continuity of their life from age to age is not historic, and cannot be made the subject of history.

This capacity for an historic Life which belongs to man, may indeed, at first, be nourished and unfolded without the aid of written records. And if the memory of ancestral deeds be but kept alive and active in a nation's mind, it matters comparatively little whether that memory be preserved in writing or in speech and song. Nay, so far as man's progress under God's ordinary providence is concerned, it may well be that the earlier and simpler records of a People's Life are kept more vividly present to its unfolding historic consciousness by oral than by written tradition. But when a nation has once outgrown her

infaney, and has advanced from the Life of the Family or of the Tribe to a more mature National development, then must history give utterance to her memories and aspirations, then must she be endowed with history in all its laborious and enduring truthfulness, in all those varied forms which together enable us to reanimate the past, and from the past to prophesy the future.

But this Historic Sense does more than elevate man above the beasts that perish by enabling him to look before and after. By its aid, and not without its aid, he may also *safely* become a Being of large discourse. As his higher powers are gradually unfolded, some require its friendly support, others its no less friendly antagonism. Chief among the latter is the Speculative or Philosophic Sense. If our Ideal Life of philosophic Thought be not thus duly counteracted and balanced by our Historic Life of continuous Action, we find ourselves gradually drifting on a sea of Speculation further and further from the affections of home and kindred, of country and race, and so further from the religious affections which have their earthly root in these. And we find this, even though it may have been the intellectual Forms of these very affections which have furnished to that Ideal Life its proper and unsating food.

The Historic Sense deals with the Actual as it exists in Time; the Philosophic, with the Real and Eternal. The one exactly notes the events of a nation's history, in order to aid the consistent unfolding of its future from its past Life: the other discovers in the actual unfoldings of that past Life whatever they contain or symbolize of true

and enduring: and, whilst it guards and cherishes this living stem, is ever striving to engraft thereon and to quicken all germs yet wanting to its nobler and more real Life.

Hardly, however, and not without leaving to each somewhat of the other, may we separate these two Provinces, even in thought. Practically to divorce them is an unholy thing, and essentially destructive of our genuine Humanity. To this truth all experience, personal be it or historical, bears uniform testimony.

But here, alas! the lessons of experience are learnt too late. Before her voice has become loud and clear enough for effectual warning, the evil is already inveterate; the habit is formed, and the very same light which reveals to us the truth, reveals also our own powerlessness to profit by it.

Now this difficulty is not only real but universal. We all work too much or rest too much: we all too much love and hold to the Actual and transitory, too much hate and despise the Real and enduring; or the converse. We either plunge into the current of events and are borne along rapidly by its turbid stream, or we stand gazing on it listlessly from the idle shore.

The remedy for this evil we have already contemplated, as it is presented to us in its full Spiritual Reality by our Lord. We have seen Work and Rest, the Actual and the Real, which had been separated for purification on Sinai, effectually reconciled in their distinctness, on the Mount of His final legislation. And this reconciliation, which is there set forth in all its absolute Reality, is in

the historical portions of the Bible presented in its practical bringings in, from first to last,—as progressively actualized in Time, that it may be finally realized for Eternity.

What then are the cardinal principles in virtue of which this History thus effectually works together with our Lord's more spiritual and immediate Teachings?

One of these distinctive characters we shall find in the peculiar MOULDING PROVIDENCE under which the events of this normal History took place; another, in the peculiar OVERRULING INFLUENCE under which they were recorded.

The more deeply we consider these historic lessons of the Word and Wisdom of God, and the more exactly we compare them with His doctrinal lessons, the more irresistibly will both these characteristics of the former be forced upon us. As we advance in our examination, the difficulty of believing in this particular ever-moulding Providence, and in this definite ever-guiding Influence, will be gradually changed into the difficulty—the impossibility of doubting them.

We must not however, at present, suffer ourselves to be led away into any direct consideration of these two peculiarities. It is to another, namely, the SYMBOLIC character of this History that we would now specially point attention, and to this in its peculiar power of reconciling the Actual with the Real, the Historical with the Philosophic, the transitory Events of Time with the permanent Realities of Eternity.

When we have said that the events of this History

took place under a particular Providence, and were recorded under a particular Inspiration, we have already affirmed what may well account for its being also a Normal History—what may at least prepare us to find that in the unfolding of one Nation's Life, the Divine Wisdom has presented to us the unfolding of our Humanity in all its genuine characteristics, and therefore has endowed us with an historical as well as with a doctrinal revelation of whatever is essential to the Constitution of our proper human Life, Individual, Family, and National.

For mark the immeasurable superiority over all other histories or apologues purporting to shadow forth spiritual Realities, which is possessed by a history whose events, thus divinely moulded and recorded for that special purpose, are also extended over an ample period of time. The Bible History is a true record of actual events, yet of events whose character and course have been so controlled and ordered by Infinite Wisdom, that in them the Actual at once veils and reveals the Real. *Ἐπιπέδιον ἄλληγορούμενα*, which things are an Allegory, as St Paul affirms, with regard to the all-important and thoroughly characteristic opening of that Patriarchal Narrative, which we would take as a leading example of Symbolic Teaching by Actual History. St. Paul cannot here mean to affirm that Abraham or Hagar or Sarah are allegorical Personages, in the sense of their having had no actual historical existence; for how can a mere abstraction of the mind be the Father or the Mother of a human Family, and so, in process of time, the progenitor of a great Nation?

On the contrary, St. Paul distinctly affirms that each of these personages has at once an actual or historic Being, and a real or spiritual Import.

As God does of the Gentiles raise up spiritual children to Abraham the spiritual Father of the faithful, and yet the Jews, though unbelievers in Christ, are the actual descendants of the same Abraham ; so is it, and even more strikingly and instructively, with regard to Hagar and Sarah.

So far as the events themselves are concerned, Hagar is the representative of Ishmael and his descendants, who, as we find in the history, were rejected. St. Paul however here informs us that, in the spiritual reality, Hagar represents not her own descendants, but those of Sarah, and therefore that the history, in its *spiritual import*, sets forth the rejection of those very persons whose acceptance it records *as a matter of fact*. And so again Sarah, actually and historically the representative of the Jerusalem which is in bondage, presents, in her real or spiritual import, that Jerusalem which is above, which is free, and the Mother of us all.

Now in this interpretation by St. Paul of the great facts which underlie the whole Patriarchal Economy, we first remark the testimony of him who was no whit behind the very chiefest of the Apostles, to the essentially symbolic character of these fundamental facts. That these actual events concerning Abraham, Hagar, and Sarah, did effectually set forward and minister to the bringing in of the spiritual Realities which correspond to them, we know from the subsequent history, both on other grounds,

and from the fact, that our Lord himself was of the seed of Abraham; and we are here expressly taught by him that they also set forth and expound to us those higher and nobler Realities. And next, we cannot help noticing the very peculiar character of this Symbolic History, in virtue of which Man, in the earlier beginnings of his renewal, and even while yet servile and profane, is capable both of setting forth and setting forward the more advanced stages and periods, and even the final perfection, of his renewal in the spirit of his mind.

This pervading principle of God's Symbolic Teaching is here embodied with a precision not more elaborate than its importance demands. For we see at once that if the natural man were incapable of setting forth the spiritual man,—if his earlier day of little things could not thus represent and minister to the bringing in of his later periods of advancing and perfected renewal, there would be no room left, in the Divine Scheme of his progressive restoration, for any such religious Teaching through the medium of Actual Historic Personages. We might indeed still be thus taught by the Fowls of the air, and the Lilies of the field, because these are not only incapable of sin, but have a perfection which in its own lower kind is absolute. But man, whilst unrenewed, and at each progressive stage of his renewal, is not only essentially imperfect but actually sinful. Either therefore, man, even while yet imperfect and sinful, must be capable of symbolizing man as renewed in the spirit of his mind, or there can be no Symbolic Teaching through the medium of actual Historic Personages.

And this is a principle which, if we would escape being unnecessarily offended and weakened in our faith, we must constantly bear in mind. During those earlier periods of the Church's history, Christ had not yet been manifested in the flesh, and therefore the Spirit had not yet been given to dwell with man and in him. If then our Christian and Spiritual state, and if even the character and acts of Christ himself in which that state finds its crowning perfection, are to be at all set forth and set forward for us through the characters and acts of men who at that time actually lived on the earth, it follows that the Christian and the Spiritual must needs be presented to us under the form of that which in the strictest sense is neither Christian nor Spiritual.

Remembering this, we shall not be offended and fall away from these Divine Teachings, when we find sinful men typifying sinless perfection, or mere human prudence and earthly prosperity representing that wisdom which is essentially spiritual, and which cannot but accomplish the ends whereunto it goes forth.

It is indeed most true that the chief personages who in the Old Testament are thus set forth to be Preachers of Righteousness to their own generation, and symbols of a better Righteousness to be afterwards brought in, are more than ordinary men. They are either directly raised up for their proper offices, or chosen of God from among their brethren—even as the Apostles were by our Lord,—as being in an especial manner fitted for those offices. They vindicate God's wisdom in this choice by accepting and employing, more fully and faithfully than others, all the

means of Grace with which for that period He endows His Church: and hence their Righteousness has a real as well as a typical—in other words, it has a truly symbolic character. They are patterns of faithful obedience, or, when they fall into transgression, of exemplary repentance, to succeeding ages, as well as to their own generation.

God's Symbolic Teaching is however of a yet profounder wisdom, and as it is of power, so it has sometimes seen fit, to shadow forth the Divine Righteousness even under the forms of human infirmity or transgression. And we may in part perceive that such an element also was necessary to the completeness of His teaching, inasmuch as the great Reality to which it everywhere points is the Reality of Christ taking upon Him our actual human nature, that He might throughout sanctify it with His own holiness; and inasmuch as His effectual Sanctification of the Humanity is symbolically presented in the Old Testament, not only as it was to take place inaugurally and with an immediate and absolute perfection, in the Person of Christ, but also as it was to take place progressively throughout all other ages and for the whole Humanity, in virtue of the glorious gifts bought for us and shed on us through His obedience unto death, His atonement for Sin, His example, His teaching, and His Spirit.

During this progressive leavening of the whole mass of mankind with the leaven of the Kingdom, the evil as well as the good—or if, for some, not the darker forms of evil, yet, for all, the infirm and imperfect good,—are both *within us*. It is not with us as with our Lord. He, though He

took upon Himself our actual nature, sanctified that nature wholly and triumphantly in His own Person. He was absolutely without sin,—being at every instant, from His birth at Bethlehem to His death on Calvary, more than conqueror over its power. That His temptations were indeed real, that His victory over the powers of evil was not without sweat and blood, we have sufficient evidence; still, in His earthly life, the victory is throughout more clearly manifested; while that inward conflict is more rarely set before us, and chiefly at the great crisis. If indeed the perfect obedience which is ever resulting from it were not at times discerned to be also a suffering obedience, this inward conflict might be wholly concealed from our view. And even when it is made manifest, it chiefly shews us that the inward victory is complete and triumphant; so that we habitually contemplate our Lord as more than conqueror over the powers of evil and of temptation, not as they assail Himself, but as they assail His disciples and followers. With us, it is indeed fearfully otherwise. With us, the main battle-field between Good and Evil is within, not without—is in our own hearts, not in the world around us. This Inward Conflict therefore, which is especially our conflict, and on the issue of which hangs our lot for Eternity, can hardly be left unrepresented, or rather must needs be fully and effectually set forth throughout that Divine Teaching of which it is indeed the main subject-matter. The victory of Christ over Sin and Death must bring in and must also accomplish our personal victory over Sin and Death, or for us He will have suffered and overcome

in vain. But since this our personal victory is, in the main, an inward victory, and must, in the main, result from an inward conflict with the powers of evil, it is of all necessity for our success, that this conflict should be still more distinctly set forth and expounded to us, as an inward than as an outward conflict. And as we have already seen this to be the case with regard to the direct exposition of that conflict in the Sermon on the Mount, so shall we find it to be preeminently the case in its indirect exposition contained in the Old Testament History.

In many portions, and indeed in the general scope and tenour of the History, we can hardly fail to perceive that this is so. Whether we apprehend it in its immediate import, or in its higher spiritual meaning, we have before us throughout such an earnest conflict and struggle; first in Noah, through whose name and person this conflict, in its real ground of evil profaneness, and its real cessation of final Rest, is briefly and obscurely presented as taking place within the limits of the Individual Life. Next in Abraham, Isaac, and Jacob, and the twelve Patriarchs, the same conflict reappears, under the more attractive and intelligible Forms and within the wider limits of the Family Life.

Last of all, and when the National Life has been constituted in Moses, the same great struggle manifests itself under the yet more complex and varied forms of that larger Life: still, however, mainly within the Land of Canaan, in order to the constitution therein of that Life; and, lower down in time, within the Kingdoms of Judah and Israel, as the limits of that now constituted

Life;—this final struggle turning more and more on the maintenance of that Life against the indwelling powers of evil which were rending it in pieces.

Now as the main object of the Mosaic Legislation to usward is the convincing us of sin, and of our powerlessness—independently of Christ and the Spirit—to obey the divine Law, so the chief end of all this historical unfolding, in its bearing on us, is of a similarly negative character, namely, to convince us that our true human Life, in its three essential elements, cannot be effectually and permanently constituted, *even under a Divine superintendence and guardianship*, independently of the same Christ manifest and suffering in the flesh and of the same Spirit proceeding—in virtue of His humiliation and ascension—from the Father and the Son, that He may dwell in man's heart to sanctify and renew it.

But if this be for us the main result of these Historical Books AS THEY ARE A NARRATIVE OF ACTUAL EVENTS, is it also the highest lesson which we are now empowered by the teachings of that Word and Spirit to derive from them? Or is indeed any negative result worthy to be the highest end and aim of so marvellous and elaborate a manifestation of Divine Power and Wisdom? It is not so: the same history involves teachings of another order, teachings deep and real, positive and spiritual. And this it does not in one portion only, or in several only, but in all and throughout: not in a vague and general manner merely, but in an order, and with a method the most searching and exact.

Our present aim is not to vindicate this assertion at

length, but rather to give examples of such an inward and spiritual teaching presented under outward and historic forms. This object we hope to effect, in a manner most consistent with our general scheme, by selecting the Patriarchal Story. And even that, if contemplated in all its details and in all the fulness of its higher import, would exceed at once our limits and our powers; even if it seemed not more desirable to present a few suggestive examples of the principle to be illustrated.

For the present then, we would consider especially those SYMBOLS OF THE NAME which in this Patriarchal History have their first example in the Name of Abraham. Not that such a principle of selection will preclude all reference to the Characters and Acts of the several personages who together constitute the Patriarchal Family; for the very same far-seeing and comprehensive Wisdom which moulded to its own high purposes the acts and characters of each, did also impose on each a Name in which the fundamental import of that character and of those acts was briefly summed up: so that the real significance of the Name can hardly in any case be explained, without explaining, in part at least, the real significance of the Person on whom it is imposed. And again, the character of this Person is unfolded by what he does and suffers: so that in setting forth the symbolic import of his Name we shall naturally look for illustration to the symbolic import of his Life.

This real consistency between the NAME, the CHARACTER, and the ACTS of each, will indeed free our exposition from some of the difficulties which must otherwise beset it. Thus, though our special object is to unfold the deeper

and more spiritual import of these Patriarchal personages, as that import is briefly summed up in the Name of each, this purpose by no means binds us either wholly to refrain from explaining, or to attempt a complete and exhaustive explanation of the personal Acts and History of each. These indeed in all their essential fulness of spiritual import, and in all their manifold bearings on our spiritual Life, are probably inexhaustible: and moreover, the spiritual verities which constitute the most real subject of this whole Patriarchal story, are, under its touching forms, so variously veiled and revealed as to furnish fitting nourishment to various periods of the Church's Life.

Thus the attempt to explain them in all their detail, and as they gradually expand themselves into the still more complex history of the Jewish National Life, would be in itself vain and futile, and it would also be wholly inconsistent with that suggestive character which must give its chief value to any exposition of the kind.

Such is the character of the New Testament teaching with regard to these histories.

It throws a striking light on a few prominent points, or as here, on some one main feature of the Bible Story, and reveals to us the depth of spiritual meaning contained in that particular portion: not in order that we may, whether from sluggishness and apathy of spirit (*ἀκηδεια*), or from a perverted reverence, rest in such insulated expositions, but in order that, as Christian and spiritual men, we may be stirred up rightly to apply the analogy of these inspired interpretations to other portions also of the same Divine yet human history.

If, for example, we are taught, and hold, on such indisputable authority, that Abraham the Friend of God, the High Father, the Father of a Multitude of Nations, is also both in his NAME and in his personal ACTS, the ordained Symbolic Representative of the High and Holy One that inhabiteth Eternity, of Him who indeed is and was and is to come, and who is the one Source of all Being and of all Life; if again, the actual historic relations between this Abraham on the one hand, and Hagar and Sarah on the other, do, on the same authority, and consistently with the Prophetic Scriptures, symbolize, in some at least of their aspects, the spiritual relations which really subsist between God and his Church; if further, the actual and historical connexion of the same Abraham with Isaac, with Jacob, and with the twelve Patriarchs, be of the closest and most indissoluble character; if, lastly, we acknowledge, on similarly authoritative, though perhaps not equally explicit testimony, that of these historic Personages, others, as for example, Isaac and Joseph, are also ordained to represent certain Realities belonging to the very same spiritual order and connexion with those represented by Abraham, Sarah, and Hagar;—are we not invited, and all but compelled, to apply similar principles of interpretation to those other integrant portions of the same Divine Story whose direct exposition is thus significantly withheld from us?

That this impulse has, on such grounds and at many periods of the Church's Life, been strongly felt, we cannot wonder: nor, on the other hand, may we refuse to admit that it has been followed out with success so partial as to

divert the main energies of exact religious thought into other channels, and, for a time at least, to afflict with dryness and barrenness this whole province of Theology. Unless, however, we can erase from our Bibles the authoritative interpretation by St. Paul of an important portion of this history, and unless we can also get rid of the essential connexion which actually subsists between this expounded portion and the whole following history—unless, I say, we can effect such an elimination, both in the particular instance before us, and in all the other numerous cases of which it is an example—we shall still be compelled to acknowledge that this is both a real and important field of Christian Enquiry.

Whatever indeed may have been the success of interpreters coming after the Apostolic period, a light has at all events been thrown by the explicit teachings of the New Testament on the spiritual interpretation of the Old, in its Historic, as well as in its Legal, Ceremonial and Prophetic portions, sufficient to unfold the true principles of that interpretation and to guide future expositors in applying them.

That the historical unfolding of the Jewish National Life does, by means of at least a general analogy, set forth to us the unfolding of our own Christian and Spiritual Life as we are Citizens of the Kingdom of God, no earnest student and comparer of the Old and New Testament can for a moment doubt. By such an one no question can be raised as to the fact of this analogy, but only as to the degree and manner of it. He may, for example, ask whether it binds together portions only

or the whole of these two Lives: whether it is general only or may also be followed out into detail: or—as to its purpose—whether it can really enlarge and define our spiritual knowledge, or can only keep us effectually mindful of it, by varied and interesting illustrations on a level with our natural powers, and therefore more immediately attractive: or lastly, whether its office be simply to aid our faith in the Divine origin as well of Judaism and Christianity as of the records which set them forth—inasmuch as it may well require a wisdom not less than Divine thus wondrously to prophesy the greater in the living language of the less, and an equally Divine power fully to accomplish that prophecy after the lapse of so many ages.

Now, from a sufficiently careful examination of it, we feel justified in affirming that this peculiar method of teaching through historical forms is not limited to the communication of those broad generalities in apprehending which we are proverbially liable to error. It is indeed in one sense general: for the analogy on which it rests pervades not a part only, but the whole of those two Lives whereof the higher is by this method set forth through the historical events of the lower. But in another sense it is particular: inasmuch as the symbolic expressions which this lower historical Life supplies are not seldom so exact and full, as well as practical, that they serve at once to enlarge, to define and to actualize our knowledge of that higher Spiritual Life.

If, in striving to apprehend this method of teaching, we for a moment cease to contemplate that Infinite Wisdom implied in it, which exactly discerns the late

realizing in the early shadowing forth, and that Almighty Power which, despite an intervening day of several thousand years, moulds each of these into truthful harmony with the other;—if I say, having thus for a season freed our minds from the overwhelming weight of this marvel and mystery, we fix them undisturbed on the historical Persons or Characters of the Patriarchal Story, and regard these simply as the elements of a living language ordained for the setting forth of Spiritual truth; and, if we further contemplate their Divinely-imposed Names and their Divinely-influenced Acts as varied expressions and utterances of this language, we shall have brought one element at least of the symbolic Teaching of Scripture somewhat more within the grasp of our human thought.

A little further meditation will shew us that the very power of Teaching, or of gradually and ultimately communicating truths transcending the *immediate* comprehension of the pupil, which is one of the most important powers of human language, depends on the principles here embodied: and that as men are raised higher above their brethren in knowledge and wisdom, and in the accompanying impulse to impart them to others, in the very same proportion they will be led to apply these principles in a manner more nearly approaching to the Divine method here exemplified.

After what has been already noticed in former parts of this Work, we shall not wonder if the most striking of the merely human examples of this truth be supplied by the Greek Philosophy.

In this direction also, we must chiefly look to Plato, that we may see at once all the strength and all the weakness of the human Intellect, in its attempts to deal with the higher forms and truths of our Moral Being.

That which Plato discerned and felt as THE THING TO BE DONE, as the great, all-involving, practical Problem of our Humanity, *really was so*.

What then was this great Work, this haunting theme of his daily and nightly thoughts, this end and aim of all his manifold labours and meditations? It was the construction of a genuine Human Society, the constitution of a rightly-ordered National Life. This he knew and felt to be the one great object of all truly human wisdom.

What the Form and Spirit of such a Society really is,—what the Life of a Nation ought to be in itself, and what are the right methods of constituting it, might be, as from the results we clearly see that they were, problems too hard for him to solve.

But it is not a small thing, either in itself or for our argument, that this noblest of merely human minds should so strongly and absorbingly have felt *that* to be *the* object of man's most earnest thoughts and strivings, which through this historical teaching we discern to be indeed the highest earthly object of the Power and Wisdom of God. And well indeed may we pardon this failure of the unaided human Intellect, when we perceive the essential difficulty of the undertaking, in the vast storehouse of Divine means actually and historically necessary for its beginnings, actually and historically insufficient for its final accomplishment.

Here indeed, as in every thing Divine, the essential animating Principle is not less simple than its practical workings out are intricate and elaborate. Here, as we have hitherto found throughout our whole investigation of the Divine TRUTH, WAY, and LIFE, the THING to be done, the MANNER of effecting it, the RESULTS of its accomplishment, are all at once placed before us by one first utterance of that holy Wisdom. So we saw the Realities of our Diviner Life all contained in and growing out of Poverty of Spirit, their proper germ. So we have seen the Laws which determine and guard these Realities, all flowing forth, not only out of the first Table, but out of the first Commandment of the Decalogue. So the Prayer which gives their genuine voice and utterance to each of these Personal Elements of our real Being, is itself virtually contained in its first brief address: "Our Father which art in Heaven," or, when once in Christ we have learnt the import of that word, in its first word, Father.

And thus it is with this symbolic History also, the thing to be done, the method and the final result of doing it, are all thus briefly summed up and comprehended in this one pregnant Symbolic NAME of Abraham.

CHAPTER II.

ABRAHAM ISAAC JACOB

THE great thing which in Abraham God purposes to accomplish is more than the bringing in of one righteous Man, more than the establishing of one righteous Family. A righteous Nation also must be constituted. Nor is this all. This, though itself an end, as are the former, is a subordinate end. Finally, and in the highest fulfilment of this great thing, not only one Family, but all the Families of the earth, not only one Nation, but a multitude of Nations, must in Abraham be blest. The Nations—all the Nations of the earth—must become righteous and holy, that is, true and real Nations, Kingdoms of our God. And if such be the historically-unfolded meaning of this NAME, St. Paul will enable us to set forth at once its higher spiritual import and the means ordained for realizing both.

By St. Paul we have already been taught that in the deeper, and more real meaning of this History, Abraham is ordained to represent or symbolize the great Father of the Spirits of all flesh, Him whom the prophets also present as the Head and Husband of the Church.

Now it is by these ordained relations between God and man being fully realized, which can only be in Christ and the Proceeding Spirit, that this great thing is more than merely proposed or set forth to us. Through His so being made unto us a Father, through our so becoming His

children, this great earthly object of Divine Wisdom is actually accomplished. And even our resulting Blessedness, whether Earthly or Heavenly, is, through this idea of restored sonship, most livingly set forth. That we are thus to become a peculiar People, zealous of good works, members of a holy and righteous Nation, citizens of a City whose builder and maker is God—all these realities of our estate as spiritual children of the Spiritual Abraham are indeed important elements of our Blessedness: and the texts wherein they are thus expressed are in one sense the most important of all; for they teach and remind us that this our blessed bond of union is broader far as well as stronger than any tie of natural kindred or brotherhood. Yet, when we have once learnt this and can bear it in mind, our hearts ever recur most fondly to the dearer promises, to the closer and kindlier relations of Fatherhood and Sonship. And thus it is that in this one word of a heavenly language we see summed up the beginning, the middle, and the end of our ordained Life and Blessedness.

And even as this symbolic NAME, finally imposed by God on the Father of the faithful, is thus deeply significant, hardly less so is its appointed change from his former Name, and that former Name itself.

When we bear in mind that the unutterable NAME of God, the object of so deep and dread a reverence to the Jew, imports Absolute Being; not in its relations to man, but in its own real and incommunicable nature; not as communing with man, still less as dwelling with him and in him, but as essentially and wholly objective to man, as very high above him and far removed from him; when, I

say, such truths are present to our minds, we already perceive, even in the earlier of these two symbolic Names, some faint shadowing forth of an approaching Communion with man.

This HIGH FATHER is indeed still comparatively remote from our human hearts; but to us He is already more than that awful Being who saith, "I live for ever, I, even I am He, and there is no God with me." We perceive the blessed dawn of an approaching Fatherhood, and are prepared to hail its advent as it is next set forth to us in the Father of a multitude of nations, and of all the Families of the earth.

But if, in this great symbolic revelation, Abraham be thus especially ordained to set forth to us the Father, it is in Isaac, the universally acknowledged Type and Representative of Christ—in Isaac, the only-begotten Son of promise, Heb. xi. 17, offered up and received again from the dead in a figure *ἐν παραβολῇ*, that we discern THE FATHER as also and emphatically OUR FATHER.

"In Isaac shall thy seed be called," Gen. xxi. 12; Rom. ix. 7; Heb. xi. 18. They who are the real seed of the real Isaac—only they who are called and found in Him whom Isaac symbolizes and sets forth—are regarded and dealt with by God as being indeed His children; and to such alone is secured the covenanted privilege and the growing power of rightly addressing to God in their full Christian import, the blessed all-comprehending words, OUR FATHER. This truth is not only presented to us in the Epistles to the Romans and Hebrews, but is clearly implied, or rather, exactly defined by another important

passage in that to the Galatians, Gal. iii. 16, wherein we see that the spiritual or real children of Abraham are strictly limited to those who are in Isaac:—in the *actual* Isaac historically speaking; for Christ the *real* Isaac, in whom we must be called, is historically of the seed of Isaac after the flesh; but who are found spiritually and really in this real Isaac and in the spiritual power of His endless Life:—in Him, who was more than the rejoicing of Sarah, who was and is and will be the $\rho\eta\zeta$? the *ἀγαλλίασις*, or exultation of the entire and finally-triumphant Church.

In the eternal Son thus taking on himself not the nature of angels, but the seed of Abraham, our communion in spirit and in truth with the Father is fully and for ever established, and in it also our truly Christian communion with the brethren. Indeed, without this last condition, such a communion with the Father cannot be attained: for it is essentially a communing with Him, not of one insulated man, but of many reconciled and loving brethren, of a really united and Christianly-constituted human society: so that in every sense, it is in Christ the true Isaac, and in Him only, that we can truthfully say our Father, being enabled as His seed of Promise to add the *ἡμῶν* to that *Πάτερ*, which as sons raised up to Abraham even from among the Gentiles, even of stones, we have been empowered to utter.

Here then the great thing set forth in Abraham *for accomplishment*, is further set forth in Isaac *as virtually accomplished*. And we know that it is indeed so accomplished in Christ whom Isaac typifies. In Christ the

privilege and power of a truthful and spiritual communion with God and with men are already won for us and granted to us.

No new thing has now to be brought in. Nothing further remains but a growing exercise of the gifts and graces which He has obtained for us, a continual unfolding of our new and real Being under the influences of His Spirit. When once in the fulness of time Christ has been made flesh and suffered, and ascended, and shed forth the Spirit, mankind is in a very true and real sense already perfected: inasmuch as all the essential conditions and means of their perfecting are already won for them and are continually in fit measure being imparted to them.

As the great Patriarchal symbol unfolds itself, this virtually-effected reconciliation of mankind with God and with each other in Christ is set forth in a figure thoroughly consistent with those before made use of. The middle wall of partition is now broken down: the two are become one: there is no longer bond or free, Jew or Gentile, a Jewish or a Gentile Church, but one Body and Spouse of Christ. All are now seen in the Beloved One in whom the Father is ever well-pleased, in whom He manifests Himself, and through whom He imparts His Spirit to man. And this real atonement of mankind with God and with each other in Christ, this reconciling of the world unto Himself by Christ, is set forth in the marriage of Isaac with one wife Rebekah, whose very NAME (and whose character also rightly interpreted) signifies that comeliness and fulness of perfection which properly belongs to the Church as now in Christ at one with itself and with its

Lord, as ever rejoicing in Him, the world's great joy, as ever through that heartfelt joy growing out towards the measure of the fulness of His stature.

But although the Reality thus symbolized in Isaac is indeed the virtual, and, in one most important sense, the complete accomplishment of the great Object set forth in Abraham, we know by sad personal and historical experience, that however deep may be the import of this Reality, it does not actually and immediately effect such an accomplishment for ourselves and for all men. We cannot look on the world around us, or into our own hearts, without being convinced by proof manifold and overwhelming, that the effectual deliverance of mankind from sin and death, their effectual restoration to purity and peace, is not yet either for ourselves or for others fully and finally accomplished.

Now it is quite true that this great fundamental Christian verity regarding our acceptance with God in the Beloved One, or in other words, regarding our Justification by Faith in Christ, is not the only fundamental Christian verity of which we are, at least doctrinally, aware. We all know, and even if our knowledge on this head be not thoroughly practical, we are all quite prepared to admit that, in the Dispensation and Gifts of the Spirit, adequate provision has been made for the progressive and effectual accomplishment of the final work of our Sanctification. We know that this is far from being the least part of that whole great work on our hearts and spirits of the Father, the Son, and the Holy Ghost, which we are now contemplating. as it is shadowed forth to us in this historic

symbol. But we know also—and here, alas! our knowledge is more experimental—that those great spiritual gifts which have really by Christ been won for us, offered to us, and placed within our reach, and which are indeed daily bestowed on our daily prayers up to the full measure of our daily fitness to receive them, are too often not received by us in their effectual and ordained fulness, if indeed they be received at all—too often neglected or abused by us when received, and their Holy Giver grieved and resisted; and that, even if this be not so with all, it is so with very many, and to a very dangerous and alarming extent.

And with regard to those whose faith is firmest in the justifying efficacy of Christ's great Sacrifice once made—nay, who have the deepest consciousness of its actual power over their own hearts—are not such persons further conscious that their whole unfolding spiritual Life in all its bearings, as they are Individuals, as they are members of a Family, as they are members of a complete Christian Society in Church and State—that this manifold LIFE of Christian Duty and of Christian Love towards their heavenly Father and towards their earthly Brethren, cannot be worthily constituted in this one fundamental Verity of our Justification, nor unless that other great coordinate Reality of our ordained and progressive Sanctification be found an effectual fellow-worker with it?

Are not these, are not all men perpetually driven by experience to confess, that such a worthy and progressive realizing of Christianity, in their own lives, in the lives of their children, and in the lives of their countrymen, may

not be left to grow spontaneously out of that one great truth which they so justly deem central and fundamental, nor can, without fatal evils, be committed to the guidance of any influences—call them secular or by what ever other name—which are not essentially Christian both in their principles and applications.

To affirm that this orderly building up of our Christian Life may be thus left to chance, is already the removal of a necessary defence, the uncovering a weak point, which soon begins to give way before the pressure of unchristian principles and influences; to affirm this practically by surrendering to such influences all that vast realm of definite order and method which, whether in the interests of Christianity or in opposition to them, must in every Nation and for every Family and Individual be brought to bear on the building up of this complex Life, is to betray the very citadel and ark of Christianity into the hands of its enemies.

If the gifts won for us by Christ are to accomplish in us the work whereunto they are sent; if it be our purpose of heart that the mighty and Divine wrestlings for which He has thus strengthened us should prevail, to the daily supplanting of sin unto death, the daily implanting of righteousness unto holiness in our own hearts, and in the hearts of our children and countrymen; shall we begin our work by persuading ourselves that this wrestling is an imaginary or an easy thing? It were madness and self-destruction to do so. This lifelong struggle between good and evil in our own hearts, wherein to fail is endless ruin, to succeed, eternal bliss, is of all other conflicts the most real and

the most arduous. It can leave no one of our powers, whether of heart or mind or living energy, untaxed to the uttermost.

In this protracted struggle through the long dark night of our earthly Life we may not be alone. The Everlasting Arms must be around us to sustain our weakness, to bring out and increase our strength. Again, we may not be alone. If we would wrestle as a Prince of God and prevail, we must wrestle no longer as Jacob, but as Israel, in whom at length the threefold Life of Heaven and of Earth is one Life.

The individual Man is comparatively powerless in this contest. Insulation from his brethren, were that possible, must paralyse him for it. That he may prevail indeed and to the uttermost, his heart must be enlarged and strengthened by the duties and affections of home and kindred, and friends, and country. All these essential elements of his truly human Life must be worthily unfolded; and they must be so (for otherwise it is impossible) under the influences and energies of that Divine Life wherewith he is endowed by the Proceeding Spirit.

If then we have found the two earlier Dispensations, that of the NAME of God and that of His KINGDOM in Christ, distinctly set forth to us in this Patriarchal Symbol, may we not reasonably hope for its completion by some further Teaching of the same order concerning that final Dispensation of the WILL done in Earth as in Heaven—actually accomplished in the Spirit and Life of man—which is properly and especially the Dispensation of the Spirit? The completion of the symbol requires this.

The difficulties to be overcome in this actual accomplishment of the Will of God to usward—the difficulties that is of realizing for our own hearts and lives, the great doctrinal Verity of our Sanctification by the Spirit, require it:—difficulties not inferior, be it remembered, to those of realizing that other great twin Truth of our Justification in Christ. And accordingly we are neither left without such additional instruction unto righteousness, nor does this instruction constitute the least important—certainly not the least complex portion of this symbolic History. As in the Name of Abraham and in the leading events of his Life, especially those concerning Hagar and Sarah thus expounded by St. Paul, we see symbolized and set forth the first of these Dispensations, or great remedial Revelations of Himself to man; as in the Name of Isaac, and in the chief circumstances regarding him, as his birth by promise, his symbolic sacrifice and resurrection, his marriage with Rebekah, we see the second; so shall we find that in Jacob, as well through his Name as through the corresponding events of his Life, the third and final Dispensation is similarly set forth. And though there is in this, more of complexity than in the two preceding portions, yet, when we consider the breadth and depth of its real subject-matter, we shall be hardly less surprised by the simplicity than by the fulness of its teachings. We find here also the same language of significant Names and significant Acts. The final realizing of man's reconciliation with God is here presented under the very same Figure of Marriage which has already shadowed forth its beginnings and

its middle, its first offers and conditions and its great central Act of fulfilment. And indeed we know that Marriage is the most appropriate representative of this reconciliation which our human estate and our human affections can supply. This Figure is at once interpreted and justified by the relation of the glorified Saviour to His Church, by the Parable of the Marriage Supper, by the revealed consummation of all things in the final Marriage of the Spirit with the Bride; and we may add, by the whole tenor of the Jewish as well as of the Christian Scriptures.

Here also the relations of Abraham to Hagar and Sarah, so clearly set forth in their spiritual import by St. Paul, are sufficient, with the aid of a very simple and obvious application of the analogy of Scripture, to interpret the corresponding relations of Jacob to Leah and Rachel. It is indeed true that these relations are more complex than in either of the former cases, but we shall find on examination that unless they were so, they could not adequately represent the spiritual relations to which they correspond. Nor does the greater complexity in this third typical or symbolic expression furnish any reason for denying or doubting its general similarity in form and import to the two which precede it; especially as a kindred difference exists between the first two; the circumstances regarding Abraham being, as we have already seen, more complex in this respect than those concerning Isaac.

But independently of any such probabilities, we may discern sufficient positive grounds as well for the variation

from the two former, in this last of the three symbolic expressions, as for their general similarity.

In setting forth the final Process of Man's Sanctification, a more full and practical revelation, not only of his Maker, Redeemer, and Sanctifier, but also of himself—of his own actual Nature and of his own real Being—was necessary. The candle of the Lord must now search also the inward parts of his bosom, and make manifest to him the things of his own spirit as well as the things of the Spirit of God.

In the Symbol, as it concerns Abraham, all is expounded which is essential to the first or Paternal Dispensation of the NAME, and to our first apprehension of that Divine Truth which is ordained, in its final unfoldings, to make us free, by reconciling us with our Father, our brethren, and ourselves. The Jewish Church, which inculcates the first lines and precepts of this great restorative discipline, is, in the Abrahamic portion of the Symbol, set forth generally as in bondage, the Christian, generally as free.

The two however, be it remembered, are represented as co-existent; and this principle, which is implicitly contained in the second, and explicitly presented in the first and third of these symbolic expressions, we shall find to be important. Hagar and Sarah are ordained to become one, and are discerned as essentially one in Rebekah. And even whilst they remain unreconciled, they must still co-exist, not only in God's Church generally, but in each individual member of it. The Church of God, whilst under the Mosaic Dispensation, though com-

paratively in bondage, was not wholly so. It had an element also of freedom and of spirituality. The same Church of God, as under the Christian Dispensation, and now more especially, since the great day of Pentecost, under the final Dispensation of the Spirit, is comparatively free and spiritual. But have we the boldness to say that it is wholly so, that it has indeed no element of bondage?

If we so speak or think, we deceive ourselves, and in a most important matter. It neither is nor can be free until Hagar and Sarah are indeed one in Rebekah, until the mighty and divine wrestlings of Rachel have prevailed with Leah, and the contending sisters are actually and finally at one with each other.

What then are these wrestlings of Leah and Rachel, and what the spiritual realities which they are intended to set forth? Or how can Hagar, the outcast and fugitive slave, be reconciled with Sarah, the free-woman and the mother of all the children of promise? But St. Paul affirms that Hagar is the Jewish, and Sarah the Christian, or, more accurately speaking, the Gentile Church,—a distinction, which will be found to throw light on the general subject—and these we know, were it only on the same authority of St. Paul, and were not this the paramount end of God's dealings with men, must be reconciled by the grafting in again of the vine-stem which was cut out for a time and rejected, in order to the effectual provoking the Gentile Church, or calling it forth from its deadness and barrenness. And if we have discerned and accepted these truths, we are already prepared

to understand this Divine Symbol as it concerns Leah and Rachel also.

When we come to this third unfolding of the Patriarchal Story, wherein is to be set forth the Divinely-ordained Process for actually ridding us of our remaining slavery, and actually realizing in us that glorious freedom which has already been won for us by Christ, we must not expect a mere repetition, either of the same phrase of this figurative language which shadowed forth to us the beginnings, or of that which presented to us the great central Act and Reality of our reconciliation with God. Each successive unfolding of the Symbol, as of the corresponding Reality, does indeed presume and involve, but it also unfolds and carries out, those which precede it.

The Reconciliation of man with God and with his fellow-man, now to be set forth, is not a Reconciliation through Faith only, or through Hope only, though it involves and perfects both these. It is the Reconciliation of that perfect Love which casteth out fear, and which issues in those new and free energies of the renewed mind, wherein Faith and Hope and Love are all embodied and exercised.

The earnest Contention and Wrestling which is the true fundamental and pervading characteristic of this Economy or Dispensation of the Spirit, and which, as in the two former cases, is set forth in the Single Word or Name of its representative Jacob, יַעֲקֹב the Divine Wrestler, the ever-active and effectual supplanter of the profane by the holy, and of the less by the more holy,—this contention and wrestling is not one of outward works

only, or of the Affections and Understanding only, though it is both these. In its essential character, it is a contention and wrestling of the inmost Spirit and Will, and of the Entire Life.

Again, the Jewish Church, as we have seen, has been, and is in bondage, but not wholly so; for it has produced great saints, and it has the sure promise of a final restoration. The Christian Church is free, but not wholly so; for there must be somewhat of bondage, when the growth and the fruits, compared with the planting and watering, are so fearfully scanty.

Is it then, or is it not of importance, as well to the Christian as to the Jew, that each should see wherein his bondage consists, and wherein his freedom? or does either already see these things so clearly and practically, that he can afford to shut his eyes to any of the light with which God vouchsafes to illustrate them, and to shew him further how he may most effectually rid himself of the one and enlarge the other? If he is conscious of being able to dispense with no part of the instruction which God has provided for these ends, he will do well to study the latter portion also of the Patriarchal Symbol, for in it he will find such instruction.

