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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.

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BOOK VI.

THE APOSTLES

AS

THE COMPLETION OF THE PATRIARCHS.

*Being the Christian Advocate's Publication for 1850.*

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Κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, ἵνα  
ἐσθίητε καὶ πίνητε ἐπὶ τῆς τριπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσσησθε  
ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.—Luke xxii. 29, 30.

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## ORDER OF BIRTH AND CALLING.

## ORDER OF GROWTH AND BLESSING, OR OF DAILY RENEWAL.

PATRIARCHS.	APOSTLES.	PATRIARCHS.	APOSTLES.	THE BEATITUDES.	THE PRAYER.	THE LAW OF WORK.	THE LAW OF REST.
Gen. xxix. . . B. v. c. iii.	Mark iii. Acts i. 26. ix.	Gen. xlix. 3—27.		Matt. v. 3—12. B. l. c. iii.	Matt. vi. 9—13. B. l. c. iv.		
REUBEN, first son of Leah.	B. VI. c. ii.	REUBEN, first son of Leah.	PAUL.	BLESSED ARE THE	FATHER	LAW OF THE TRUTH OF THE REVEALED NAME. Exod. xx. 2, 3. B. l. c. v.	
SIMEON, second son of Leah.	SIMON Peter, son of Jonah.	SIMEON, second son of Leah.	SIMON Peter, son of Jonah.		OUR	Exod. xx. 4—6. B. l. c. v.	Exod. xx. 8—11. B. l. c. v.
LEVI, third son of Leah.	[JAMES,] JOHN, sons of Zebedee.	LEVI, third son of Leah.	JOHN, son of Zebedee.		WHICH ART IN HEAVEN.	Exod. xx. 7. B. l. c. v.	Exod. xx. 12. B. l. c. v. & B. IV. p. 215.
JUDAH, fourth son of Leah.	ANDREW, son of Jonah.	JUDAH, fourth son of Leah.	ANDREW, son of Jonah.	POOR IN SPIRIT: for theirs is the Kingdom of Heaven.	THY NAME BE HALLOWED.	LAW OF THE TRUTH OF THE IMPOSED NAME. Ex. xx. 13-16. Mt. v. 21-37. B. l. c. vi. Ex. xx. 17. Matt. vii. 1-3. B. IV.	
B. v. c. iv. DAN, first son of Bilhah.	B. VI. c. iii. PHILIP, of Bethsaida.	ZEBULUN, sixth son of Leah.	JUDE, Thaddæus, Lebbæus, s. of Alphaeus.	MOURNERS: for they shall be comforted.	THY KINGDOM COME.	LAW OF THE TRUTH OF THE KINGDOM. Matt. v. 38—42. B. II. c. i. Matt. vii. 4. B. IV.	
NAPHTALI, second son of Bilhah.	NATHANAEL, or Bartholomew.	ISSACHAR, fifth son of Leah.	JAMES, son of Alphaeus.	MEEK: for they shall inherit the land.	THY WILL BE DONE . . .	LAW OF THE TRUTH OF THE WILL. Matt. v. 43—48. B. II. c. ii. Matt. vii. 5. B. IV.	
GAD, first son of Zilpah.	MATTHEW, Levi, son of Alphaeus.	DAN, first son of Bilhah.	PHILIP, of Bethsaida.	HUNGERERS AFTER RIGHT <sup>1</sup> : for they shall be filled.	GIVE US THIS DAY OUR DAILY BREAD.	LAW OF THE WAY OF JUSTICE OR OF RIGHTEOUSNESS. Matt. vi. 1—4. B. II. c. iii. Matt. vii. 6. B. IV.	
ASHER, second son of Zilpah.	THOMAS, Didymus.	GAD, first son of Zilpah.	MATTHEW, Levi, son of Alphaeus.	MERCIFUL: for they shall obtain mercy.	FORGIVE US OUR DEBTS, AS WE . . . OUR DEBTORS.	LAW OF THE WAY OF MERCY OR OF PRAYER. Matt. vi. 5—15. B. II. c. iv. Matt. vii. 7—12. B. IV.	
B. v. c. v. ISSACHAR, fifth son of Leah.	B. VI. c. iv. JAMES, son of Alphaeus.	ASHER, second son of Zilpah.	THOMAS, Didymus.	PURE IN HEART: for they shall see God.	LEAD US NOT INTO TEMPT <sup>1</sup> . DELIVER US FROM EVIL.	LAW OF THE WAY OF PURITY OR OF FASTING. Matt. vi. 16—18. B. II. c. v. Matt. vii. 13, 14. B. IV.	
ZEBULUN, sixth son of Leah.	JUDE, Thaddæus, Lebbæus, s. of Alphaeus.	NAPHTALI, second son of Bilhah.	NATHANAEL, or Bartholomew.	PEACEMAKERS: for they shall be called the children of God.	FOR THINE IS THE KINGDOM,	LAW OF THE LIFE OF THE KINGDOM. Matt. vi. 19—23. B. III. c. ii. Matt. vii. 15—20. B. IV.	
JOSEPH, first son of Rachel.	SIMON Zelotes, son of Alphaeus.	JOSEPH, first son of Rachel.	SIMON Zelotes, son of Alphaeus.	SUFFERERS FOR RIGHT <sup>1</sup> : for theirs is the Kingdom of Heaven.	THE POWER, AND	LAW OF THE LIFE OF THE POWER. Matt. vi. 24—26. B. III. c. ii. Matt. vii. 21—23. B. IV.	
BENJAMIN, second son of Rachel.	[JUDAS.] MATTHIAS. PAUL. B. VI. c. v.	BENJAMIN, second son of Rachel.	MATTHIAS.	SUFFERERS FOR CHRIST: for great is their reward in Heaven.	THE GLORY, FOR EVER AND EVER, AMEN.	LAW OF THE LIFE OF THE GLORY. Matt. vi. 27—34. B. II. c. ii. Matt. vii. 24—27. B. IV.	