The great human difficulty, which is here effectually dealt with and overcome, the central problem for man's solution, which is here virtually solved, that, namely, of constituting and unfolding a genuine human Society, is a problem which more especially exercises ourselves on whom the latter ends of the world are come. It has indeed, in all ages, vexed and tormented those nobler

spirits among men who had a heart to feel and a mind to perceive the real interests of their kind. But it is, and is more and more felt to be, THE Problem of these latter ages. Before the coming of Christ indeed, and the day of Pentecost, its true solution was hopeless. This lesson we derive, with regard to the Gentile World, from our familiar contemplation of its noblest strivings after such a solution, and from our discernment of the actual and even of the *necessary* failure, decline and fall, of all Pagan Polities, whether presented in idea or embodied in practice, whether the State we contemplate be that of Plato or of Aristotle, of Athens, of Sparta or of Rome. But if this be the lesson we derive from the Gentile World before Christ, what shall we say to the astounding fact, that the Jewish Polity, *though constituted by God Himself*, perished in like manner? This we may fearlessly say: that no greater witness could have been given to the impossibility, in His order, of constituting a kingdom which should be enduring, yet should not be a Kingdom of Christ, and of that Spirit of Christ, which proceedeth from the Father and the Son.

And even as the real and practical solution of this great human Problem was essentially hopeless before the coming of Christ in the flesh, and his manifestation in men's hearts through the indwelling Spirit, so is it only through the consequent and ceaseless wrestlings, inward as well as outward, of that Spirit with man, since the great day of Pentecost, that it has become and is becoming gradually more and more hopeful.

But though we affirm the essential impossibility of

constituting a true and enduring human society before or independently of Christ manifested in the flesh and in the Spirit, do we affirm that all these leadings and strivings towards such an end, whether of the Jews or of the Gentiles, were absolutely fruitless and unavailing? So far from it, that our present object is to prove the very reverse of this, to shew that they were ordained and important means to this end, both in other respects and specially as convincing man, through manifold and practical proof, of his inability to attain it, independently of this great final teaching and strengthening by the Word and Spirit of God.

So far from throwing contempt on these earlier strivings even of the pagan world, we would rather regard that world as the yet unconscious Gentile Church, and the higher imaginings of its poetry and philosophy, as the prophetic dreams with which a Divine Providence nourished the slumbers of its infancy, that it might awake to yearn and strive after the great truths thus dimly shadowed forth to it, and that it might eagerly accept and realize them when finally brought in.

Plato, whom we have already more than once referred to as the highest example of what man's intellect, aided by no formal Revelation, can effect in matters essentially pertaining to man, not only perceived that the constitution of a genuine human society was the great central problem, but he approached still nearer to a Divine wisdom by perceiving also the kind of language in which it could be best stated and solved. And though he failed, as human wisdom and power, not aided by direct Christian

and Spiritual influences, must fail, in practically or ideally solving it, the instruction with which he endows us is not on that account less, but more valuable ; for it is chiefly by this failure that he awakens us to the exceeding difficulty of the problem, and to that earnest longing after its true solution which is essential to our eagerly accepting and practically availing ourselves of it, when revealed in the fulness of time.

When by some acquaintance with his Works we are made aware of Plato's powers of mind, when we have perceived that the whole of his life and thoughts were devoted to the mastering this one difficulty of constituting a genuine human Society, and yet that in this dearest object of all his labours and meditations he signally failed ; we have already discerned somewhat of its essential difficulty. When the further study of his Works has taught us that his reasonings are in the main deep and clear, and that his subordinate conclusions are often remarkable in themselves, and even of positive value and interest for us ; lastly, when we have seen that his final failure is clearly traceable to his necessary ignorance or misapprehension of those fundamental principles and realities which have since been engrafted into the life of the world, we have before us solid grounds for the deep interest we feel in these worthiest strivings of our nature after its true human estate and condition.

If this most legitimate interest should lead us to a closer examination of his writings, our attention will be arrested by one or two remarkable results.

First, though his intention is clearly to throw light

on the constitution of the individual mind, by investigating the constitution of a truly human society, and again to illustrate the latter by means of the former, it still remains somewhat doubtful which of these two objects is paramount in his writings, or was so in his own mind.

The fundamental analysis which we have already twice referred to for illustration (B. I. p. 175 ; IV. 279), seems to be primarily, an analysis of man's nature set forth in the smaller letters of the individual mind, not in the larger and more legible characters of the State or complete human Society. Yet, on the other hand, this mainly psychological analysis is throughout the basis of his reasonings and conclusions concerning the more important Personality of the State or complete human Society which he is striving to construct.

That there should be such a doubt on our minds, and that it should have found place even in his own, we may well conceive, if only from his so frequently reminding us that a City in the moral and political sense of the word—a rightly-constituted Society that is—must be built not with stones and beams, but with living men and with their inherent powers and energies ; and that therefore such a Society must, when we come to analyse it, be found to consist of the very same essential elements as the men of whom it is formed.

Now, whatever may have been Plato's failure in solving the great problem with which he had to deal, this statement of it involves a really and permanently important principle, a principle which our human reasonings must

still affirm; a principle which, if not immediately deducible from Scripture, is most eminently and demonstrably consistent with its teachings.

The principle may require correction with regard to the unfoldings of our Being; for in these the Society and the Individual act and react on each other, but we shall still find it to be a truth, and a fruitful one, with regard to the fundamental elements of that Being; we shall find that all sound and conclusive reasonings on the subject must proceed on this principle; and we have already seen, in a detailed examination of the Sermon on the Mount, that the Divine Wisdom has there set a final seal to its truth. We have seen that the immediate object there proposed for accomplishment, and set forth to us in its true and living Method, is the building up of the Individual Mind; yet that the building up of the Complete Human Society is at the same time presented therein—no less distinctly and effectually—as ever proceeding towards its accomplishment *pari passu* with that other primary aim.

This interpenetrative alliance of the two which we have discerned as pervading the whole Sermon on the Mount, has manifested itself most distinctly in that portion of it which sets forth the threefold Christian Law of the Name, the Kingdom, and the Will of God.

With regard to these distinct yet closely-related Bodies of Law, we found that the first Commandment in each was more especially ordained for the determination and guardianship of the Individual Mind and Life, whilst, on the other hand, the third in each was similarly appro-

priated to the determination and guardianship, in its Birth, its Growth, and its final Maturity, of our genuine human capacity for that larger Life which belongs to a complete Christian and Spiritual Society. So far then we observe a striking and important similarity of method: but this very similarity leads us at once to a difference more important if not indeed fundamental.

Instead of presenting the Family Life as an essential element of his Ideal Polity or State, Plato wholly excludes it from that Polity; whether in ignorance of its true power and blessedness, or, as we may no less probably and more charitably suppose, in despair of its effectual purification. And the fact of this exclusion deserves further notice as exemplifying the principle (B. iv. p. 246,) that the Greek, the Roman, and generally the Gentile world, chiefly discerned and held in honour the manlier virtues which grow out of the Platonic *ὀργιστικόν* or *θυμοειδές*, while they comparatively despised the milder affections, feelings, and institutions, which have their root in the *ἐπιθυμητικόν*.

Now in the Christian, that is in the absolutely true and genuine idea of the complete or divinely human Life, as unfolded by our Lord on the Mount, this Life of the Family manifests itself not only as important, but as at once the central and pervading element of the whole, as that Life without the constitution of which in its purity and truth, neither the larger Life of Society, nor the lesser Life of the Individual, can be effectually constituted.

And if this testimony to the value and importance of the Family Life be distinctly borne by the Sermon on

the Mount, it is borne not less distinctly, and in some respects more openly, by this Patriarchal Symbol, as well in its actual or historical as in its real or spiritual import.

That the National Life is, in it, presented to us under the forms of the Family Life,—that we clearly see the former growing under our eyes out of the latter, and remaining ever identified with it, as well for our edification as for the living consciousness of the children of Israel,—all this is too evident to require proof.

Nor need we here enlarge either on the deep feeling, or on the simple beauty of these narratives. They have through countless generations awakened human hearts, and have called forth from human eyes those tears which purify them for the discernment of the holy: and with regard to that most important but too often undeveloped capacity in man for perceiving the good as it is also the beautiful, they have done and are still capable of doing more towards unfolding it, than any other writings whatever, sacred or profane, with the exception of the Christian Scriptures.

One thing, however, is still wanting to complete that intimate and perfect correspondence which we affirm to subsist between this Patriarchal History and the Sermon on the Mount, and which it is the object of this portion of our Work to bring out into a clear light. This correspondence to be complete requires, in the first place, that the National Life, or that of the full Human Society, should be set forth under the forms of the Family or domestic Life, and as growing out of it—a condition

which, as we have just seen, is perfectly met and fulfilled by this Patriarchal history. But this correspondence requires further and more especially, for its completion, that the inward Realities which constitute the genuine *individual* Being and Life of man, and which are the essential elements of a true human Personality, should also be set forth under the same central Forms of the Family Life.

Now, that such a distinct representation of the Individual mind, in its true BEING and BECOMING, that is, in all its essential elements, and also in its Birth, its Growth, and its final and complete Renewal or Perfection, is actually set forth in the latter portion of this historic Symbol under the forms of the Family Life (and therefore also of the National), and in an order and method intimately corresponding with that of the Sermon on the Mount, there no longer remains on my own mind any shade of doubt.

This correspondence is indicated, in its main outline, in the general chart of the subject accompanying the first part of this Work, published in 1845. And various additional and collateral investigations during the interval have served only to bring out more fully its exactness, its importance, and the extent to which it pervades the Body and the Spirit of Holy Writ.

In a strictly limited Treatise, which aims only at presenting suggestive outlines, little more than results can be given. Much as well of direct as of subsidiary evidence, and of what has happily been termed Consilience of Inductions, must here be omitted. But even under such disadvantages, we have no fear that the earnest reader

will fail to discern and enter into the correspondence which we are affirming, provided he bears in mind the leading principles already arrived at, and the manner in which spiritual realities are confessedly shadowed forth in several of the historical portions of the Old Testament.

Some of the principles which determine and govern this Method of Divine teaching have already been touched on: and others will manifest themselves more clearly as our examination proceeds.

A few words, however, in addition to what has been said in B. I. pp. 44-54, and elsewhere, on the Symbolic Teaching of Scripture, may serve to illustrate the principles of that teaching, and to obviate certain misconceptions or difficulties which might otherwise interrupt the course, or mar the freedom of our investigation.

First, then, we may affirm that, whether the Symbols employed be Names or Characters, or Acts or Things; and whether the characteristic Acts presented, have an outward and historical existence, or are only creations of the mind; whether the example chosen be the Name, or the Character of Abraham, or the Story of Joseph made known to his brethren; or whether it be the Fowls of the air, the Lilies of the field, the Net cast into the sea, or the Pearl of great price—whatever be the particular example or form of this Symbolical Teaching, the means which it employs for giving utterance to that Teaching, differ less in principle from ordinary language than we are at first apt to imagine.

To the existence of ordinary language as a means of truthful Communion among reasonable Beings, two

fundamental conditions are necessary. We must have Things to be named, and we must have Names to stand for them. If there be no Names—no vocal or visible Symbols to stand for, or signify Realities—there is no Language. If there be no Realities or really existing Things for which these Names may stand, Language has no office to perform. If the second condition fails, we have nothing to communicate; if the first, we have no means of communion. Again, the Things on which Language so imposes her Names, may be Things of the world without,—the Sun, the Earth, the Beasts of the field, the Trees of the forest,—from the cedar of Lebanon to the hyssop on the wall—whatever we can see, or hear, or taste, or handle: or they may be Things of the world within—Conceptions of the mind, Affections of the heart, Acts of the will: or lastly, they may be Things of the spiritual world, those Realities of holy Being which are indeed by Nature actually above and without us, but which are ordained through Christ and the Spirit to enter into and dwell in our hearts and minds as their rightful possession and abode. To such Things it is, and to the manifold relations which obtain among them, that ordinary language gives Names.

Now with regard to those SYMBOLS OF THE NAME, examples of which meet us at every turn in the Old Testament, and the consideration of which will in the main suffice for our present purpose, the difference in principle between this first and simplest form of Symbolic Language, and the ordinary Language of mankind, is all but evanescent.

Even if we had not been endowed with the history of Abraham which further unfolds to us the meaning of his Name, by informing us of his faithful obedience and of those Acts and Events of his Life through which he at once ministered to and shadowed forth the coming of God's Kingdom on Earth; his Name would still have signified; though less intelligibly and effectually for us, these great and ordained ends of his Being. It is true, that without such a further historical unfolding, that is, without the addition of this other symbolic language of personal doings and sufferings, and so of personal character, our conception of Abraham's symbolic as well as historic import would have been comparatively meagre and erroneous, just as our conceptions derived from ordinary language are meagre and erroneous, in so far as we are unacquainted with the THINGS, the underlying Realities of whatever order, which that language symbolizes. If there be a difference in principle between these two forms of language, it would seem that this SYMBOLIC LANGUAGE OF THE NAME, as exemplified so largely in the Old Testament, is less liable to such evils than the ordinary language of men. For the Names employed in the former do for the most part signify things familiar to the great majority of men, if not to man as such—as for example, the things signified in the Name of Abraham are conceptions and Realities familiar to all men, those namely of Fatherhood, of a Multitude, of a Nation's Being or Life. And even were they not thus familiar, they would be made so by the progressive unfolding of the *nominal* into the *personal* and *historical* symbol. Whereas,

in ordinary language, words often occur, of the things corresponding to which we have no such intimate and living knowledge; or, it may be, none whatever; or, what is worst of all, just enough imperfect and superficial knowledge to make us fancy we understand them, and thus to render our deliverance from error more hopeless. So that if ordinary language be better fitted than these Symbols of the Name to express the subtler relations which obtain among our conceptions, we on the other hand are ourselves more liable to fail in thus exactly apprehending and employing that language as a means of receiving and communicating knowledge, chiefly from our greater liability to fail in acquainting ourselves exactly with the *things* of which its *words* are *signs*, and from the conventional or arbitrary, if not essentially vague and undetermined import of these words themselves.

One pervading principle of this Divine language which serves to guard us against the danger just spoken of as incident to ordinary speech, is that these Symbolic Names, so far from being arbitrary or vague, do really and exactly correspond to the fundamental Idea or Character of the Symbolic Person on whom they are imposed, and also, when rightly discerned, to that of the Real Person whom they prefigure, and to whom they must be finally referred. And this we find on sufficient consideration to be the case, even when at first the Name may seem to express something differing from, or even opposed to, these fundamental characteristics.

Thus, for example, we might at first regard the Name of Isaac, which signifies Exultation, as having any thing but

an exact correspondence with the true character of Him who was pre-eminently the “Man of sorrows, and acquainted with grief:” but, on reflection, we acquiesce in its real fitness: and we are moreover led by it to dwell on the important and consoling truth, that He is, in His own Person and essentially, the great Rejoicing, not only of the human race, not only of the morning stars and of the Sons of God, that is, of the whole creation, material and spiritual, but of the Father Himself, who in Him is ever well-pleased; and also on the truth, which is more immediately the fountain of all human consolation and comfort, that though the Christian MOURNING is its ordained and necessary portal, the Christian REJOICING is our real and enduring home.

And if the Name of Isaac has such an essential and exact correspondence with these final Realities of Christ in His own Person, and of the Spirit of Christ as communicated to man, no less perfectly will it be found to correspond with that historical Patriarch on whom it was first imposed. In the actual as in the real Isaac, the grounds of joy effectually predominate over the grounds of sorrow. His birth is long delayed and hardly credible; but it is promised and with a blessing: and accordingly he is born to be *the* Blessing,—indeed the very Being of the Jews and, in one sense, of all mankind. Again, he dies in a Figure; but he lives in Reality. He is the husband of one wife; but his posterity are as the stars of heaven for multitude, and as the sand on the sea-shore.

Thus we see that the Symbolic Name of Isaac, so far from being in any degree arbitrary or vague in its signifi-

cation, corresponds exactly not to one only but to two definite Orders of Realities, which must therefore correspond to each other: and again, not to any apparent or subordinate characteristics in either of these, but to those which are in each central and essential. And thus it will be found—so we examine them sufficiently—with regard to each of the three Names, Abraham, Isaac, Jacob, which constitute the whole elder Patriarchal order.

With regard to the first two, we have already seen reason to believe that this is so. We have perceived that this word Abraham sets forth the Father, not so much as the Jehovah or Absolute Being, or as the High and Holy One that inhabiteth Eternity, but more especially as the Father of a multitude of nations—a number greater than that of the nations which actually exist on the earth; for in Him nations are constituted or created as well as perfected and brought into true unity with themselves and with each other. This Name then, or Word, even if we merely dwell on its import *as it is a Word*, and without taking into account the character and acts of the Person on whom it is placed for a Name, does really set forth those Paternal relations of the Godhead to us, which are at once absolutely true and essentially fundamental, and which are moreover ordained to be realized on earth from age to age with ever-growing fulness, as the great end of God's manifold dealings with the children of men.

To speak in the language of human Philosophy, this first Symbolic Name or Word sets forth to us the fundamental Idea of the Godhead IN THAT HIGHEST OBJECTIVE

REALITY WHEREIN IT CAN BE EFFECTUALLY AND REMEDIALY APPREHENDED BY MAN.

And if the Father of the Spirits of all flesh be thus set forth to us by the first of these great Symbolic Words or Names, so by the second, as we have already seen reason to believe and as the Church has ever held, is the Eternal Son of the Father similarly set forth; namely, in those characteristics or attributes which are objectively and fundamentally real, and which are also the grounds of our ordained relation to Him and to the Father in Him.

Now if we be thus compelled, not only by the clear analogy, but also by the direct and positive authority of inspired Scripture, to acknowledge that the first two Names of the elder Patriarchal order are also Words ordained to signify and set forth to us the Father and the Son, what shall we say of that third Name, which is also the last in this Elder Succession, and through the final superadding of which, the same great Being who was before revealed successively as the God of Abraham, and as the God of Abraham and Isaac, was now at length made known in the fulness of His own Symbolic Name as the God of Abraham, of Isaac, and of Jacob, that the Words of this great Name might thenceforward be at once holy and household words to all the children of Israel?

If, I say, the first two have, as without question they have, such meanings, and if this great Name be incomplete without the last, can we avoid anticipating for the last also some meaning of the same order and of kindred importance?

We cannot :—it has such a meaning. As in Abraham the Paternal, as in Isaac the Filial, so in Jacob the Spiritual Being and Relations to man of the Godhead are symbolized and set forth. As the first Word of this threefold Symbolic Name presents to our minds the Father, as He is the Father of the Spirits of all flesh, the Father and Founder of all the Families and Nations of the earth ; as the second presents to us the Son, as He is THE Rejoicing of all mankind, the exultation of the redeemed Humanity ; so does the third and last Symbolic Word **יַעֲקֹב** of this great Name signify and set forth to us the Spirit, as He is, in our hearts and in the world around us, the mighty and prevailing Wrestler, the effectual and ever-active Supplanter of evil by good, of the earthly and profane by the heavenly and the Holy.

By this last Word or Name we shall find that the fundamental Attributes of the Spirit, and His most real Relations to man, are set forth, in a manner strictly analogous to that in which we have already seen that the fundamental Attributes of the Father and of the Son are set forth in the first two Words or Names of this great Symbol.

The Mighty and Divine Wrestlings expressed in the Name of Jacob are those with which the Spirit of God prevails to the effectual and progressive casting forth from our hearts of profaneness and of evil, to the effectual strengthening and unfolding in them of that Righteousness unto Holiness which has been brought in for us by Christ. And here let us pause to remark the wonderful precision,

as well as the briefness and pregnancy, of this Symbolic language of the Name.

The idea of wrestling or striving is not in this Name of Jacob absolutely fundamental, as we shall find it to be in the closely-related Symbolic Name of Naphtali.

The fundamental Idea and Reality here presented to us is more thoroughly practical: for THE SPIRITUAL IS THE PRACTICALLY EFFECTUAL; and the Spirit cannot but accomplish that whereunto he is sent and freely proceeds. It is the idea of an *essentially prevailing* Personal Energy—of a Personal Energy which actually and effectually supplants the Profane by the Holy, not which merely strives to do this—of a Personal Energy which shall not always strive with man, because there comes a time when the wrestlings of the Holy Spirit shall have finally cast forth the evil Will from each man's heart, or shall have finally cast forth the man himself from the face and presence of God.

It is indeed a most awful truth, that a man may finally resist these strivings of the Spirit, this casting forth by God's Holy Spirit of his evil Will of unrenewal; but he cannot further resist the being himself thus finally cast forth by the same Spirit into outer darkness. Again, the Will of a Nation, that larger human Personality, or of its Rulers, in whom that Personality comes to a head, may thus obstinately and finally set itself against the Will of God. And thus, as we are repeatedly taught in the sacred history, the Spirit of God, who "would not the death of a sinner, but rather that he should turn from his wickedness

and live ;” and who has, with much long-suffering and with many reproofs and corrections, striven against this hardening of the heart, and would willingly have cast forth its besetting sinfulness, does at length root out and cast forth that incorrigibly profane and wicked Nation ; even as He does that individual sinner, who, despite all these long-continued strivings and corrections of a much-enduring Love, is thus obstinately bent on being joined and cleaving to his idols and his lusts, and on thus finally identifying himself with his own indwelling evil.

This continual and effectual supplanting and casting forth of the Earthly, which is also a continual implanting and unfolding of the Heavenly, we shall find to be the fundamental aim and import not only of this last portion of the Address in the Lord’s Prayer, but also of the last of the three Aspirations, “Thy Will be done, as in Heaven, so in Earth ;” of the last of the three Petitions, “Lead us not into temptation, but deliver us from evil ;” and of the last of the three Ascriptions, “Thine is the glory :” and of all these as being more eminently the *spiritual* elements of the Prayer.

With regard to the Preliminary ADDRESS to this Holy Prayer, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, with which we are more immediately concerned, and which has already (B. I. pp. 58, 90) been in part considered in its bearings on our present Exposition, it may here be further remarked that as, in its first word Πάτερ, we see that high and holy Reality of a true FATHER which is set forth to us in its fulness by the word Abraham, the first of those venerable Names which belong to this great Patriarchal Sym-

bol,—as, in its next word *ἡμῶν*, our Father, we perceive that heart-rejoicing relation of the Father to ourselves as His children, which, though similarly set forth in the second word or Name of Isaac his ordained Type, is for us realized and can be so in Christ alone,—so in its last words, *ὁ ἐν τοῖς οὐρανοῖς*, “WHICH ART IN HEAVEN,” we discern that Divine and Holy Energy of the third Person of the Godhead which is presented to us by the word or Name Jacob, in its most fundamental characteristics, which was actually shed forth for us from the Father and the Son on the day of Pentecost, and which has been ever since and is still wrestling with each of us, to root out and cast forth from our hearts and spirits that Earthly which is the carnal and profane, and to implant therein that Heavenly WHICH IS THE SPIRITUAL AND THE HOLY.

And here, we already begin to perceive how, under the Dispensation of the Spirit, and since the great Realities corresponding to the Patriarchal symbol have been finally revealed and brought in, it has become possible to give a true and intelligible exposition of this whole Symbol, even without assigning a spiritual meaning to each of its historical events, if only we attend sufficiently to the import and mutual relations of its Names, and if we consider it as a portion of the Divine Teaching, conveyed in language which hardly differs, except in brevity and depth of meaning, from the ordinary language of men. This capability of being understood, simply as it is a *Nominal* Symbol, and independently of its further exposition as it is a *Personal* Symbol, involving Per-

sonal Acts and historical Events, is on several accounts important: but, when this capability has once been perceived, there is no necessity, either for limiting ourselves rigorously to the import of the Names, or for undertaking a complete exposition of all these historical events.

Wholly to omit the more striking of them would indeed prevent us from conceiving, with due vividness and fulness, those spiritual Realities and Relations which are briefly summed up in the Names; whilst, on the other hand, to deal with each of these events in succession would be a task exceeding our powers and limits, and which, even if rightly fulfilled, might unnecessarily offend some, especially in an age not remarkable for robust spiritual health; and might deprive others of a fitting and healthy exercise of their own discernment, and so of a firmer hold on those spiritual Truths and Realities which in this whole Patriarchal Symbol are variously set forth.

We shall find indeed with regard to Jacob, as we have already found with regard to Abraham and Isaac, that his Name alone, interpreted to us as it has been, in its deeper import, by the actual bringing in of the great Spiritual Reality to which it corresponds, may well suffice *for the object immediately before us*. And we shall perceive this more clearly by bearing in mind the truth already affirmed, that if the things of Christ and the Spirit be symbolized at all, through the characters of men who actually lived during that infancy of the Church, they must needs be symbolized by characters and acts which are not, in the proper meaning of these words, Christian or Spiritual.

We might, for example, easily be offended if we bore not this in mind, by some of those acts and strivings on the part of Jacob through which the *essentially prevailing and successful character* of those higher acts and strivings which they symbolize, is expressed; or again, by that subtler form of wisdom which ministers to this *prevailing* might, to these *irresistible* wrestlings and supplantings: and we might forget that even from Christ's own mouth proceeds that kindred precept, BE WISE AS SERPENTS, which implies and provokes our growing powers of spiritual discernment; compelling us to pass onward from the letter that killeth, to the Spirit that giveth Life. Thus also we shall be rescued from the error of contemplating these Symbolic Representatives of the Christian and the Spiritual, as though they were indeed themselves Christian and Spiritual men, and as though their historical Lives were proposed to us as being *necessarily* models for our approval and imitation.

This however by way of repeated caution, and as vindicating the paramount authority of the Christian and Spiritual Morality over all such imperfect examples. What we are just now concerned to insist on is, that this Name of Jacob does, when rightly apprehended, pierce through the very heart of the spiritual Mystery which it is ordained to set forth, and therefore that it also briefly sums up in itself all other expressions of that great Reality.

In this Name, our Sanctification is symbolized and set forth to us, in its essentially Objective and essentially Personal ground, even as our Justification is simi-

larly set forth to us in the Name of Isaac. As the latter points to the Only-begotten Son as the Objective and Personal ground of our actual Justification in the sight of God, and therefore of all our Rejoicing, so does the former point to the Proceeding Spirit as the Objective and Personal ground of all our successful strivings and wrestlings, whether in Act or in Prayer, for the actual supplanting of evil, the actual implanting and unfolding of good in our own hearts and in the hearts of our brethren.

The essential ground of whatever Rejoicing is human and reasonable, of all Exultation which holds not to the laughter of madness, is our Justification in Christ Jesus. And again, that which essentially characterises this most real and ultimate ground of all other truly human joy, is ITS ABSOLUTE FREEDOM AS THE GIFT OF GOD IN CHRIST, its absolute independence of all our own yearnings and strivings, of all our own doings and sufferings. It is the absolutely free gift of God in Christ: it is with this absolute freedom given to all mankind. Nay, were not our present object the setting forth these two great polar Realities of Christianity, Justification and Sanctification, IN THEIR ESSENTIAL DISTINCTNESS rather than in their essential Unity, we might further affirm, and most truly that this קִיָּוָה, or ἀγαλλίασις, this laughing and singing of the now-redeemed Humanity, this ground and *sine qua non* of all our really human joy, does indeed contain in its ample bosom that second great Gift also which is the no less real ground of all our prevailing and successful yearnings and strivings after holiness.

Well, I say, and truly, might we affirm this: since it was from the Ascended Christ, when now by dying and rising again He had in the fulness of time accomplished our Justification, that the Sanctifying Spirit was immediately shed forth.

Yet however close the connexion, however perfect the Unity of these two great Realities, their Distinctness is no less essential and perfect.

As our Justification in Christ Jesus is, *in its most essential character*, an objective Reality, absolutely, and wholly independent of our own subjective efforts and strivings, and as it is consigned to each individual man through the ordained washing of water, and through the ordained placing on him from without and from above of the great Name of God, the Father, the Son, and the Holy Ghost; even so our Sanctification through the Proceeding Spirit is, *in its most essential character*, a subjective Reality, inasmuch as it does and must take place in the soul and spirit of each individual man; and inasmuch as the ordained Sacramental symbol of this Sanctification, which is, also, beyond all other symbols, an ordained means for realizing it, is that bread and wine of blessing which inwardly strengthens and purifies our whole daily-renewed Being.

The one is our Birth once for all into the Christian Life, the other is our daily Growth in that Life; and as, in the order of Grace as well as of Nature, our Growth is, in a very real sense, a daily renewal of our Birth, and brings us daily nearer to perfect Maturity, it comes to pass that our Justification in Christ and our Sanctification

through the Spirit, the two great polar Realities of our Christian Life, are ever resulting and being reconciled in nearer and nearer approaches to that third ordained Reality of our accomplished Glorification and final Blessedness.

How, and with what intelligible relations to each other, these two essential and essentially-distinct elements of our Divine Life co-exist in, and growingly constitute that Life, it is, as we shall find, the chief office of the younger Patriarchal brotherhood to set forth, in the symbolic language of their significant Names and Characteristic Acts; even as we have already seen it to be a chief office of the elder Patriarchal succession to set forth, through their Names and Acts, the distinct objective grounds of these fundamental Realities. Nor can we in any way more effectually address ourselves to the unfolding of these more practical relations between the distinct yet kindred Realities of Justification and Sanctification, than by again recurring to the authoritative interpretations of St. Paul, by applying them according to the analogy of Scripture, and by illustrating its Divine and therefore successful Teachings from those efforts of human intelligence which, though the noblest of their kind, have been found unequal to the effectual solution of this great problem.

But in order that we may make these higher strivings of the Gentile philosophy fully available for our immediate object, we must ever bear in mind the truth recognized as well by that philosophy as by the perfect Christian wisdom: the truth, I mean, that the complete human Society

is and must be built of no other fundamental elements or materials than those which really constitute the individual mind. This truth ought to be admitted among our important first principles, not merely as a speculative truth derived from the soundest and most approved deductions of human reason and experience, but as a great practical Truth, resting on the authority not of a few or doubtful, but of many clear and harmonious revelations.

We have already had placed before us in order, the two Divine Bodies of Testimony to this Truth which were given, the one on Sinai, the other on the Mount of our Lord's final legislation. Both these Divine Codes really proceed on this principle throughout: both really involve, and so recognise and confirm its truth. In both, the same three definite elements or constituents of evil wrath or false hate, of evil lust or false love, and of evil profaneness or essential falsehood, are effectually legislated for; by the Christian Law in their inward, by the Mosaic in their outward movements and manifestations.

When we have discerned and pondered all this, and when we have further examined the absolutely coincident testimony of Plato and of Aristotle—a testimony which in this particular case has very positive value—to the existence in man of the very same three elements, and to their being the actual constituents as well of the Individual Mind as of the complete Human Society—when, I say, we have advanced thus far, but little remains to prevent our recognizing in the more real import of the Patriarchal Story another Divine Solution of the same great central difficulty—a solution thoroughly consistent with those we have just

adverted to, though it presents the truth under a distinct and in some respects a more practical point of view. We must however consider one or two other points before we can clearly perceive that the very same fundamental principles are embodied in the language of this Patriarchal Symbol.

An inspired interpreter has taught us that Hagar and Sarah have really a far more spiritual import than is by us immediately discernible in these historic personages. Hagar does, as we have seen, in her deeper meaning, express that Jerusalem, or that Jewish Dispensation and Polity which, though divinely ordained and constituted, was yet with her children in bondage. And the same great Apostle interprets Sarah as the symbol of that nobler and more spiritual Jerusalem which is the mother of us all. Now if we look to St. Paul's further revelations and teachings on this head, especially to those which are contained in the eleventh chapter of his Epistle to the Romans, we find it to be no part of God's order that the lower and more servile of these two Polities or Dispen-sations should be *finally* cast forth and excluded. Very different indeed from this—far more heart-rejoicing and triumphant is his teaching. "Hath God cast away His people?" he exclaims—"God forbid." And again, "Have they stumbled (ἐπταισαν) that they should fall? God forbid: but rather through their fall (παραπτώματι) sal- vation is come unto the Gentiles for to provoke them to jealousy... For if the casting away of them be the recon- ciling of the world, what shall the receiving (πρόσληψις) of them be, but life from the dead?" And again, "as

concerning the gospel, they are enemies for your sakes ; but as touching the election, they are beloved for the fathers' sakes (*διὰ τοὺς πατέρας*). For the gifts and calling of God are without repentance."

Now without entering at present into those very interesting questions which regard the fact, the time, or the circumstances of the restoration of the Jews to their ancient land, there is another sense not less important, for Christian nations at least, in which the great Truth shadowed forth in those symbols, and interpreted by St. Paul, may be realized.

It will be observed that the language he employs gives to this Truth a bearing not merely large but absolutely universal. It is not of one stem broken off that he speaks, and of another stem grafted in : but he says to the Romans, as to that one of the Nations (*τῶν ἐθνῶν*) which was then the fittest representative of the whole Gentile world : " If some of the branches be broken off, v. 17...and if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree ; how much more shall these, which be the natural branches, be grafted into their own olive-tree?" v. 24.

If then we dwell on the real scope of this 11th Chapter to the Romans, in connexion with the gradual unfolding of the Patriarchal Story, we can have no reasonable doubt, that whether the expression for this Reality be the marriage of Abraham to Hagar and Sarah, or of Isaac to Rebecca, or of Jacob to Leah and Rachel and their hand-maidens, it is still the same great Reality, though it may

be in different stages or periods of its unfolding, which through these historic symbols, is set forth to us. The real theme and subject-matter of all these is still the one theme of the Bible—the one theme of paramount interest to man; namely, the effectual and permanent reconciliation of the estranged children of men—of all the Families and Nations of the earth, with their Father which is in Heaven. This, and their consequent reconciliation with each other, in that real and permanent communion which issues in THE CONSTITUTION OF REAL AND PERMANENT COMMUNITIES, are the great all-important Objects, to which the Bible throughout has regard, which with whatever diversity of means, it is throughout occupied in setting forward and setting forth, and which we are now endeavouring to discern in their true characters through the simple yet exquisite Symbols of the Patriarchal History.

The proposal, then, or first setting forth of this great thing *as a thing to be accomplished*, is presented to us in the significant Name of Abraham, and is further unfolded in those of Hagar and Sarah: whilst the setting forward of the same, its actual bringing in and engrafting into the Life of the World, is similarly begun by Abraham's first Act of Obedience through faith, and by his marriage with Hagar and Sarah. In these primal Names and Acts the accomplishment of this great purpose of God to usward, is presented through a Symbol, which is at once the lively image and the living germ of that accomplishment. And thus these Names and Acts virtually involve all that is further unfolded, *symbolically*, in what

remains of the Patriarchal Story, *spiritually* or *really*, in the Sermon on the Mount:—all that, being consistent with these, is really solid in the Gentile Wisdom.

When our Lord, promulgating on the Mount the second Table of the Decalogue in its latest and simplest form, legislates for Anger, for Desire, for Reason, and for no more, He also reveals to us, by this definite yet comprehensive legislation, those fundamental Elements of the actual Humanity, out of which not only the Being that we are, but the human Society of which we are members, must be built up. By the same legislation He shews us to what extent the conclusions of Gentile Wisdom on this subject are well founded, and He presents us, lastly, with an interpretation which penetrates, not through the surface only, but through the very centre of this Patriarchal Symbol.

Whether our Anger and Desire be unholy Wrath and Lust, or holy Zeal and Love; whether the Light which dwells in us be Reason or Unreason, the Carnal Understanding or the Mind of the Spirit—whether, that is, these Elements of our Being exist for us in their merely natural state of bondage to sin, or in their regenerate and renewed condition of holy freedom, they may still be rightly designated in their most comprehensive generality as the principles of Anger, of Desire, and of Intellect: they may be and indeed are still determined and guarded in their integrity by the same Divine Legislation, still generally set forth through the same symbolic language. One most important difference indeed there is between the Teaching of the merely Human or Gentile and of

the Divine Wisdom in this matter. The former presents the λογικόν, the mere Intellect that is of man, as being in the highest truth that third Element of our genuine Humanity which pervades and realizes the other two; whilst, according to the latter, the λογικό-πνευματικόν, the Word and the Spirit of God, must be formed, and proceed in man, to supply this office. But then this is just the difference between the highest teachings of man in this matter and the Absolute Wisdom of God, which we should anticipate with a confidence proportioned to our discernment of the difficulty to be overcome, and of the method by which alone it can be overcome. Thus, through that second unfolding of the Patriarchal Symbol in Isaac and Rebekah, we see the Word or Wisdom of God reconciling with Himself the two primary Elements of the Humanity, and making these—which were before presented as at twain in Hagar and Sarah—one in Rebekah, by this central reconciliation of each with Himself. And again, the third unfolding, through the Family of Jacob, of the same historic Symbol, enters yet further, and with a more thoroughly spiritual and practical wisdom, into the depths of this mystery, and makes manifest the hidden things both of our fallen nature and of its daily renewal.

In this latter portion of the symbol the very same thing which is *proposed for accomplishment* in Abraham, and which in Isaac is presented *as accomplished once for all* in the order of our Justification, is finally set forth in Jacob and in the symbolic history of which he is the head, *as being progressively accomplished*—in the order of our

Sanctification or daily renewal—for each individual soul of man, and for the whole collective Humanity.

The fruits of the Spirit are, as we have already seen, essentially real fruits, and His operations issue in the actual fulfilment of the Will of God in us and by us. That the Spirit should by us be prevented from thus accomplishing in us that whereunto He is sent and goes forth, is a resistance of the Divine Order which it is deadly sin knowingly to attempt. And this truth it is more needful to insist on, both because the Spiritual is not seldom regarded and spoken of as opposed to the Real—whereas it is at once essentially Real and the ground of all Reality—and because this ESSENTIALLY PREVAILING AND REALIZING CHARACTER OF THE SPIRITUAL furnishes the true key to that latter unfolding of this great historic Symbol which we are now called on to examine.

In this latter portion of the Symbol we shall find that not only is the Gentile wisdom surpassed in its own peculiar province of setting forth the fundamental constituents of the Humanity, but that the analysis of our actual nature which it presents, is at once more subtle and more practical than that which has already been deduced as well from the Sermon on the Mount as from the first unfolding of the Patriarchal Story.

Here, in this essentially practical, though symbolic revelation of what is in Man,—of the primary materials so to say, out of which his Life must actually be built up, whether it be his Individual, his Family, or his National Life,—here, at length, we have not only a comparatively servile element of that Humanity set forth in Leah as

corresponding generally to Hagar in the first unfolding of the symbol, and a comparatively free element in Rachel, as corresponding generally to Sarah, but we have a further analysis of our Being, more searching and delicate than the Greek Philosophy could even dream of, or than was necessary either for the first general setting forth in Abraham of the thing to be done, or for the absolutely universal legislation of the Sermon on the Mount. In these, such a complete analysis of our Being in order to its reconstruction, though implicitly contained, is not explicitly presented—deeply important as it is when discerned aright, as well in its practical as in its doctrinal bearings.

The services of Leah, however fundamentally necessary, are, in the main, as the far-reaching signification of her name לֵאָה , denotes, works of little spiritual worth in themselves,—labours rather of a painful and reluctant duty, than of a free and joyful love.—She serves indeed, but she is cumbered with much serving.

Still, as THE WHOLE ACTUAL HUMANITY is now, in this final unfolding, and in the final Dispensation which corresponds to it, to be contemplated not only as the betrothed, but as the wedded Bride of the Spirit, and as becoming daily purer and more free under His influences, that which Leah still has of essentially servile, is no longer presented in the same manner that this element of bondage was in Hagar, namely, *as her very self*, her own personal Being or Will, so that the only way of casting out the slavery was to cast out the slave; but as the thing which, not being this, is yet nearest to it,—*as her slave*, as possessing no proper Personality of her own, and as

amenable to no Law but the Will of her Mistress. The spirit of bondage then which is symbolized in Zilpah the bondmaid of Leah differs from the spirit of bondage already set forth in Hagar, not inasmuch as it is less servile, or in any way worthier, but inasmuch as it is no longer *an inseparable element of personal Being*. The servile Spirit may now be rightly contemplated as a really separate and actually separable existence, whether to be at once cast forth as was Hagar, or to be separately dealt with as were Zilpah and Bilhah, for restoration to a fruitful purity and freedom, and so to an ordained oneness with the whole renewed Humanity.

In the symbol then, as it regards Hagar and Sarah, the servile element is represented as being cast out by the actual casting out of the entire Personality, Individual or National, which is in bondage;—though we know from St. Paul that even this casting out, however apparently final, is not really so, any more than is the estrangement of Jacob and Esau; but is rather a temporary separation and banishment, in order to a final and permanent reunion—whereas, through the symbolic import of Rachel and Bilhah, Leah and Zilpah, the fundamental constituent of Desire as well as that of Wrath, is set forth as being *in part servile and in part free*. Each of these is now in the clearer light of the Spirit discerned *as having its own element of bondage*: an element which, happily for us, may now be regarded as *essentially separable* from that primary constituent of the Humanity to which it belongs.

On entering, however, somewhat further into the spiritual import of these symbolic Persons, we shall per-

ceive that the more servile forms of Wrath and of Desire are to be dealt with, not by thus finally separating and casting them out, but by dedicating and offering them up to God, that they may by Him be returned to us in their ordained freedom and fruitfulness.

This will be placed in a clearer light, if we proceed to consider in their proper order and sequence the several distinct Persons who constitute the Family of Jacob, with reference to the spiritual import of each. This import we shall, as before, derive in the main from the deeply-significant NAMES, though it will be brought out more fully by the consideration of two distinct Orders, one, that of their BIRTH, the other, that in which the PATERNAL BLESSING is bestowed on them:—the great significance of the difference between these two Orders, apparent from other places in Scripture, being most pointedly manifested in the case of Jacob himself and Esau, and among his grandchildren, in that of Ephraim and Manasseh. We shall find, in our endeavour to grasp this deeper meaning, that our two main difficulties arise, first from its exceeding breadth, next from its no less remarkable precision. It is not merely the real hinderances which opposed themselves first to the Dispensation by Moses, and afterwards to that by Christ and the Spirit, which are here severally set forth and overcome; but the further and perhaps greater difficulties of reconciling the Jew with the Gentile in their true and common brotherhood, and so both with their heavenly Father.

Now if these be the hardest of all problems regarding man; if they present, as indeed they do, difficulties in-

superable by man, and which have actually called forth for their solution Energies of Divine and holy Wisdom before unknown to man, and even after the event hardly conceivable by him ; we may not expect that the way in which they are overcome, the METHOD of their solution, should, without earnest effort, be rightly apprehended by us : more especially when that method is set forth under Forms which themselves require attentive consideration before we can enter into their deeper meanings. But though this essential difficulty in the problem cannot but cause a corresponding difficulty in rightly apprehending its solution—for this is so even in the problems which concern God's lower realm of matter—still, so perfect is this Manifestation of Divine Wisdom, that the essential simplicity of its Method stands out only the more clearly and beautifully from the essential difficulty of the Problem and from the great fulness and exactness of its solution.

And let us now for a moment pause to compare the Divine Method here employed, for the solution of this great problem, with the method made use of for the same purpose, so far as it could be the same, by the highest Gentile Wisdom, as manifested in the Republic of Plato. In the one, the Being of a fictitious Community of men and of an abstract individual Man are imagined and presented to us for mutual illustration. In the other, a Family of living men effectually sets forward as well as clearly sets forth a Community which is not only essentially normal, but which when discerned aright possesses in its historical or actual Life the pattern and the germ of a Life which is real and eternal for each individual

man, for each society of men, and for the whole human race.

And if the two methods differ thus *in breadth*, still more do they differ, if we may so speak, *in length*, that is in the historic duration of their unfolding. Indeed in the Platonic method neither the State nor the Individual is contemplated or presented as GROWING. The idea of *Time* enters not, as a necessary element, into Plato's Scheme. The Individual and the State are in it set forth for mutual illustration, not as they have an Historic Life—a proper Growth that is and unfolding in Time—but simply as they exist or may be imagined to exist at any particular moment of time.

Now this difference alone between the two Methods is conclusive: for as Birth is one, so Growth is the other fundamental condition of all genuine human Life, whether it be that of the Individual, of the Family, or of the complete Community, and whether it be of the outward and visible or of the inward and spiritual elements of these. No sagacity in administering and making available that which at any one time exists in the Individual Mind or in the Community can make up for the want of effectual provision on the part of the Educator or of the Legislator for CONTINUOUS GROWTH AND UNFOLDING.

Again, if the Gentile Philosophy aspires to write the Life of the Individual in the larger and more legible characters of the National Life, a wider range in this respect also is taken by the Divine Wisdom. Not through the Forms of one Polity only, or through the Being and Life of one State only, but through the Life of two

great, distinct, and divinely-constituted Politics or Communities, and through their ever-unfolding Histories, is the Divine Revelation of the entire Humanity, and in it of his own Individual Mind and Life, communicated to Man.

Through the first of these great Politics or Communities, namely, the Jewish, God reveals Himself to man chiefly in the ordinances of outward Laws and an outward Service; through the second, namely the Christian, chiefly in inward Laws and an inward Service. In the former we are endowed with the more objective, in the latter, with the more subjective Revelation of the Godhead. And it is through THE EFFECTUAL RECONCILIATION—IN THE LIFE OF EACH CHRISTIAN NATION—OF THESE TWO DISTINCT REVELATIONS OF HIMSELF, that the Wisdom of God has its final consummation on Earth, and that He becomes indeed and in the fullest sense our Heavenly Father: the FATHER OF A MULTITUDE OF NATIONS, of all the Families of the earth, and of the Spirits of all flesh.

To whatever extent we really understand the Jewish Dispensation and Life—in itself and in its true relations to the Christian—to the same extent shall we understand the true relations of the State to the Church, in our own National Life, and of our outward to our inward Life, as we are Individuals.

This truth is at once evident from a comparison of the two Divine and permanent Codes of Law which were ordained respectively for these two great Dispensations, and which are brought by our Lord on the Mount into immediate juxtaposition and comparison.

We there see at once that though the first Table of the Decalogue may be, as indeed it assuredly is, equally applicable to our inward and to our outward Life, and equally binding on both, this cannot be affirmed of the second Table, which is there brought out in its proper fulness as the permanent Law of our outward Life, just as the intimately-corresponding but essentially-spiritual Christian Code is promulgated on the same occasion as the permanent Law of our inward Life.

And we perceive further not only how the Distinct Codes of these two Dispensations are binding, each on its own peculiar period of the Church's Life, on its own peculiar *αἰών* or Dispensation in Time, but also how BOTH ARE AND REMAIN BINDING ON OUR OWN DISPENSATION—ON OUR OWN and on all succeeding Periods of that Life.

This effectual reconciliation by our Lord of these two great Codes of Law, in their fundamental principles,—this presenting them *simultaneously*, AS THE PERMANENT CODES, THE ONE OF OUR OUTWARD THE OTHER OF OUR INWARD LIFE,—involves the real solution of the great Problem with which we and all Christian Nations are now chiefly exercised: I mean as to the true relations of our Church and State Life to each other and to that full or complete National Life which these together constitute. As it is ever from a knowledge of the proper Laws of any Being's Life (B. iv. pp. 307, 316), that we obtain our clearest insight into that Life itself, so from this Divine Revelation of the fundamental Laws as well of our inward as of our outward Life do we discern these two Lives most clearly and practically, both in themselves as distinct, and in their

true relations as they are the polar constituents of our complete Life inward and outward.

For a Christian Nation, these two constituents of its genuine National Life are its STATE-LIFE on the one hand, its CHURCH-LIFE on the other. Of the former, the essentially-fundamental Laws are those presented by our Lord on the Mount as having been already given to them of old time; and this outward Code consists of the second Table of the Decalogue in its simplest and most comprehensive form, and of the two other Mosaic Laws, AN EYE FOR AN EYE, A TOOTH FOR A TOOTH, and, THOU SHALT LOVE THY NEIGHBOUR AND HATE THINE ENEMY.

These we have already seen (Chart to B. II.) to be the *outward* Laws of the Name, the Kingdom, and the Will of God, and to constitute the essential, underlying, and exactly corresponding basis for those *inward* Laws of the same which are promulgated, on His proper authority, by our Lord on the Mount, and which are the fundamental Laws of the Christian Dispensation contemplated as *distinct* from the Mosaic. Now if a Christian Nation can ever be exempt from the duty of effectually vindicating the Divine Authority of *both* these distinct Codes of Law, by the means proper and ordained for each—that of the outward, by enforcing adequate pains and penalties for its infraction,—that of the inward, by making adequate provision for the preaching of the Gospel and administering the means of grace; and if, further, this Preaching of the Gospel, or that Vindication of the Law, can—*either of them without the other*—ever be effectual; then, but not otherwise, may the State be divorced from the Church in

any Christian Nation without a resulting Dissolution of its genuine National Life.

On this matter there prevails in our time a notion fundamentally and most dangerously false: I mean the notion that the outward or State Life and Law of a Nation has not a Divine origin, and is not, like its inward or Church Life and Law, ESSENTIALLY A HOLY THING.

This doctrine, that the State and the Legislation which is its peculiar Province, have no religious character, and, so far as our Christian Duty is concerned, offer open fields for the speculations and experiments of human legislators on merely human principles, is a doctrine essentially false and destructive of a Nation's proper and enduring Life. And the antagonist truth, on whose solid basis alone this full National Life may be effectually constituted, is the Truth, that the State-life of a Nation, with its proper *outward* Laws, must be based, in all its essential Principles, on the outward Laws uttered on the Mount as having been already given to them of old time;—MUST BE THEREFORE AN ESSENTIALLY HOLY THING, as well as an essential and fitting basis of its Church-life. With regard to this latter element of a Nation's Life, the truth is more generally acknowledged that it must throughout be ruled by the corresponding *inward* Law given by our Lord on the Mount, and must consist of that EFFECTUAL PERSUADING, that prevailing with God and with man, through the mighty wrestlings of Prayer, and Preaching, and Labours of Love, without which no People can become one of that blessed Multitude of Nations which, in the true Abraham and the true Isaac are made Kingdoms of our God and of his Christ.

And we may here remark by the way, that in this respect more especially does our Lord manifest Himself on the Mount, as the *ἀνακεφαλαίωσις* or summing up of all things, not only in His own Person and in the spiritual influences which proceed from Him, but also, and no less completely, in the Law which He promulgates. In this, so far from abrogating the Law already given, He declares that no jot or tittle of it shall pass away until all be fulfilled; and He presents it to Christian men and Christian nations as a distinct Code which must, in its essential import, correspond to, and sustain even unto the end, his own newly-revealed, inward and spiritual Law. It is indeed most true that a perfect State, such as for the actual Jew was the Jewish, involves a Church, and no less true that a perfect Church—such as might be the Christian, if only we would raise ourselves and be raised to the level of what God holds out to us—would involve a State. But it is equally true, that THE TWO ARE FOR US AS ESSENTIALLY DISTINCT AS THEY ARE ESSENTIALLY INSEPARABLE. And even as the attempt to divorce them is that practical heresy which at this moment most threatens the integrity if not the existence of our genuine National Life, so is the realizing their true Unity in Distinctness our greatest National task:—towards accomplishing which, however, we, as a nation, have under God laboured more unremittingly, and it may be more successfully, than other nations, by largely and experimentally testing the principles and conditions, variable as well as permanent, of this ordained and holy union.

Such practical difficulties must ever remain to exercise

the human wisdom, and to call forth the growing spiritual discernment of each Christian Nation. The necessity of both these Elements to the integrity of its National Life, as well as the fundamental conditions of their legitimate Union, are indeed involved in this great Patriarchal Symbol, and are more clearly set forth in the corresponding though far clearer Revelation on the Mount of our Lord's preaching. Yet we are very far from affirming either that the special portion of that Symbol which is now more immediately before us, or even that the Sermon on the Mount, as its corresponding Spiritual Reality, is of power so to present to us our Complete Human Life, individual and social, in all its practical details and conditions for all periods of time, as to exonerate each succeeding generation of men from labouring and striving to the uttermost towards the solution of such ever-arising practical difficulties. In such wrestlings it is ordained that the long night of our earthly sojourn should be spent, not by each individual man only, but by every nation and kindred of men, even unto the consummation of all things.

It would indeed on many accounts be unwise to expect that a Constitution, fully organized in Church and State, should be explicitly presented in a Revelation which, though clearly too brief for such a purpose, may yet well suffice to shadow forth, and even to define, ALL THE FUNDAMENTAL PRINCIPLES on which we must build it, if we would be builders at once for Time and for Eternity. Still, even in this point of view, the Symbol will be found gradually to expand under our gaze, and to involve more of practical

detail in proportion as we enter more deeply into its central meaning, and its ulterior unfoldings—just as the Sermon on the Mount, when rightly understood in itself, and as it is more fully developed in the other Christian Scriptures, may well be found sufficient for the constitution and guidance of our entire individual and social Life.

The fundamental Truth then which this venerable Symbol shadows forth in its earlier unfoldings, is the very same Truth which is at once presented and realized in our baptism, namely, that our genuine and complete human LIFE can be constituted only in the Name and in the Power of the Father, the Son, and the Holy Ghost. And when we have entered into this its true import, and have discerned the great gulf which is thus fixed between all human wisdom and that which is indeed Divine, we may then safely go on to enquire into the method ordained and revealed for the actual unfolding, under this great Name and living Reality, of our now divinely-human Life in all its essential Elements and Powers.

This complete UNFOLDING of our Life does, as we shall shortly perceive, imply and grow out of that primary and essential CONSTITUTION of it. But in order that we may perceive this more readily and more clearly, it will be necessary to reconsider in brief, and to compare those Divine Revelations, whether symbolic or direct, and that human exposition of its fundamental Constitution which have already occupied us. We shall thus be led to acknowledge that though these several modes of presenting the fundamental constituents of our Humanity may be strikingly different, the constituents themselves, as dis-

cerned in the light of these varied expositions or presentments, are, not indeed identical, but yet very closely and strikingly allied.

With regard to the first two fundamental Elements of our actual Humanity, which are designated both by Plato and Aristotle as the *ὀργιστικόν* and *ἐπιθυμητικόν*, we have seen (B. i. p. 175) that these are respectively identical with its first two fundamental Elements as legislated for in the Second Table of the Decalogue by the outward Commandments against Murder and Adultery, and by the corresponding inward Commandments against Wrath and Lust. And this essential coincidence between these first two Constituents, as presented on the one hand by human, on the other by Divine Wisdom, is not the less clear and striking, although in the one case they are directly set forth as inward Realities, whilst in the other they are only inferred to be such from the Laws ordained to coerce or to regulate them.

Now when we come to the Patriarchal Symbol, the two primary Elements of our Humanity, as they are presented through its first unfolding, will be found to coincide essentially with both the manifestations of them which we have just reconsidered. For we shall find that Hagar and Sarah respectively represent, though under the Forms of distinct Persons, the first and the second of these two fundamental Elements.

The principle here involved is very far from being the least important of those which pervade the genuine teachings, whether of Divine or of human wisdom, concerning the true Constitution of our common Humanity.

These Teachings and Revelations are ever presented to us as equally and indifferently applicable to Individuals, to Families, to Nations; each of these being contemplated and dealt with by God as real Personalities, and each therefore being indeed such, in His truth. And even as this Teaching ascends, in one of its Methods, above the personal Unity of the Individual Mind and Life, and regards Families or Nations as though they were Persons, so does it, in another, descend below that Unity, and regard Individuals as constituted of certain definite Elements of Personality, each capable, even as are the larger and more complete Personalities—Individual be they, Family, or National,—of being restored, through faithful acceptance of the Divine discipline, to their ordained integrity, or, on the other hand, of being finally degraded and ruined through a stubborn rejection of it.

Examples of the *former* Method have already been cited. In fact the Old Testament, throughout which God deals with Israel as with one man—whether it be with Israel the Nation, or with Israel the Family, or with the Individual, Jacob, who is also Israel—is one continued example of it. What we are at present desirous of affirming and vindicating is the existence and similarly-pervading character in the Divine Teachings of the *latter* Method. And this we would effect by shewing, through an exposition of the Patriarchal Story, that the Old Testament, whereof that Story constitutes the central germ, is a continuous and perfect example of this Method also, though chiefly under symbolic Forms, even as we have been led to infer that the New Testament is, under Forms

of a far higher spiritual reality, as well from other considerations as from our detailed examination of its living germ, the Sermon on the Mount. A discernment of these two Methods as harmoniously pervading the whole Bible, will more effectually convince us of their reality and importance than any insulated examples of either.

Confident then in the convincing power of this vital and continuous unfolding, we shall not interrupt and encumber our argument with any other examples of the latter Method, than those which meet us in an orderly examination of the Patriarchal Symbol. And if the considerations already put forth, whether on St. Paul's authority or as consistent with the analogy of Scripture and of right reason, deprive not this assumption, as we would fain hope they do, of an arbitrary character, we will assume arbitrarily that Hagar and Sarah do really symbolize and set forth those two primary and fundamental Elements of our common Humanity, which appear at least, on the authority of Divine as well as of human Teaching, to be essentially the same Realities, whether they be expressed in the larger Form of the National, or in the smaller Form of the Individual Life.

This position then regarding Hagar and Sarah we will affirm to be true for ourselves and for those who have already discerned and entered into the positive grounds of its truth:—requesting that those who have not, will for the present assume it to be true, in order that the position itself may be fairly tested, not only by the authority and the arguments on which it is based, but also by the intelligible continuity, importance, and pro-

bability, if not by the demonstrable truth of the results to which it leads.

But however essentially consistent may be the Platonic Exposition of our Common Humanity *as to its two primary Elements*, with that which is legitimately deduced from this Patriarchal Symbol, we arrive, on passing this point, at a divergence of the Platonic from the Patriarchal Psychology, which at first sight appears to be absolute and final. In the one, the Human Intellect, or Reasonable Principle in the abstract,—the λογικόν that is—in the other, the Divine Mind itself, and, in the further unfolding of the Symbol, the Word and Spirit of God, is presented as that third Reality which must be united to the two already mentioned, in order to constitute the Entire and genuine Humanity.

This, I say, does at first sight appear to be an irreconcilable discrepance between the two Expositions. And in one sense it is so. But then it is exactly THE Discrepance which—assuming that the Christian Doctrines are true, and that they were unknown to these Gentile Philosophers—we should be justified in expecting: and further, we see at once in the Sermon on the Mount, the solid grounds of such a reconciliation of the two as may well convince us of the substantial truth of each when discerned from its own proper point of view.

Plato and Aristotle could not know the revealed Truth, that the earnest Obedience of Faith—growing out ever into the zealous Obedience of Hope and Love—to THAT HOLY LAW WHICH IS THE MIND OF GOD TO USWARD, in order to the forming of Christ in our hearts, and the pro-

ceeding of the Spirit in our will, must be for us at once the Pure, the Discursive, and the Practical Reason : must—to speak in one word—be THE MIND, daily renewed in its spirit, and through its own renewal purifying the two former elements of our Being, and reconciling them with itself and with each other.

This Divine Reality it is which, in the highest Christian and Spiritual Truth, must for us supply the abdicated throne of the mere Human Intellect.

This great and marvellous Truth is expressed in the Symbol more boldly indeed and pointedly than we might dare to express it in symbolic language of our own. But if this Symbol be indeed Divine, and if the great Realities which it throughout and consistently sets forth, be indeed the very same fundamental Realities which are in the New Testament expressed not in Symbols or in Parables, but openly and boldly, not by St. Paul or St. John only, but by all the great Apostolic Teachers and by our Lord Himself; let us take heed lest it be from no genuine reverence, but rather from some lurking unbelief in our own accepted doctrines, that we are startled and recoil from the great Verities which as Christians we should hold most dear, and which, though under a different garb of outward expression, we should joyfully spring forward to recognize and embrace.

The conclusions to which we are thus led are in fact identical with those to which we have already been brought, though by a different road, whilst comparing the Platonic Psychology with that which may be legitimately deduced from the Sermon on the Mount. (B. iv. p. 248).

We then saw that the Platonic and Aristotelian λογικόν, that is, the merely human and unrenewed Intellect, must, as such, wane and disappear from our souls, even as moonlight fades from our atmosphere, that the whole space which it occupied there may throughout be filled and illumined by that "light which lighteth every man that cometh into the world;" by that λογικό-πνευματικόν, which is at once essential Reason and essential Life, and the indwelling of which in the individual human soul is expressed by our Lord himself in memorable words which St John has recorded (John xiv. 23), and which most fully and remarkably bear out that special meaning of the Patriarchal Symbol in virtue of which it shadows forth the true Constitution under God, in Christ and the Spirit, of the Mind and Life of Man, of the Divinely-renewed human Personality as well in its Individual as in its National Manifestation.

And not only did we perceive in the Sermon on the Mount, and especially in its final Law of Spiritual Discernment, (Book iv.) that the mere Human Intellect as unrenewed, must be daily mortified and cast out, daily replaced by this MIND OF THE SPIRIT, but we examined in detail the Method there revealed for accomplishing these ends. And we further perceived evidences both in this Method of doing it, and in the Thing itself to be done, that this Thing was ordained to be accomplished not for the Life of each individual Christian only, but also for the Life of each Christian Family, and of each Christian Nation. Moreover, this threefold object was made manifest to us not merely in some one Commandment or insu-

lated portion of the Christian Law, but as pervading, in accordance with a perfectly definite and intelligible order, the entire Body of our Lord's Legislation on the Mount, whether contemplated as a whole, or as consisting of its four integrant Elements, the Law of the Name, of the Kingdom, of the Will, and of Spiritual Discernment.

So definite indeed and prevailing is this Order, and the Method which it implies, that we have been enabled to indicate by the letter (i) or (f) or (n) placed before it in the general Chart, that Commandment in each of the first three of these Codes, which is specially ordained to minister to the determination and guardianship in its integrity of the Individual, of the Family, and of the National Life respectively. And the absence of any such distinction in the final Code of Spiritual Discernment, arises not from its several injunctions being applicable to no one of these Lives, but from each of them being equally applicable to the Life of the Individual, of the Family, and of the Nation; all its Commandments being at once Universal and Positive in themselves, and also Complementary to those of the three preceding Codes.

And here, since the Law of Spiritual Discernment contained in the seventh chapter of St Matthew has now been examined in detail, we may remark the very striking Analogy which these three integrant Codes of the Name, the Kingdom, and the Will, together with their fourth Complementary Code, the Law of Spiritual Discernment, will be found to bear to the three primary Commandments, together with their fourth positive and Complementary Commandment contained in each of these Distinct

Codes, whether of the Name, of the Kingdom, or of the Will. And this on examination will be found thoroughly consistent with that Divine Order, that absolute Perfection of outward Form, as well as of inward Import, which so strikingly pervades and characterizes the whole Sermon on the Mount. We see throughout, the interpenetrative combination of living and quickening Verities, the play as it were of vital and spiritual Energies freely subordinated to their own holy Laws. We see these Laws, and the Realities of holy Being to which they correspond, presenting themselves first in their Essential Distinctness as they are manifested in the Godhead, the Father, the Son, and the Holy Ghost, then as they are manifested in the Manhood, in the distinct yet reconciled Elements of our own personal Being and Life; last, as they are manifested in the final reconciliation and atonement of the Godhead with the Manhood, of the Spirit with the Bride, whether this be in the Person of Christ Himself, or in the final redemption and glorification of His Church, in all the kingdoms of the earth becoming the Kingdoms of our Lord. And since the Realities of our own personal Being do throughout correspond with and symbolize, as well in their essential Distinctness as in their essential Unity, those Realities of personal Being which are of all others the highest and the holiest, it comes to pass that in this Central Revelation as well of the Godhead as of the Manhood, the same pervading Spirit manifests itself, whatever be the subordinate diversity of operations, under the same pervading Form.

With regard to the more human Element, however,

it is still the Complete Social Life of Man which is really paramount. In the Third Commandment of each distinct Code, of the Name, of the Kingdom, of the Will, it is, as we have seen, (B. II. p. 253) manifestly so; and if we contemplate each of these distinct Codes in its own proper Unity, as gathered into its own essential and central Import, we shall find that though the Law of the Will is in the fullest sense ordained to determine and guard our Complete Social Life, as we are Christian and Spiritual Men, in other words, our Complete National Life in Church and State; yet both the Law of the Name and the Law of the Kingdom have, each of them, the very same object for their highest end and aim:—though the first, the LAW OF THE NAME, sets forth and sets forward this final end by a Body of Legislation whose *primary* aim is the unfolding of THE INDIVIDUAL LIFE; and though the second, the LAW OF THE KINGDOM, effects the same object by injunctions *primarily* applicable to the determination and guardianship of THE FAMILY LIFE. Indeed, as the central position of this second Code shews that it is *primarily* the Law of that Family Life which, whether in the Sermon on the Mount or in the Patriarchal Symbol, is essentially central, so does its intimate correspondence with the Aspiration (B. II. p. 212), THY KINGDOM COME, shew that it aims, through the Christian Constitution every where of THE FAMILY LIFE, at a similar Constitution of THE NATIONAL LIFE for each distinct Member of God's great Family of Nations. And thus we see that the very same thing is, in Abraham, and in his significant Name, proposed to be done which is

actually and progressively accomplished in Christ and through the Spirit.

But if there be indeed this wealth of meaning in the single Name of Abraham, and if, as we have seen, those of Isaac and of Jacob be not less pregnant—if these Names sum up in brief not merely the Personal Acts and Characters of those on whom they were placed, but also the higher personal Acts and Attributes of those whom they symbolize and set forth to us;—we would now proceed to examine whether there be any similar meaning in the Names or in the Acts or in both, as mutually consistent, of that younger Patriarchal Brotherhood. And the result of such an enquiry we shall find to be, that even as the elder succession in Abraham, Isaac, and Jacob, sets forth to us, under its own Symbolic Names and Persons, that God in whose great and holy Name, and through whose Personal Word and Personal Spirit our own personal Being in all the truth and fulness of its real or spiritualized Humanity, must be constituted, in order that in the same truth and fulness it may be unfolded and grow daily towards its ordained perfection—even so does the younger Patriarchal Brotherhood set forth similarly, and as it were by other words and expressions of the same symbolic language, the actual Birth and Growth of this our truly human Being and Life in all its essential elements of Personality as it is now at length constituted, and must from that constitution be unfolded, in the Name of the Father, the Son, and the Holy Ghost.

That we may conduct this Enquiry successfully, we must still continue to contemplate this great Patriarchal

Symbol, not as it consists of insulated Types, but as it is a living Whole. Specially we must avoid cutting of this lower from that higher portion of it, and we must be careful to maintain the analogy of Scripture in applying St. Paul's interpretation of the relations of Abraham, Hagar, and Sarah, not only to those of Isaac and Rebekah, but also to those of Jacob, Leah, and Rachel.

We shall find it further expedient to limit our Enquiry, in the main, to that meaning of this Symbol which sets forth THE UNFOLDING OF THE INDIVIDUAL CHRISTIAN MAN UNDER THE INFLUENCES OF THE PROCEEDING SPIRIT ; inasmuch as this, though not the largest or most glorious, is now for us under the actual Dispensation of the Spirit, THE MOST IMMEDIATELY PRACTICAL AND INTELLIGIBLE IMPORT both of the Sermon on the Mount, and of the Patriarchal History as its Symbolic Counterpart.

Its most glorious import, in the Order of our Justification, is that whereby it sets forth the Person and the Personal Attributes of Christ Himself as made flesh and dwelling among us. This great glory of Christ's perfect obedience even unto Death, and of our own Justification thereby once for all accomplished, and the consequent and perfect oneness of His People with each other, and with their great Head,—these are the proper objects of our Christian Faith and Hope, the proper grounds of our Christian Rejoicing. The first is the ἀγαλλιασῖς or Exultation we have in Isaac, the other the Comeliness, the Ideal Beauty of Holiness, without spot or wrinkle or any such thing, which we have in Rebekah. But though this true Pattern or Ideal of our Humanity was then at once

and for ever realized in the Person of Christ; and though all the means of actually and progressively realizing this Ideal for the whole Humanity were, at the same bound of the Lion of Judah, brought in; nevertheless this remains a Pattern after which all things are to be made—an Idea still to be ever more and more largely and fully realized by the great mass of mankind—even as the Land, though already granted, and though after the fall of Jericho it lay open, was still to be conquered, apportioned, dwelt in and enjoyed. Again, the largest import of this part of the Symbol, in the Order of our Sanctification, is that whereby it sets forth, in their Growth towards perfection, the genuine Elements of a truly human Personality, not merely as that Personality is discerned in the Individual Christian man, nor as in a single Christian Family, nor even as in the inward and outward Life of a single Christian Community, but as in a group or Family of such Communities, or, in the comprehensive import of the first Symbol of the Name, in A MULTITUDE OF NATIONS.

It is this true Life of the Entire Humanity as involving all National Lives—as well in their own proper Elements as in their essential Distinctness from and Oneness with each other—it is this renewed and Divine LIFE of man, as ever growing out of its true Constitution and Birth towards its ordained Perfection, which is indeed the largest and, in the order of Sanctification, the most glorious Import of the great Patriarchal Symbol, even as it is of that greater Revelation on the Mount of all the corresponding Realities.

Nevertheless, here also as on the Mount, the Form which

seems to present itself most available for us, the Form on which we would for a while fix our gaze, is that of the Individual Life and of its true Elements of Personality.

When from this point of view we contemplate the Humanity as it is set forth to us in the third and final unfolding of the Patriarchal Symbol through Jacob and his Family, we perceive at once that it really involves a psychological analysis of our Being more scientifically exact than that of Plato and Aristotle, more doctrinally and practically true and available than that involved in our Lord's legislation on the Mount, and in the first unfolding of the Symbol through Abraham, Hagar, and Sarah.

Those elements of the Humanity which the Greek Psychology truly presents to us as the *ὀργιστικόν* and the *ἐπιθυμητικόν*, and which are indeed legislated for on Sinai and on the Mount, which through Hagar and Sarah are set forth in that state of natural separation and enmity wherein the remedial Revelation of the Godhead first finds them, which through Rebekah are further set forth in their ordained and imputed Oneness, and in their consequent beauty of holiness, are—when now the great Wrestling has begun, which must *progressively realize* this ordained and purchased Oneness,—finally presented to us, through Jacob and his Family, in their state of advancing reconciliation with each other under the influences of the Spirit.

We now no longer see that Element of Wrath which is the ground of our Humanity, as we saw it symbolized in Hagar, that is, as a merely servile and evil Wrath fit only to be cast out, and incapable of effectually receiving its proper corrective discipline. As Hagar and Sarah

became one in Rebekah, that their ordained and essential Oneness in Christ, and in the Order of Justification by Faith in Him, may be duly set forth : even so, to the end that the final Work of the Spirit which is our Sanctification, may be similarly set forth as involving the ever-advancing accomplishment of their Reconciliation, they must again be discerned and dealt with, *as distinct from each other*, in Leah and Rachel. And not only so, but—since this more general distinction suffices not now either doctrinally or practically, either for Insight or for Life—we must be further taught *what it is* in Hagar which, being servile, opposes itself at once to her own freedom and to her effectual reconciliation with her freer sister ; *what it is* in Sarah which partakes at least of the same servile character, and which is the obstacle on her part at once to their sisterly reconciliation, and to her own accomplished freedom and blessedness.

Now as Hagar and Sarah represent generally, and sufficiently for the purposes of a repressive legislation outward and inward, those two elements of our Being which are indeed the grounds of Hate and Love within us, and which are truly characterized by the Gentile Philosophy as the *ὀργιστικόν* and *ἐπιθυμητικόν*: even so Leah and Rachel, with their respective handmaids or slaves, will be found to present a still more exact and practical development of the same truth, as well through the significant Names which the Spirit has imposed on them, as through the leading Acts and Events of their Lives. By this latter portion of the Symbol we are taught that these fundamental Capacities for Hating and Loving, which, when

under the influence of the Spirit of evil, are evil Wrath and evil Lust, but which, when pervaded by God's good Spirit, are righteous Zeal and Holy Love, have, simply as fundamental Capacities, each a peculiar character of its own; and we are further taught, sufficiently at least for practical purposes, what that peculiar character is.

Such a fundamental Capacity, contemplated in itself and modified by no immediate spiritual influence, cannot easily be expressed under the more striking and characteristic Forms whether of our unrenewed or of our renewed Humanity. In so far as we are still unrenewed, to the same extent both these elementary Capacities, as well for Love as for Hate, are possessed and held by our spiritual enemy as his strongholds; and then they manifest themselves not through Acts or Emotions morally indifferent, but through that Living in Pleasure which is being dead unto God, and through that Wrath of Man which makes us children of wrath, and which works not His righteousness. but our death and the death of our brethren. Again, in so far as we are already renewed, these our human Capacities, being filled and influenced by that MIND OF THE SPIRIT which is at once Wisdom and holy Love, manifest themselves as a Zeal according to knowledge. So that neither in the Kingdom of Light nor in the Kingdom of Darkness is there any room left for that indifference and lukewarmness with regard to good and evil which we know to be especially hateful to God.

Cacciarli i Ciel, per non esser men belli:
Nè lo profondo inferno gli riceve,
Ch' alcuna gloria i rei avrebber d' elli.

DANTE, *Inf.* Cant. III.

But however hateful to Him and alien from His Order, however devoid of any truly human character or genuine interest for man, may be this wearisome and intolerable indifference and lukewarmness, whether in our feelings and manifestations of indignation or of affection; still it exists: still it characterizes, as it has ever characterized, a large portion of mankind: still, as ever, it opposes obstacles to God's workings for us and in us, more insuperable from their very sluggishness and inertness, even than the active and malignant forms of sin.

Now whatever may be our *à priori* objections to such a further and more searching analysis of our Being, still the fact remains that, independently of evil Wrath and Lust—the essential grounds of our open rebellion against God and of our determined or wilful godlessness—there also exist within us yet broader grounds, not indeed of spiritual evil in these its more intense and malignant forms, but rather of the negation and absence of spiritual good. And if this be indeed so, it is further manifest that without such a more intimate analysis, our views on a point of fundamental importance will be found *practically as well as doctrinally* erroneous.

In the historical education of man, the first of these two broader grounds of the unnurtured Humanity manifests itself chiefly as that obstinate and wearisome Stubbornness, which rejects or frustrates the discipline applied to it, not so much from positive wilfulness or malignity, as from mere inertia and sluggish resistance to all modifying influences.

This ruder and more chaotic Element of our Being is continually spoken of in the Old Testament as wearisome to God Himself: and the progressively working on, in

order to the finally and effectually moving its inert mass, is one leading object of the Mosaic Economy and discipline. For this, we have line upon line, and precept upon precept ; Laws to be meditated on in the house and by the way, in lying down and in rising up,—to be engraven on frontlet and phylactery—to be as it were burnt into the memory, and to possess themselves by violence of the sluggish soul.

To this end, we have outward Ordinances and an outward Ceremonial, whose cumbrousness would, in a more spiritual Economy, be wearisome and oppressive ; in order that the man may, by means on a level with his actual Capacity, be taken out of himself, and fixed on objects which not only contain the Germs of spiritual Realities for all ages, but which present him at once with Duties to be done, and with such faint shadowings forth as he can apprehend of the Beauty of Holiness.

And in order to his more effectual deliverance, he is further taken out of this stubborn Self by ordained Work and by ordained Rest—by work or by rest, whether military, civil, or religious, so ordained for him by God as to fill up every moment of his time ; so that, during the week he may be effectually shut out from doing his own deeds—on the Sabbath, from thinking his own thoughts and speaking his own words.

And if this discipline suffice not to erect him above himself, his Admiration, his Hope, and his Desire are at every moment called forth by new miracles and enterprizes—by the wonders of Egypt, of the wilderness, of Sinai, and by that entering in and gaining possession of the Land, which concentrated all his Energies of soul and body on

God through practical Obedience to His Commands, and through reverential Contemplation of His Workings.

This Stubbornness, as the fundamental basis of the Irascible Nature in man, is further and in a different language set forth to us by the Symbolic Import of the Sacrificial Ox. The ordained offering up of this animal as a sacrifice to God—addressed, in its deepest meanings, to *us* as spiritual, rather than to the Jews themselves, for whom it was a preparatory discipline,—is a witness to the only means by which this most fundamental Form of godlessness can be effectually overcome. We are thus taught, in the vivid language of a divinely-ordained Sacrificial Code, that this our stubborn and repulsive inaptitude for the Holy, and for all its proper disciplines, must, in the Power of the Spirit, and in the strength of Faith, be without reserve sacrificed and offered up to God.

The same branch or dialect of the Divine Symbolic language shews us generally the return made by God to this offering: for in the Sacrificial Code it is further ordained that the Priest who offers it *should live of the Sacrifice*. But when we come to examine closely that other branch of the same Divine language which is now before us, we shall see more clearly and doctrinally how it is that the offering Priest receives Life from his Sacrifice; and as necessary elements of this clearer knowledge we shall see who indeed the offering Priest is, what is the Sacrifice which he thus offers, and what the Life which he receives in return for it.

That we may do this more effectually, let us for a moment dwell on those Characteristics and Capacities which

broadly distinguish the Ox, as well from the rest of the animal creation, as from the sheep the other chief sacrificial creature.

We shall thus find, that as the fundamental Characteristic of the Ox is the very Stubbornness we have been speaking of, so its fundamental Endowment is a Capacity for that slow and wearisome, that reluctant and comparatively fruitless Labour, by which alone it is possible for this stubbornness to be at length overcome.

Such, I say, are the fundamental Characteristics of this Form of the animal Nature which present themselves to our daily observation far more broadly and strikingly than that short-lived Fury into which this stubbornness may yet be goaded. Though on the other hand, this very Fury, as it is a far more terrible, is a no less essential characteristic of the animal in its undomesticated and unreclaimed nature. Only for this there remains no human discipline or remedy. The wild bull in blind rage lowers his forehead and shuts his eyes to gore and spurn. What husbandman shall bring him under the yoke? what Priest drag him to the horns of the altar? If the children of God's people be like him, nothing remains but that they faint and lie at the head of all the streets, as a wild bull in a net: that they be full of the fury of the Lord, the rebuke of their God. *Isai. li. 20.*

The correspondence of these two leading Characteristics of the first Sacrificial Animal, with the two which we have in part discerned as belonging to the first Element of our Being, will come out into a clearer light when we contrast these with the leading Characteristics

of that milder and more timid animal Nature which, in the same order of Symbolic Sacrifice, is ordained to set forth the second fundamental Element of our Humanity, as well in its essential Characteristics as in the no less essential Necessity that it also should without reserve be offered up to God, in order at once to complete that Sacrifice of our whole Being which we owe to Him, and to obtain from him in return the effectual Sustentation of our real and enduring LIFE.

In calling them mild and timid, we have indeed already touched on those characteristics of the Ewe and of her Lamb, which chiefly distinguish their actual nature in itself and from that of the Ox. Yet even here we shall find, on consideration, that the distinction, though clear and striking, amounts not to such an absolute difference as must prevent this less ferine and intractable form of the Animal Nature from rightly symbolizing THE WHOLE HUMANITY IN ITS STATE OF PROGRESSIVE AND ACCOMPLISHED RESTORATION TO GOD. This, however, by the way. Our present object is rather to bring out the essential Distinctness, than the possibility of an effectual reconciliation and Oneness, between those two fundamental Elements of our Humanity which, in the Order of Sacrificial Symbols, are presented respectively by the Ox and the Sheep, and the more exact Representatives of which in the corresponding Order of the Patriarchal Symbols we are now endeavouring to discern.

We have seen that in God's Order for Man, there is a State of Labour and a State of Rest, and that these States are further ordained to co-exist for him perma-

nently in their Distinctness, that they may continually approach their true Harmony and Reconciliation. We have seen, moreover, that both these permanent States of his Life are by Man to be unceasingly dedicated and offered up to God, the one through the Ordinance of labour, the other through the Ordinance of rest.

In these ordained States we see another Divine expression for the very same Realities of our inward Being which we have just been contemplating under their Sacrificial Symbols. Our whole Life must consist of Work and Rest, our whole Life must be dedicated and offered up to God; and whether we contemplate this offering in the whole complex of our lives and actions, or in those fundamental powers which render us capable both of working and of resting unto God;—whether we contemplate them under the ordinances of week-day Labour and of Sabbath Rest, or under those of sacrificing to God the Ox as the symbol of our Labour, the Sheep as the symbol of our Rest, the Realities represented are still the same. And we may here remark, that the essential fitness of these latter Symbols throws additional light on a principle whose importance may well justify our again reverting to it, viz. that the Symbolic Language of Scripture is neither arbitrary nor fragmentary, but is in all its branches ever consistent, not only with itself and with the Divine Wisdom, but also and pre-eminently with our actual human Capacity. This Divine Language, varied in its dialects, rich in its imagery, definite as it is in its meanings, is so far from being either necessarily or purposely obscure for us “on whom

the ends of the world are come," and to whom, as Christian and spiritual men, it is chiefly addressed, that it does, on the contrary, present the Realities which most concern us, under forms fitted by Divine Wisdom to convey them most effectually to our human apprehension

If, for example, we look closely at this ordained Symbolic Sacrifice to God of the Ox and the Sheep,—representing as they do not only our Substance and our States of Life, but our very Being, our inmost Selves—can we conceive a more striking or universally-intelligible expression for the dedicating ourselves wholly to Him and doing all to His glory, whether we eat or whether we drink, whether we undergo the stern task-work of duty or rest in the joyful labours of love? If we ponder these symbols in our hearts, if we look at them earnestly and reverentially, in the light of the analogy of Scripture and of their own internal consistency, we need not fear either that we shall readily exhaust their true and important meanings, or be greatly misled by those which are fanciful or false. And even if we should sometimes err in this direction, still, if only our main principles of symbolic interpretation be thus guarded, the mischief resulting from such mistakes, which, as in a prosaic age, has not seldom been ludicrously overrated, is very far from being either intolerable or irremediable.

We are at present however concerned with the Sacrificial Branch of this Divine Symbolic Language, no further than as it illustrates the more directly Historic Form of the same language, exemplified in this great Patriarchal Symbol.

And even these relations between the Sacrificial Symbol which expresses the offering up ourselves to God, and the Patriarchal Symbol which, under Historic Forms, sets forth the very same thing, are too numerous to be dealt with at present in all their variety.