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AS THE

COMPLETION OF THE PATRIARCHS.

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## BOOK VI.

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### THE APOSTLES

AS THE

COMPLETION OF THE PATRIARCHS.

*Κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσησθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.—Luke xxii. 29, 30.*





## BOOK VI.

### THE APOSTLES AS THE COMPLETION OF THE PATRIARCHS.

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#### CHAPTER I.

##### SIGNIFICANCE OF THE APOSTOLIC NAMES.

ONE fundamental relation of the Patriarchs to the Apostles may be expressed in few words. The Order of Calling in the Apostolic Twelve corresponds to the Order of Birth in the Patriarchal. But, however real we may find this relation to be, and however fruitful in important results, we must not expect its manifestations to be throughout of the same simplicity with the principle which pervades them, nor their investigation to be always unaccompanied with difficulty.

The results already arrived at, in our discussion of the Patriarchs in their Christian Import, may well prevent us from entertaining such expectations; inasmuch as we there saw that the most real things expressed in their symbolic Names and Acts are spiritual things which concern the bringing in and the final establishment of the Kingdom of God on earth. I do not mean to affirm that this fact renders a clear apprehension either of the Patriarchal Family, or of that Apostolic College which is its counterpart and completion, or of the relations between the two, essentially more difficult. To us at least, as Christians, it ought to render them more easy. For to

whatever extent the Spiritual Realities of that Kingdom have already possessed themselves of our own hearts and minds, and are daily prevailing more and more within and around us, to the same extent we shall be endowed with an ever-present and living commentary on these two great historic texts; the earlier of which at least must, without such aid, remain inapplicable to our deeper spiritual wants.

Unless indeed we find in it some real and intimate correspondence with those wants, the difficulties which it involves, as a mere record of historical facts, will assail us with far greater and more discouraging force.

The brevity and antiquity of the record, the manifold uncertainties regarding its language, the absence of all contemporary literature and of all clear and authentic collateral tradition, might well make us hail with delight—were it only as Christian students and expounders of the Old Testament, and not as ourselves also hungerers after the bread of life—the announcement of a continuous spiritual import, pervading and quickening these primæval histories.

It is because he feels that the story of Joseph made known to his brethren speaks to his human heart, that the unlearned reader of the Bible loves and understands it already. How far more thoroughly and deeply would he love and understand it, were he once made aware that it speaks no less intelligibly and feelingly to all that is most spiritual within him; that it is of power to exercise and unfold not his human affections or intellect merely, but that mind of the Spirit which is also the mind that was in Christ, and the renewal of which from day to day

constitutes his highest earthly, and leads to his highest heavenly blessedness.