Here again we must seek the intervention of a class of Symbols more closely allied to ordinary language either than Symbolic Characters or Symbolic Acts—a class which for our immediate purpose has hitherto seemed preferable, as well for this reason as for its comparative simplicity and clearness—I mean, the Symbols of the Name.

Now if we look at the Names of Leah and Rachel and of their respective handmaids, as we have already looked at those of Abraham, Isaac, and Jacob—of Hagar, Sarah, and Rebekah, we shall at once perceive them to be no less remarkably and distinctly significant. I say *at once*, not because the complete interpretation of these latter, any more than of those former Names, can be presented in a few words or is wholly free from critical difficulties,—for, on the contrary, a determination of their import in all its breadth and fulness, and of their exact relations to kindred Hebrew Names or Words, offers to the Biblical philologist no unworthy field of research—but because we cannot easily fail to perceive this import so far as is generally necessary to our present investigation.

If for example we begin with Leah לֵאָה, the first of these Names, and if we endeavour to arrive at its import by examining and comparing some of the passages of Scripture where either its Theme לֵאָה occurs, or its Derivative לֵאָה־תֵּן, we shall be led to a conception of

that import thoroughly consistent with our fundamental Idea of mere Work or wearisome and unsatisfactory Labour, as opposed to that deepest and most real Rest which belongs essentially to the joyous putting forth of our free or spiritual Energies of Love, though in a lower and symbolic sense it belongs also to every genuine exercise of our purely human affections. And since, in holy Scripture, one and the same word, though never used inconsistently or vaguely, is very frequently employed as well in its simple Form, as in its Derivatives, to present more than one distinct Aspect of the same fundamental Idea, our conception of its Import will in general be definite, circumstantial, and consistent with that fundamental Idea, in proportion to the number and importance of the passages we examine in which it occurs.

The mere reference to a few of these texts might suffice to bring out the chief aspects of that fundamental Conception and Reality which is set forth in the Name of Leah; and the reader could easily examine and multiply them at pleasure; and perhaps such a mere reference would be most consistent with our general plan and limits. Let us, however, briefly consider a few of the Texts cited by Gesenius as illustrative of the several meanings, first, of the substantive לָאֵסָה , and then of the Theme $\text{לָאֵסָה$.

This verbal substantive לָאֵסָה he renders by *Labour*, *Trouble*, *Distress*, and he cites Exod. xviii. 8; Numb. xx. 14; Neh. ix. 32.

The first of these passages is as follows: "And Moses told his father-in-law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all

the travail כָּל־הַתְּלָאָה that had come upon them by the way, and how the Lord delivered them.”—This travail being all their grievous labours, vexations, and sufferings in Egypt; all their weary and painful and apparently fruitless wanderings in the wilderness.

In Numb. xx. 14, the expression is identical with that in Exodus, and the meaning essentially so, though somewhat more unfolded :

“And Moses sent messengers from Kadesh unto the king of Edom; Thus saith thy brother Israel, Thou knowest all the travail, כָּל־הַתְּלָאָה , that hath befallen us : how our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us and our fathers. And when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt.”

Here however we see, in addition, somewhat of the Divine purpose in subjecting them to all this severe and apparently fruitless labour and suffering; and even some of its first actual results. This sore travail of their bodies and souls drew forth from them that bitter cry which brought down His angel for their deliverance. And in the last passage from Nehemiah which, though longer, is on this account worth quoting, we see, still more distinctly, the extent and character of this travail, and its real connexion with their advance towards a true restoration. Here the travail and fruitless labour which they suffered in Egypt and on arriving at the Promised Land, is as it were cast into the shade and forgotten, in the greater, more recent and more disastrous sufferings, through that

cutting short from without, that breaking up from within, and that subsequent captivity, which all resulted from the obstinate disobedience and stiffneckedness wherewith they had wearied God. And even as the first course of this hard and painful discipline wrung from them that cry of anguish which brought in their deliverance from the bondage of Egypt, so, as we here see, did their second subjection to the yoke and goad, however worse than fruitless it might have seemed to themselves, result in their again turning and being turned unto God, and in their deliverance under Nehemiah from the Babylonian Captivity.

“ Now therefore, our God, the great and mighty and the terrible God, who keepest covenant and mercy, let not all the trouble *בְּלִיָּהוּתְלָאָה* (*weariness*, marg.) seem little before thee that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the times of the kings of Assyria unto this day. Howbeit, thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly. Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies wherewith thou didst testify against them. For they have not served thee in thy kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold, we are servants (slaves) this day, and for the land which thou gavest unto our fathers, to eat the fruit thereof and the good thereof, behold, we are servants in it. And it yieldeth much increase

unto the kings whom thou hast set over us because of our sins : also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. And because of all this we make a sure covenant, and write it, and our princes, Levites, and priests, seal unto it.”

Here we see the hard slavery of the world, in which this stubbornness issues, sending them back unto God.

Again, if we look at the verb לָאָה *Laah*, which differs in form from the Name לֵאָה *Leah* only by a change of the vowel-point *tsere* into *kametz*, we find its meanings as given by Gesenius are :

1. *To exert or fatigue oneself.* especially *to labour to no purpose*, Gen. xix. 11 ; Jer. ix. 5 ; xx. 9.
2. *To be wearied, exhausted*, Prov. xxvi. 15 ; Job iv. 5. Spoken of things without life, Ps. lxxviii. 10, $\text{נְהַלְתָּהּ וְנִלְאָהָ}$, *Thine inheritance when it was exhausted.*
3. *To be tired or wearied of any thing*, Isai. i. 14 ; xvi. 12 ; Jer. vi. 11 ; xv. 6.
4. *To loathe or abhor*, generally, *agre ferre*, Job iv. 2 ; in a stronger sense, Exod. vii. 18. And in Hiphil הִלְאָה ,
 1. *To make weary, to exhaust*, Job xvi. 7 ; Ezek xxiv. 12.
 2. *To weary* the patience of any one, Isa. vii. 13 ; Mic. vi. 3.

Now to give somewhat of substance and life to our conception of this Labour in vain, this wearisome and fruitless Toil which sees not of the travail of its soul, neither is satisfied, and of that consequent wearying and loathing of spirit which kindles at length into hot anger and fury—whether this be blind Rage as in Man, or the consuming fire of God’s Righteous Indignation—let us dwell for a moment on some of these passages of holy Writ.

The first is Gen. xix. 11: "And they smote the men that were at the door of the house with blindness, both small and great, so that they wearied themselves וַיִּלָּאֵם to find the door." A lively image of that blindness in part which is happened to Israel, of that profane seeking which finds not, and of that knocking to which it shall not be opened.

The next is Jer. ix. 5: "And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves וַיִּלָּאֵם to commit iniquity." Here we have this Weariness in its essential human ground, namely, a Stubborn Persistence in evil-doing and wrong. Again, Jer. xx. 9: "Then I said, I will not make mention of him, nor speak any more in his name: but his word was in mine heart as a burning fire shut up in my bones, and I was weary וַיִּלָּאֵם with forbearing, and I could not stay." Looking at this passage in connexion with its context, especially the beginning of the chapter, we see here the long-suffering of God, at length wearied out by the accumulated transgressions and by the stubborn perverseness of his people, and breaking forth suddenly into that fiery indignation which was stronger than the Prophet's resolve to speak no more in His Name. And thus we are further taught in what manner and under what Forms, these fundamental Realities—which however perverted in man, are yet in their highest truthfulness the fundamental Realities of all holy Personal Being—manifest themselves in the one Absolutely Holy Being, and are further overpoweringly manifested to us through His Prophets and Teachers.

Again, in Is. i. 14: "Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary נְלֵאִיתִי to bear them." And in Jer. vi. 10: "To whom shall I speak and give warning that they may hear? Behold, their ear is uncircumcised, and they cannot hearken. Behold, the Word of the Lord is unto them a reproach, they have no delight in it. Therefore I am full of the fury הַמַּת of the Lord; I am weary נְלֵאִיתִי with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together." And Jer. xv. 6: "Thou hast forsaken me, saith the Lord, and art gone backward; therefore will I stretch out my hand against thee and destroy thee; I am weary נְלֵאִיתִי with repenting." In these passages we see God's weariness of His people from their perverse unwillingness, and at length their *πώρωσις* and final incapacity to apprehend and receive aright His holy Law, whether Moral or Ceremonial, whether stubbornly resisted or hypocritically obeyed.

And these, with the before-cited texts, may perhaps suffice to give somewhat of substance and form to our conception of that fundamental Element of our Actual Humanity which is Symbolized in Leah.

Now in considering these and the other examples mentioned, we cannot fail to have observed the close and essential connexion which is brought out in several of them, between the two distinct Ideas of wearisome and laborious Stubbornness, and of fiery Wrath and indignation:—the former finally breaking out into the latter, as into its intenser and more malignant expression. Indeed, this sudden outbreak of our self-willed obstinacy,

this destructive flash from the dark bosom of our lowering stubbornness, is but the manifestation, in its most concentrated and visible form, of that *ὀργιστικόν* which is the primary Element of our actual Nature, as we are unrenewed or children of wrath. And this we have discerned it to be, as well from the teachings of the highest human wisdom as from the two fundamental Commandments of the Divine Law, Thou shalt do no murder, and, Thou shalt not be angry without a cause, ordained to regulate it both in its outward and inward movements. We may not here pause to point out the thorough consistence of this further analysis of the actual Humanity with our ordinary experience, and with all that is most solid and acute in our own observation of character. If, in this department, we can look on any principle as established, it is that the Capacity for indignation and for the more vehement and impassioned feelings of our nature, is most intimately and essentially allied with our working powers. That these must be curbed by Law and Order, inward and outward, by outward restraint and by inward self-control, we need hardly say; but without a large endowment of this fundamental and instinctive power, which tends ever, when thwarted or repressed, to break out in vehement wrath, few of the harder and more wearisome labours which life presents, practical be they or intellectual, will, humanly speaking, be courageously met and effectually accomplished.

And even though God has here also shewn us a more excellent way; it is so, not because it can free us from the necessity of subjecting ourselves to this manifold labour

and weariness, but because, through a faithful self-subordination to it, the Labours of Love at length absorb into themselves and glorify the Task-work of Duty.

Now this more practically and doctrinally important analysis of our actual Humanity in its first fundamental Element, is presented in the Patriarchal Symbol through Leah and her bondmaid Zilpah. Here, as in the less searching and complete analysis, through Hagar and Sarah, of the Entire Humanity into its more Servile, and its Freer Element, here—even if we continue to contemplate this Patriarchal Symbol merely as a SYMBOL OF THE NAME—Leah, in accordance with the import of her Name, sets forth to us symbolically that fundamental Repulsiveness or Stubbornness of our Nature whose proper and ordained discipline is the daily Task-work of Duty, as done, *not to man, nor to self, but to God*, and whose comparative Freedom consists *in its Capacity for obedience to this first positive Form of holy Law*. Her slave Zilpah, on the other hand, sets forth in the same symbolic language that more wrathful and malignant Manifestation of this elementary Stubbornness and wilfulness which has in it nothing even of comparative freedom, which is capable of obedience to no positive Law, and which, as a slave, must be met, not by the love of a Father, not by encouragement to the performance of difficult duty, but rather by the over-mastering Wrath, the stern THOU SHALT NOT of that great and terrible Lawgiver, who with the froward will shew Himself froward, whose Name is Jealous, and whose Righteous Indignation is as a Consuming Fire.

This word Zilpah, in the exact form זִלְפָּה in which it

here occurs, is not given by Gesenius. We find however, Zilaphah זִלְעָפָה or זִלְעָפָה with the guttural γ after the λ . And of this word he gives *heat, glow*, as the significations; in Arab. لعب; *ambusta et ustulata fuit cutis*. The quadriliteral he affirms to be formed from זַעַף by the insertion of λ . And for the meanings of זַעַף he gives, (1) *to be angry*, Prov. xix. 3; 2 Chron. xxvi. 19. In Syr. *to be hot*, (comp. זִלְעָפָה;) in Samar. *to breathe*, (comp. Germ. *schneuben*;) both of which may lead us to the 'primary physical signification of the word. (2) *To be or look sullen, sad, or peevish*, Gen. xl. 6; Dan. i. 10. Theod. correctly σκυθρωπός, cf. Matt. vi. 16. Its verbal adjective is זַעַף, *angry, displeased*, 1 Kings xx. 43; xxi. 4; and its verbal substantive זַעַף, *anger, rage*, 2 Chron. xvi. 10; xxviii. 9; *agitation*, as of the sea, Jonah i. 15.

As examples of the word זִלְעָפָה itself he gives Ps. x. 6, רוּחַ זִלְעָפוֹת, *a hot wind like the simoom*; and Lam. v. 10, רָעַב זִלְעָפוֹת, *the heats of hunger*. Comp. λιμός *átθoυ* in Hesiod, and *igneæ fames* in Quintilian. In Ps. cxix. 53, we have again the moral signification *hot anger*. Now even if we allow that the omission of the guttural γ in the name of Zilpah זִלְפָה renders the purely philological evidence with regard to this Name somewhat less cogent than it would have been, had the full form Zilaphah זִלְעָפָה appeared in its stead; it must on the other hand be admitted, that the meanings thus supplied do, with very striking precision and force, present to us that more practically and doctrinally exact analysis of our Humanity, in its first fundamental Element, which we are now affirming,

and towards which more than one line of argument will be found to converge.

We have here the Idea of Wrath, first, in its physical basis, *glowing or burning heat*, the outward scorchings of the thirsty desert, and the blistering simoom ; then the more inward yet still physical burnings of hunger and thirst ; finally, and in its moral import, the two distinct Forms in which this fundamental Stubbornness manifests itself, when, like an Ox goaded into fury or lowering in sullen rage, it spurns the yoke, and gores or tramples on its Master.

We may remark by the way, that the *quasi* human punishment ordained for the Ox by the Mosaic Law, of being stoned to death, when he is thus wicked (*méchant*) and pushes any one with his horns that he die, has probably a symbolic as well as a practical import, and presents to us, under the forms of Law, as elsewhere under those of Sacrifice, the Ox, as the ordained representative and exponent, in the merely animal Kingdom, of that fundamental Element of our actual Humanity in virtue of which we become capable of a primary *domestication* from mere wildness and savage nature, and of offering up to God our first rude task-work of Duty.

On the merely philological argument this is not the place to dwell. Several of the etymologies of Names here given on the authority of Inspiration, as for instance that of Reuben, are not of a sufficiently precise character, in a merely philological sense, at least according to our received canons, to justify our doing so. Nor shall we find in the end that our argument is materially weakened, even though we should be unable to suggest a perfectly

satisfactory reason for the omission in this Name of the γ . That argument is not of the nature of a chain of mathematical deduction whose available strength is measured by the strength of its weakest link. Its character will be better illustrated if we suppose a complete sentence consisting say of twenty words in any unknown tongue, as for instance, the symbolic language of Egypt or of Nineveh, and if we further suppose that out of these twenty symbols we have, by whatever means, arrived at a satisfactory interpretation of the greater number, say of sixteen or eighteen; as, in the case before us, we actually have, by the authoritative and direct interpretation of Scripture. To make the cases *really* parallel, we must however suppose further, not only that the import of each of these eighteen distinct symbols is known, but also that the real drift of the whole symbolic sentence has been arrived at by independent means, as for example by a recently-discovered free translation into Greek or Arabic. In such a case any subordinate obscurity, regarding the exact import of one or of two of these separate symbols, would present no very important obstacle to a satisfactory interpretation of the whole, and would merely have the effect of fixing the mind of the interpreter, for a while, on logical or historical or moral, rather than on purely philological considerations.

That these SYMBOLS OF THE NAME are to a wonderful extent by us intelligible, even when contemplated in their insulation as a distinct Order of Symbols, we have already found: but we have also in part seen, and shall perceive more clearly as we advance, that the *full* import of the Names cannot be arrived at without taking into account

more than the mere Names. These Symbolic Names must be further expounded to us, and the Ideas they present be further filled out and vivified, by a reference, tacit or avowed, to the Symbolic Persons or Characters on whom they are imposed, and to the Acts of those persons: and we shall find that as the Name imposed leads us to the import of the Person on whom it is placed, so does his observed Character not seldom aid us in the interpretation of his Name. To such an extent is this true in the instance before us, that even if our interpretation of the Name Zilpah were more doubtful than it is, we might, in this particular case, abandon our synthesis, and assume analytically the rightness of this interpretation, in full confidence that the results deduced from such an assumption would manifest themselves as true, by their observed consistency with truths already known. This however is by no means necessary. On mature consideration, no other meaning presents itself as more or equally probable, even on purely philological grounds: if at least our philology takes into account, as it ought, the peculiar character of the other etymologies here given by the sacred penman, and the probability that the same regard for euphony and concinnity in a proper Name, and perhaps for a partial veiling of its deeper meaning, which introduced ל into the root זעף, making it זלעפה, withdrew the ז and left the Name זלפה.

But whether we regard this twofold meaning of lowering Sullenness and furious Wrath which we have been led to attribute to the Name Zilpah, as its true meaning, or as a meaning assumed to be its true one in order that

the assumption may be tested by the results which are found to flow forth from it, we will, at all events, affirm and hold this to be the true meaning until our error in so doing is made manifest. And thus we become possessed of what, with reference to human wisdom, is a further resolution into its component Elements or into its most essential Characteristics, of that first Constituent of our Humanity which Plato and Aristotle agree in designating as the *ὀργιστικόν* or *θυμοειδές*,—of what, with reference to the Divine Wisdom, is a Revelation of this primary Element more exact and full in itself, more exactly and fully available *both for doctrine and for practice*, than the Revelation of it made either through the first unfolding of the Patriarchal Symbol, or through the Laws given on Sinai and on the Mount against murder and causeless wrath.

With regard to this fundamental Element which is thus set forth in its essentially twofold aspect of Stubbornness and Wrath, through the Symbolic Names of Leah and Zilpah, we have been somewhat more full than our prescribed limits will allow or than the necessity of the case demands, with regard to the remaining personages of the Patriarchal Story. And these two Names have been more largely explained, both because they are the first of those not expounded by the sacred penman, and because more of obscurity seemed to rest upon them than upon any of the others.

For example, the next in order, those of Rachel and her bondmaid Bilhah, will be found comparatively easy, both in other respects and especially as regards

their immediate verbal interpretation. Thus there can be no question whatever that the Name Rachel רַחֵל, signifies a Ewe, or generally, a Sheep: though we may not be able, with such perfect ease, to carry on our interpretation a step further, and to say at once what fundamental Characteristics of the Humanity are symbolized under this particular animal Nature. We have already, as it were, translated or transformed a Symbolic Name into a Symbolic Animal; but we still want to know what human Reality this Animal symbolizes and sets forth. This second and greater difficulty is however materially diminished by our previous acquaintance with this Form of the animal Nature, both in its observed Natural Characteristics, and in their revealed Symbolic Import. With both these we cannot fail to be familiar, unless we obstinately shut our eyes to the book of Nature or to the book of Revelation.

This mild and tractable, this timid yet clinging and gregarious Nature, is daily before our eyes, daily sustains and comforts our lives, by resigning to us meekly and uncomplainingly its own warm raiment and its own innocent life.

Thus we see presented to us in a lively image our own better Capacities—for willing obedience and innocency of life—for meek self-sacrifice and silent resignation to the will of our great Shepherd—for constituting Households and Societies in the wilderness of the world. We see, in short, in its ultimate basis, and as a mere Capacity, that second, affectionate Element of our Being, which, together with its first sterner Constituent, makes up our whole Impulsive Nature—contemplated as distinct

from that Reasonable Intellect through which, enlightened and purified by the Word and Spirit of God, we become capable of a true communion with Him.

We see then that this רַחֵל Rachel is sufficiently easy of interpretation, as it is a SYMBOL OF THE NAME, and as it further signifies and presents the symbolic yet real THING corresponding to that NAME; that is the Animal Nature of the Sheep—a real Nature in itself, a Symbolic Nature in that it sets forth generally the fundamental Capacity in man for affectionate attachment. And if this broader and more indifferent ground of our inherent Capacity for the milder affections may be thus easily apprehended, and if our conception of it may be no less easily enlarged and enriched by a careful study of all those very numerous passages in Scripture wherein this peculiar Form of the Animal Nature is made use of by the Spirit of God to set forth the Second fundamental Capacity in Man; hardly more difficulty shall we find in explaining the Symbolic Name בִּלְהָה Billah, of Rachel's bondmaid.

This Name, as it is a SYMBOL OF THE NAME, *i. e.* as it is at once a proper Name and a significant Word, presents no real difficulty whatever. Gesenius gives the verb בִּלְהָה as found only in Piel בִּלְהָה *i. q.* בִּהַל. *to terrify.* Once, Ezra iv. 4, Kethib: “Then the people of the land weakened the hands of the people of Judah, and troubled them in building” (*scil.* the second Temple,) וַיְהִי עִם הָאָרֶץ מִרְפִּים יְדֵי עַם־יְהוּדָה וּמִבְּלָהִים אוֹתָם לְבָנוֹת
The exact meaning of which, be it observed in passing, is more frequentative, than that suggested by the words of

our translation. The form of both verbs, רָפָה *to be slack*, in Piel *to slacken, or weaken*, and our word בִּלְיָהּ, Piel בִּלְיָהּ *to terrify*, is participial. So that the more exact and fuller meaning is, “And the people of the land were daily or continually weakening the hands of the people of Judah, and were daily or continually terrifying them whilst they were building.” And we have noticed these otherwise trifling inaccuracies of translation, because this passage furnishes too remarkable an example of correspondence between the Symbolic NAME, the Symbolic THING, and the Spiritual REALITY finally symbolized by both, to be left in any unnecessary vagueness.

Our daily work also is to build the second Temple in our own hearts and in the hearts of our brethren. Our hands also are daily weakened, and we are daily troubled and terrified in doing this work by the inhabitants of the Land, that is, by our own remaining evil lusts.

What these terrors really are we shall soon see. Their great power over us we may partly infer from another phrase in which this word occurs, מֶלֶךְ-בִּלְהוּת, the King of Terrors, *i. e.* Death, in the fear of which, as it is the destruction and end of all sensible enjoyment, and the beginning of an unknown state of Retribution, all other Terrors are summed up, according to that pregnant passage in Heb. ii. 14: “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage.”

That, in thus setting us free from all servile and weakening fears by effectually removing their very ground, the strife and the agony which He Himself underwent were no less deeply real than they were mysterious, we learn from another passage of the Hebrews, v. 7: "Who in the days of his flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him: called of God an High-priest after the order of Melchizedek."

It is hardly necessary to take into account as an element in determining the true import of this symbolic Name, the fact that its form as a common noun is בַּלְהָהּ Ballahah, inasmuch as the Masoretic points bear on the question only in a subordinate degree, namely, as, in the judgment of those who added these points, indicating the true spoken as well as written form of the word. So far however as their authority is of value, it gives the same kind of variation in the Names of both these bondmaids from the corresponding nouns or common names. בַּלְהָהּ, Ballahah in the noun becoming בִּלְהָהּ, Billah in the Name, by a change analogous to that through which זַלְעָפָה, Zalahphah in the noun, becomes זִלְפָּה, Zilpah in the Name. We may add, with regard to the first of these, that kindred forms of the verb בָּהַל, and בָּהַל Chald. in the sense of *being terrified, confounded, or perplexed*, occur in Ex. xv. 15; 1 Sam. xxviii. 21; 2 Sam. iv. 1; Ps. vi. 3; Dan. iv.

2—16 ; vii. 15, and a kindred verbal בְּהִלָּה , *terror, consternation* in Lev. xxvi. 16. In Syriac, the quadrilateral ܒܠܚܝܝܗ , *Balhiy*, is *to terrify*. The primary meaning of the root הִלָּה is *to be old, or worn, to wear out*, spoken of garments, Josh. ix. 13 ; Nehem. ix. 21 ; Isai. i. 9 ; Li. 6. Ps. cii. 27, *to be old or faded*, spoken of persons ; Gen. xxiii. 12, *to be consumed* ; Ps. xxxii. 3. Piel, *to grow old, or waste away*, Lam. iii. 4. And this Idea of Perishing and passing away, if it be not fundamental, may well be co-ordinate with that of servile Fear, and enable us to discern that Fear in its true grounds. The two Ideas come to their common head in that of Death, as the $\text{מֶלֶךְ-בְּהִלָּהוֹת}$ or King of Terrors.

Thus with regard also to the Second human Capacity for Affection or Desire, — the *ἐπιθυμητικόν* of the Greek Philosophy—we arrive, by means of this Patriarchal SYMBOL OF THE NAME, at a knowledge of what is in man at once broader and more exact than we before possessed. And this name of the bondmaid בִּלְהָה Bilhah, added to that of רַחֵל her mistress, furnishes a correction of the Platonic Psychology, and an unfolding of the Divine Revelation of what is in man, whether effected through the behests of holy Law, or through the symbolic Names and Acts of Hagar and Sarah, more real and penetrating, more practically and doctrinally important, than is furnished with regard even to the first Constituent of the Humanity—the Platonic *ὀργιστικόν*—by the Symbolic Names and Persons of לֵאָה , Leah, and of זִלְפָּה , Zilpah.

By these, as we have seen, this *ὀργιστικόν* or Irascible Nature in man, is resolved into its simpler Elements of a more morally indifferent Stubbornness on the one hand, and on the other of a more malignant Sullenness and a fierier Wrath; or—if it be doubted whether these Results of such a more searching analysis ought to be contemplated as really distinct, ultimate Elements—is at all events presented more availably for Doctrine, for Practice, and for Insight, than before, under its three most prominent and distinct aspects, all closely allied to the fundamental *ὀργιστικόν*. Whereas with regard to the second Constituent of our actual Humanity—the *ἐπιθυμητικόν* or affectionate Element—a real and most important difference is introduced by this finer at once and more comprehensive, this truer and more practical analysis.

This Element of Affection or Desire is not here presented as resolving itself, like that of Anger, into simpler Grounds, or into definite Phases of its great leading Impulse. Here we have indeed one such ground or phase, that, namely, of mere Instinctive Attachment: but the other, the more evil and servile ground of this *ἐπιθυμητικόν*, or general Capacity for Affection, appears not here as an intense Passion of Desire ungovernable in its vehemence, and amenable to no Law. Such a Manifestation we might certainly have been led to expect from the previous analysis of the irascible Element into the more morally indifferent, and the more fiery and malignant, Form of Wrath. We find, however, in at least apparent contradiction to this analogy, that the more servile Element of the affectionate Nature in man presents itself under the

Form, not of lawless Desire, but of Slavish Fear. But, if we look into the import of this variation, we shall find that it throws light into some of the deeper recesses of the human heart, and that it is also consistent with what our analogy would lead us to expect. For this grovelling Fear is indeed, if we note it well, that characteristic of merely Natural Affection or Instinctive Attachment which is most essentially base and servile, and which most effectually drags it backward and downward from all efforts to advance and raise itself into a true or unselfish Love.

This fact, of which but too many proofs will occur to every one, from within and from without, is very strikingly illustrated by St. Augustine in his Confessions; when, in speaking of the beginnings of his conversion to God, he says that the worldly and sensual delights in which he had hitherto lived seemed to be continually thronging after him and murmuring in his ears, "How canst thou live without us? will not thy life without us be but a living death?" And he, having had no experience of higher and more real joys, and so being as yet incapable of these, could resist such constant and powerful appeals to his servile Fear—to the *פְּלִיטָה* within his soul—only in the strength of that Faith which believes implicitly both that God is, and that He is the rewarder of them that seek Him.

And thus it ever is with the confirmed worldling and sensualist. It is not so much that the mere desire of forbidden pleasure is, in each case of temptation, too strong for him; but rather that having no taste or capacity for nobler and

more real delights, he dare not steadily contemplate, much less encounter, the fearful emptiness, the intolerable privations of a life stripped of all enjoyment,—to say nothing of direct self-mortification—such as he is deeply conscious a religious life must for him needs be. His worldly and sensual indulgences may yield him little of positive enjoyment: they may already have palled upon his sense. But they have become a necessity and a second nature to him; they occupy his time and thoughts in making provision for the flesh, even if he fulfil not the lusts thereof; they deliver him for a season from the sense of his wretched condition; they serve in part to deaden the pangs of his evil conscience; and by their distractions he is from time to time relieved from the fearful looking for of fiery indignation or from the aching void of his swept and garnished heart. He cannot endure the dread of this utter loneliness; and knowing no holier guests, nor believing that such can come unto him and dwell with him, in his abject terror and despair he again throws open the door of that heart to its wonted inmate, who now enters not alone.

Thus it is that this special revelation, through the Patriarchal Symbol, of what *is actually* in man, so far as the fundamental Elements of human Character are concerned, is complete: so that we are now at liberty to go on and consider its further revelation of what *ought to be and is ordained to be* in him.

Only before doing this, we would cast another glance on the corresponding revelation of the same things through the Sacrificial Symbol. For these two revelations, presenting as they do the very same Realities in two different

dialects of God's symbolic language, cannot but illustrate each other.

We see these two Orders of Symbols gradually approaching to identity: and hence we are led to infer that, in the highest truth, they are only varied expressions for the same spiritual Realities.

If we look at the two primary Elements of our actual Humanity, first as they are presented by the Gentile Philosophy, and next as they are implied both in the Divine Legislation and in the Patriarchal Symbol; and if, bearing in mind the deeper meanings of Sacrifice, we further consider the import of the two leading Sacrificial Animals; we shall find ourselves irresistibly led to the conclusion that they are still the very same inward Realities which lie beneath all these varied Teachings and Revelations of a Divine Wisdom. Looking back to the import of the first two Symbolic Names, those of Leah and her bondmaid Zilpah, we shall perceive that the natural Characteristics of the first of these sacrificial animals, the Ox, furnish us with fundamental Ideas concerning the first Element of our actual Humanity, which differ, in no essential respect, from the fundamental Ideas conveyed to us by these two symbolic Names. And we shall perceive further that the same things in principle may be truly affirmed of the second Element of our actual Humanity as presented in the Patriarchal Symbol through the Names of Rachel and her bondmaid, and in the Sacrificial Symbol through the second and worthier Sacrificial Animal, the Sheep. Only here the convergence of the two Orders of Symbols, and their final meeting in the same Reality,

and in one sense in the same symbol, is more distinctly marked. Nor was it needful that the identity of the subject-matter should be indicated with equal distinctness or exactly in the same manner in both cases.

With Leah, the Ox symbolizes our Task-work of Duty and our Capacity for it: the Sheep, with Rachel, our Labours of Love, that is, our real Rest and our Capacity for it. And not only does this milder animal Nature set forth in a lively manner the same fundamental Element of the Humanity which is set forth in Rachel, but the Name imposed on her as the Symbolic Person, ordained to set forth that Element, is also the Name of this Sacrificial Creature: so that the two distinct Orders of Symbols—those of the Patriarchal Names and those of the Sacrificial Creatures—which we clearly discern as converging in Leah, we discern still more clearly as finally coinciding in Rachel; the proper Name רַחֵל, Rachel, in Hebrew, when used as a common noun, signifying this very Creature. And this coincidence we might expect to be complete only in the latter case. In the Sacrificial Order, the Sheep and not the Ox, is the true and final representative of the Humanity; for, as we have said, it represents our *final* REST, not our *instrumental* WORK. True it is, that as the Ox first and then the Sheep were both to be continually offered up to God, so we must continually offer up to Him and in the same order, both our Task-work of Duty and our Labours of Love. But we must do this in the assured hope that the former will ever be losing itself, and be as it were continually glorified in the latter.

Therefore, in this more human or historical Symbol,

the Ox is not manifested openly and by name as is the Sheep: the *proper Name* Leah לֵאָה not being identical with the Hebrew word שׁוֹר which designates the Ox, however vividly the *common noun* לֵאָה, Leah, and its cognate words, may set forth the leading characteristics of that animal. For the Ox, like the cumbersome and laborious service which it represents, is only instrumental, and must disappear; whilst the Sheep, the Rachel רַחֵל, as the true symbol of the Humanity, in its second or affectionate Element—not as separate, but as involving in itself the perfection of the first—is the ordained expression for that Humanity *in both* these Orders of Symbols—IS AND REMAINS SO FOR EVER.

How these things illustrate a truth that has already been insisted on, namely, that the Divine Symbolic languages are neither arbitrary nor fragmentary, but—as being meant for man's instruction—are consistent with themselves, and by him intelligible, we cannot have failed in part to observe. A little meditation on the many passages of Scripture which refer to these Sacrificial Creatures, and on their own Divinely-ordained Characteristics, would complete our conviction on this head.

The Ox and the Sheep do, in one of these sacred languages, namely, the Sacrificial, set forth, the first, our state of Labour or Work, as we are workers for God, and with Him,—the second, our state of Rest, as we rest unto God: whilst together they set forth our whole State of Life as it consists of Work and Rest, as it is a State of Self-sacrifice, and as we do all, whether working or resting, to the glory of God. Nor ought we to overlook the

admirable fitness of the Creatures themselves for presenting to us these fundamental and comprehensive religious Ideas. The Ox no less intelligibly and pointedly embodies the Idea of Work and Labour, than the Sheep does that of Rest. The Ox ever labours, and the Sheep ever rests. And as it is for man that the Ox labours, so is it for man, and by no means less advantageously to him, that the Sheep rests. Nay more, for with regard to these two Forms of the domesticated animal Nature, man himself works together with the one, rests together with the other:—the rude and toilsome condition of the hind labouring in the furrow with his labouring oxen, presenting the very same contrast which strikes us in the animals themselves, with the life of the shepherd meditating at ease among his tranquil flock. Even in the first shadowings forth of this pervading distinction in the State and Being of man, Cain was a tiller of the ground, Abel a keeper of sheep.

We may not here dwell either on the essential fitness of this milder animal Nature to set forth our own, in its better capacities for a true renewal, and so finally for a complete restoration to God; or on the numerous and well-known passages of Holy Writ, which under this Figure symbolize our Humanity, as being renewed in man, or as glorified in Christ.

If we have failed to observe and to meditate on this natural fitness, we cannot also have shut our eyes to that other revealed and symbolic correspondence. And should we affirm that this symbol is purely arbitrary, and has no such correspondence with the Humanity it repre-

sents, still it is the *ordained* Symbol of that redeemed and renewed Humanity, and as such it meets us, not in one or in many places only, but throughout the whole body of Scripture; so that even on the assumption of its being a wholly arbitrary and unmeaning Symbol, there still remains the striking fact, that the purer Humanity is especially and continually set forth to us, as well in the New Testament as the Old, by the לֵוִיָּהּ, the mother of that Joseph whom the Father leadeth as a sheep, of that Joseph who is acknowledged as a chosen type and representative of the “Lamb of God that taketh away the sins of the world.”

That the notion however of this Divine Symbol being thus constantly made use of in Scripture, without its having any real or intelligible fitness, is a notion equally unworthy and untenable, we might well infer, if only from the fact, that wherever the Divine teaching is most important and emphatic, or its injunctions most practical, there it is we find that this Symbol chiefly occurs. Whether with Isaiah we look on our Lord in His humiliation, or behold Him glorified in the prophetic vision of the Apocalypse—whether in the authentic History we hear the first great announcement of John the Baptist concerning our Lord, or His own last and most earnest injunction to John, the beloved Disciple, the Apostle and the Divine—this is still the chosen Symbol of the Humanity both in Himself and in his disciples.

As St. Paul has already aided us in discerning the deeper import of the Patriarchal Symbol, so will he, through his most important revelations of the Symbolic

Character of Marriage generally, enable us to discern those still more internal relations between the Patriarchal and the Sacrificial order of Symbols which gradually come into view, as the former of these orders unfolds itself before us. We already know how thoroughly and practically the great Idea of Jehovah's being the Husband of the Jewish Church pervades the whole body of the Old Testament ; how in it, Idolatry, as the consummated breach of the Marriage-vow and Covenant with Him, is dealt with in the Law, and denounced in the Prophets, as Adultery. And, when now at length in the fulness of time the Godhead is manifested, no longer merely through the Paternal Name and Law, but through the Son taking flesh and dwelling with us, then, for the further accomplishment of this divine purpose, the Union of the Godhead with the Manhood becomes another, and yet the same ; becomes the New Covenant, and yet also the elder Covenant renewed ; rests on the former Union, and yet is essentially a Union more intimate and more fruitful. And though this great central Reality is brought out most distinctly, and so to say, most logically by St. Paul, yet we see it underlying and pervading the whole Christian Scriptures, no less really and intimately than its Prototype, the Marriage of Jehovah to that elder Church, does the Jewish. And even when this Union of the Godhead in Christ with the Christian Church, or with individual Christians, is not explicitly presented under the Symbol of Marriage, we see at once from various passages that it is a more real and intimate Union than that of which the elder Covenant was the bond and seal, and also that it involves in itself

and perfects that former Covenant and Union. A single text, which has been already referred to, may suffice for our immediate purpose, of setting forth this Union rather as it subsists between Christ and the individual Christian, than as it subsists between Christ and the complete Christian Society. I mean John xiv. 23: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and WE WILL COME UNTO HIM, AND MAKE OUR ABODE WITH HIM."

With regard to the Entire Christian Society, we find in Eph. v. 23, et sqq.: that the husband is the head of the wife, even as Christ is the head of the Church—that as wives must submit themselves unto their husbands as the Church unto Christ, so must husbands love their wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. And even as this most mysterious yet most real Union of the Godhead with the Manhood, has its Central Accomplishment in the Incarnation of our Lord, so is its progressive Accomplishment for the whole redeemed Humanity the paramount object of that Dispensation of the Spirit which began at Pentecost, under which we live, and which awaits its final fulfilment in that Marriage of the Spirit with the Bride, which is indeed the consummation of all things.

Now it is the progressive Accomplishment of this ordained and inaugurated Union of God with His Church,

and with each member of it, by the Spirit that proceedeth from the Father and the Son, which is especially set forth in that part of the Patriarchal Symbol on which we are now entering.

The difficulties and obstacles which oppose themselves to this effectual Union have already been set forth therein.

Those obstacles are the Characteristics of the unrenewed Humanity which we have just been contemplating under their symbolic Names and Forms. It is this self-centered and wearisome Stubbornness of Nature, settling down on its lees into Sullenness, or breaking out into destructive Wrath,—it is this merely natural and instinctive Desire for those perishing things of time and sense which are on a level with its own perishing powers of enjoyment, degenerating ever into that base and servile Fear of losing such worldly delights, and of undergoing hardness as good soldiers in the cause of Righteousness,—that are the real difficulties which oppose themselves to our reconciliation with God in Christ, and to our daily renewal through the proceeding Spirit:—difficulties which must be overcome, if ever that renewal is to be finally realized for our own souls.

But in this great Symbol, these obstacles are presented, not merely in their real character and magnitude, in order that we may clearly discern the enemies with whom we have to contend: in its final portion, now to be considered, they are further set forth IN THE VERY ACT AND PROCESS OF BEING OVERCOME BY GOD'S ORDAINED METHOD. All that has heretofore been accomplished by God's earlier workings to this end, is here summed up and drawn to a

head. All that remains to be accomplished by Him, and by ourselves as daily fellow-workers with His Holy Spirit, is yet more clearly and practically unfolded; so that we are taught how those former, as well as these latter things, are parts of one great scheme for our salvation essentially necessary to each other and to the living whole.

We here discern the Godhead as now at length brought into communion with man, no longer only through the revealed Name of God, and through the revealed Truth of God as manifested under the Forms of holy Law; no longer only through the Son of God taking part of our flesh and blood, and so sanctifying and offering up to Him the first-fruits of our Humanity, in order that the whole Lump may become holy. This central and that primal portion of THE ONE GREAT WORK do here indeed also present themselves, both in their real character and in their true order and relation to the rest. But the spiritual Reality now chiefly set forth, is distinct from each of these, though it rests on and grows out of both. The main theme and argument of this latter unfolding of the Patriarchal Symbol is that Dispensation of the Spirit which began at Pentecost, and which must continue until the consummation of all things; in which not only the elder Covenant, but the things concerning Christ in the flesh, find their completion; and the ordained office of which is the progressive and complete Sanctification of man, thus called out of darkness into light by the determinate counsel of the Father, thus really and once for all redeemed and delivered by the incarnate and crucified Son.

The wrestlings of the Spirit to this end, with our own spirits, with each individual soul of man, and with every Family, Tribe, and Nation of the Earth—whether of those which He has already more or less fully enlightened and sanctified, or of those which still lie in the twilight of Judaism, or in the outer darkness of heathendom—these strivings of the Spirit of God, in this His own proper and final Dispensation, it is the ordained and paramount object of our lives so to discern and enter into, that we may effectually work together with them. If we would fulfil this one great object of our Being, we must suffer no man to persuade us that exact objective Truth of Doctrine, or that a firm Faith in such Truth, or that a Life daily more and more conformed to it, is for us unnecessary. That we may indeed and growingly fulfil this end of our existence on Earth, our Faith in God's Truth, our Practice of God's Truth, our resulting Discernment of it, must each grow daily towards the measure of its ordained stature. To this end our daily prayer must be, Lord, increase our Faith: for Faith transmutes what we already possess of Truth, first into earnest, then into zealous Obedience, and so into the power of a holier Life and of a clearer Insight. And these ennobled Powers we must be ever strengthening by the proper exercise of each: by daily doing the things which pertain unto Holiness, that is to a zealous Obedience; and by daily dwelling in Prayer and prayerful Contemplation on those Divine Truths which we can now more exactly discern, and from our ever-heightening Discernment of which flows forth this growing Holiness of Life.

How our Discernment both of the Objective Being of God, and of our own Actual Being, is heightened by those Teachings of the Spirit which we are now contemplating, we have already in part seen. We must now, however, by God's help, address ourselves to a more earnest grappling with this great historical Symbol of our real Life, in its final unfoldings. And as we have already considered the elder Patriarchal Succession in its spiritual Import, together with such preliminary and collateral illustrations as seemed requisite, we shall begin the next Chapter with some outline of the spiritual Realities similarly set forth through the Names, the order of Birth, the order of Blessing, and some also of the leading Acts, of that younger Patriarchal Brotherhood, the Children of Israel.

CHAPTER III.

REUBEN SIMEON LEVI JUDAH

IN this latter part then of the Patriarchal Symbol which concerns Jacob and his Family, Leah and Rachel with their bondmaids represent our actual Humanity in all its fundamental Elements or essential Characteristics; whether these be contemplated as existing in Man generally, in any organized Society of men, or in the individual Mind. And the Thing, which we affirm to be set forth through that latter portion of this Symbolic yet real History, which has not yet been considered, is THE PROCESS ORDAINED BY GOD FOR THE PROGRESSIVE RESTORATION OF THIS ACTUAL HUMANITY TO ITS TRUE BEING AND ESTATE, or in other words, for Man's daily renewal in the spirit of his mind.

Now we are already aware, on grounds independent of our present investigation, that this Process must involve, first, our Calling out of spiritual Death into spiritual Life; second, our consequent Birth into that Life; and, lastly, our continual Growth therein, towards our ordained Perfection.

The first element of this great Process, belonging as it does to the determinate but secret counsel of the Father, is less openly manifested; but is not on that account the less real. Of His own will He begets us with the word of truth. Jam. i. 18. This Calling us into a new Life is accompanied as we see in its patterns or normal examples—that of Abraham for instance, that of John Baptist, that of our Lord Himself—by the Calling or

placing on us a new Name ; and is followed by our actual Birth into that Life. And though this Birth into Spiritual Life is itself a secret thing when compared with our daily Growth in it, yet is this actual Birth more manifest than that secret Calling which precedes it, and of which it is the manifested result. So completely indeed does this determinate Counsel and foreknowledge of God reveal itself to us in the actual Birth which results from it, that the two are often contemplated as one. Although however they *may not* be practically separated, they *are* doctrinally distinct ; and as we value the revealed Truth of God, we must beware of confounding them.

If indeed, in our doctrinal views, we admit this first confusion, we shall not seldom proceed to the admission of a second. For even as our Calling into Spiritual Life is manifested by our Birth into it, so is this Birth still more clearly and openly manifested by our Growth in that Life ; so that, speaking in a merely practical sense, the two latter may be regarded as one. But though, in this practical sense, our Growth in that new Life is the strongest and most satisfactory evidence—the evidence without which we may not dare to rest satisfied—of our having been indeed born into it, and so of our having been effectually called out of death into Life, still we must not, in our doctrinal views, confound these two distinct Realities, namely, our spiritual Birth and our spiritual Growth ; for this last confusion will be found still more dangerous, and more fruitful of evil results, even than that first.

The reconciliation, in the Unity of our spiritual Life, of these two distinct Realities, namely, our spiritual Birth,

and our spiritual Growth, may be illustrated by their natural counterparts.

The true or genuine life of a child in its progress towards maturity, depends, first, on its having been born in the order of a healthy nature, and next, on its daily growing in the same order. And the absence or the failure of either of these conditions is fatal to any such genuine life.

But though these are distinct grounds or conditions of its life, and can be distinctly apprehended as such, yet every moment of the child's actual life itself is a result of both these grounds or conditions; namely, of its having been once born into this life, and of its daily growing therein. Nay, so real is the reconciliation of *Birth* and *Growth* in *Life*, that the two cannot be separated. And we may even say, modifying the words of the despondent poet,

Our Growth is nothing but our Birth renewed.

What has just been affirmed of our actual, is not less true of our real Life.

Our Calling out of spiritual Death into spiritual Life, our consequent Birth into and Growth in it, are all essential and distinct conditions of that Life, yet are all practically reconciled with each other in its living Unity.

There remains, however, this important difference, namely, that the things of our natural Life, especially in its two more open manifestations, Birth and Growth, are on a level with our natural apprehension or discernment. We cannot doubt as to the actual Birth of a child, we can easily ascertain the fact of its healthy Growth, though

even in the order of Nature the absolute beginning of its existence is a hidden thing and a mystery. Whereas the corresponding Realities in the spiritual Life can none of them be apprehended by the natural man, and can be really and solidly discerned by us only in so far as our renewal is already advanced, and our spiritual discernment proportionally unfolded. Hence it is that, during our slow and gradual advance from natural darkness to spiritual light, we require ever-present PLEDGES of our having been Called out of death into Life, of our having been Born into that Life, and of our daily Growth therein. And these pledges we are endowed with in our Christian Naming, in Baptism, and in the Eucharist.

Now the spiritual Reality corresponding to the First of these, being of the secret things of God, is manifested to us in part, through the spiritual Reality corresponding to the Second, namely, through our being grafted into the Body of Christ, by Faith in the perfect and communicable Righteousness and the perfect and communicable Forgiveness by Him brought in. And so soon as that Symbolic Reality of Baptism has had its completion in this Spiritual Reality of a Justifying Faith, then is our Calling and Election made sure or realized, so far as Righteousness of Justification is concerned. And again, so soon as, having been thus begotten of God and born in Christ, our proper Spiritual Life has begun, has daily required, and has daily received its proper Nourishment, whereof the Sacramental Symbol is the Eucharist, both bread and wine, the due reception of which is itself no unworthy accomplishment of the Will of God to usward,—whereof the Spiritual

Reality is the daily Doing of that Will as it is ever being presented to us from on high, in both its Elements of Justice and Mercy, under the Forms of our daily Christian Duties; so soon, I say, as we have thus entered on our more excellent State of daily Spiritual growth through daily Spiritual Nourishment, then is our Calling and Election further realized and manifested as effectual; then also is the reality of our New Birth into the Righteousness of Christ further manifested in those more glorious and visible fruits of the Spirit, those manifold labours and sufferings for Christ's sake which shew forth our growing holiness, which constitute our growing Righteousness of Sanctification.

That there should be some want of precision in our use of the several words intended to designate the several Conceptions or spiritual Ideas we have been speaking of,—that in the language of Theology, and even in that of Scripture, the sense in which each of these words is used, should not, in every passage where it occurs, be exactly the same, but should present at one time more of the true Form, at another more of the living Power of that Godliness or Holiness to which, whether in its Birth, its Growth, or its Perfection, they all point and refer, ought not to surprize us. For the language of Theology, as such, is only in part the language of a formal and scientific analysis; and that of Scripture is still further removed from this—still more thoroughly and livingly practical.

If, as an example of what has been said, we take the word *δικαίωσις*, which signifies generally the being made Just or Righteous, and of which the cognate words are

δικαιοῦν, to make just or righteous, and δικαιοσύνη, Justice or Righteousness, we find that St. Paul uses this word in certain important passages, as *e.g.* Rom. iv. 25 ; v. 9, 16—18 ; 1 Cor. vi. 11 ; Tit. iii. 7, &c., though not always with the same precision, to denote that imputed Righteousness of Christ which is the ground and correlate of our Justification by Faith, and which can be truly spoken of as *our* Righteousness only because it is Christ's Righteousness, and because we, through Baptism into Him and Faith in Him, are become living Members of Christ the Head.

On the other hand, the characteristic meaning of this word in St. James, Jam. ii. 21—26, &c., is that Righteousness or Justness which, having been thus first imputed to the believer, is ever afterwards being imparted to him through the continual Strivings with his spirit of the Holy Spirit of God, and which, as having been thus actually imparted, might more fully and truly be designated as Righteousness of Sanctification, and more simply as Sanctification, as a ceaseless Growth in Holiness and Blessedness—a being renewed from day to day—a going on from strength to strength, and from glory to glory.

So to use this word, in meanings which—from one point of view at least—are different, (for it is still *essentially and fontally* the Righteousness of God in Christ, whether it be *for us* Righteousness of Justification, or Righteousness of Sanctification) may undoubtedly entail on us some want of clearness in our doctrinal views, or rather somewhat more of earnest thought to dispel this partial obscurity. But whatever is thus lost in logical precision, is amply made up to us by the more practical

and living character thus given to the Apostolic Teachings. It is of all necessity that we should clearly discern and faithfully accept the perfect Righteousness and the perfect Forgiveness brought in once for all by Christ, as these are the real grounds of our imputed Righteousness, or Righteousness of Justification, and so of our Forgiveness in the Beloved One. But if to fail in this discernment and this belief be a fundamental failure in our doctrinal views, not less fatally erroneous is our practical apprehension of Christianity, if we permit ourselves to live as though this discernment and acceptance by Faith of Christ's Righteousness constituted the whole of our Christian Life, and needed no daily and ceaseless unfolding under the influences of the Spirit, through many sufferings and strivings, into that other Righteousness of Sanctification, which, though it be no less truly of God than the Righteousness of Justification, is also our own indwelling personal holiness and blessedness.

Now what we would affirm is, that a living and varied, rather than a logical and precise use of this term *δικαίωσις*, and of its cognate words *δικαιοῦν*, *δικαιοῦσθαι*, *δικαιοσύνη*, by the Apostolic Writers, and especially its use, chiefly in the sense of Justification by St. Paul—of Sanctification by St. James—tends very much to awaken us out of this fatal dream, and to shew us that this Righteousness is—in one, and that the most important point of view—always the same blessed Reality, and that it assumes to usward these different aspects, only as it descends deeper and deeper into our own souls, that at length it may take full possession of our whole Being to go no more out for ever.

If we consider this Righteousness objectively, as it is that Righteousness of God which is brought in by Christ, there can be in it no imperfection, and no variableness; and therefore it may be permanently expressed by one and the same word. Or if so Divine a Reality be too large and full for this, then it must be permanently expressed by several words denoting its several characteristics or attributes, as Truth, Righteousness, Mercy, Long-suffering, Holiness. If, on the other hand, we consider this Righteousness subjectively, or as having been imparted and dwelling in man, then, for him, it is a thing of spiritual unfolding or growth from day to day; and therefore the same Righteousness may, from this point of view, be truly designated, in its Birth, as our Justification, in its Growth, as our progressive Sanctification, in its Perfection, as our Complete Renewal.

The effectual Communication then of the Divine Righteousness to man, for his renewal in the spirit of his mind, or in order that he may become holy and blessed. is the real end of all God's dealings with him; and this Holiness and Blessedness are thus to be wrought out for him, and in him, in all his Capacities, Powers and Energies, in all the essential grounds of his human Character or Personality, and in all their genuine Results. They must, that is, be thus inwrought into the full and entire Life which he lives as an Individual, as the Member of a Family, as the Member of a Complete Temporal and Spiritual Society. Through such an effectual Communication of this Divine Righteousness, not only all individual men—who, in their mere unholy self-insulation, are overlooked and ignored in

the Promises to Abraham, and through his prophetic Name,—but all the Families and Nations of the Earth must become blessed and holy: Kingdoms of our Lord and of His Christ.

Now the ordained Reality, and in part the Method also and Process, of this effectual Communication, have already been set forth through the earlier portions of the Patriarchal Symbol, in all their essential Grounds and Conditions, whether Human or Divine, AS THESE MUST BE CONTEMPLATED IN THEIR ACTUAL DISTINCTNESS. Thus our Effectual Calling of God is set forth in its distinctness through the things concerning Abraham: our Effectual Justification in Christ, through the things concerning Isaac: our Effectual and final Sanctification under the influence of the Spirit, through the things concerning Jacob. Nor is the Distinctness characteristic of this earlier portion limited to the symbolic expressions therein contained for the Divine and Objective grounds only of our Renewal. It pervades also the symbolic expressions for those other grounds of it which are Human and Subjective. Not only the Persons which subsist in the Unity of the Godhead, but the Elements of Personality which constitute our Actual Humanity, are here, under symbolic Forms, presented, each in its own essential Distinctness.

Hagar, and Sarah,—the Jerusalem which is in bondage, and that Jerusalem which is the Mother of us all, or—if we look into our own hearts—the profane and servile Nature in each of us which regards God as a hard Task-master and His Commands as grievous Task-work, and that nobler Capacity for Affection which is ordained to be the ground

of our free and loving service,—these primary Elements of our actual human Personality, Individual be it or National, are here contemplated and presented in their essential Distinctness. Nay more, we see here that they are not only *distinct* but *separable*. In so far as it is, and continues to be thus profane and servile, and possessed by a mocking spirit, our actual Nature must, by a spiritual necessity as well as by the ordinance of God, be cast forth from His face and presence; whilst on the other hand, in so far as it becomes capable of that royal Law of liberty, it dwells with him as a Princess espoused to the great King, and becomes the spiritual Mother of a Family of Nations.

And even as in Hagar and Sarah the Humanity is thus set forth in its distinct and even separable Elements, so are we taught in Rebekah that not the separation and casting forth, but the renewal, the reconciliation and the dwelling together in oneness with each other and with God in Christ, of both these actual Elements of our Humanity, is God's will to usward, revealed in Christ and once for all in Him virtually accomplished.

Lastly, in Leah, Rachel, and their handmaids, we see the same great Problem of the Humanity, which in Hagar and Sarah is as it were set forth generally for solution, which in Rebekah is solved analytically so to speak and by anticipation, now at length presented in all its distinct practical difficulties: worked out thoroughly, both in the Order of our Justification,—corresponding as this Order does, in human knowledge, to that Analytical Method which effects the solution of a difficulty by regarding it as already

solved—and in the direct or Synthetic Order of our progressive Sanctification or building up : and, what for us is still more important, worked out to the end : so that we are not mocked with the barren form of a mere general solution, which it surpasses our skill to apply, but are really endowed with practical and available results.

In the Humanity thus represented as offering itself and being offered up to God through the Spirit, for Purification and Renewal, we perceive far more clearly and practically than we did through Hagar and Sarah, what its distinct Elements actually are in all their fundamental Characteristics, and we perceive further, and no less clearly, that God's will to usward is, not the absolute rejection and casting forth of that Humanity, even in its more profane or servile Elements, but rather the Purification and Renewal of each, according to an ordained method and process, in order to the progressive and final Reconciliation of the whole redeemed and renewed Humanity with itself and with its God.

As this practical Solution unfolds itself, we shall find that our being Called of God, Justified in Christ, Sanctified through the Spirit,—those grounds of our Christian and Spiritual LIFE which were before manifested IN THEIR DOCTRINAL DISTINCTNESS—are now at length set forth to us AS THEY MUST ACTUALLY CO-EXIST AND INHERE IN THAT LIFE, namely, in a state of real distinctness, yet of harmonious interpenetration.

Of these three distinct grounds which must thus continually pervade and sustain the whole of our Christian and Spiritual LIFE, the first—our Calling of the Father—

is represented in the Symbol by the DIVINELY PROPHETIC NAMES imposed on each of the Patriarchal brethren: for, in these Names, we see summed up the true Import of their Being, historic or actual as well as spiritual or real, as that Import is in the secret councils of the Father predetermined and foreknown.

The second of these distinct grounds, namely, our Justification in Christ, is in the Symbol set forth, both as it is a spiritual Reality, and as it takes place in a spiritual Order, by the FACT and the ORDER of their being born into the world: our Justification in Christ being, as we have seen, when contemplated in its essential and distinct character, our spiritual or real Birth.

The third and last of these grounds, namely, our Sanctification through the Spirit, we shall find to be set forth in the Symbol by the ORDER as well as the IMPORT of Jacob's blessings bestowed on these Patriarchal brethren, and recorded in Gen. xlix.—an order pointedly and significantly differing from that of their BIRTH; but, as will be found, no less pointedly and significantly coinciding with that order which pervades the Beatitudes, the Prayer, and generally the entire Sermon on the Mount, and which is indeed the Order of Sanctification or of spiritual GROWTH.

If then the Process ordained for communicating the Divine Righteousness to man be, in its final and most practical unfoldings, thus represented in the Symbol, in what shall we find the representation there of that Righteousness itself, as being communicated to him: as being born into his soul, and as daily growing there towards Perfection?

What the distinct Elements of that new Righteousness unto Holiness, which, being thus born into the soul, constitute our new BIRTH, really are, we have already seen. They are the Tempers pronounced by our Lord on the Mount to be blessed—as having in them the promise, the earnest and foretaste of the Kingdom of God. What the Process ordained for their GROWTH towards Perfection is, we have also seen on the same holy Mount. It is the endowment of each with its proper guardian Law and with its proper voice and utterance for Communion with God.

Having then already seen the REAL bringing forth and bringing up of these holy children, we are now of power to discern their SYMBOLIC bringing forth and bringing up, as each of these in its own distinct Method and Order is presented, and, as the two are practically and livingly reconciled, in these last unfoldings of the Patriarchal Symbol.

The Elements then of our true human Personality, contemplated in this their ORDER OF GROWTH—namely, *as having been* born again, and *as being* renewed from day to day, are, first, those human Capacities for SEEING, for HEARING, and for BEING JOINED UNTO God, which, in some measure of development, are only less essential to our spiritual Growth than an adequate Revelation to us of that Godhead whom, through these new Capacities, we thus discern and commune with.

Next, in the ORDER OF GROWTH to these *αἰσθητήρια*, these more intellectual and spiritual Organs of direct Communion with God, which, as Channels of Communication,

must needs take their character from that which fills and flows through them, come those proper Elements of our Christian Personality—Poverty of Spirit, Mourning, Meekness, and the rest, which through these Channels are fed and nourished. Again, the Process of their being daily fed and nourished, and of their so daily growing towards Perfection, is guarded indeed for each by a Body of Law ordained and revealed for that purpose. But though holy Law be thus necessary for the guardianship in its integrity of our growing LIFE, it is this SEEING, HEARING, and BEING JOINED UNTO God, WHICH REALLY SUSTAINS, AND DAILY UNFOLDS THAT LIFE AND GROWTH. And therefore it is, that in THE PRAYER which gives perfect expression to this living and quickening Communion ALL is summed up. In it each of these new and truly or divinely human Capacities is endowed with a proper voice for this all-important communing with God:—whether it be the first utterance, “Our Father which art in Heaven,” expressing as it does such a CONTEMPLATION of God, and such a HEARING of Him, as is ever tending to a true COMMUNION with Him; or whether it be those succeeding ASPIRATIONS, PETITIONS, OR ASCRIPTIONS, which in a fair and growing order are ever more and more deeply realizing these Godward yearnings of our Spirits—ever enriching them in return with those divine Gifts and Graces which complete the circle of this Communion, and which, as completing it, are essential to our daily Growth in holiness and blessedness.

By a closer examination of the latter portion of the Symbol, which,—now that its corresponding spiritual Realities have already been discerned and dwelt on,—may at

length be hopefully approached, we shall find that the very first essentially religious Capacities of our mind, in the beginnings of its Renewal, are those set forth through the Names of the three first-born sons of Leah—Reuben, Simeon, and Levi; and that it is through these fundamental Capacities of our true Humanity, of SEEING, HEARING, and being JOINED in Communion with God, as these new Capacities are continually unfolded from the day of little things, through daily renewal in the spirit of our minds, that we at length become capable of that true and Spiritual Discernment of God, which is the SEEING Him as our Father, ourselves as His sons; of that true HEARING of God, which is filial Obedience, and which freely obeys the voice, “This is my beloved Son; hear ye him”—of that being JOINED or knit unto God, in spirit and in truth, in heart and life, which is the all-comprehending Consummation of our real and loving Communion with Him.

And this growing threefold Capacity for Communion with God is essentially first in Order, if only because all the other Powers unfolded in this Process of Renewal must receive their proper life and nourishment from God, through these as Channels of Communion.

As the Names of Abraham, Isaac, and Jacob, even if regarded only as significant Words, present to our devout contemplation Him who is indeed the Father of all the Families and Nations of the Earth; Him also who is the Rejoicing of all the sons and daughters of men; Him, lastly, who, whether through vehement strivings and cryings in our hearts, or through that still small voice more intimately present to them, is ever effectually supplanting there the

evil and the profane by implanting the holy and the good;— even so do the Names of Reuben, Simeon, and Levi, independently of their actual history, present to us no less clearly and comprehensively, those unfolding Capacities in man for Communion with God, through which, as through their proper and ordained channels, His revealed Name, and Law, and Being, must so reach us for Renewal, that the flesh may no longer lust against the Spirit, that the Law in our members may no longer rebel against the Law thus brought into our minds.

Hence we see that as the first three Names or Words—**אֲבִרָם** OF **אֲבִרָהִם** THE HIGH FATHER WHO BECOMES THE FATHER OF A MULTITUDE OF NATIONS, **יִצְדֵק** THE EXULTATION OR REJOICING of all these, **יַעֲקֹב** OR **יִשְׂרָאֵל** THE SUPPLANTER who becomes THE PRINCE OF GOD, the Wrestler who prevails even with Him—present, in no unworthy manner, the Eternal Triune OBJECT, even so do the next three—**רֵאֵבֶן** SEEING, **שִׁמְעוֹן** HEARING, **לֵוִי** JOINED—set forth the continuous threefold ACT, of our adoring Contemplation.

In the first of these, **רֵאֵבֶן**, the actual form of the word gives its subjective meaning, SEE A SON—for to see God as a Father, man must see himself as a Son; whilst the import, as recorded by the inspired penman, gives its more objective bearing: “Surely the Lord hath looked on my affliction, now therefore my husband will love me.”

The meaning, as it relates to Man, of the second of these, **שִׁמְעוֹן**, is HEARING (in order to obedience); and, as it relates to God, is “because the Lord hath heard that I was hated, he hath therefore given me this son also.” The third, **לֵוִי**, in whom this first Communion and

contact of the Human with the Divine is completed, and a permanent and ever-widening channel for that Communion constituted, in all its three essential Elements, has but one, though that indeed a very pregnant meaning. For in the full perfecting and accomplishment of that Reality which the Birth of Levi sets forth in its inaugural Constitution, the Objective Deity is reconciled and at one with the Subjective Humanity: and at whatever time these three sons have been brought forth and brought up in the bosom of the Church to their spiritual Maturity, at the same time will her Great Husband be indeed and for ever joined unto her, and through her to the redeemed and renewed Humanity, because she has borne him three sons.

This threefold Form of our INTELLECTUAL Being, and finally—by the Holy Spirit's communication through it and operations on it—of our SPIRITUAL Being, will at once bring back to the reader of Aristotle his clear and well-founded analysis of man's Intellectual Faculties into *νοῦς*, *ἐπιστήμη*, and *σοφία*; which, without immediate reference to the employment of these terms in more modern Psychologies, we might well render the Pure, the Discursive, and the Practical Intellect.

The *יָבִיחַ*, SEEING AS WE ARE SEEN, corresponds in its fundamental Form, to the Aristotelian *νοῦς*, the pure and Absolute Intuition. The *יְהַצֵּחַ*, HEARING AS WE ARE HEARD (the central idea also of *Oratio*, or Prayer as Speech to God), corresponds, in the very same manner, to the *ἐπιστήμη* or Discursive Intellect, as its organs are Hearing and Speaking in Reasonable Discourse, and as it is the

Communicative as distinct from the *Intuitive* Form or Energy of the Intellect. Lastly, the וְיָחַד , or BEING JOINED, corresponds, not to the *σοφία λογική* of Aristotle only, but to the *σοφία λογικό-πνευματική* of Peter and Paul, of James and John:—namely, to that Practical Reason or completed Spiritual Wisdom which reconciles our communicative or Discursive Reason with our pure Insight into holy Truth. This Wisdom, as the fully-constituted and spiritualized Intellect, flows forth in a Diversity of Operations which are presented by Aristotle,—with a hardly less striking approximation to their real Forms than we have already seen in the case of his three great Intellectual *ἀρχαί* or first Principles—by the terms *φρονήσις*, Practical Prudence; *τέχνη*, that Energy of the matured Mind which, having apprehended the Principles of Truth and Beauty, invents and realizes its inventions in accordance with them; *εὐβουλία*, Right Judgement, which, as we have seen in the Fourth Book, is in its highest Form, the very noblest endowment of the Spiritualized Reason; *ἀγχινοια*, Presence of Mind, that immediate and instinctive perception of what ought to be done and said under any given circumstances, which, in its highest perfection, discharges all need of taking thought beforehand what we are to do or say; *εὐπραξία*, that necessary Success of the fully-formed Practical Insight which astonishes and leads men captive even in its lower manifestations, which is symbolized in the uniform success that attends the Practical Wisdom of Jacob, and the highest earthly manifestations of which we must await until the Spirit has ceased to strive with man, through man's full and free reception

of His final Blessing, which is His own Indwelling Presence. Cf. Arist. *Eth. Nic.* B. vi.

But to return from this illustration to the Patriarchal Symbols of the Name. As the first three of these Names present to us the Father as He is the Father of the Spirits of all flesh, as He is our Father in Christ, as He is our Heavenly Father, from whom, through the Son, proceed our Spiritual LIFE and LIGHT; so do the next three which we have just been considering, reveal to us our own newborn and growing Capacities for communing with Him as such.

And this newly-constituted Communion with God, which is of SEEING and BEING SEEN, of HEARING and BEING HEARD by Him, and so of being JOINED to Him, would indeed be ALL, if only it could,—whilst standing apart from the further Communion of WORK, or of faithful and painful Obedience, and of REST, or of that loving and joyous Obedience which can only grow out of this,—arrive at its ordained perfection.

But it is not so. We cannot thus worship in Spirit and in Truth, unless we also worship in Life and in Practice,—unless our Practical Powers are, through such WORK and such consequent REST, brought into living harmony with our Intellectual Being: so that when we hear and speak to God, our hands are no longer slack, but raised, as well for the earnest strivings of action as for the mighty wrestlings of Prayer—for the setting forth His Praise not with our Lips only, but in our Lives also.

If יִהְיֶה֩ יְהוָה֩ Judah, the lifting up of the hands for this more practical Prayer and Praise—the striving, at least,

after obedience to holy Law, be not further born to her from her spiritual union with the great Head and Husband of the Church, Leah must, with Rachel, weep for her children, and refuse to be comforted because they are not.

Thus far however, that is, down to the birth of Judah Leah's fourth son, this order of BIRTH is identical with that order of GROWTH which is set forth (Gen. xlix.) by Jacob's bestowing his Blessing in a determinate succession on each of his twelve sons when he is about to die.

Here, however, Leah, as we are informed by the sacred historian, left bearing. And, since at this point of interruption, these two orders, of Birth, and of Blessing, diverge, not to coincide again till the last two births of Joseph and Benjamin, we may here pause for a moment to look back on the last part of the ground we have passed over.

It will, I think, be admitted that if our interpretation of the Symbol, carried so far, be well founded, a really important light is thrown by it on the Province of the Intellect in Religion—a light moreover, which, though it manifests that Province as having the very same extent and boundaries, and as containing the very same distinct regions which we had before discerned from the Mount, manifests them as emerging from the broad shadows of a dawning Revelation, under an aspect in some respects more clear and grateful to our opening spiritual Discernment.

Those who have followed out with us the direct and more arduous investigation of the Sermon on the Mount

itself, under the full light of its perfect day, will see at once that the three cardinal Ideas symbolized in the Names—for we need not at present go beyond the Names—of Reuben, Simeon, and Levi, are the very same Cardinal Ideas of SEEING, and BEING SEEN BY, of HEARING, and BEING HEARD BY, of JOINING OURSELVES, and BEING JOINED UNTO God, which penetrate and pervade the whole of that Divine Exposition.

These three Symbolic Persons, or,—if we would speak of those Realities of the Individual Mind which under Symbolic terms they set forth—these three primary and essential Elements of our truly human Personality, are endowed with their genuine Voice and Utterance to God in those first Words of the Prayer, Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς, which are the proper and ordained expressions of our regarding God that He may regard us, of our hearkening unto God that He may hearken unto us, of our being joined unto God that He may be joined unto us.

These words, as we have already seen, stand above that whole Prayer which is the central Representative and expression of our religious Life, that they may be equally present to every part of it. We have even seen distinctly (Chart to B. III.) in what manner these cardinal Ideas actually pervade each portion of that Prayer, and, above all, that central portion which represents and which is the WAY, inasmuch as it gathers the TRUTH also and the LIFE into itself, as their practical Centre.

Here also, as ever, all lies hid in the first Element, as in its living germ. For though this SEEING may, and, alas!

too often does, even in the Christian man, fall off into a merely speculative and profane SEEING; though this Power of REASONABLE INSIGHT, man's firstborn and the excellency of his strength, may, and too often does, profanely ally itself with the earthly desires and affections of his remaining unrenewedness, and—to the grief and quenching of the Spirit—toils basely and slavishly in shaping for itself idols, in adorning the things of the world with meretricious allurements, and in making provision for the flesh to fulfil the lusts thereof; yet is it also that fundamental Capacity of our renewed Humanity for a genuine Spiritual Discernment, through which, when at length in His WAY it is filled with all the fulness of God, we are enabled to discern Him as He is, and to see even as we are seen; and which is finally ordained to be at once the whole Man as renewed in the Spirit of his mind, and the Organ for beholding that God who is himself Light, and the Father of lights.

And if such be the pure Reason, the Aristotelian *νοῦς*, or *πρώτη ἀρχή* of man, raised at length into the dignity of its true Being, and of its genuine office—that namely of beholding God even the Father, and communing with Him in Spirit and in Truth; how shall we speak of, or how distinguish from the first, that second Faculty or characteristic Element of our true human Personality which is set forth in the Symbol, not by Reuben, but by Simeon, not by SEEING and BEING SEEN, but by HEARING and BEING HEARD?

Or is the distinction between these, for us, unreal and unintelligible: and must we, beneath the broad daylight

of a final Revelation, fail to perceive that which, under the faint starlight of Paganism, was clear to the Gentile Philosophers?

The ordained and blessed consummation of this intellectual Insight, when at length through Christ's way it has become the renewed Mind, is the SEEING God even as we are seen. But can it be truly said that we are capable of this, either at the beginning or at the most advanced stage of our daily renewal? It cannot—for no man hath seen God at any time.

It is that crowning Glory and Blessedness of our Being which, though we may be always approaching, we can never whilst on Earth fully attain. Reuben is, and remains (1 Chron. v. 1) disinherited from that birthright, to which he shall nevertheless be at length restored. Even as, according to St. Paul's teaching, the Father shall in the end be all in all, so shall this true Reuben, this finally-renewed MIND, wherein all the other subordinate Elements of our human Personality are absorbed and glorified, be at length restored to his ordained supremacy.

By what Power then, by what other Element or Capacity of our Being, must this vacant throne be filled, in the beginning and during the progress of that renewal, whilst and in so far as this Reuben or Power of true Intuition within us, is under the ban of that interdiction JUDGE NOT, which is the subject of the viith Chapter of St. Matthew? We reply, This abdicated throne must be filled by Faith, and Hope, and Charity, and by the earnest Obedience and ever-growing Insight which belong to them.

It must be filled, first, and especially by Faith, as

fontal, and because by Faith only, can the invisible and incomprehensible Father, who is yet the final object of this SEEING, be at first apprehended. It must be filled, next, by that reconciled Faith and Hope of which Christ our Rejoicing is at once the Fountain and the Object, and from which the daily purification of ourselves unto daily Growth in holy Obedience and Spiritual Discernment, must needs flow forth; because he that hath this hope in him purifieth himself even as He is pure, and because the pure in heart, and they only, can see God. Lastly, it must be filled by this Faith working not through Hope only, but through Love also, and issuing in an Obedience which is ever becoming more full and more zealous, in a closer Communion with God and a clearer Discernment of Him.

Of these, as mere Faith is first and foremost, being of primary and fundamental necessity, and as the Faith which loves most, and discerns most, is last and greatest; even so that hopeful, and thoroughly practical Faith in Christ, which is ever throwing its living and quickening energies backward on the first, forward on the last of these, is the great central Channel and organ through which, during the progress of our Renewal, we discern and commune with God, most effectually for our own Sanctification and for His Glory.

This Hopeful Faith in Christ is, for us, in our daily Christian course, that Understanding which is the knowledge of the Holy. For us, this שמעוּן, or HEARING, with its faithful and hopeful Obedience, is more and other than it was for them of old time. THE WORD made flesh and dwelling with us, and in us, becomes indeed Discourse

of Reason. That Discourse is, for us, more than the utterance *from* God of an outward and Symbolic Law, more than the utterance *to* God of that twofold voice which may well characterise the elder Covenant, LORD, SPEAK, FOR THY SERVANT HEARETH; and, LET EVERY THING THAT HATH BREATH PRAISE THE LORD.

For us, the utterance to God of this NEW DISCOURSE OF REASON, is that Christian Prayer which is ever growing out of the lower into the higher form of Praise—out of Aspirations for the Glory of God in the Sanctification of man, into Ascriptions to God of that special Glory, as now ever being accomplished in Christ and the Spirit. And in what shall we find a worthier Representative and exponent of this new Discourse of Reason from God to man, than in that Divine Discourse which has so long engaged us, and which intelligibly sets forth our Blessedness as ever guarded by holy Law, our faithful and zealous Obedience to that Law as ever resulting in our true Blessedness?

Nor let us omit the Christian Discourse of Reason which we address to our Brethren, and which unfolds the inspired Prophesyings of the Old Testament into that Preaching of the New, wherein the spirits of the Prophets are subject to the Prophets.

Such are the chief Elements of that Discourse of Reason which constitutes the Christian *ἐπιστήμη*. And from this the *σοφία* or Spiritual and Practical Wisdom which completes the threefold Organ of our Communion with God, and which is ultimately one with the pure Insight, is ever proceeding.

What has been already said, may in part serve to guard

us against one important misapprehension of these primary Elements of our Being in its state of daily renewal.

Whether we consider the Symbolic Personages, Reuben, Simeon, and Levi, or whether we raise our minds to contemplate those corresponding Capacities for a true, SEEING, HEARING, and BEING JOINED, which are the first-born spiritual children of our souls, it is clear, that the *bringing up* of these children is no less essential to our growth in grace, even than their *bringing forth*. And more especially is this true of these primary and most important Elements of our human Personality. If, on the one hand, they are capable of progressive and final restoration, they are, on the other, no less liable to perilous fallings off from God. And did our present limits allow us to contemplate, in their deeper import, the symbolic ACTS as well as the symbolic NAMES of this Patriarchal Brotherhood, we should readily perceive, through such additional teaching, the leading characteristics of these failures. The Apostasy from its State of Daily Renewal, which chiefly besets the pure or Intuitive Intellect, is, as we have already in part seen, the yielding up its noblest Powers of Imagination and of Thought to be the World's bond-slaves,—to toil unremittingly for the gratification and adornment of the lust of the flesh, the lust of the eye, and the pride of Life. And we should perceive further, that an active and intolerant, or a no less effectual passive and inert Resistance, to any worthier practical Results deduced from truer and holier Principles, is the failure or sin which does most easily beset that second Discursive Faculty of our Intellectual Being whose chief office is the Deducing or the Accepting

of definite, systematic Views from those *ἀρχαὶ πρῶται*, or first Principles, which it has *actually adopted*:—whether such Views be moral, political, or religious, and whether the Systems which express them, together with the fundamental Principles or Intuitions from which they are deduced, have in the first instance been presented from without, or originated from within.

And still fiercer becomes this intolerance, still more obstinate this resistance, when once these accepted and ratified first Principles, together with all their legitimate and coherent Results, have been embodied, whether by us or for us, in elaborate Systems of Polity, or of Religion; and have thus in process of time been interwoven with our habitual Life, and wrought into the very framework of our Being and Spirit.

We may not at present enlarge on the application of these principles to the genuine discipline and renewal of the Primary Intellectual Faculties in man, as that application is shadowed forth to us in the historical unfoldings of this Patriarchal Symbol, and as it is more fully developed in the Christian Scriptures.

Suffice it here to say that this intolerant scorn, this stubborn and contemptuous resistance, of all Principles which we have not ourselves adopted, of all conclusions which have not actually found a place in our own Scheme of Doctrine, of Polity, or of Life, will then probably be most deep and vehement, then also apparently most excusable, when the Principles or the Polity thus accepted have been so, not merely by an Individual in his own Life, but by a great People in its National Life,—have

moreover been traced by the finger of God himself, have been ratified by unquestionable manifestations of the Divine Presence, and have finally been inwrought into the mind, endeared to the heart, and embodied in the Life of that great People during the many ages of their eventful history.

Can we be surprised that a Jew, the member of such a Polity, should fail in this fiery trial:—should fail to perceive and enter into those holier principles and unfoldings, those more expansive results of the Divine Wisdom, which must at one stroke reduce his whole glorious National Life to be, in its highest import, but the living Symbol of some far holier and more glorious Reality? Or, can we wonder that he should further and consistently fail to embrace freely, or at all to admit as a Reality, the greatest and most immediate Result of this holier Wisdom:—the Conversion that is of the essential *Exclusiveness* of the Jewish into the essential *Universality* of the Christian Church—the admission of the entire Gentile World to a more than equal participation in his own proud privileges?

The national failure of the Jews in this great trial, is symbolized by that transgression of Simeon and Levi, which deprives them, in part at least, and for a time, of the paternal benediction. And the all but irresistible tendency to the same failure is manifested by the strenuous resistance, even of those Apostles who seemed to be Pillars, to the Admission of the Gentiles, without exacting from them an observance of the Mosaic Ritual:—a resistance which so deeply endangered the Unity and the Well-being of the infant Church.

Of this failure it may well become us to judge reverently and charitably, since of all the Apostles, he who was born out of due season, and who, though less than the least, was still no whit behind the very chiefest of the Apostles, alone, in his Apostolate, stood entirely free from it; and since even he was, to this very end, privileged with a new and special revelation.

Let so much then at present suffice for briefly designating the primary Intellectual Elements of our personal Being, both in the genuine Character and Office and in the besetting sin of each; as these have been suggested, not by our own imaginings, but by maturely weighing the import and the mutual relations of the symbolic Names imposed on Jacob's three firstborn sons, and of the symbolic Acts which form at least one important ground both of the Substance and of the Order of his prophetic announcements concerning them, recorded in the 49th Chapter of Genesis.

Why these three Primary and Intellectual Elements of our Personal Being are represented on the Mount, only by their ordained and fitting Utterance in the preliminary Address of our Lord's holy Prayer, and have no Blessed Tempers specially corresponding to them, is at once evident.

They are not Blessed Tempers themselves, because they constitute the ordained threefold Channel through which all the Blessed Tempers flow down from God their fountain into the soul of man. (B. I. p. 91.)

We have already in part seen why Judah also must be born to Leah, in order to the full constitution of that first entire quaternion, Reuben Simeon Levi Judah, which,

in its largest import, sets forth the Jewish, as contradistinguished from the Gentile Church; and the reconciliation of which with the later-born children of Jacob, sets forth, in all its essential grounds, that reconciliation of the entire Humanity with itself and with God, which is ordained to embrace and to bless all the Families and Nations of the earth: yea, more than all; for many a tribe, yet unborn—many a barbarous horde which is now no people, shall then be a people of God, and make part of that great multitude and brotherhood of Nations which shall all be Kingdoms of our Lord and of His Christ.

From this larger import, however, we must at present withdraw our attention, that we may first contemplate the Symbol as it sets forth those lesser Realities of the individual Mind which, as we have already seen, come forward more distinctly in the Sermon on the Mount. The import of Judah, even when written in these smaller characters, is, under that light from the Mount, sufficiently discernible. We may indeed already have seen it; and a little attention bestowed on the general Synopsis of the whole subject which accompanies the first Book, will further shew it us. By Judah is set forth that Capacity or Power of man, in the reconciliation of which with those other human Capacities set forth by Reuben, Simeon, and Levi, we discern the first step towards a complete atonement of our Practical with our Intellectual Life. And we here perceive this first all-important Reconciliation in its ordained Method as well as in its ordained Reality.

We have seen that this new threefold Capacity for SEEING, and HEARING, and BEING JOINED UNTO God, is for

us collected, that it may be effectually grasped and laid hold of, in its practical centre—THAT HEARING AND BEING HEARD OF GOD WHICH CAN ONLY BE BY CHRIST. But we have seen also, that something beyond mere Hearing is essential to the reality of this Communion. We must be doers as well as hearers of the Word, or we deceive our own souls.—We must praise God with our lives as well as with our lips, or ours is still lip-service. Now Judah, as his Name imports, (יָד *the hand*, יָדָה, High. הַיָּדָה *to praise*, יָדָהּ *praise*;) is that more practical Power of our souls, in their progressive renewal, through which we lift up our Hands, no longer slack and remiss, for the earnest Work of a Practical Obedience to God's holy Law, as well as for the morning and evening sacrifice of Praise, and for the unceasing and mighty wrestlings of Prayer. Without Judah, Simeon is powerless to contend with and to cast forth the old inhabitants of the Land; and so without Simeon, is Judah: Judah must come up into Simeon's Lot; Simeon must go down into Judah's: Judah and Simeon must dwell together and be one. And, accordingly, we find in the historical unfolding of the Symbol that these things actually are so. Jos. xix. 1, 9; Judg. i. 2—4. When, however, we contemplate these several symbolic brethren as setting forth the several Elements of the rightly-constituted Individual Mind, rather than of the rightly-constituted Human Society, Judah will be perceived to correspond especially to that foundation of Practical Obedience which is demanded by the LAW OF THE NAME, as manifested in the second Table of the Decalogue, its most human and practical Form, and to that HALLOW-

ING OF THE NAME, both in ACT AND ASPIRATION, which is the crowning glory of this Obedience.