The chief hinderance to our accepting any deeper significance in the Patriarchal Twelve than appears upon the surface of the record, is an assumption, contradictory to the analogy of Scripture and to the direct teaching of St. Paul, that the meaning of this and of similar Old Testament narrations cannot possibly be two-fold, and that their historical truth can be maintained only by giving up their spiritual interpretation. So far indeed is this assumption from having any solid basis, that it is disproved, not only by the Prophetic, but by the Legal and Historic Books of the Old Testament. The co-existence, throughout this elder Dispensation, of an historic or actual with a spiritual, which is also the most important meaning, cannot escape even the least diligent reader of the record itself, or of its inspired Christian expounders; unless indeed he come to its perusal, forearmed with his unbending rule, and prepared at all hazards to defend the outward Body, by rejecting the inward Spirit of its truth. This assuredly is not the most reasonable, nor will it prove the most effectual way, of meeting the attacks now so often made on the historic truth of the Scriptural narrations. Nor is it, by any *à priori* necessity, more consistent with the honour of God, and with our worthiest conceptions of His power and wisdom, but rather the reverse, that we should thus, at all hazards, maintain the impossibility of this twofold meaning,—of a spirit which giveth life, beneath the letter which without it killeth.

And if we have found it necessary to abjure such

a baseless preconception, in order to arrive at some first notions of the Christian import of the Patriarchs, still more necessary will it be to guard ourselves diligently from relapsing into this error, if we would rightly discern the completion of that import, either in themselves or in the Apostles.

If as a matter of trial and proof, and in order to open our minds fairly to the argument, we for a while throw from us this assumption, we shall find that such a spiritual import, so far from being incompatible with the literal and historic truth of the Patriarchal narrative, at once interprets and ennobles that truth;—many circumstances which in the latter seem unmeaning, becoming in the former deeply and admirably significant.

But though our approach to this portion of the subject will be rendered easier by dismissing, for a time at least, this assumed incompatibility, there will still remain enough of difficulty to exercise our patient attention and diligence. The principles on which we may determine the Christian import of the Patriarchal Twelve are no doubt applicable also to the Apostolic: but in a scheme which sets forth at once and sets forward LIFE of the very highest, namely of the Spiritual order, and which is itself instinct with Life and continuous through many centuries, no one portion of its unfolding can be a mere repetition of any which precedes it, or can be governed by precisely the same rules. Principles indeed there will be, simple yet profound, which pervade this great scheme, from its beginning in the secret Counsel of God before the foundation of the world, to its end in

the consummation of all things. But as the central Law is one, so are its expressions and results manifold. Throughout, we have the Literal and the Spiritual, the Sign and the Thing signified, the Actual and the Real. Throughout, the Symbolic presents to us the more inward of these, by means of the more outward. As however the ages are unrolled and the great scheme advances under God towards its completion, these two elements of our Life are gradually reconciled with each other: the Actual becomes ever more and more instinct with the Spiritual; the Spiritual is daily more and more fully actualized.

In comparing the Apostolic with the Patriarchal Twelve, we shall clearly perceive both this continuity of principle and this diversity of manifestation. We shall find that the Spiritual element, so faintly discerned in the historic lives of the Patriarchs, comes forward in those of the Apostles with a brightness which waxes dim only in the presence of their Lord and Master. And we shall find also that, even at this advanced period of the Church's life on earth, the further unfolding of that Life is still, as at all earlier periods, provided for, by Symbolic Names, Symbolic Persons, and Symbolic Things, as well as by those which are most deeply real and Spiritual. In our Lord alone, the reconciliation and atonement of the outward with the inward is complete. But even in Him, the outward and Symbolic is not annihilated, but pervaded and ennobled by the inward and real. His Glorified Body was, and is still, His actual Body: His Names were, and are still, significant of His Character and

Offices: His baptism had, and has for ever, the outward and visible sign as well as the inward and spiritual grace. And if the outward and Symbolic had place in the Master, shall we expect to find it excluded, or shall we dare on our own authority, and in virtue of I know not what foregone conclusion, to exclude it from His disciples? That the Symbolic is more distinctly brought forward in the Patriarchs than in the Apostles—that in these on whom the ends of the world are come, the Spiritual or real predominates—is most true. But even here, we must beware of laying down *à priori* the respective limits of these two principles, in accordance with any preconceived theory of our own. We have just seen that, in our Lord Himself, the Symbolic ceased not, because the Spiritual was perfected; and no worthy analogy, whether from Life, from Nature, or from Art, would lead us to expect that in proportion as the inward Spirit becomes more perfect, its outward expression should become less so.

That the Symbolic meaning, whether of Names, of Persons, or of Things, is not frequently or formally insisted on by our Lord, proves not either that they have no such meaning, or that it is unimportant. St. Paul, as we have already seen, contents himself with affirming and expounding the Symbolic import of Abraham, Sarah, and Hagar; and, having given us this key to the whole Patriarchal story, he passes on. But we are no more justified, by his doing so, in affirming that this is the only part of that story which has such an inward meaning, than we should be in asserting that those portions of the

Mosaic ritual which are spiritually expounded in the Epistle to the Hebrews, are alone capable of such an interpretation.