So soon as the great Name of the Father, the Son, and the Holy Ghost, has been placed upon us, then—if we would not be found to have taken that Holy Name in vain—this our Life of WORK or practical Obedience must be joined to that other Life of holy Contemplation and devout Communing with God, which is our Life of REST; and which is set forth most *fully* in Reuben, Simeon, and Levi,—most *practically*, in Simeon as central.

And see how beautiful is this Idea, and how perfect. If we contemplate Judah in the order of his Birth, as coming, that is, next after the three Intellectual Powers of the human soul, then he represents the Practical Powers of the same, as distinct from the Intellectual, and in their first genuine, though not yet complete, unfolding and conversion to God. For his effectual guardianship, the Second Table of the Decalogue—first as an outward, then afterwards as an inward Law also—is specially assigned. Herein is the more human field for the Labour and Work of his Hands: these are the Statutes and Ordinances which, in his relations with his Brethren, he must keep, to do them. If again we contemplate him as coming up into Simeon's lot, to strengthen and hold up the hands which, if divorced from such practical obedience, would droop in prayer and praise, we find this now four-fold and united brotherhood—Reuben, Simeon, Levi, Judah—gathered as it were into the twin Personality, Judah and Simeon, THE PRAISE WHICH IS OF WORK, AND THE PRAISE WHICH IS OF REST; and if it be possible, still more appro-

privately guarded by that great Fourth Commandment, wherein Work and Rest are distinctly legislated for, and by that greater Fifth Commandment which, as we have seen, is the absolutely fontal Law of Spiritual Discernment—of Holy Rest and of Holy Energy.

Laudat, Deo qui laborat:

Laborando fortior.

Deo qui quiescit, orat:

Quiescendo sanctior.

Or again, if we look at the first completed Utterance of the Prayer, “Our Father which art in heaven, Hallowed be thy Name,” which in the Chart is given as corresponding to these first four Children of Renewal, see we not at once that herein must lie the first great Transition from the Contemplative to the Practical Form of Devotion,—from the offering of our Hearts and Lips, to the offering of our Lives and of all our Works and working Powers:—or, to speak more truly, the first great and effectual Reconciliation of these two in one? Here also we meet and at once recognize, in its normal manifestation, the great and primary office of holy Law—that, namely, of a schoolmaster to bring us unto Christ. When, through this first SEEING and HEARING and BEING JOINED UNTO God, our ordained Communion with Him has once been inaugurated, and has also been unfolded and realized for us,—so far as that is possible without the addition of holy Law and holy Obedience—then are we indeed prepared effectually to receive at the hands of that stern yet friendly schoolmaster, the first lines and precepts of his great lesson.

Through this primary Discernment, Contemplation, and

Worship of the Godhead, revealed at once and veiled under such symbolie Forms as we are at first capable of apprehending,—as for example under those of the Elder Dispensation—we receive our first true impressions of the Riches of God's Holiness and of the Poverty of our own sinful Nature. These impressions however, though true so far as they go, are as yet imperfect and inadequate.

As yet they are chiefly impressions not of His real Wealth of Holiness, but of that visible wealth of earthly blessings of which He is also the Fountain, and with which, as symbolic of the true Wealth, it was His pleasure to reward those who turned to Him and sought Him through the ordained Symbolic Communion of that earlier Dispensation.

The next step, in this unfolding discipline of man, was the Revelation and the bringing very near to him, yea, the binding on his Heart and Mind and Life, on all his fears of evil and on all his hopes of good, another Symbol of God's Wealth of Holiness—a symbol nobler in itself and approaching more nearly to the Reality which it was ordained to set forth and to set forward for man and in him—the Symbol of holy Law. For indeed holy Law, in that special Form of which we are now speaking, namely, as it was given from Sinai in the Decalogue or twofold Law of the Name, and more especially in that Second Table of it which is for the hallowing of God's Name through the hallowing of Man's Being on which it is placed, was still, for those who first received it, not more than a symbol, though indeed a glorious one, of God's real Holiness. And it was so, first, because it dealt immediately, not with their inward or real, but with their outward or visible Life :

second, because, even as an outward Law, Obedience to it was provided for, chiefly by the fear of temporal penalties and the hope of temporal rewards.

So far however is this mainly outward or objective and symbolic Character of holy Law, as first given to man, from impugning, that it enhances, even in our eyes, the wisdom of the Lawgiver. For we see that it actually did its ordained work on those to whom it was given, chiefly in virtue of this its outward and symbolic character. That ordained work was to bring them a step nearer unto Christ, not only by practically turning them from Self to God, and by inuring them to a Godly Obedience up to the full measure of their actual powers, but also and chiefly by practically convincing them that they were of themselves, and in their own strength, unable adequately to obey even an outward and symbolic Law ; and still less capable of penetrating, by that free obedience which is of the heart, through the outward Ordinances, to the inward Spirit and Reality of holy Law.

Thus Judah, as representing the completion of that Symbolic Communion with God, which was the great normal object of the Judaic Dispensation, represents it as culminating in an Obedience at once laboriously Practical and essentially Symbolic. And through both these Characteristics, that Obedience, stringently as it was enforced, led men towards Christ. For this Symbolic Ceremonial, and Symbolic Law, neither of which they could fill with their true spirit, were a weariness and a burden from which they more and more deeply yearned to be delivered ; and still more did their perpetual failures in fulfilling these

outward requirements, make them bitterly sensible of their own weakness and incapacity even for that humbler Form of Righteousness.

Thus, by God's larger education of his World through His Church, was a germ secretly and effectually quickened and nourished of that Poverty of Spirit which, at our Lord's first opening His mouth on the Mount, was finally grafted into the Life of both.

And it is through means the same in principle as those by which it was thus grafted into the mind of man, that this first Blessed Temper must be continually quickened and unfolded there. For us indeed this SEEING, HEARING, and BEING JOINED UNTO GOD, which are set forth in the Names of Reuben, Simeon and Levi, have, through Christ and His Gifts, been endowed with a far deeper spirituality. For us also that Hallowing and Honouring of God's Name through earnest strivings after obedience to His Law, in so far as it is still for us objective and unwritten in our hearts, which is set forth in the Name of Judah, must be, if we come not short of our Christian privileges and duties, a more spiritual Hallowing than it could be for them of old time.

But even as this heightened Discernment reveals to us more fully those countless Treasures of God's Holiness which are laid up in Christ, together with our own miserable Poverty; so do continual and humbling failures in our strivings to obey His holy Law, in so far as it is not yet written inwardly in our hearts, effectually realize and complete for us that consciousness of our Spiritual Poverty, which was first revealed within our souls through

the revelation to us by Christ, at once of the absolute holiness of God, and of our own essential unholiness as apart from Him.

And thus it is, that, by the bringing in of this first Blessed Temper of Spiritual Poverty, the Slumbers of our Spiritual Death are at length dispelled, and that first dread barrier of self-pride and self-righteousness broken down, which, while it stands in its native strength, must ever exclude us from the Kingdom of God.

If, indeed, we look back at what has been already said on the two great primary Beatitudes of Poverty in Spirit and Christian Mourning, (B. I. pp. 73, 168) we shall find that so soon as the first of these, namely, a practical sense of man's inherent inability to fulfil the real and divinely-revealed Law of his Being, has indeed been inwrought into his mind, then that scheme of objective Law and objective Religion which is symbolized in Judah, and embodied in the Judaic Dispensation, has made its last and noblest contribution to the unfolding of his Spiritual LIFE. It is true, as we have in the same place acknowledged, that, beyond this first stronghold of the unrenewed Nature, there is fixed a still more formidable barrier:—a barrier which would be absolutely impregnable, had not our new spiritual Energies been already called forth and heightened by surmounting the first. It is the barrier which separates objective from subjective Religion; the Law written on Tables of Stone from the Law written on the Tables of the Heart; the Task-work of Duty from the Labour of Love; the Revealed Name from the Indwelling Spirit.

For surmounting the first of these great obstacles to

our entering the Kingdom of God, Judaism with its Law was empowered effectually to prepare us. But no nearer might it bring us unto Christ. It could convince the world of the Sin which is in the world, nay, even of the Righteousness which is in God. But it could not convince the world that this Righteousness of God was, through Christ and the Spirit, to be indeed brought into each man's heart, to dwell there, as at once the Righteousness of God and the Righteousness of man, and to go no more out for ever.

Here, as the larger historic and national import of the Symbol teaches us, the Elder Dispensation could effect no more towards the further unfolding of man's spiritual Life. Here Leah, the Representative of that Dispensation stood or paused from bearing, and must, with her sister-spouse and other self, Rachel, have continued for ever barren, for ever weeping over her unborn children, had there remained, in the deep counsels of God, no further means for convincing the world of a more perfect and communicable Righteousness. Here, accordingly, at the moment of man's deepest need, was brought into the World the Real or Spiritual Dan,—that Just One who is both our Righteousness and the Righteousness of God, and who goes forth conquering and to conquer, first, by imparting to us Himself, as Righteousness, through the mighty and Divine Wrestlings which are in Naphtali, next, by imparting to us Himself, in Gad, as a Forgiveness more manifold than the great Troop of trespasses and sins which before had overcome us, and by thus at length endowing us, in Asher, with a real, a growing, and a guarded Blessedness.

By that Just One, and through his perfect Sacrifice once offered, was for ever broken down the middle wall of partition which separated Leah from Rachel, Judah from Zebulun, the Hallowing of the Name from the Coming of the Kingdom, the Jewish from the Gentile Church, and both from their heavenly Lord. Then did Leah—now at one with Rachel, and inspired with her Spirit, through the mighty and divine wrestlings concerning Naphtali, wherewith Rachel wrestled with her sister and prevailed—again become fruitful; and as, in Dan and Naphtali, Our Righteousness, both of Justification and of Sanctification, had, in due time of need, been born into the world, and come quickly,—manifesting Himself also. in Gad and Asher, both as a Forgiving and as a Perfecting Righteousness—even so, in Issachar, His reward was with Him; for He saw of the travail of his soul, in the accomplishment of His Father's Will, and was satisfied—entering, in Zebulun, on the Possession of that Kingdom, of the Increase of which, in Joseph, there shall be no end, until at length, in Benjamin, the Sorrows of the Son of man and of all who have indeed mourned with Him, shall be absorbed and glorified in the triumphant Rejoicings of the Son of God, whose throne is at the Right Hand of his Father, and who wills that all they whom the Father hath given Him should be with Him where He is.

That the interpretation of the Symbol, in its historical import, should become more difficult and obscure *after* the period which is represented by it as culminating in Judah, that is, after National Judaism had been virtually brought to its close by the Advent of our Lord, than *before* that

great tropical point in the unfolding of the Church's Life, cannot surprise us.

The sudden bound from Bashan of the Lion who tear-eth both the arm and the crown of the head, may well overcome us with astonishment and awe. The manifold rays which stream from this rising of the Sun of Righteousness must needs dazzle our eyes. Who may hope to disentangle the mingling splendours of that one glorious sunrise into the several gorgeous hues which it enfolds? Who can clearly discern, in that wondrous revelation of the Godhead to man, the distinct Attributes of Almighty Wisdom and Power and Love which it involves—the perfect Righteousness, and the perfect Mercy,—the Father's Will fully accomplished, yet accomplished in the Son of Man, the Seed of Abraham?

This Wisdom is indeed too excellent for us. We cannot attain unto it. Here our words must be few. From that heavenly radiance we must veil our eyes, and willingly resign ourselves to an adoring silence. Nor should we have dared even to attempt the separation of that great Glory into the several life-giving rays which compose it, had not this Divine Symbol already enabled us to contemplate them in that mitigated brightness and in that ordained succession, wherein they must enter into and make part of OUR OWN SPIRITUAL LIFE:—if at least we would hear and do the words of our heavenly Master, fashioning all things, whether within or without, according to the pattern shewn us in the Mount.

And indeed it is most necessary that we should in spirit dwell first on this perfect and communicable Right-

eousness, as it was once for all brought in by Christ. For our Justification, contemplated as distinct from our Sanctification, consists in our accepting by Faith—now that through the ordained Sacrament of Baptism we have been made members of Christ—that RIGHTEOUSNESS of the same Christ our Head, which being first the ground of our Justification, as it is, in Dan, a PERFECT, is further the ground of our Sanctification, as it is, in Naphtali, a COMMUNICABLE, RIGHTEOUSNESS; which being imputed, and by Faith accepted, Justifies; which Sanctifies when imparted and accepted by Faith and Hope and Love.

Let us now, however, turn to these new Elements of our Personal and Spiritual Life, that we may duly contemplate them as they are presented to us, through this Patriarchal Symbol, not only in that Order and Method of their BIRTH into our souls, which corresponds to the Order and Method of our Justification, but also and chiefly in that Second Order of their GROWTH when thus born within us, which corresponds to that of our Sanctification.

And if we find it difficult to explain such words as “For their sakes I SANCTIFY MYSELF,” ἐγὼ ἀγιάζω ἑμαυτὸν, Joh. xvii. 19, uttered by our Lord concerning his own Person in the flesh,—unless we regard them as spoken of the inaugural Sanctification of His Church in that of His own Humanity its Firstfruits, and so of the progressive and final Sanctification of the same in its entire Body, through the ceaseless energizing therein of the Proceeding Spirit:—if, I say, such things are too hard for us, when we at once and without preparation attempt their exposition, we shall not *here* find ourselves beset by difficulties

of this nature. Nay, when once we have here seen how the Spirit is ever taking to Himself the entire actual Humanity, in the persons of Individual men, of Families, and of Nations, that He may progressively sanctify and offer it up to God, we may be enabled to return from our contemplation of this gradual hallowing of the whole lump, to that absolutely perfect, as well as most mysterious hallowing of its firstfruits, which, without such preparation, we might be unable rightly to discern. The light of this Sanctification, which, when gathered into the Person of Christ, absorbs all distinctions in one flood of glory, is of power to teach us many excellent things concerning itself, if, turning awhile to those twin Bands of Patriarchs and Apostles which, as a twofold Bow of Promise, are set in the clouds of this world's darkness, to join heaven and earth, we contemplate in them, the tempered and separated splendours of that Sun of Righteousness.

First, then, it is no ideal or imaginary Humanity, exaggerated either for good or for evil, with which we here see the Spirit striving that he may hallow and renew it. It is our ACTUAL HUMAN NATURE in all its worst Pronenesses to evil, in all its best Capacities for good, and also in those its more earthly and Indifferent Grounds, whose unrenewal consists mainly in their tending ever, not to God their true and blessed Centre, but to the false and miserable Centre of Self.

The Spirit is, I say, here presented as taking to Himself the whole Actual Humanity, that He may thus deal and strive with it and in it for its hallowing. This Reality we have already seen shadowed forth, less distinctly indeed

and less perfectly,—as through the merely animal and not through the nobler human Nature—in the corresponding Sacrificial Symbol. If we look at the Order for the Consecration of a Priest, (Exod. xxix. 10. Lev. viii. 14) we find that first the Ox, the Creature of work, then the Sheep, the Creature of rest, must be offered up by him to God. And so must it be with each of us in this Christian Priesthood, of which we are each and all partakers. We must offer up first our Work and all our Capacities and Powers of Working, next our Rest and all our Energies of Rest, and freely sacrifice them to God.

But this Patriarchal Symbol, as given before the Law, as standing ever above the Law which was added because of transgression, sets forth the same Central Idea of Spiritual Religion, with far greater breadth and force, as well as with far greater exactness and precision. And by thus clearly and comprehensively presenting (under the form of those *human* Symbols which are of all others the worthiest, as approaching nearest to their spiritual counterparts) both the things offered up to God, in and through the Spirit, by Man, and the consequent returns made from God to Man,—enables us finally and rigorously to compare these Symbolic things with those Real or Spiritual things of a man which they Symbolize.

Now our examination of this Symbol, as unfolded in the Family of Jacob, has already proceeded far enough to shew us, in part at least, that these REAL THINGS OF A MAN can be none other than those with which we have been so long occupied in the Sermon on the Mount. And if indeed the true constitution and unfolding of our Humanity

as being renewed under God, the Father, the Son, and the Spirit, be thus set forth Symbolically in the Patriarchal story—this is the very thing which we have already seen both generally and in detail to be set forth in all the fulness of its Spiritual Reality in the Sermon on the Mount. Hence, unless there be two kinds and methods of Renewal, two different sets or orders of Christian Graces, either of which may constitute the renewed Mind, the things symbolized in this Patriarchal story *must* be the same with those openly set forth in the Sermon on the Mount.

Having already shewn that our anticipation of this correspondence is verified, so far down in their respective unfoldings as the Birth of Judah in the Symbol, and the generation of Poverty of Spirit in the corresponding Reality, we shall no further recapitulate what has been said, than may be necessary to set forth the great Idea of Sacrifice as penetrating and pervading this other higher and holier idea of Marriage.

Under each of these symbols the relations of God to His Church are, as we have seen, contemplated throughout both the Old and the New Testament. In the legal portion of the Old, that of Sacrifice predominates, in the historical and prophetic, and specially in the Patriarchal, the germ of both, that of Marriage is paramount, as it is also in the New Testament: though here, on the Mount, the Spiritual Reality itself is set forth directly, and unveiled by any even the noblest symbols; for *outward Law* itself, which, as we have seen, may rightly claim that character, is there only referred to and sanctioned *as having*

been given, and makes no integrant part of the Sermon on the Mount, as actually given by our Lord.

Such being the Dignity and Import of both these Symbolic Expressions for spiritual Realities, Sacrifice namely and Marriage, and such moreover their intimate correspondence, we shall feel ourselves justified in here employing them indifferently, to bring out the relations which obtain between the Divine Symbols of the Patriarchal Story and the Divine Realities of the Sermon on the Mount. Suffice it here to remind the reader of their final *coincidence* in Rachel, who in her own single Name and Person sets forth the Humanity, AS AT ONCE THE BRIDE WHICH THE SPIRIT TAKES AND PRESENTS TO GOD, and AS THE SACRIFICE WHICH THE SPIRIT TAKES AND OFFERS UP TO GOD.

And this great central Idea and Reality of all true Religion—whereof the two expressions, Sacrifice and Marriage, pervading as they do the whole Bible, become, in Rachel, one twin-expression—is exactly and completely unfolded, as a Reality, or in its essential Power, by the Sermon on the Mount; as an Idea, or in its essential Form, by the Patriarchal Symbol.

NOW THE THINGS OFFERED UP TO GOD BY MAN—the Holy Spirit, interceding for and with his spirit, being the great High Priest who offers—are set forth in the Symbols both of Sacrifice and of Marriage, more fully than in the Sermon on the Mount, wherein THE EXCELLENT RETURNS OF BLESSEDNESS MADE BY GOD TO MAN through the same Spirit, manifest themselves as paramount. And we may further affirm of the Symbol of Sacrifice, as compared with the Symbol

of Marriage, that as the things of the Sermon on the Mount are more Spiritual or Real than the symbolic things whether of Sacrifice or of Marriage, so are the symbolic things of Marriage more real than those of Sacrifice.

In the Symbol of Sacrifice, the Humanity is discerned AS GIVING TO GOD rather than as receiving from Him; in that of Marriage, AS RECEIVING rather than as giving. Marriage, though still a Symbol, having more of human Reality, presents to us more fully and truly than Sacrifice can, the Divine Reality. For it is of God's greater Blessedness to give rather than to receive.

Each of these symbolic expressions partakes, however, of the character of that Spiritual Reality which it sets forth. The Sacrifice of the Humanity to God is and remains a real Sacrifice. The Marriage of the Spirit and the Bride is and remains a real Marriage. If we fail in effectually discerning our Spiritual Communion with God, as it is A REAL SACRIFICE, we shall assuredly fail in so discerning it, as it is A REAL MARRIAGE, and so we shall fail to receive into ourselves that Spiritual Blessedness, those holy children of the soul which are its fruits. Sacrifice is the more Human and Actual Representative of this Communion, Marriage the more Real and Divine.

Nor is it here only that we see the symbolic yet real Acts of Sacrifice, and the Symbolic yet real State of Marriage, converging towards the higher Reality which they both set forth, and at length meeting, in that Communion with God in Spirit and in truth, which is for man the highest of all Realities. The Eucharist, as at once symbolic and real, is on the one hand the Reality of this

Spiritual Communion and Presence of God in Christ to our souls,—does on the other shew forth that Reality both as it is a Sacrifice and as it is a Marriage,—as it is at once the Marriage Supper of Christ with his Church and with each individual member of it, and the Offering up, for a Sacrifice through the Spirit, from each, of his entire Being to God.

Let us now proceed to examine somewhat more closely THE SEVERAL THINGS OF A MAN, which must thus, through the Spirit, be offered up by him to God; and THE RETURNS MADE TO HIM BY GOD through the same Spirit, for these several sacrifices. And let us, as we have seen reason for doing, allow ourselves, in this Examination, to be chiefly guided by the Patriarchal Symbol towards a true discernment of the more human Element in this our real Communion with God—namely, of the Things to be offered up by us to Him; whilst we learn from our Lord's Teachings on the Mount, what are those holier and more excellent Returns which, through the same Spirit, are vouchsafed to us from our Heavenly Father.

If we would speak in the first of these Divine Symbolic languages, that namely of Sacrifice, then those primary Capacities, Instincts, and Impulses of our actual Humanity, to whatever extent it is and remains unrenewed, which are set forth in the first Sacrificial animal, namely, our Capacity for labour and work, our self-seeking and self-willed Stubbornness, our repulsive Sullenness and our destructive Wrath, must all without reserve be offered up by us for sacrifice to God through the Spirit.

Nor must we content ourselves with making once for

all, in that strength which is greater than our own, this fundamental self-dedication to God. It must also be A DAILY SACRIFICE. For this whole Dispensation of the Spirit under which we live is, in its Spiritual Reality, as it was in its Symbolic Representative—that of the Name—a Dispensation of daily Sacrifices of self, and of daily returns from God. The Priest, here also, daily offers and daily lives of his offering.

In this respect indeed, Marriage symbolizes the real offering we make to God, as well as the returns we receive from Him, more worthily than Sacrifice: Sacrifice, consisting of separate Acts, may be intermitted; Marriage, being a State, cannot. So that Marriage sets forth in a more lively manner THE ESSENTIAL CONTINUITY of this offering up of our whole Being, through the Spirit, to God. Again, the Symbol shews us that it is our WHOLE Being. For not only Leah and her Bondmaid, as symbolizing the two fundamental Manifestations of that primary Element in man's Being whereby he is a child of Wrath, but Rachel also and her Bondmaid, as similarly setting forth man's worthier Capacity for Affection, with its besetting tendency to servile Fear,—are from the very first offered and given to Jacob. Rachel indeed not only has the rightful priority of being first sought by him in marriage, first given and betrothed to him, but she is actually married at the same time with Leah; though this marriage is unfruitful until the week of the elder-born has been first fulfilled, as in God's order it behoved to be.

Now in that historical and national unfolding of the Symbol which, even to us, is still, in many respects,

broader and more palpable than that other unfolding of it which is within our own souls, the import of all this is perfectly clear.

The Church, and through it finally the Humanity which God here takes to himself as a Spouse, is essentially and finally one Church, as it is essentially and finally one Humanity. But though, in its true idea, it is—and though it is ordained finally to become—one with itself, it does still, when first espoused by Him, actually consist of TWO FUNDAMENTAL ELEMENTS, each of which requires a different discipline for its purification and renewal:—a discipline, which though it is applied in part to both, from the very beginning of this Marriage Contract or Covenant, is applied in the first instance more especially and effectually to Leah. Her week must first be fulfilled. The six laborious days of her primary discipline must, in God's essential and permanent order, which is the order of Sanctification, be first accomplished. The six sons who in the same order represent the TRUTH, as it is distinct from the WAY, and from the LIFE, of man's Renewal in the Spirit of his mind, must first be born to her, before the purification of Rachel, and her consequent fruitfulness, can be effected:—before the Humanity, now reconciled with itself and with its Lord, can enter into that Rest which is ordained to succeed these days of a more laborious discipline.

But in what then consists the offering up of the Humanity through the Spirit, in all its fundamental Capacities and Powers, to God? The Symbol of Sacrifice will teach us.

The Ox, as symbolic of man's Capacity for the task-work of Duty, surrenders to its human master, as to a *melior natura in loco Dei*, its entire Being and that of its offspring, for a continual Service and Sacrifice. For him it yields up the wild freedom and the grateful repose of its native forests; for him it toils unceasingly—for him bleeds and dies. And even its natural incapacity for a self-conscious Will, in thus rendering to man the services of its whole life, and that life itself, only brings out more forcibly that annihilation of the Will of Self, which is the genuine spirit of man's corresponding sacrifice to God; and makes the entire change thus brought upon its savage nature and headstrong animal instincts, not less but more expressive of the corresponding change in his own Being, which results from the offering up by man to God of all his analogous Capacities and Impulses.

Nor, indeed, if we look closely to it, are these fundamental Human Impulses separated so very widely as our pride would suggest from those Animal Instincts which in this Symbolic language represent them. It is not so much in their own inherent character that man's Primary Instincts excel those of the inferior Creatures, as in the reasonable self-conscious Intellect which informs and should direct them. And since it is on this Reasonable Intellect, as on the proper head of our Animal Nature, that the Spirit lays His hallowing and sacerdotal hand, that it may offer up the whole man to God, the Symbolic import of Sacrifice became at once deeper and more clear, when man, as endowed with this reasonable Intellect now pervaded and overruled by the Mind of the Spirit, became

the ordained Priest, and the distinct Animal Nature within him, the ordained Sacrifice.

And now let us look again to the nobler symbol of Marriage, that we may discern more effectually, through its language, the Returns made by God to this first offering up to Him, through the Spirit, of man's ruder Nature.

The first of these Returns is symbolized in Reuben, of whom the Spirit declares, through the prophetic voice of Jacob, both that he is his firstborn and the excellency of his strength, and also that, unstable as water, he shall not excel. Here again the historic unfolding of the Symbol and its permanent spiritual import for the individual mind, throw light on each other.

If we do not, each of us, once for all, and daily, offer up to God that self-willed Stubbornness within us which would fain reject all rigorous discipline, for a sacrifice of unflinching Obedience to His Law of daily duty,—involving, as does that Law, irksome, ever-recurring labour, mental or bodily—we must needs be and remain rude in intellect, rude in character, and wholly incapable of any high or real excellence. That we may be trained upward to a power of making this Offering *for ourselves*,

Parents first season us: then Schoolmasters
 Deliver us to Laws; these send us bound
 To rules of reason.

And accordingly, though the *child's* education is a direct intercourse with its parents, and a leading by their hand, the *boy's* training consists in being committed for a season to the strong control of a more outward Law and of a sterner discipline, and in a comparative alienation, for that

season, from his parents, in order to the unfolding, by this discipline, of his latent Capacities for a worthier intercourse with them—for a service more affectionate, and reasonable, and free.

Here, however, all is more clearly written, even for us, to whom the corresponding inward Realities have already been revealed, in the larger national and historic characters.

The repulsive Stubbornness, the Self-idolatry though under outward Forms, and the Self-seeking, which characterize this primary Element of our Being, as it is yet un-renewed, and which so strikingly characterised the Jews, as more especially representing that Element, in the historic unfolding and discipline of the entire Humanity, are, in that Judaic Dispensation, whereof this was a chief purpose, continually brought by the Spirit to be offered up to God, and continually bound, with whatever reluctance, to the horns of His altar. In the larger characters and in the well-defined objective Forms of that Symbolic Dispensation, we cannot but see further that, *in so far as this Sacrifice was indeed daily made and consummated*, to the very same extent did the Israelites actually receive back at God's hands that new Power of Insight (Reuben) which, albeit at first under Symbolic Forms, discerns God as a Father, discerns itself as a Son;—that Simeon, which hears the Father as a Son ought to hear him, namely, with childlike deference, and therefore is heard by him as a Son should be heard by a Father, namely, in the granting his requests;—that Levi which joins itself and is joined to the Father as a son, though still, as in this SEEING and HEARING, by a

COMMUNION wherein the Symbolic predominates over the Real or Spiritual; and so at length, that Judah which honours the Father, not with the hearing ear only, but also with the doing hand,—not only with the lips, but in the Life; and which has Praise of God.

These new children of the soul born under the Jewish Covenant, are doubtless in one sense Symbolic, rather than Real or Spiritual children, yet in another sense they have their own Reality and importance.

Theirs was the living soul; theirs too the Leadings of the Word and Spirit of God; though in them, Christ could not in God's order be formed, as He may be formed in us; though for them, the Spirit was not yet, neither could be, the Indwelling and Quickening Spirit.

The Elements of our Humanity which they set forth, are ordained to be raised to the power of a nobler and more spiritual Life, through the coming of Christ in the flesh and the consequent shedding forth of the Spirit; but they are still Elements of our genuine Humanity; and as the order and method of their Birth reflect, for our edification, those of our own new or Spiritual Birth, even so do the Order and Method of their Growth reflect in like manner, and for a similar purpose to usward, the Order and Method of our own Spiritual Growth and Unfolding.

So discerned, they teach us one lesson especially, and that a most important lesson, too often overlooked or undervalued; I mean, the truth that our Spiritual Birth is essentially and practically a distinct Reality from our Spiritual Growth, and that each of these again is and must be contemplated as distinct from our Spiritual Perfection.

Throughout those prophetic utterances through Jacob's lips before his death, which briefly yet pregnantly set forth for each of the twelve Patriarchs the future unfolding under God, and the deeper import of his life,—warnings and denunciations are mingled with blessings, and each is addressed as having been indeed already *born* into God's Order, but at the same time as very far from having been already *perfected* therein.

Most prominently and conspicuously is this truth brought out with regard to Reuben. He is all but finally disinherited and rejected. His birthright is, as we have seen, actually and permanently counted to him as lost, in the formal and enduring Chronicles of the Tribes. Nevertheless, he *is* the firstborn in our Symbolic Life, he *represents* the firstborn in our Spiritual Life; and he is, and remains, and must finally be manifested as, in the highest truth, the Excellency of his Father's strength.

And what are we to learn from these things? What, but the truth that this Faculty of reasonable Insight in man, though, when indeed renewed and spiritualized, it be his noblest, all-comprehending Faculty, is not merely liable to continual fallings off from God its true Object, even after its renewal has already been begun, but that its *permanent discipline* consists, on the one hand, in its *permanent rejection* as the Authoritative Arbiter and Guide of our Spiritual Life, and on the other, in its being *permanently dedicated to God*, permanently turned towards Him and fixed on Him as the Ordained Object, the continual Purifier and Unfolder, of all its genuine Powers.

We are here in fact taught, though in another Divine

language, whereof Marriage, and Birth and Growth are symbolic Words, the very same lesson on which our minds were chiefly fixed, whilst examining the seventh chapter of St. Matthew, and which, by that great Teacher who indeed convinces with few words, is there summed up in the brief Injunction, JUDGE NOT.

And so deeply important is this lesson, so absolutely final as well as fundamental with regard to our general Subject, the Province of the Intellect in Religion, and through it with regard to our whole Religious Life, doctrinal and practical, that we are bound to illustrate it somewhat more fully than the other portions of the subject immediately before us.

First then we see in this Name Reuben, more clearly than in the Name imposed on any other member of the *younger* Patriarchal Brotherhood, the true Import of the Jewish Dispensation, as it is a Dispensation of the Name, as it is a Divine Revelation made to us, not only through a Semitic language, but through an Economy which may rightly and with a profound meaning be characterised as itself SEMITIC, OR OF THE NAME.

This essentially SYMBOLIC DISPENSATION is also, as we have seen, essentially a DISPENSATION OF THE NAME. For though the Acts and Characters of men living before the Manifestation of Christ in the flesh, and so before the Indwelling in Man of the Spirit, might effectually convince the World that Law must be added because of transgression, and hence,—through transgression brought home to the Conscience by Law—might finally convince the World of Sin; yet it was impossible for the Acts and Characters

of such men to convince the World of any real or Spiritual Righteousness, or even to bear any effectual testimony to such a Righteousness. Being themselves unspiritual, their lives could manifest no real spirituality. And although, in virtue of the Symbolic Import of their Acts, their Historic Lives become capable, to a wonderful extent, of bearing this higher witness; yet the immediate testimony of these Historic Lives, is, *in the main*, a testimony to the deeply-inherent and besetting sinfulness of Man; not only before but after his restoration into God's remedial Order, and during every stage of his progressive Renewal: whilst, on the other hand, the witness borne by the fore-ordained and Divinely-significant NAMES of these several Persons is, *in the main*, a witness to that real or Spiritual Righteousness to be afterwards brought in.

Such however is the depth of the Divine Wisdom here manifested, that each of these Names sets forth, either explicitly or implicitly, not only the final Object of that Element or Faculty of our personal Being which it is ordained to designate, but also that Element itself in its most comprehensive generality.

Thus, by the Names of Simeon HEARING, and Levi JOINED, the Discursive and the Practical Intellect (the Aristotelian *ἐπιστήμη* and *σοφία*;) are set forth, *explicitly* in their largest generality, *implicitly*, in their final Object. But the final and ordained Object of all our Acts, whether of DIRECT INTUITION, or of that FAITH which, in so far as we are yet unrenewed in the spirit of our Mind, must supply its place, or of the CHRISTIAN DISCOURSE OF REASON, or of the SPIRITUAL AND PRACTICAL WISDOM which results from these,

has already been presented and commended to us through the Name of Reuben. In the import of this Name we perceive that the final Object of ALL our Intellectual Energies—Intuitive be they, Discursive, or Practical—is to DISCERN GOD AS A FATHER, OURSELVES AS SONS. For the genuine direction primarily imposed on their true Head, the Pure Intellect or Power of immediate Intuition into things Spiritual as well as things Natural, communicates itself to those two other subordinate and derivative Elements of Man's reasonable Being: namely to his Discursive and to his Practical Intellect, which are respectively set forth *in their utmost generality* by the NAMES of Simeon and Levi, HEARING AND BEING JOINED. Now the essential Characteristic of the first, is Reasonable Discourse. And this, when unfolded under the primary Direction already communicated in Reuben, becomes the HEARING AND SPEAKING WITH GOD AS OUR FATHER, WITH MEN AS HIS SONS, AND SO AS OUR BRETHREN, OR AS FORE-ORDAINED THROUGH US TO BECOME SUCH. So that this TRUE HEARING AND BEING HEARD becomes for us, as Christian and Spiritual men, that is, *under the same primary Direction*, the HEARING our Father through zealous Obedience, the HEARING our Brethren through accorded Gifts and Forgivenesses, the SPEAKING TO AND BEING HEARD OF OUR Father through Praise and Prayer—of our lives as of our lips—the SPEAKING TO AND BEING HEARD OF OUR Brethren through the foolishness of Preaching, and through the wisdom of a holy Life. Again, the real import and end of Levi, OR BEING JOINED, involves *both* the previous Forms and Realities of Communion, symbolized in Reuben and Simeon, in SEEING that is and being SEEN, HEARING and

BEING HEARD OF God, and completes them, in THE KNITTING OUR HEARTS UNTO OUR FATHER AND OUR BRETHREN, in a childly and brotherly Communion, such as must continually issue in the Constitution and Perfecting of genuine, permanent, and growing Christian Societies.

If again we look to that other result of this Communion, which, so far as our personal Blessedness is concerned, is its final end and aim, here also the Reality expressed in this NAME of Reuben is all-comprehending. For though, whilst we are still on earth, Reuben remains ever disinherited, and we must ever walk by Faith, and not by Sight; yet hereafter, when our Renewal is complete, Faith will be swallowed up in Sight; we shall see even as we are seen; and therefore, as St. John argues, "we shall be like Him; for we shall see Him as He is:"—ideas involving a Blessedness greater than it hath entered into the heart of man to conceive, and of which we can only speak in vague and uncertain language, as of the Beatific Vision.

As this primary Office and Energy of the Intellect whose Name is SEEING, and whose Voice is FATHER, does in its final fulness contain ALL, namely, Man's complete Renewal in the Spirit of his Mind; even so, as it is the living Germ of that complete renewal, does it intelligibly involve all. For we may rightly consider the HEARING AND BEING HEARD of God, and the being JOINED TO HIM by the most intimate Acts of Communion whereof we are capable, together with the inherent Blessedness of both these, as all essentially involved in that silent yet adoring Contemplation which through Christ and the Spirit dis-

cerns Him as a Father, ourselves as His children. And accordingly, that Apostle than whom no one perhaps, among the sons of men, has been either more largely endowed with this INSIGHT, or more fully bent on subordinating it to FAITH—St. Paul himself teaches us that in this one utterance FATHER—the genuine Voice of the Reuben within us, restored by the Obedience which is of Faith to a Discernment no longer profane, but spiritual—ALL is contained. For the spirit in which we cry Abba Father, is the *πνεῦμα υἱοθεσίας* itself—the very Spirit of Adoption, or of restored Sonship.

We see at once that this first utterance FATHER, implicitly contains that second utterance OUR, provided we understand that it is in this SPIRIT OF A RENEWED SONSHIP that we address it to God. It suffices not indeed that we see ourselves merely as sons of God; for He is the Universal Father of all. We must further see ourselves as His sons in Christ. For as it is in Christ, the true Isaac, that His seed are called Sons by God, so is it only in the same true Isaac, that His seed can call God Father. In the Order of our Accomplished Sanctification, and of its resulting Spiritual Discernment, the Father is all in all, and we see the Son in the Father: whilst in the Order of our ever-renewed Justification, he that hath seen the Son hath seen the Father.

Why these two Orders should be represented by the two distinct Forms of the Address, *Πάτερ ἡμῶν*, and OUR FATHER, which characterize—one, the language of Ancient Heathendom, the other that of Modern Christendom—may not be immediately evident, but that they are so

represented, remains true, despite that mocking allusion to the Controversy on the respective claims of "Vater unser," and "unsere Vater," which is put into the mouth of one of his leading characters by a great German Poet.

Thus, then, the Conversion of the whole man to God has not only its essential Beginning, but its final Consummation, in the Conversion to God of the Reuben within him. So that we need spend little time in proving that as this Intuitive Intellect, the *ἀρχὴ πρώτη* of our Humanity, must find its true Being and Blessedness in the turning itself, and being turned to God, even so must the *ἀρχὴ δευτέρα* and *τρίτη*, the Discursive and the Practical Intellect—in Aristotelian language the *ἐπιστήμη* and the *σοφία*. So comprehensive, however, is this Symbolic Exposition of what is in man, that we may advantageously illustrate the more distinctively religious Aspects and Offices of the Intellect in each of these its Constituent Elements, from those other Aspects and Offices of the same, which are generally regarded as purely philosophic.

For what indeed is that Conversion to God and His Truth, and that consequent progressive renewal, of Philosophy, whereof our Bacon was the chiefest apostle, but a dethroning and casting forth of the inwardly false and profane, though outwardly fair and specious, Intuitions of man's Actual or unrenewed Intellect; together with all the vast and splendid retinue of fairly-rounded Systems and Politics wherein these primal falsehoods had enshrined themselves for the respect and veneration of mankind?

These gorgeous but visionary Intuitions,—rather let us say, these proud and idolatrous Imaginings, of man's In-

telleet, were, in the fulness of time and under a Dispensation of Divine Truth, cast down, because they were essentially irreconcilable with that Truth, and in order that they might be replaced by a humbler Wisdom which assumes not, as did the Pagan Philosophy, that man's Intellect stands already central in the Universe of Mind and Matter, and can discern, as from their centre, the true Being and inter-dependence of all things. In a regenerate Philosophy, this proud Faculty of Intuition, this Reuben in man, was at length taught to feel and to acknowledge the actual loss of his original Birth-right and Supremacy over all the other Faculties of our Being—to acknowledge himself cast down from his pride of place, and relegated from his central throne in that mighty system, to a distant and obscure corner of it, whence all things must be seen as disjointed and inharmonious, and where the absolute rejection of all conclusions derived from such *Seeing* must be the very first step towards the gradual formation of a true Philosophic Discernment.

Thus have we seen this primary Faculty of Insight abjuring all self-originated Theories, and confining itself, first to the exact Observation of the simplest and most insulated Objects and Facts, and next, to a no less cautious Apprehension of any such Principles or Laws as actually bind them together into groups, and, finally, to a similar Discernment of the more general of those Laws which gradually present themselves as gathering into a larger unity both these insulated facts and their less general Laws.

And if we look at the corresponding change which this Conversion of Philosophy to God's Truth has wrought, on the Discursive and on the Practical Intellect, as these are at once distinct from the Intuitive, and dependent on it, we shall see these two Derivative Powers no longer occupied, the former in deducing from the false Principles presented to it by the Intuitive Faculty, such Inferences as may give systematic Forms to these primal Untruths, and the latter in rendering these erroneous Systems inveterate, by embodying them in the Forms of Science and Art, and in the Institutions and Characters of men. Instead of thus ministering to the advance and establishment of error, we shall perceive this Discursive or Logical Faculty restricted to the rigorous Deduction of legitimate Inferences from Principles no less rigorously verified by Observation and Induction; and this Practical Intellect as fitly occupied in further verifying these Inferences, by the fulness, the excellence, and the consistence with all known Truths, of their practical Results, and in actually embodying them in such Results for the growing benefit of mankind.

It is the Conversion to God, and the permanently fixing on Him, as its one central Object, of man's Intellect, and of these its three distinct Elements—of its Powers of Intuition as Primary, and of its Discursive and its Practical Powers as Secondary or Derivative:—it is the once for all dedicating, and the habitually applying these to the discernment and the realizing, not of our own idolatrous Imaginings, but of His holy Truth—whether that Truth be embodied for us under the outwardly-existing

Forms of His Material Creation, or the outwardly-imposed Laws of his earlier Economy; or whether it be presented to us in that far nobler Creation and Economy which is by Christ and the Spirit, and in setting forth and setting forward which, those more outward things find their highest end:—it is, I say, in these holy Offices that the Intellect of Man enters into, and takes possession of, that ordained Religious Province wherein it will find at once the unfolding of its noblest Energies and the enjoyment of its deepest Rest.

But as we entered further into the import of this great Symbol, we found that though it really sets forth this, as the true and distinct Province of the Intellect in Religion, its Teachings were no less clear and precise as to the Truth, that this Province of the Intellect may not, and cannot, without Profaneness, be separated from that other twin department of the Practical Powers. We saw that as the first three, Reuben, Simeon, Levi, SEEING, HEARING, JOINED, represent the Intellectual, so does the last of this primary quaternion, Judah, PRAISE, OF THE PRAISE OF THE HANDS, represent these Practical Powers as now born into their normal state of a gradual discipline and unfolding, and of a ceaseless turning and being turned towards God as their ordained Object.

Judah is, in this Symbol, that first Representative of MAN'S PRACTICAL POWERS IN THEIR NORMAL STATE OF CONVERSION TO GOD, whereof the succeeding Representatives are, as we shall find, but higher manifestations. And this conversion must be regarded not merely as AN ACT done or suffered, but as A PERMANENT OR CONTINUAL

TURNING AND BEING TURNED TO GOD through the acceptance and use—from Faith to Faith, and from Strength to Strength—of His imposed Law, and of His vouchsafed Grace. Or if—dwelling no longer on those RETURNS from God to the Offering up once for all and daily of our self-willed Stubbornness to him, which are set forth by these first four CHILDREN of Leah's Marriage with Jacob—we fix OUR MINDS ON THIS OFFERING, OR ON THIS MARRIAGE itself; we shall be taught that only in virtue of that primary and daily-renewed Conversion and Dedication of Self to God which is thus vividly set forth under the Figure of Marriage as well as under that of Sacrifice, can we receive from Him those new and growing Capacities for SEEING and HEARING AND BEING JOINED UNTO Him; or can that other PRAISE which is of the LIFE as well as of the LIPS be added and reconciled to these three first holy Gifts.

When once this primary Constitution, and this primary Reconciliation of man's Intellectual and Practical Powers has been effected, his whole Being is, *at least inaugurally*, constituted in the Truth, as well of its distinct Elements, as of their ordained Oneness with each other.

I say inaugurally: for doubtless, the historic Dispensation of Reuben, Simeon, Levi, Judah, or, more briefly, the Judaic Dispensation, thus brought in, was and behaved to be a Dispensation, not of the free and holy Labours of Love, but of the laborious task-work of Duty. By Work the intellectual Powers are, in it, unfolded: by Work—the practical. By Work—laborious, incessant, wearisome, and apparently fruitless—Leah's week must be fulfilled. The very spirit of her whole Being is Work, and that

spirit is manifested in her predetermined and prophetic Name.

By marvellous Works wrought in their sight, by ceremonial Works filling their time and thoughts, their eyes, bodily and mental, were turned away from idols and idolatrous imaginings, to be permanently fixed on Divine Realities. For the things of this Discipline were for them at once Realities and Symbols, taxing ever, as they did, and enlarging to the uttermost, their ever-growing capacities for the Spiritual. Again, by Law, inwrought into their Minds, through renewed Covenants and reiterated Teachings,—into their Lives, by ever-present and manifold rewards or punishments, and by the firm grasp which the mighty and complex instrument of the Mosaic Polity in Church and State had on their practical views and on their practical lives,—by Law thus thoroughly and effectually applied, were all their Intellectual Powers gradually concentrated and realized in that HEARING of God's Law which is symbolized in Simeon, gradually reconciled and atoned with that earnest striving after Obedience to His Praise and Glory, which is set forth in Judah. Finally, by the very same discipline, were both the Intellectual and Practical Powers,—thus brought into their ordained communion with each other,—continually unfolded AS THE TRUE HUMANITY, as the Contemplative now harmonized with the Active LIFE of man. And thus at length the central Idea and Reality of all genuine remedial Religion was inwrought into their Being:—I mean, the fundamental Verity, that HEARING AND OBEDIENCE MUST BE ONE—that as *our* Understanding is to obey God's Law, and *our* Wisdom,

to do His Words, so also is our growing Obedience the inseparable condition of our growing Insight, as well as of our growing Blessedness:—our advance in the genuine Discernment of His Doctrine being ever proportioned to our advance in the real Doing of His Words.

And this turning and being turned to God, in thus apprehending and obeying His Holy Law, we shall find to be THE ORDAINED DISCIPLINE of that fundamental Capacity for the Task-work of Duty, for determined if not willing Obedience—ἐκὼν ἀέκοντι γὰρ θυμῷ—which Capacity we have spoken of as being one of the more morally-indifferent Elements of our actual human Nature; and as being evil, not so much in its Character as in its Object, and because it has taken Self, not God, for its final end and aim.

This primary Conversion to God is endowed, as we have seen, with its genuine Form and Import in the Address, “Our Father, which art in Heaven;” for it is also and chiefly a *daily* turning to Him. This Address however we further perceived to be its more contemplative, intellectual, and devotional manifestation and exercise, whilst that which is more practical and more immediately under the influence of holy Law, is continually set forth and realised in the same Prayer through our Aspirations for the Hallowing of God’s Name, the Coming of His Kingdom, and the Doing of His Will, together with our accompanying strivings after obedience to the corresponding Laws of the Name, the Kingdom, and the Will.

To the truthful utterance of *all* these great Aspirations that earlier Church could not indeed, and cannot, until reconciled with her freer sister, fully attain. And even that

first and lowliest of these Aspirations which discerns God as a revealed Name and Law, as very far above man, not as dwelling with him and in him, she could breathe forth and realize, only in its more Symbolic and outward, not yet in its full spiritual and inward import. Yet when at length this point had been attained, outward obedience and outward worship could advance no further. So far as the seeing God through a symbolic Revelation, the hearing Him through a symbolic Law, the being joined to Him through symbolic Ordinances, the praising Him through a symbolic Obedience,—so far as these things could advance us towards worship in spirit and in truth, to that point the Dispensation which had its Name and its Object from Judah, and its Symbol in Leah and her first four children, was of power to attain. From this point, however, that Dispensation was, for the time at least, incapable of further approach towards a real worship. Here Leah stood from bearing: nor could the great gulf which is fixed between the OBJECTIVE RELIGION OF THE NAME, and the SUBJECTIVE RELIGION OF THE KINGDOM AND THE WILL, between the NAME OF GOD as outwardly and symbolically hallowed and hallowing, and the SPIRIT OF GOD as inwardly and really sanctified and sanctifying, ever have been passed over, except by that one mighty bound of the Lion of Judah.

The depth of that gulf which at this point yawns beneath our feet, to cut off all further Godward progress, we have already seen. Compared with this second reconciliation of outward and Symbolic, with inward and Spiritual Religion, that first reconciliation, which we have just been considering, between a Religion resting in Contemplative

Devotion, and a Religion influencing at least our outward Acts, is comparatively easy. To this first reconciliation we are led, gradually and by progressive advances. To contemplate God under the Forms in which He vouchsafes to reveal Himself to us; to listen to the Words He utters in our ears; to be joined to Him through that religious Worship and Communion which He ordains;—these are all successive steps in our Godward progress, leading, almost in the way of natural consequence, to the praising and communing with Him in Act and Deed, as well as in devout Contemplation. Even our natural notions of truthfulness seem to require this further step: for we readily perceive untruth in him who honours God in his words or thoughts, whilst he dishonours Him in his actions. And for the Children of Israel this first wall of partition between Contemplative and Practical Devotion was further levelled, by giving an operose character to their religious services, and by enjoining on their Life an obedience not less outward and hardly more laborious.

And even the higher end and aim of this primary discipline of man, namely, the generation in him of the first Christian grace, Poverty of Spirit, we have seen to be a difficulty great indeed and fully requiring all the means employed by God to overcome it; but yet a difficulty which, through those means, may be and has been overcome. We see that the higher import of Simeon coming down into Judah's lot, and Judah's going up into Simeon's, is that HEARING CHRIST IN ORDER TO OBEDIENCE which is ever issuing in a deeper Poverty of Spirit, and that Poverty of Spirit which is ever resulting in more earnest Aspirations

and Strivings after this Obedient Hearing, and in still closer Communings with God in the same Christ. And if we look to holy Law for another expression of this union between Simeon and Judah, we shall find it in the Two Tables of the Law becoming essentially one Decalogue.

To perceive this, we must for a moment recur to what has been already set forth in the First Book, namely, that as the first three Commandments of the Decalogue are ordained to guard from desecration the Revealed threefold Name of God, as it presents to us the one great Object of our religious Life, so the fourth and fifth Commandments are set for twin guardians of all our religious Communings with Him:—the fourth, determining and guarding the ordained dedication and offering up to Him of our Work and of our Rest in their essential Distinctness; the fifth, in their no less essential Oneness:—inasmuch as the reverential and filial obedience due to our Real Father and our Real Mother effectually reconciles the Task-work of Duty with the Labours of Love. Thus, in the department of holy Law—exactly representing as it does the TRUTH of that Being which it is ordained to guard—we again see how Simeon and Judah, the Hearing of the Ear, and the Doing of the Hand, the Praise of the Lips, and the Praise of the Life, are, in God's order, essentially one—how the First Table, which guards from desecration the Godhead, as revealed through Christ in its Truth, becomes essentially one with the Second Table, which guards from desecration the Manhood, as it is through the same Christ similarly set forth to us. And hence, again, we perceive that the central Import of this Symbol

is the effectual reconciliation of the Godhead with the Manhood in the Person of our Lord—the true Mediator, through whom all our Communings with the Father must take place—the ever-living High Priest, by whom the Sacrifice of our Life and Will, of all that we have and all that we are, must be offered up.

Thus far then the unfolding of our religious Life is continuous in the Reality, even as it is uninterrupted in the Symbol.

Reuben, Simeon, Levi, Judah, are all children of Leah, are all born in unbroken succession, and together they truly symbolize and set forth the actual or historical Dispensation of Judah. In one sense, indeed, ALL was at this point accomplished. The germ as well as the type of its true Religious Life was already engrafted into the Profane Life of the World, that it might remain so even until *His* coming, who was ordained to quicken it with the Spirit of a never-ending LIFE. The Sceptre behoved not to depart from Judah until Shiloh came, that to Him might the gathering of the Gentiles be. The Humanity, as disciplined and broken in under this rule and Law of Judah, was first to be brought and joined unto Christ, that in their appointed season the Nations also might come in.

CHAPTER IV.

DAN NAPHTALI GAD ASHER

WE have now arrived at another tropical point in the unfolding of this Symbol.

The second Chapter contemplated the Godhead as therein set forth through the Symbolic Names of Abraham, Isaac, and Jacob, in the fundamental Attributes of its three distinct Persons:—the Humanity, as in like manner set forth, through the Symbolic Names of Hagar and Sarah, of Rebekah, of Leah and Rachel and their Bondmaidens, in the distinct Elements of its Actual or unrenewed Nature; but yet as having been already brought into those Covenant-relations with God, through which it is ordained to be, and is in Christ regarded as, purified, renewed, and reconciled with its Author.

The third Chapter contemplated the actual and ever-unfolding Results to the Humanity of these its new Covenant-relations with God, and specially the primary Results of that first of these Covenants which, as St. Paul teaches, is typified in Hagar, and which, as the Symbol unfolds itself, is more distinctly set forth in Leah and her Bondmaid Zilpah.

These primary Results of that first Covenant are presented through the first four children of the Marriage between Jacob and Leah. These children, namely, Reuben, Simeon, Levi, and Judah, set forth to us, through their Names alone, though more largely, through their rightly-apprehended Acts, that primary Constitution and

unfolding under God of the Humanity which, for our further instruction, is embodied in the Actual History of the Jewish or Judaic Dispensation; and of which the fundamental principles are no less applicable and necessary at this day, to the genuine constitution and unfolding under God, of each Christian State and of each Christian Man.

The tropical point which we have now arrived at is, in the larger and fuller import of the Symbol, or in the historical unfolding of Man's religious Life, THE TRANSITION FROM THE JEWISH TO THE CHRISTIAN DISPENSATION.

During our Contemplation of those great Spiritual Realities set forth by our Lord on the Mount, which are the most real Counterparts of these Symbolic Names and Persons, this all-important Transition, with its humanly-insuperable Difficulties, has already met us more than once.

In the Beatitudes, it was the difficulty of passing from that overwhelming sense of our own utter Sinfulness, and of God's Absolute Holiness, which is Poverty of Spirit, to that Christian Mourning, whose sorrows have now become repentant and hopeful, as for a sinfulness which, though it be indeed *our sinfulness*, is no longer *our very selves*, but is now discerned as an evil thing which may be separated from ourselves and cast forth, and which may further be replaced in our souls by the actually-communicated Righteousness of God.

This great obstacle to our advance in the way of holiness, met us again, in our strivings to pass from that first Aspiration, which is for the more outward Hallowing

of the Name of God, to the second, which is for the Coming in our hearts of his Kingdom in Christ. Lastly, and in the department of holy Law, the same essential and paramount hinderance opposed our advancing from the outward and symbolic OBEDIENCE OF THE NAME, to the inward and spiritual OBEDIENCE OF THE KINGDOM, and so OF THE WILL.

That this Difficulty should have manifested itself, so decisively and so variously, in the Sermon on the Mount, is the strongest possible proof of its Reality and of its important and pervading Character. For the Sermon on the Mount presents throughout, as we have already seen, in its Beatitudes, its Prayer and its Law, the Order, not of BIRTH but of GROWTH, not of Justification but of Sanctification.

In its Order, the Righteousness, once for all brought in by Christ, is throughout assumed to have been *already* brought in, and to be daily and actually doing its blessed work in our hearts. So that our daily Seeing, and Hearing, and Communing with God, and our daily Strivings after the Hallowing of His Name, are no longer of the same symbolic Order as they were historically for the Jew, but are become far more real, even though they may and must still *partake* of a symbolic character;—for all *outward* Working, or Law, or Obedience, must do so.

If, then, this Difficulty has been felt by us as great and almost insuperable, even in that Order of our daily Growth or Sanctification, wherein it has been by Christ all but overcome for us, what must it be in that Order of BIRTH OF ABSOLUTE BEGINNING, which is also the Order of

our Justification? What but essentially and wholly insuperable—not by God indeed, or for us, but by us, and for ourselves?

In this Order of ABSOLUTE BEGINNING, the Transition was not from that Aspiration and Striving after a daily HALLOWING (Judah) of the Name of God, ever becoming more spiritual and inward, to an Aspiration and Striving after a daily coming into and DWELLING IN (Zebulun) our hearts in daily-increasing Power, of that Kingdom of God which had already once for all been brought in, and so of that Will of God, which, when done on earth as it is done in heaven, is its OWN EXCEEDING GREAT REWARD (Issachar). On the contrary, it was—as for each Jew in heart it still is—a transition from the *outward* Hallowing of the Name through Symbolic Ordinances and a Symbolic Obedience, to the absolutely *first coming into and dwelling in the heart*, of that Heavenly Kingdom, and of that Renewed Will whose worship is in Spirit and in Truth, and whose Law is the Royal Law at once of Christian Liberty and of holy Love.

The Difficulty, then, which we felt so strongly, in the order of Sanctification or daily Growth in Christ, is as nothing compared with the same Difficulty, when contemplated in the order of Justification, or of Birth in Him.

Now this order of Birth is vividly presented in the Symbol, by the order of Birth of these several children of the Humanity as now taken into Covenant with God. And accordingly, in its language, we are taught that Zebulun cannot yet be born, Issachar cannot yet be born; in other words, that from the Jewish Dispensation, and

from its own unfolding Energies, there can arise no such new thing to man as an effectual Aspiration for the real or Spiritual Coming of the Kingdom of God in his heart, for the real or Spiritual Doing of God's Will in his Life.

THIS NEW THING—this second Absolute Beginning of the World's Life—can only be ingrafted into that Life through the bringing in of a Righteousness (Dan) essentially Perfect in itself, and whose Perfection involves ITS REAL COMMUNICABLENESS TO MAN, AND TO INDIVIDUAL MEN, first through that world-reconciling Agony, on the Cross, of the great King of Righteousness and Peace, which is the highest import of the Symbolic Naphtali, and then through the subordinate Wrestlings and Strivings of all His human Ambassadors and Peacemakers even unto the end ;—whose Perfection further involves that infinite depth of Mercy and pardoning Love, the Forgivenesses of which, more in number than seventy times seven, are symbolized in Gad, and overcome at last even the great company and multitude of man's trespasses and sins ;—whose Perfection lastly involves that no less continuous and communicable Energy of Holiness, through which, not being led into Temptation, we are delivered from the power and misery of sin ; which, in its highest Reality, was the crowning Blessedness, symbolized in Asher, of *His* daily Life on earth, who “knew no sin, neither was guile found in His mouth;” and which is the daily Completion, through the Spirit's guardianship, of our own earthly Blessedness.

These, then, are the essential Elements and Attributes of that great and perfect Righteousness once for all brought

in by Christ. And this perfect Righteousness of Christ is the first and highest interpretation of these Symbolic and Prophetic Names; whose full import, neither they on whom they were first divinely imposed, nor we who are endowed with far higher powers to this end, can realize in a perfect and spiritual Obedience; but He only who is our Righteousness, and from whom—so we be indeed JOINED to Him, the Head, by a living Faith—this PERFECT, and COMMUNICABLE, and PARDONING, and GUARDING Righteousness, is perpetually flowing down unto every member so united to that Head, yea, even to us the lowliest. For that great and excellent Glory of the Lamb of God, that Robe of Righteousness wherein He is clothed, whiter than wool, or than earthly hand can whiten it, flows down even to His feet.

But it is not the great and dazzling Glory of this Righteousness, as it is in Christ, on which we are now specially bound to gaze. It is on the same Righteousness as, having been once for all brought in, it is thus perpetually flowing down unto us His Members.

Nor is it the Order of Sanctification only, but that of Justification also, which has for us A DAILY MEANING AND IMPORT. As we die daily unto sin, so must we be daily born again unto Righteousness, and these daily accessions of Communicable Righteousness, of Forgiveness, and of a guarded Blessedness, we must receive by daily Acts of Justifying Faith in Christ our Righteousness.

These blessed children, Dan, Naphtali, Gad, and Asher, must be thus *daily* born again into our souls, or Issachar and Zebulun cannot *daily* be born there.

Let us however again look on this Symbol, that we may see these things more availably for our own Individual Lives as they are expressed in its vivid and forcible language.

In that language we shall at once see what are the daily Sacrifices which we must offer up to God in order that our souls may be progressively enriched by the daily Birth into them of these new and blessed and growing Realities.

To enter into this Sacrifice as it must be daily realized by ourselves, we must again and continually turn to it, as it was by our great High Priest realized once for all, and is now being realized. For that moment in the world's Life was indeed an Eternal Now, an Everlasting To-day. We must behold our great High Priest, taking of the first fruits of our Actual Humanity, sanctifying them throughout and at once in all their Elements; and that by no Symbolic, but by an absolutely Real and Perfect Hallowing. This Hallowing He speaks of, as HIS SANCTIFICATION OF HIMSELF: thus identifying Himself with the actual Humanity whereof He had taken part, that he might offer it up, thus sanctified throughout, as a Lamb without blemish unto God.

And thus it was that our great High Priest offered up, and dedicated anew to God, even those ruder Powers of the Humanity which are symbolized in Leah, and which had, before His coming, been prepared for this Sacrifice: so that he offered them now no longer in their formless and chaotic state, but as raised, by such previous discipline, into a fairer and more human creation. And the fire which

then fell down from Heaven, on the Body of this ordained and prepared Sacrifice, kindled and burnt upward to its Head, as well as downward to its feet, that it might throughout purify and hallow and consume it.

And thus it is for ourselves also. The Task-work of Duty, or rather the Capacity for Working, whether with Mind or Body, which is the very first offering we can make to God, even as it should be our first offering to Him on each succeeding Day, has, in Christ, become a different Task-work of Duty, a different Capacity for Working, from what it was in Moses. And in like manner the returns which God makes to this offering, namely, the new-born powers of SEEING and HEARING and COMMUNING WITH and PRAISING Him, are different and nobler Powers now, than they were or could be in that Elder Covenant. Leah must now be regarded as, through the mighty and Divine Wrestlings at the Birth of the true Naphtali, reconciled and at one with Rachel; and so, even these earlier births must be discerned as children of the Humanity now no longer at twain but at one with itself. Still this Task-work of Duty is not, even in its nobler Christian Form and Import, *identical* with the Labours of Love. Nor can these be *finally* reconciled, except through the further and daily offering up to God of those other and more servile Elements of the unrenewed Humanity which are symbolized in Bilhah and Zilpah, and through the further and daily Returns which He makes to these offerings. Nay, since these Sacrifices and these Returns are not merely Sacrifices and Returns made once for all, but are also and chiefly our daily Sacrifices whereof we daily live,

we neither do nor can, whilst on earth, ever arrive at that perfect state of Renewal wherein all our Duties are also our Delights: wherein, that is, our Task-work of Duty is absolutely one with our Labour of Love.

In what way that primary discipline of man, which is historically presented in the Elder Dispensation, is transfigured and glorified when the light of Christ is thus thrown back upon it, we see most clearly in the change undergone, beneath the influence of this light, by the Second Table of the Decalogue,—the more human representative of that Dispensation, under the Form of holy Law. In our Lord's re-issuing, on the Mount, of this Law, as stamp'd with His Name and Authority, *SLAY NOT*, becomes, as we have seen, *BE NOT ANGRY WITHOUT A CAUSE*; and next, *Adultery*, and lastly, all *Falsehood*, are in like manner forbidden in their inward springs. Now, in the first place, these several Commandments remain of full force in their original and outward Forms for all who as yet are unable to obey them, in our Lord's diviner and freer order, from within. And this alone will ensure to a great majority, even of Christian men, sufficient exercise in this separate and distinct Task-work of Duty,—in that doing and in that refraining which is *felt* to be difficult and laborious. But more than this:—even the *inward* Form of the Second Table as given on the Mount, with the Obedience corresponding to it, differs essentially from that *LAW OF THE KINGDOM* which, in our Lord's order, succeeds it, and from the Obedience belonging to that Law; and differs still more essentially from the *LAW AND OBEDIENCE OF THE WILL*. Whether we regard these several Laws

in their inward or in their outward Commandments, any genuine Obedience to the LAW OF THE KINGDOM does, as we have already seen (B. II. p. 248), imply a previously inwrought Power of obeying the LAW OF THE NAME; inasmuch as it is morally and spiritually impossible that we should rise superior to unmerited insult, whilst incapable of curbing causeless wrath; just as it is no less impossible to advance a step further, namely, into that OBEDIENCE OF THE WILL, in the strength of which we can love the enemy who despitefully uses us, unless we have first been disciplined into rising superior to his insults. Yet these nobler exertions of the Christian Spirit must also in their very nature be *free* exertions in proportion as they are noble. We cannot at all compel ourselves to love our enemy, we cannot love him really, unless our love flow forth freely towards him. But we can in part compel ourselves to forgive an unmerited insult; and still more does the determined repressing our rebellious risings of causeless wrath, remain always and for all men, a most real portion of their Task-work of Duty, involving as it does the mortifying all outward expressions of such wrath, as petulant or hasty words, sullenness of deportment, &c. And thus our earnest Aspirations after the nobler and freer Energies, whereby we may at length become capable of Labours of Love, send us back continually to those Forms of rigorous and compulsory self-discipline which are never wanting to supply us with the Task-work of Duty.

What then are those intermediate Sacrifices of self to God, through His returns to which we gradually become capable of such freer and nobler exertions, our Task-work

of Duty being thus daily reconciled more and more effectually with our Labours of Love?

That fundamental Energy of our Being through which we are capable of this more servile toil, has already received its primary discipline in being led to work no longer for Self, but for God. And this underlying Faculty or Element of the Humanity having thus received ITS GENUINE DIRECTION, and ITS ELEMENTARY DISCIPLINE, it remains, in order to a perfect renewal of the whole man, that his other fundamental Capacity for Affection, should also receive from God ITS ORDAINED AND FITTING EDUCATION.

Here, however, we are met by a remarkable distinction, which those who are conversant with Education, even in its humbler forms, will immediately recognize as founded in Truth, and as of great importance. Although this Fundamental Capacity has, as we have seen, in its natural state, two leading Manifestations, Stubbornness, namely, and Wrathfulness, the Primary Discipline applied to it, is applied to it rather *as it is Stubborn* and Self-willed, than *as it is Wrathful*. Provided its Energies be poured into right channels, they are suffered at first to remain somewhat turbulent: even as in the early training of a child, or an animal, we abstain from any severity of punishment for faults which result from high courage and vehemence of Temper, lest we should break its spirit, and destroy the hidden spring of its energies for sustained action. And this is true even of faults which in its after education would be rightly deemed serious, and rightly repressed by a severe discipline.

This principle is so clearly manifested in God's early

dealings with the Jews, which were visibly directed, not so much to the immediate purification of their Primary Energies, as to the bringing them under His own control, and to the effectually subordinating them to His ulterior purposes, that we will now dwell on it only so far as to notice its distinct expression in the Symbol before us. This evil Wrathfulness symbolized in the Name of Zilpah, is not directly and specially dealt with, either in the Symbol or in the Unfolding of the Jewish National Life, till after the Primary Discipline of that Stubbornness which is set forth in Leah, has been first and separately inaugurated. Not so, however, with the second Element of our Being, the Affectionate Nature or Fundamental Capacity for the Labours of Love, which is first set forth as a mere Capacity (*blösse Receptivität*) by Rachel, and in its evil and servile tendency by Bilhah. These Names and their import in the Symbol, we have already in part considered, and have illustrated those of the latter, by a remarkable passage from the Confessions of Augustine.

We may, however, illustrate from a higher source both that grovelling Affection of man's heart which the Name of Bilhah symbolizes, and the necessity which in God's order exists, for that Affection being indeed offered up to Him for discipline and renewal, before the Labours of Love can be really begun, or the Task-work of Duty worthily accomplished.

I refer to the young man who went away very sorrowful from Christ, because he had great possessions. He had faithfully received the full discipline of that earlier Dispensation, which is symbolized in Leah and her four

elder-born. All its fundamental Commandments — for those of the first Table are gathered to their practical and spiritual head in the fifth—he had observed from his youth up, so that thus far all was in order, and our Lord beholding him loved him. But to sell all he had—all his great possessions, all his means of legitimate enjoyment, all the rewards which his Lawgiver had promised,—to part with all this and give it to the poor; this was indeed a new Righteousness, a Righteousness no longer of outward Law or outward Work, but of Love, and of a Love written on the heart. And what opposed itself to his doing this,—to THE POSSIBILITY, HUMANLY SPEAKING, of his doing it? What but the very same FEAR which Augustine spoke of, the deadly Fear of at once and for ever losing all those enjoyments, and sources of enjoyment, which he had come to regard as his real Life—as the only Life he could conceive or desire to possess?

This Fear it is which must first be unreservedly sacrificed, before we, or any one of us, can rise superior to that which holds us back from Christ. Fain would He then, as our great High Priest, have taken this young man's servile and deadly Fear and offered it up to God. And had he, as did the Apostles, allowed his Lord to make this Offering, then would he have been at once and for ever freed from the terrible Fear of losing the only Life which he could appreciate: then, and by so casting from him his false Life, would he have received that true Life over which death has no more dominion.

But this rich yet poor young man's lesson to us ends not here. In him we seem to see, as it were with our

bodily eyes, the very boundary-line separating those who had not, from those who had received aright the discipline of that earlier Dispensation. He had been brought by it very near to the Kingdom of God. He could see that the Lord of that Kingdom was good. He ran and knelt to him : he really desired to do whatever good thing was necessary to give him an inheritance in that Kingdom. But his eyes were holden by that *πώρωσις* which had happened to Israel in part, from seeing that this great and new thing is not of him that willeth, nor of him that runneth, nor of him that worketh, but of God that sheweth mercy. That Poverty of Spirit which from the very ground of the heart yearns to be enriched by the Wealth of God which is in Christ, could in him have no place, because his faith and even his desires were limited to that earthly wealth, and that temporal well-being, which had been held out to his forefathers as the immediate reward of their symbolic Righteousness, and of which his own store was so large. With him that outward Law which had so well effected its subordinate purpose of a preliminary discipline, had failed in the very highest and noblest purpose whereunto it was ordained, namely, that of being a schoolmaster to bring him unto Christ. He could see that Rest was good, and the Land that it was pleasant, and for these he was ready to bow his shoulder to bear. But the very excellence and beauty of the *symbolic*, hid from his eyes and from his heart, the higher excellence and beauty, yea, the very existence of the *real* Land and the *real* Rest, and so of the real means through which they must be attained.

The fundamental Truth which here meets us under the Form of the Individual Life, is still the same Truth even when clothed in the largest historic Forms—when we contemplate it in the unfolding religious Life of the Jewish People, or of God's universal Church, in its ceaseless and finally victorious wrestlings with the World.

In that remnant or *ἐκλογὴ* of the Jewish People, whereof the Apostles and their fellow Disciples and Converts were, in our Lord's day, the representatives and members, that earlier discipline as expounded by Him in its true import, had effected its highest ordained end and aim. By means of a Law holy in itself, and just, and good, setting forth the Righteousness of God, and demanding a practical Righteousness in themselves, it had convinced them that by no efforts and workings of their own, however strenuous, could they really fulfil its requirements, and had thus effectually prepared them to accept, from the heart, that new Form and Power of Righteousness brought in by Christ. And even as a Divinely-revealed Law effected this all-important preparatory discipline for the Jews, so did the Reasonings one with another of the Gentiles, under a more hidden guidance from God, work, in the yet latent Gentile Church, a similar readiness to accept Christ.

And we may even see in part why this less formal discipline of the Gentiles was actually more effectual for its highest End than that of the Jews. It was easier for the Gentile to perceive and acknowledge that neither his Schemes of Religion, nor of Philosophy, nor of Polity, could give LIFE, than for the Jew to make the same

humiliating confession with regard to a Wisdom, a Religion, and a Polity, which he well knew had come forth from God, and which for so many centuries had raised him high indeed above all the Nations of the Earth.

But if the great previous advantages of the Jew over the Gentile were in part counterbalanced by this immediate disadvantage which St. Paul laboured so strenuously to remove, or to diminish, still there was a sufficient remnant of believing Jews for communicating the Faith to the Gentile world,—now ready to press into the Kingdom and enter it by violence—and for thus at length provoking their brethren after the flesh, to be again, in God's good time, grafted into the true Vine.

Now all these circumstances in the unfolding of man's religious Life are set forth in that portion of the Symbol which is now before us, as well for man generally, as for each individual soul of man.

We see what further Sacrifice must be made by man to God, that an entrance may be ministered to him into the order of the New Righteousness which is of Faith working by Love; and we further see by whom and in whose strength this Sacrifice must be offered up.

That servile or deadly Fear of yielding up the delights of this world's possessions and pleasures, of losing the outward Forms and Symbols on which we have hitherto stayed ourselves—the brazen serpent from which we once looked for Life, and once received it—is, in its heart of hearts, the very same Fear which dogged the steps of Augustine in his turning and being turned to God, and which all but dragged him back from that Saviour to whom he was coming.

It is the very same servile and evil Fear, which sent away the poor young man with his great possessions, sorrowing from Christ.

It is still essentially the same Fear, which lay beneath that *πώρωσις*, that moral and spiritual Blindness, which fell upon so large a portion of the Jewish People, and which yet remains for a veil on their hearts.

It is the same slavish Fear, which prevented and prevents the Gentiles, so far as they still continue without, from coming into Christ's fold. Finally, it is the same selfish Fear, which both at the beginning, and at each moment of our Christian course, is ever dragging each of us backward from Christ, and from all effectual furthering of His Kingdom, whether in our own lives, or in the lives of our brethren.

This corrupt Affection, this servile and degraded Form of our Capacity for Desiring and Loving, must at once, and without reserve or compromise, be offered up to God through the Spirit. That first Stubborn and Repulsive Element of our Nature which is set forth in Leah, may, as we have seen, be disciplined in part by turning its Actual Energies into ordained Channels, even before its more evil and wrathful Manifestations, symbolized in Zilpah, have been effectually dealt with and brought into subjection. But here it is not so. The unconditional surrender of this Love of the world, and the world's goods, and of this slavish Fear of losing them, must be the very *first* discipline of our Power of loving. For if this Fear remain or return, we shall assuredly, like Demas, go backward from Christ.

If this Slavish Fear בְּלִיָּהּ, Bilhah, which is nigh unto destruction, whose joys are fading and whose excellence is ever withering away, be not first unreservedly and continually sacrificed and offered up to God through the Spirit, that higher and final free-will offering of our Affections רַחֵל, Rachel, which alone is or can be really well-pleasing in His sight, can never be made. In God's fore-ordained Order, and by a necessity at once spiritual and intelligible, this Sacrifice, and our consequent emancipation from the bondage wherein we are held by our Slavish Dread of losing this present Life and its sinful and transitory joys, must FIRST be effected, or, whatever be our yearnings after the Power of freely offering up our Affections to God, we must be and remain utterly devoid of that power.

Before this offering up of the Bilhah within our souls has been accomplished, there may indeed be that ἀποκαρδοκία—that earnest expectation of the creature waiting for the manifestation of the Sons of God—which is the noblest result in man's heart of that whole earlier Dispensation, though very many of those who lived under it, were but in part and dimly conscious of this ever-present mournful yet hopeful yearning.

There may be that ceaseless lamentation in Ramah, that weeping of Rachel for her children, which refuses to be comforted because they are not,—that passionate cry of long-deferred hope, "Give me children or I die:" but until this offering has been first made, that cry CANNOT be answered.

This deep yearning of the creature, this sending forth

the soul towards that final revelation of the Sons of God,—of the Christ formed and of the Spirit dwelling in man—was indeed and is possible, even before this first indispensable Sacrifice has been actually made. But in the great historical Unfolding of the Humanity it required the Spiritual Discernment of Paul, added to the Prophetic vision of Isaiah, and to Abraham's Insight of Faith, to bring out into the light of distinct consciousness this deepest of all the Sorrows and of all the Joys whereof the Humanity is capable—the Sorrow for the absence from our souls, and from the World's Life—the Joy for the presence to these, of Christ and His Spirit

Abraham could rejoice to see the great day of Christ, and he saw it. Isaiah could measure the depth of that Mourning, by the height of this Rejoicing: "Sing, O! barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with children: for more are the children of the desolate than the children of the married wife, saith the Lord." Isai. liv. 1. Paul could speak of this earnest expectation of the creature as one for whom it had been more thoroughly satisfied than for any other, it may well be, of the sons of men. But for the great mass of the Jewish people before the coming of Christ, it was not thus kindled into a vivid and self-conscious Life, but remained rather at the bottom of their souls as a vague and formless yearning. And accordingly, we find that the giving bodily form to these longings after the Desire of all Nations is the aim of that very noble effort of Christian Art, in which we behold Patriarchs, Prophets, and Kings,—Gentile Sibyls and

Sages,—Jewish Matrons and Maidens,—all bending forward, as prisoners of hope, out of the darkness that environs them, that they may seize the first faint glimmerings of that dayspring from on high.

Whether, however, this yearning for Him who is our Righteousness was kindled, as in Abraham, by the vivid anticipations of that Faith which is the substance of things hoped for, the evidence of things not seen; or, as in Isaiah, in Haggai, and Malachi, by direct Prophetic Visions of the future; or, as in Paul and John, not only by that which was from the beginning, and which they had heard, but by that also which they had seen with their eyes, and which their hands had handled of the Word of Life;—still for us as for them, the vision of this Righteousness was ordained, first to awaken our longings and aspirations after it, and then to quicken these into a hunger and thirst for it, vehement and inappeasable, except by its inward reception into our souls.

Still the Sacrifice remained to be accomplished, and even as Christ, in taking on Himself our Humanity in all its actual Elements, took on Himself also, once for all, this its deadliest Fear, that He might sanctify it and offer it up to God, even so must the Spirit daily take of this Servile Fear, to whatever extent its evil root of bitterness may remain in the heart of any one of us, and offer it up as our ordained daily Sacrifice to God. Thus, and thus only, does this slavish and tormenting Fear of the creature, and concerning the creature, become that Fear of God which casts out all other Fear, and which is the beginning of Wisdom.

But if we would distinctly see what this daily Sacrifice is, both in itself and in its results—for here, as in all real or spiritual Sacrifices to God, our Living of the Sacrifice is one with our Offering it up—we must again ponder the language of the same great Symbol.

This servile and degrading Love of the world, this deadly Fear of losing its enjoyments, which is ever dragging us backward from accepting that true Righteousness, and so from all Capacity for a genuine spiritual Affection,—this Billah of the soul it is, which we must once for all, and yet daily, sacrifice and offer up to God. And what is this Fear of the creature, when thus dedicated to God, but that Fear of God which delivers us from all other terrors, and which, having cast out all these together with Death their king, is itself finally cast out by that perfect Love which hath neither Fear nor Torment?

But let us look again, and more closely, at the Symbol. That Order of progressive Unfolding and daily Growth, which is the Order of Sanctification, which we have seen to be throughout the Order of the Sermon on the Mount—of its Beatitudes, of its Prayer, and of its Legislation, and which has thus far been the Order in which these Symbolic Children or Symbolic Names have been brought into the world—is here at once interrupted.

Hitherto we have proceeded, as well in the Symbol as in the Reality, in the Order of a regularly-unfolding Spiritual Growth; *from* the Devout Contemplation of God, *through* the Hearing Him and being Heard by Him, *to* the Communion of an ordained Worship; and so, at length, to that deeper Praise which is of the Hands as well as of the

lips. Thus far the SEEING, HEARING, BEING JOINED TO, and PRAISING God, which are set forth by this Symbol, without going beyond its import as it is a SYMBOL OF THE NAME, correspond intimately, both as to the Realities themselves, and as to the Order in which they are presented, with the Realities and the Order of the Sermon on the Mount. All these fundamental Elements of our religious worship and service are, as we have been largely and fully taught by the Jewish Dispensation, possible for man, even before the Manifestation of Christ in the flesh. But then they are, in God's order, possible, only under such Symbolic and outward Forms as that Dispensation presents to us.

Through such a Dispensation of the Name of God, men may be brought so far on the right road, as consists with an imperfect observance of an outward and Symbolic Worship, and an imperfect Obedience to an outward and Symbolic Law, and they may thus be led to see somewhat of the Beauty of Holiness, and to yearn for a more perfect Righteousness, and a more spiritual Communion. But they can never, without further aid than such a Dispensation affords, surmount the barrier which separates this symbolic and outward Dispensation of the Name, from the inward and real Dispensation of the Kingdom. They can never in their own strength pass from this Revelation of God as a Name without them, to his Revelation of Himself within them, through Christ formed in the heart, and through the Indwelling Spirit.

Here then Leah, as representing that Elder Covenant, must needs stand or pause from bearing: here her voice also must needs be, "I have waited for thy Salvation, O

Lord!" Until that better Righteousness had been first brought in, it was spiritually impossible that she should bring in the further Realities of that KINGDOM WHICH DWELLS WITHIN AS WELL AS AROUND US (Zebulun), or of that RENEWED WILL WHICH IS ITS OWN EXCEEDING GREAT REWARD (Issachar).

Until the Perfect Righteousness, and Forgiveness, and Deliverance from the Power of Sin, which is by Christ, had once for all been so brought in, as to be daily applied by His Spirit to our hearts, the Utterance in spirit and in truth, and in the assured Faith and Hope that they would be indeed daily and progressively accomplished, of these two nobler Aspirations, "Thy Kingdom come, Thy Will be done as in Heaven, so on Earth," was manifestly impossible; even as it is now spiritually impossible for any one of us truthfully and effectually to utter these Aspirations, unless we have already by Faith accepted that Righteousness, as a Righteousness (Dan) which is first, perfect in itself, which is next, really communicable, and to be actually and daily communicated (Naphthali) to our own souls; which is further the living ground of our Pardon (Gad) and acceptance with God, both once for all, and through the Forgiveness in the Beloved One, of our daily trespasses and sins, and which is, lastly, the ground also and pledge of our being further effectually guarded and kept (Asher)—so we fail not to use our new and glorious privileges—from again falling off and apostatizing from God.