Let us suppose, for example, that the only instance in the Apostolic College, or in the Christian as distinct from the Jewish dispensation, of a Symbolic Name formally imposed or expounded by our Lord, were that of Peter, or that of the elder James and John: should we from this be justified in affirming the *Rock*, or the *Sons of Thunder*, to be the only Symbolic Name in that Dispensation? Earnest men, who are using language, whether ordinary or Symbolic, on important subjects, do not in general think it necessary to expound at the same time the etymological import of the Words they employ: more especially if the hearer, by an obvious and healthy exercise of his own faculties, may arrive, if he have not already arrived, at their true meaning. And assuredly one considerable portion of the training supplied by the Old Testament would little avail us for the understanding of the New, if this method of teaching by the Symbolic import of Names, predominant as it is throughout the former, were, in the latter, wholly discarded. That wholesome discipline for our human faculty of reasonable discourse which is involved in such a study, and of which the earlier lessons are presented in the Old Testament, may well find its completion in the New. For, in other respects, we already know that this latter Covenant is more excellent and glorious than the former, not as to its inward Spirit only, but also as to its outward Form. And if the relations, with which we are already

familiar, between the two successive Economies, may well prepare us to accept, rather than to reject evidence of such a further correspondence, the same analogy will make us look to the later of these Divine utterances, for a more *perfect* manifestation of the principle in question.

And this reasoning will apply, not only to Significant or Symbolic Names, but to the other symbolic expressions for Spiritual Realities which, whilst investigating the Christian import of the Patriarchs, we have seen to be employed in the earlier Dispensation.

Having once discerned this continuity as pervading the whole scheme of Revelation, having seen that the Names of Christ Himself, as well as those of the Patriarchs, are profoundly and spiritually significant, we shall be prepared to recognize a similar significance in the Names of the Apostles, whether imposed at or after their Calling, or, as in so many other cases, by prophetic anticipation at their birth. The argument indeed against the existence of such meanings in the Apostolic Names, derived from the fact that those Names had, for the most part, been given them before they were called to be Apostles, betokens too narrow a view of God's providential government of the World, and too limited an acquaintance with its results, as recorded both in the Old and New Testaments, to deserve in this place any serious refutation.

If the Baptist and forerunner of the Kingdom might not be named Zacharias, but must needs be called John, it cannot, at all events, be either impossible or inconsistent with God's providential government of His Church



and world, that John the Apostle and the Prophet should also have been thus significantly and prophetically named from his birth.

There is, however, one argument against the probability of such a significance in the Apostolic Names which does deserve consideration. It may be said that this elder Covenant is confessedly and especially the Dispensation of the Name; that so soon as the Dispensation of the Kingdom is brought in, that of the Name must cease; and that therefore, though we may acknowledge the Symbolic meanings of the Patriarchal Names, this is no reason why we should be disposed, independently of direct evidence, to expect or to accept such meanings in the Names of the Apostles: and that even if we could clearly see an intelligible significance in the Baptist's Name, his example would not be sufficient, inasmuch as he only stands midway between the two Covenants: so that though he was greatest of those born under the old Dispensation of the Name of God, the least in the new Dispensation of the Kingdom of God was greater than he.

This argument has a shew of force, and may, at all events, give some additional interest to our investigation, and make us weigh more cautiously the evidence adduced. But—if we may use, in a somewhat enlarged sense, the technical terms of a well-known philosophic controversy—the proper tendency of this evidence is not to the annihilation of *Nominalism* in the later Dispensation of the Kingdom, but only to the establishment of *Realism*, as therein predominant. All analogy, all *à priori* probabilities, many of which have been already

noticed in former portions of this work, are pointedly opposed to such an abrupt breach of continuity between the Dispensation of the NAME and that of the KINGDOM. And as to the case of John the Baptist, since he really stands midway between the two, and comes in the spirit and power of Elias, or in that higher Spirit of Prophetic Power which was the very bloom and glory of the elder Covenant, and also as the Herald and Baptizer of Christ, we may most truly affirm that his significant naming before his birth—to say nothing of the more decisive case of our Lord's being, in like manner, named of the Angel—supplies us with an argument in favour of the probable significance of the Apostles' Names also. For if this principle of significant Names be clearly continuous in its application, through the old Covenant, in the case of John Baptist the connecting link between them, and in that of our Lord Himself the Head of the new,—what shall we affirm to be the logical character of an assertion that its continuance to the Apostles is *à priori* impossible?