Now these intervening Spiritual Gifts, the Realities of that WAY, and the beginning of that LIFE, which is

Christ, are quite intelligible to us, even independently of this Symbolic language, as THE Spiritual Realities which must be brought in before that indwelling Kingdom and that Renewed Will can be even *constituted* in our souls, or can *begin to be at all unfolded* there. And therefore the interruption which has taken place in the Order of Growth, of Sanctification, or of regular and progressive Unfolding, by that other Order of Birth, of Justification, or of Absolute Beginning, is also in like manner, and generally intelligible: although we might not have found it easy to arrive, independently of this Symbolic Teaching, at ideas equally distinct of the several Spiritual Realities of a PERFECT, a COMMUNICABLE, a PARDONING, and a GUARDING Righteousness, whose bringing in must, in God's order, PRECEDE THE VERY FOUNDING AND CONSTITUTION OF HIS INWARD KINGDOM. But the Divine Symbol rests not content with this general instruction in Righteousness:—nor must we. We must discern what these Realities are for us, not only in the Order of their bringing in, but in the Order of their daily use and application to our own unfolding Spiritual Life,—not only in the order of our Justification, but of our Sanctification. We must discern in them both what Christ has once for all done for us, and also what the Spirit is daily doing in us:—unless indeed we are starting aside and falling off from our ordained course.

What it behoved Christ to accomplish for us, we have already seen; and in what manner our flesh and blood, that is, our entire Humanity, whereof He took part, was, in its firstfruits, thoroughly sanctified and offered up by

Him for a well-pleasing sacrifice to God. We have seen Him, in order that this Sanctification might be complete and this Offering perfect, fulfilling all Righteousness, outward as well as inward,—submitting to the ordinance of Baptism from one who had need to be baptized of Him,—instituting at once and fulfilling the Ordinance of the Eucharist,—obeying to the uttermost that more outward Law by Moses which is summed up in the penal Ordinance, AN EYE FOR AN EYE, A TOOTH FOR A TOOTH (B. II. p. 219); and thus effectually and fully sanctifying and offering up, in its firstfruits, that Element of the Humanity which is symbolized in Leah, and the primary and more outward discipline of which is historically set forth, in the whole Dispensation of Judaism. Next, we have seen Him take that more terrible and deadly Fear, the Fear of suffering for Righteousness' sake, which besets our actual Humanity, and incapacitates it for any worthy or loving Obedience. And though the reality and deep agony of the Strife here manifests itself, so far as it might without sin, through strong crying and tears, through that bitter agony in the garden, and through the prayer, “Father, if it be possible let this cup pass from me,” yet the Sacrifice is here also no less complete. As that first Stubbornness of the Humanity was hallowed and offered up to God by our Lord's leading it in His own Person to work the works of God, so was the next deadly Fear which besets the same Humanity, no less thoroughly sanctified and offered up, by His leading and strengthening it in his own Person freely to suffer the Will of God.

Now our imitation of Christ, so far as it is here un-

folded to us, through the Symbolic Name and Person of Leah, consists in our daily offering up to God—through earnest Aspirations and Strivings to fulfil his ordained Task-work of Duty—all those Capacities for Labour, whether of mind or body, which by Nature have *Self* for their object. And as the High Priest, through whom we make this offering, is none other than the Holy Spirit who intercedes for us and with us, helping our infirmities; so is the ordained Form of these Calves of our Lips none other than that form of sound words which Christ provides us with, OUR FATHER, WHICH ART IN HEAVEN, HALLOWED BE THY NAME, as this is ever unfolding itself, in proportion as our insight into the true nature of this Hallowing increases, into the two following Aspirations.

And this our daily imitation of Christ, as in like manner set forth through the symbol of Bilhah, consists further in the offering up unreservedly to God whatever natural Fears may be holding us back from that actual and daily DOING OF GOD'S WILL, which involves an *inward and suffering*, as well as an outward and laborious Obedience, and which can be accomplished only by the daily taking up our Cross and following Christ: that is, by the daily denying ourselves, through obedience to His Law, many things pleasant, and suffering many things painful, to our natural inclinations. And this further daily Offering to God of our Acts accomplished through suffering, can, like the former Offering of our earnest Aspirations, and laborious Strivings, be made aright, only in the Power of the interceding Spirit, only in the Form provided for us by Christ.

That living Form—so we but discern and offer it as a

living Form—is the First great all-comprehending Petition, GIVE US THIS DAY OUR DAILY BREAD. If, I say, we discern and breathe forth its living and life-giving Spirit. For do we not daily seem to ask for it at His hands, and then, when God presently grants us this daily bread, through the manifold occasions He vouchsafes to us of Doing His Will, do we not—so far from eating it with glad and thankful hearts—refuse to eat it at all, by refusing to do those good Works which He has thus prepared for us to walk in? Neither our ignorance nor our fearfulness will avert from us God's just indignation at this thankless rejection of His Gifts, nor its necessary consequences to ourselves. To do the Will of His Father, was the meat of Christ the Head; and his Members can live on no other food. And if they reject this food, whether in self-will or in selfish and servile Fear, the LIFE which it is ordained to support, and which it alone is of power to support, must needs wane and perish within them.

Let us never for a moment forget that the real offering up to God each successive Utterance of this Prayer IS AND MUST BE A REAL SACRIFICE OF SELF TO GOD: and that, of all these sacrifices, that which we are now contemplating is, for us the members, as it was for Christ the Head, the most real, the most comprehensive, and the most arduous in itself, the most blessed in the returns vouchsafed to it by God. In the Symbol, the return to this offering up of our natural Fear of suffering is twofold; or rather, is a single gift, whose twin perfection is set forth in Dan, as a real and finally a perfect Righteousness,—in Naphtali, as a Communicable Righteousness which brings its possessors

into living Unity with themselves their Father and their brethren.

This last Name, though adequately interpreted in the sacred Text, as are those of the other sons of Jacob, for the main import of the Symbol, is too striking to be passed over, without dwelling for a moment on its meaning. The Wrestling implied in the name of Naphtali is essentially different from that signified, as we have seen, by the name of Jacob. In both, there is indeed a long and arduous struggle. But the wrestlings of Jacob issue in the supplanting גָּרַע and casting forth of an adversary, whilst the *ἀμφίπλεκτοι κλίμακες* of Rachel with Leah end in the fond twinings of a sisterly embrace. The one is to supplant by laying hold of or by tripping up the heel, the result of which is a complete overthrow, such that the antagonist may rise from it no more—an idea closely allied to the *πίτυος δίκην ἔκτριψαι*, *radicitus evertere*, of the Greek. The other is that wrestling which, though an earnest, is still a loving controversy, and which ends in the embrace of love.

In *Kal* the word לְתַב is not used: but its corresponding Arabic Word means *to twist, to spin*, clearly indicating the result or end of this Wrestling, namely, closer and closer unity. And here, so far as is required for the illustration of this Name, we will venture to forestal a portion of the subject which has, during our investigation, gradually manifested itself as essential to its completion, namely, the very definite and pregnant relations of the Apostolic to the Patriarchal Twelve, both in other respects and as to the deep significance of their Names. We shall

thus perceive, that this fundamental idea of twisting and weaving together the several Distinct threads or elements of our human Life, which, in the Symbolic Names of the Patriarchal Twelve, has its exponent in this Name נִפְתָּלָה, significant of twining and blending together—WHEN NOW AT LENGTH THIS HAS BECOME A POSSIBLE THING—the several Elements of our daily-renewed Humanity into their ordained, their final and spiritual Unity, is carried out, in the Apostolic Twelve, by the still more deeply significant name Bartholomew, who is also Nathanael, and who, in the Order of Calling or spiritual Birth, will be found to correspond to Naphtali, in that order of Natural Birth which is also the order of Calling. For Bartholomew, בְּרִיתֵי הַמְּלֶכֶת THE SON OF THE FURROW—that is, the seed sown, growing and springing up—quickens and carries out this idea of a twisting from without into mechanical unity, into the higher idea of a twisting also from within into vital unity—an idea really and beautifully consistent with the *nisus formaticus* of a growing stem, the twisting and weaving together all its several fibres through an inherent energy of Life. If indeed we contemplate these growth-throes in the upward-coiling trunk of a vigorous tree, we can hardly help regarding its convolutions as a real agonizing and wrestling with itself, “striving towards Heaven, growing and groaning thither.” And as the reality of this GROWTH AND GROWING TOGETHER FROM WITHIN is *expressed* in Bartholomew, so is the prior and underlying reality of its ORIGIN FROM WITHOUT AND FROM ABOVE, *implied* in this Name of the Apostle:—the SON OF THE FURROW, or Growing Seed, being indeed planted by no other hand than

that of the great Husbandman—though more fully *expressed* by his other Name Nathanael, THE GIFT OF GOD. The first of these vividly sets forth that continual outgrowing and spreading (Fortpflanzung) of this communicated and communicable Righteousness which is the essential Blessedness of the Peacemakers. The second no less clearly and fully harmonizes with and demands that Ascription, THINE IS THE KINGDOM, which must ever watch over this inherent, upspringing, and outgrowing Righteousness of God, to guard it from Self-glorification and spiritual Pride.

The necessity for taking into account the relations of the Apostolic College to the Patriarchal Family, if we would discern either, in the fulness of its import—a necessity which becomes ever stronger as our Unfolding of the Patriarchal Symbol approaches its completion—will compel us, however reluctantly, to defer that completion until we can avail ourselves of this further and clearer light.

And since in examining these relations we shall be obliged to refer again, however briefly, to the Symbolic Import of the earlier, in so far as it is distinct from that of the later Twelve, a comparatively brief consideration of the remaining Patriarchal Personages may fitly terminate this portion of the subject.

With regard to this Offering up of our servile Fear to God, even the Gentile Wisdom can teach us that to fear what ought to be feared, is no unworthy idea of a true human courage. And if we would rightly discern one of the chiefest of those new things inwrought into our minds by that primary discipline of the Humanity whereof the Jewish Dispensation is the normal historic exponent, we

shall discern it in this very CAPACITY FOR FEARING WHAT OUGHT TO BE FEARED.

This primary discipline some may regard as servile and outward in its means, as at best negative in its results, and as having now for ever passed away. One of its results, however, we shall find to be very far from negative, so far as regards the unfolding of our genuine Humanity. Rightly received in our own persons, this stern and rugged Discipline—outward be it called, or symbolic, or negative, or transitory, or servile—does for us this one thing. It enables, nay, under God, it effectually impels us to offer up our Servile Fear to Him, and so to receive at His hands that Wisdom blessed for evermore, whereof the beginning is the dedication of our Fear to Him alone.

Practical men—to set aside for a moment these deeper Revelations of a Divine Wisdom—practical men well know that a true human Courage rests mainly on the knowing WHAT TO FEAR: and this again, on our having so actually and habitually grappled with things reputed formidable, that we can at once distinguish those which are apparently, from those which are really so.

It is discipline of this order in the primary education of each individual man, as it was in that primary education of the Humanity effected through Judaism, that first breaks the strength of that otherwise unconquerable reluctance which is ever dragging him backwards, from *daily* offering up to God—from offering up to Him *at all*—this servile Fear of not living in pleasure, this slavish Terror of suffering hardness as a good soldier and servant of Christ.

And so, even to our human understandings, does that

Jewish Dispensation, its Discipline, and its Results, pave the way for the bringing in of the great Christian Righteousness, and for its acceptance when brought in.

Thus our Capacity for loving God and man is freed for ever from this slavish and killing Fear, and in return for its unreserved and continued Dedication to God alone, we continually receive into our souls of that perfect and communicable Righteousness of God in Christ, which is first imputed, then imparted, and which, as the true daily Bread whereon alone our souls can live and grow strong, is at once Righteousness of Justification and Righteousness of Sanctification.

And if we be thus ever receiving into our own souls daily earnest and daily increase of this perfect Righteousness of God in Christ, as a Righteousness essentially communicable, and which it is at once our highest privilege and most solemn duty to be ever communicating to all men—must not this other NEW THING overcome our enmity to any one member or portion of the whole collective Family of man? In the historical unfolding of our Common Humanity, it did so. How bitter was Saul's persecution of the Church as not Jewish, though of Jews! How strong was the antipathy of Peter, and of those who were accounted Pillars, to the free admission of the Gentiles! Shall not we hate and reject, said they inwardly, those whom God hates and rejects? and in how many languages and regions of the earth has not that sentiment been re-echoed!

But when once this Righteousness of God in Christ was effectually revealed to them as a Righteousness communicable, and to be communicated, not to the Jew as

such, but without distinction or acceptance of persons, to all men, Jew or Gentile, Bond or Free—to man as man—then the hands raised to smite the Saints, were held up to pray and to labour for them; then the lips which had breathed out imprecations and threatenings against that way, were opened to bless and to multiply those who walked in it.

And thus we perceive how a fervent, a discerning, and so an effectual utterance to God of the PETITION, “GIVE US THIS DAY OUR DAILY BREAD,” paves the way for a similar utterance of the second central and all-embracing PETITION, “FORGIVE US OUR TRESPASSES AS WE FORGIVE THEM THAT TRESPASS AGAINST US.” NOR will it require much further meditation on the Symbol to convince us that the great doctrinal Verities, or rather the great spiritual Realities which the Prayer here embodies, are in the Symbol very clearly and beautifully expressed.

Whether we contemplate Rachel as she sets forth the Christian, in its distinctness from the Jewish Church, or as she sets forth, for each individual, his fundamental Capacity for the Labours of Love as contradistinguished from the Task-work of Duty, it is still this besetting unrenewedness of the Affections, this servile Dread of Suffering for Righteousness' sake, and for Christ's sake, which debars her from all real and fruitful Communion with God through the Spirit.

Only in so far as our hearts have become capable of offering up to Him, through the same Spirit, this slavish and soul enfeebling Fear of being thus crucified to the world, and losing the wonted enjoyment of its sensible

delights, can we, whether as Individuals or as Churches, effectually and growingly receive into our spirits of the Righteousness of Christ—effectually communicate it to others. This offering, really made and continually renewed, is the ground on which alone a Missionary Spirit or a Missionary Church can be effectually built up.

And, again, whether we discern in Leah a symbol of the earlier Dispensation of WORK, as contradistinguished from that later Dispensation of REST whose strength is in the balanced Repose of a holy Energy, or a symbol of the corresponding Capacity for laborious Service in the Individual man; we shall perceive that her final deliverance from the bondage that besets and drags her back from God, is presented to us through expressions of this Divine and living language, which are beautifully analogous to those we have just been considering; and which build up before our eyes, to its all but final completion, that Life of God in the soul of man, the foundations of which we had before seen deeply and firmly laid.

What inducement can we conceive which shall more effectually provoke us to sacrifice and offer up to God, our unforgiving jealousy and hatred of the brethren, who are as yet aliens from us in Religion, in Polity, or in Race, than the knowledge that this Dan and Naphtali, this Perfect and Universally-communicable Righteousness, has already been brought in; and that our most glorious privilege and duty is the baptizing all Nations into Christ its living source, and the realizing its extension to every individual soul of the great Family of Mankind.

Thus it is, that through Rachel's offering up her

servile Fear, symbolized in Bilhah, Leah is effectually provoked to a similar offering up of her servile Wrath set forth in Zilpah. And for this newly-inwrought spirit of Sacrifice, a Body is prepared, in the words, "Forgive us our trespasses, as we forgive them that trespass against us." Here, also, as before, the Sacrificer lives of the Offering made. This Petition is at once the daily Sacrifice to God of all daily risings of our evil wrath and unforgivingness, and the daily pouring forth from on high of the Wine, rather say, of the warm Life-blood of Forgiveness, and of the Power of Forgiving, into our own hearts.

Again, to the end that neither this Offering nor the return to it may be incomplete,—that we may not lapse into our former enmity and wretchedness, but may be KEPT in this STATE OF FORGIVENESS with God, and with man, as well as of a daily-growing Righteousness—the Completion, LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL, of this same Sacrifice, with its immediate Return of a Divine and effectual Guardianship in this OUR NEW STATE OF FORGIVENESS, are necessary, and are accordingly provided for us. And this Completion of that Sacrifice to God of our evil Wrathfulness which is symbolized in the Offering of Zilpah, together with the immediate and excellent Return which He makes to it, is set forth in the birth of her second son Asher, the import of whose Name אֲשֵׁר is BLESSED. For in this effectual Guardianship, the Blessedness of the Humanity, in its own Being, is complete. Nothing more remains to be asked for or given; and accordingly as we have seen (B. i. p. 111), the Prayer, as Prayer, here necessarily ends.

But though as Prayer it ends, it ends not as Praise—as Praise in that highest form of Ascription which reconciles the more outward with the more inward glorifying of God, and which in the further unfolding of this Patriarchal Symbol through the Apostolic Twelve, realizes the ordained Oneness of Simon Peter with Simon Zelotes, and on the living rock of an Earnest and Faithful, founds the holy Temple of a Zealous and Loving Obedience.

Let thus much then suffice, as an outline of the real import of Dan and Naphtali, Gad and Asher. And let us now pass onward to a still more rapid review of the last four Patriarchal Brethren, Issachar, Zebulun, Joseph, and Benjamin.

More rapid it must needs be, both on account of our prescribed limits, and from the necessity which becomes ever more pressing as we advance, of taking into account the Apostolic College, in order to an adequate comprehension of the Patriarchal Family.

CHAPTER V.

ISSACHAR ZEBULUN JOSEPH BENJAMIN

THE preparatory Sacrifices which man must make to God, in order to the full and final Offering of his Affections and his Will, as well in Act as in Purpose, have now been set forth. First we have seen in the Symbol, how, through the Spirit and under His Teachings and Leadings, the Humanity has, in Leah, or in its primary Capacity for Obedience to an outward Law, been offered up to God for a primary Reconciliation with Him, and has received in return a primary Purification of this Capacity, together with its ordained Results: namely, the Blessedness of an Actual, though a symbolic and imperfect, Worship and Obedience.

We have further seen how the Humanity, roused, in that nobler Capacity, symbolized in Rachel, for Obedience to an inward Law, has, through the Leadings and Workings together with it of the same Spirit, been provoked and strengthened for an actual offering up to God of that Servile Fear of Suffering which before choked the springs of its proper Life. And we have also seen with what imparted Powers of a holier Obedience and Worship, of a Righteousness at once Divine and Communicable, this second Sacrifice was rewarded.

Next we have beheld the Humanity, in its distinct, and already in part disciplined Capacity for an outward and symbolic Obedience, further stimulated by these excellent Rewards, to a similar Offering-up to God, for Re-

newal, of the evil Wrathfulness which besets it, and which has hitherto dragged it backward from all free and loving Service: and we have seen the Returns to this Sacrifice, in that Forgiveness, and that State and Power of Forgiveness, which is ever growing out into a State of Guarded Blessedness. And thus we have already discerned the primary Purification and Reconciliation with itself and with God, first of Man's Capacity for an Outward and Symbolic, next of his nobler Power for a Real and Inward Service.

But though Leah and Zilpah, the Symbolic Representatives of this first Capacity in man for outward Service or WORK, are already, through these preliminary Offerings and Returns, to be regarded as at one with each other; and though his nobler Power for that inward and loving Service, which is also his real REST, is now similarly purified, and reconciled with the Fear which was once servile and deadly, but which is now the childlike Fear of God; and though these first things have indeed brought Leah nearer to Rachel, and Rachel to Leah; there still remains to be effected that final Reconciliation and Oneness between the Sisters themselves, which is necessary to their final and complete Atonement with God. For as, in the largest meaning of this Symbolic Revelation, neither the Gentile without the Jewish, nor the Jewish without the Gentile Church, can be perfected; so can neither of them, without their mutual Reconciliation, be fully and finally reconciled with God.

This accomplished Oneness of the Sister Churches with each other, or, speaking generally, of the twofold Humanity with itself, we have already seen, not only facilitated

and prepared by these previous Offerings and Returns, but actually inaugurated, through their Wrestlings together in Naphtali, which, being Divine, were mighty and prevailing.

Also we have seen, in the Symbol, that in proportion as the Humanity is thus gradually raised, in its several Capacities and Powers, towards a State of Freedom and Blessedness ; in the same proportion is it admitted to the glorious privilege of working together with God, towards its own further and finally complete Emancipation. We see this gradually-inwrought Element of an emancipated Will, in the workings together of Leah as well as of Rachel with the secret Leadings of God's Spirit, as these workings are manifested by the willingness of each to offer up her bond-slave for Marriage with Jacob. And here again, in this more advanced unfolding of the Symbol, when each of these Slaves has been already raised to this dignity, and so to freedom and oneness with her Mistress, and when now therefore Leah and Rachel are to be regarded as representing the Entire Humanity, in its two primary Elements or Capacities; we see a recurrence of the same Symbolic Form of expression. Here Rachel, as symbolizing the freer and nobler of these Capacities, and as possessing, in virtue of this greater spiritual freedom, a more real interest in the Symbolic Jacob, again, in a Figure, offers up to Him Leah for further reconciliation, and in return for this final and joint offering up of Leah, now all but one with her sister, receives Issachar and Zebulun as an ABIDING RECOMPENSE OF REWARD. The Spiritual Realities which correspond to these two last Children of Leah, and to the Circumstances of their birth, we shall be enabled to

perceive more clearly, after we have considered the relations of the Patriarchal to the Apostolic Twelve ; although we may already discern them in their general import.

The Strivings and the Aspirations after an outward and Symbolic Hallowing of God's Name, which are set forth in Judah, Leah's fourth son, constituted the nearest approach to a worship in Spirit and in Truth of which the Humanity was capable, *before* those Offerings-up to God of its manifold Unrenewedness, which we have been contemplating in the Symbol ; and before the corresponding returns of Renewal and of Blessedness had been made to them. Now, however, and in consequence of these Sacrifices and Returns, her Capacity for the Spiritual is indeed enlarged. She is another, and yet the same. Though still Leah, she is all but Rachel. And accordingly, that first human Capacity for Obedience, which is set forth through her, must now be regarded as having been already raised to the Power of such an Earnest Aspiration, as shall indeed and quickly be fulfilled, for the real Accomplishment of God's Will on earth as in Heaven ; that is for an Obedience and a Service no longer symbolic and servile, but spiritual and free ; and to the Power of a like earnest and effectual Aspiration after the actual Coming and daily Increase on earth of His spiritual Kingdom.

These great and all-comprehending Aspirations, which, in God's order, bring down speedily their own ever-growing fulfilment, are the real or spiritual Children of the soul, with which the Humanity, as set forth in this now emancipated and ennobled Leah, is at length endowed.

Not until our servile Fear, which will not and cannot suffer for Righteousness' sake and for Christ's sake,—not until our servile Wrath, which forgives not and cannot be forgiven, have *both* been unreservedly sacrificed and offered up to God, can either of these more spiritual Aspirations of the Prayer be sincerely and effectually breathed forth by us.

When indeed our spiritual Life has once been *inaugurated* in all its essential Powers, or—to speak in the language of the Symbol—when all these spiritual Children have really been *born* into our souls, then,—for that *continuous unfolding* of each, which belongs to our spiritual Growth or progressive Sanctification—another Order obtains. This latter is the Order of Jacob's Prophetic Blessings on each of the twelve Patriarchs:—an Order which, as we have already seen, coincides pointedly in part, and in part as pointedly differs, from that of their Birth; but which coincides throughout, still more pointedly and remarkably, with the Order of the Beatitudes, of the Prayer, and generally, with that of the Sermon on the Mount.

In this Order, their Names are inscribed on the Chart which accompanies the first Book: so that the Symbolic Name of each Patriarch corresponds to that Spiritual Reality of the Renewed Mind which it is ordained to set forth; whether this Reality be manifested in its PROPER BLESSEDNESS, its GODWARD VOICE, or its GUARDIAN LAW. The correspondence will be found, on adequate examination, so exact throughout, as to furnish conclusive evidence, if only on the ground of rigorously-estimated probabilities, that it can neither be fortuitous nor imaginary.

With regard to the first four Names, Reuben, Simeon, Levi, Judah, and the last two, Joseph, Benjamin, the order of BIRTH coincides with that of GROWTH or of Jacob's Blessing: whilst with regard to the six intermediate names, the Order of BIRTH is Dan, Naphtali, Gad, Asher, Issachar, Zebulun; whilst that of Jacob's Blessing, or of GROWTH, is Zebulun, Issachar, Dan, Gad, Asher, Naphtali.

Now our investigation has already shewn the Spiritual Import of the Order of BIRTH, down to Issachar and Zebulun, and we have already seen reason to believe that these two symbolic Persons set forth respectively those new Powers of the daily-renewed Mind which enable us fervently and effectually to utter the two great Aspirations for the spiritual or real Accomplishment of God's Will on earth, and for the actual and progressive Coming there, of His Kingdom.

Having then arrived at this point, we shall not find it difficult to advance a step further. So soon as the servile Fear and the servile Wrath, which made it impossible for us to breathe forth these holy Aspirations to God, with truthful and effectual earnestness, have, through the ordained Method here set forth, been actually replaced within our souls by that Hungering and Thirsting after Christ's Righteousness which is ever being Filled therewith, and by that spirit of Mercy which at once extends Forgiveness to man, and obtains it from God; then—seeing all the inward hinderances which beset the forming within our hearts and the breathing forth to God of these holy Yearnings, are now done away with, and seeing that, in His permanent Order, the Aspirations for

the coming of His kingdom and the doing of His Will must *precede* the Acts which realize them; these Aspirations must of necessity assume their permanent place *before* those realizing Petitions, in the Order of that Prayer which at once sets forward as a living, and sets forth as an intelligible process, the continuous GROWTH of our real or spiritual Being, in all its new-born Powers and Energies.

And so far is the import of this twofold Order from being vague or general, that it will be found to bear a far more exact and rigorous examination than can *here* be given to it. Even the change of Issachar Zebulun, in the Order of BIRTH, to Zebulun Issachar, in the Order of GROWTH, is pregnant with deep and weighty meaning. In the order of BIRTH or absolute beginning, whilst the Kingdom is yet to be revealed and brought in, we must say—as did our Lord, when he had not yet actually constituted the Kingdom of God on earth—Thy Will be done; *before* we can rightly say, Thy Kingdom come. Whereas in the order of GROWTH, when now the Kingdom has actually been constituted and revealed to us, it is only *through a previous* Aspiration after the coming of that Kingdom in our hearts and in the hearts of our brethren, with daily-increasing Power, that we *may* aspire after daily advances for ourselves and for them, in the Doing of His Will.

In the Order of BIRTH or absolute Beginning, and before the Kingdom of God in Christ has been revealed to us, as a Kingdom *to be brought in*, it is even *impossible* that we should yearn for its bringing in. Our Aspiration, whilst yet ignorant of the Kingdom, and whether it is

indeed a Kingdom, can only be for the Accomplishment of God's Will, whatever that accomplishment may involve. So that the Aspiration, "not my will, but thine," is that Absolute Beginning and Foundation of the Kingdom in each man's heart, without which it can never be solidly established there; and which, when once it has become his earnest and fervent Desire, only requires the Revelation that the Constitution and perpetual Increase of Christ's Kingdom on Earth is for us the ordained Accomplishment of God's Will, in order that it may pass into the kindred Aspiration, "Thy kingdom come."

Also we are taught, by the import of the Name Issachar, HIRE OR REWARD, that this primary Aspiration for the Accomplishment of God's Will, whatever that Accomplishment may involve, RESTS on our looking to the recompense of Reward: on our Assured Faith that God is the Rewarder of them that seek Him. And, having been thus taught by the Symbol, we may also perceive, independently of it, that this great Idea and Reality of REWARD,—of an Ordained Blessedness inseparable, in God's Order, not from our Doing only, but also from our real Aspirations and Strivings after the Doing of God's Will, is an Idea and Reality, which, whatever some have rashly uttered as to the unworthiness of such Motives, we may not for a moment dare to lose sight of, whether in our lives or in our teachings. If we contemplate this Aspiration for the Accomplishment, in us and by us, of God's Will,—in the Order of BIRTH, or in its first bringing in, we shall discern it as being, in that day of little things, a feeble and undeveloped Power, which cannot with safety forego

this ordained stay and support. If, again, we look at it in the Order of GROWTH, or of daily Increase, it is still, and on earth must ever be, an Aspiration after a *further* Advance in holiness—after a *more perfect* Renewal of the Will. And since, on this road, not the gate only, but the whole way, is narrow and difficult, the Blessedness to which it leads must here also be kept full in view, if we would not wax faint in our journeyings, and go backward from Christ.

The import of the Order of GROWTH which pervades the whole Sermon on the Mount as well as the paternal Blessings and Prophecyings of Jacob, together with its relations to that Order of Birth which has chiefly been considered in this Book, we hope to illustrate more fully in the next, whilst considering the bearings on our enquiry of the Apostolic College. At present a few more words must suffice, to explain generally what remains of this Order of Birth.

All the Sacrifices which man can make to God have now been offered up to Him: all the Returns of Blessedness and Reconciliation which God can vouchsafe to man, have already been received at His hands:—all, except the last and holiest. In this ascending and descending of the heralds of an approaching spiritual communion between heaven and earth, we have seen that the Return for each successive Offering, was the Capacity and the Desire for a yet larger and freer Sacrifice of Self to God. In the last example of this, the Symbol is beautifully clear. The excellent Reward which Leah receives, for her Offering of Zilpah, is the birth, first of Issachar, then of Zebulun: that

is,—if we look to the Spiritual Realities which the Figure shadows forth—the consummated Sacrifice to God of our servile and unforgiving Wrathfulness is rewarded by a new Will and a new Power to utter, not with feigned lips or a lukewarm heart, but fervently and effectually, in spirit and in truth, the great twin Aspiration for the real Doing of God's Will on earth, through the Coming in our hearts, with daily-growing Power, of His Kingdom.

In this last Sacrifice, then, and this last Reward,—for here at length Offering and Return, our Sacrifice and our Living of it—begin to be discerned as inseparable; Leah and Rachel are indeed one. The barriers to their Real or Spiritual Union with each other, and therefore with God, have been successively broken down. And, though the next Offering is presented in the Symbol as made by Rachel, it may be, and if we would discern it aright it must be, regarded as virtually made by both: for Leah has now died into Rachel. And see how beautiful and how clearly intelligible is the Result of this final Sacrifice, which is indeed no other than that offering up of Ourselves, our Souls and Bodies to God, which St. Paul declares to be our reasonable Service. The true and entire Humanity set forth in Rachel, as now throughout reconciled and at one with itself, is remembered, and heard, and accepted of God. Now at length can its Communion with Him be real or spiritual, now at length can that Communion bring forth the fruits of the Spirit. In its endowment with the Aspiration, *THY KINGDOM COME*, the Way has been finally prepared for bringing in the Ascription, *THINE IS THE POWER*. Here at length, in the region

of the Spiritual, which is the real, all is concentrated and immediate. Here we see how availing, how quickly answered is the effectual fervent Prayer of a righteous man. As the daily Coming of the Kingdom within and around us, in daily increasing Power, follows close on our really earnest Aspirations for it; so, on the actual endowment of our Hearts and Lives with this indwelling and daily-growing Power, follows closely our Ascription of it to God. And this Ascription, alone of all the Utterances with which the Prayer has hitherto endowed us, implies an accomplished Spiritual Reality within our own souls.

The truthful and earnest *Aspiration* is already much,—is only not ALL. Nevertheless, though the spirit be indeed willing, the flesh may yet be weak; and so the Sacrifice may fail to be consummated. But we cannot, with living and growing fulness of conviction, say, THINE IS THE POWER, unless this Power is making itself *felt* within and around us, as an indwelling, ever-increasing Power. This is that Joseph who must once for all, and daily, be ADDED to the Zebulun already DWELLING in us; who of all the fruits of the Humanity which we have thus far contemplated, alone has a full and real or spiritual Life in himself,—alone is endowed with the Energy, inherent in that Life, of a GROWINGLY-FRUITFUL, SELF-FORGETTING, AND ZEALOUS OBE-DIENCE.

But though,—in the great summing up of our entire spiritual Life and of its Communings with God, which is contained in the Prayer—our Ascription to Him of the Glory, succeeds, as by a spiritual necessity it must, this our Ascription to Him of the Power;—how vast an interval,

beset with what manifold perils and difficulties, must be passed over, before the Triumphant Church, the redeemed and glorified Humanity, can truthfully utter, in all the fulness of its import, that last Ascription, *THINE IS THE GLORY!* This alone is that whole burnt-offering which is of the Will now finally free, which is no longer a bloody sacrifice, but a feast of fat things, of wines on the lees well refined; which is no longer a Suffering, but a Joy:—yea rather an Exultation, an Exceeding Gladness, and a Weight of Glory, before which the lighter affliction of suffering for a season, with Christ and for his sake, is as nothing.

But in order to this, there must be the protracted struggle and contest, not now concerning *BIRTH*, but concerning *GROWTH*—concerning the eorn and the cup, the bread and the wine, which must sustain and unfold that already inaugurated Life even to the stature of the fulness of Christ. To this end not only must Benjamin during that long contest and wrestling, be the son of sorrow; but Joseph also must be manifested as Manasseh and Ephraim, as ever forgetting the things which are behind, ever pressing forward to seize those growing spiritual fruits which are his ordained and redundant portion; and in the strength of whose nourishment he is clothed upon, from Glory to Glory, with manifold changes of that Living Raiment which is ever becoming the Armour of Light, and which, like that of the fowls of the air, is at once for beauty and delight, for support and for protection. Before this Aspiration can be uttered, that is before Benja-

min can be indeed born into the fulness of his Spiritual LIFE and STATURE, Rachel must have many trials and hard travail, yea, she must perish in the bringing forth. For it is not the earthly and militant, but the heavenly and triumphant Church, which can worthily say, THINE IS THE GLORY.

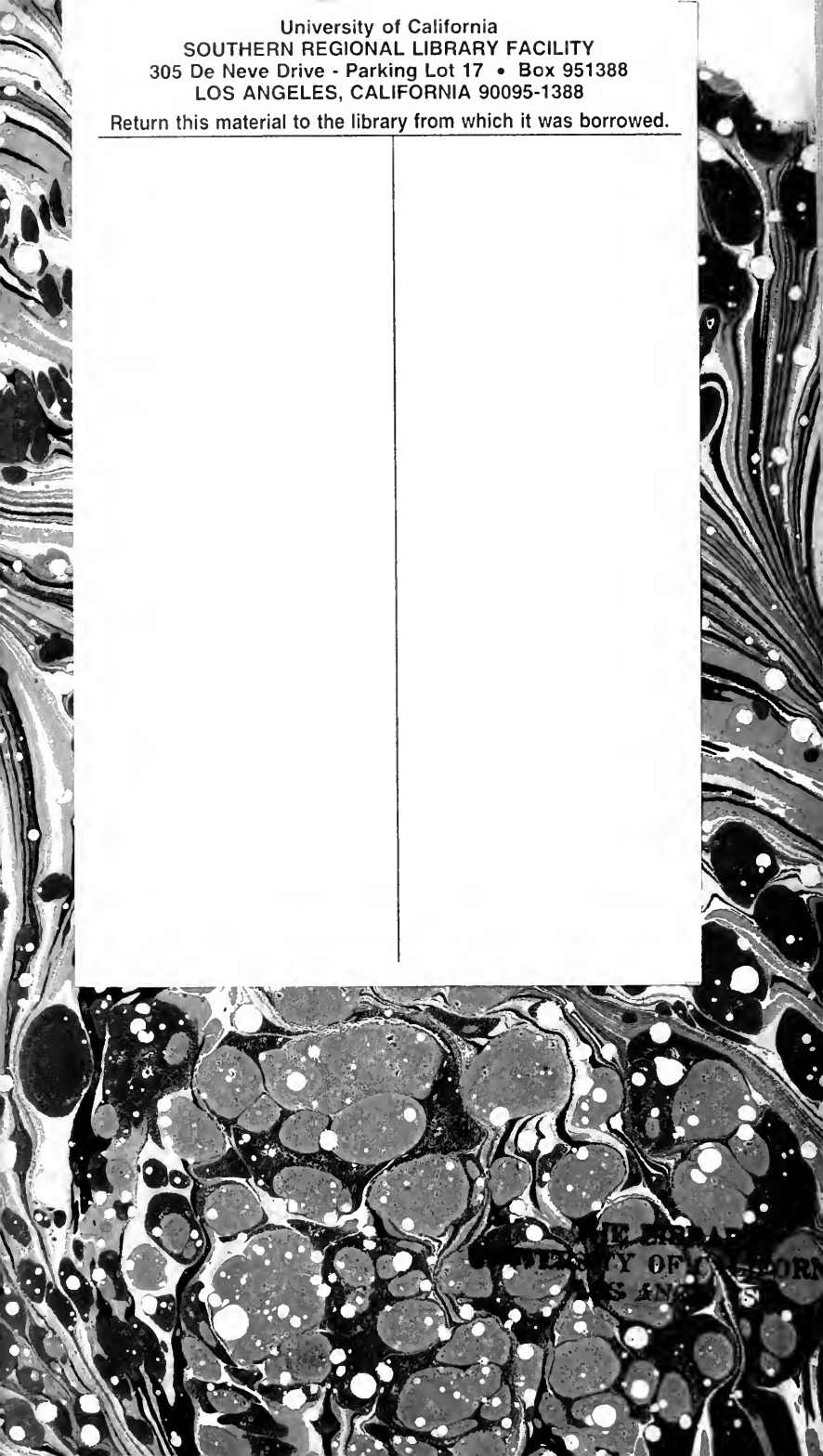
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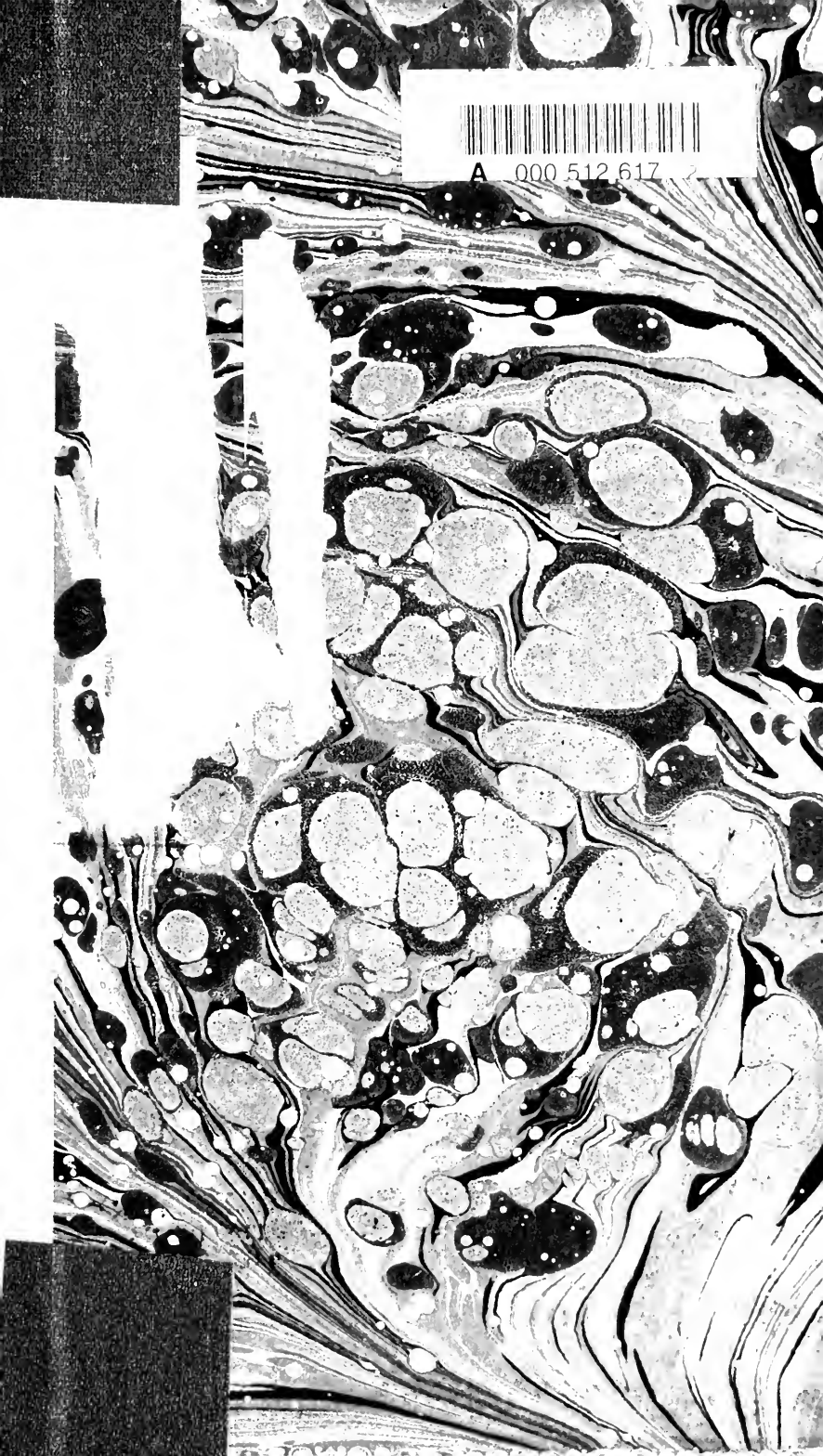
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