But, whatever be the real value of such assertions or assumptions, we may not turn away with disdain from all discussion of them, when they bear on the character of Divine Truth. Their power over our minds is often in no degree proportionate to their inherent force. If they have once been taken up and entertained by us, whether on insufficient or uncontradicted grounds of argument, or as a portion of our unconsciously-accepted inheritance of traditional prejudice, they continue to exercise over us a power scarcely inferior to that of the most indisputable Truths.

Nay, the power of Truth itself does not seldom quail before them. Being actually, and perhaps immemorially, in possession of our minds, we not only deem it needless to look into their titles, but, assuming the validity of these, we reject at once, and without examination, all claims opposed to them. We in England, whose inheritance in this kind is sufficiently ample—for good undoubtedly as well as for evil—are especially liable to such hinderances. Not seldom, however, these barriers against the admission of truth have been built up within us out of the fragments of some bygone or still-existing controversy. As, for example, the Historical truth of the Old Testament narrations has been defended against their rationalising or mythicising impugners in various ways; and one among these methods, or supposed methods of defence, has been the spontaneous and unconditional surrender of any spiritual import co-existing in these historic narratives with their immediate literal signification. Such being the state of the controversy, those who continue the defence of this HISTORIC TRUTH, enter at once into the assumptions as well as into the labours of their predecessors. Nor does it once occur to them to examine whether these assumptions are founded in truth, or are even really advantageous to the cause they have in hand.

That in the particular instance before us they prejudice, rather than aid it, we have already intimated. At all events our endeavouring to prove, by examining the facts of any particular narrative in the Old Testament or in the New, that the Wisdom of God has actually manifested

itself in so overruling and moulding to its own high purposes the course of historical events, and the Names and Acts of historical personages, as to make all these subservient to the setting forth Spiritual Truths, and to the bringing in Spiritual Realities of a higher and worthier order than those with which the narrative in question is immediately conversant,—or our affirming generally, that such a course is consistent with that holy Wisdom,—is surely a very different thing from our abandoning or attacking the literal and historic truth either of the Gospels or of the Pentateuch.

Be this however as it may, the HISTORIC TRUTH of the Scriptures is, in our view at least, not less necessary to that adorable perfection of Divine Wisdom manifested in the Scheme of our Redemption than the deeper SPIRITUAL TRUTH which is ever shining out through the facts and events of the Scriptural Narratives.

Nor is the difficulty of apprehending and admitting the principle in question essentially greater with regard to the Christian than it is with regard to the Jewish Scriptures. Doubtless it will appear to be greater, so long as we discern not the characteristic difference between the two, and the real progress in the unfolding of the Divine Scheme which that difference implies. And indeed at first sight the spirituality of the narratives themselves in this later Revelation, when we contemplate them simply in their direct literal meaning, seems to leave little room for any deeper import. This however is thoroughly consistent with the gradual unfolding in time of that great Scheme. It was to be expected, in accordance

with the now discernible principles of this unfolding, that these later Scriptures should be thus imbued, in their outward form as well as in their inward import, with a deeper spirituality than were the earlier and less complete Revelations of the same great Verities. The very Body in which these Verities are manifested is now becoming a spiritual and glorious Body. The very Words which our Lord utters are Spirit and are Truth. But shall we on that account deny to His Words or to His Acts any meaning deeper than that which immediately presents itself? May we never on any occasion attribute to them any Symbolic—any Sacramental import? And let us remember that this is not a case of degree or of detail, but of principle. The question is not *how many* or *how striking* examples of such Symbolic meanings are to be found in the New Testament, but whether *any* are to be found there *at all*. Thus with regard to significant or Symbolic Names so frequent in the Old Testament, are there or are there not any genuine examples of such Names in the New? And if there are, have such names any reference in the New, as they have in the Old, to the Characters, the Offices, or the Acts of the Persons who bear them? The admission that there are such—which must yet be made if we would not deny the authority or falsify the plainest declarations of the New Testament Histories and of our Lord himself—at once concedes the principle. The degree in which it is employed must be determined by an examination in detail of particular cases.

Such an examination we propose to institute with regard to the Apostolic Twelve. And here, as in the

Patriarchal, our first and chief attention will be paid to what we have already designated as SYMBOLS OF THE NAME.

For we shall find that as in that earlier *σκιαγραφία* or shadowing forth, so in this later completion of the entire Christian Man, in all the distinct Elements of his genuine Personality, and in all the essential conditions of his spiritual Energy and spiritual Discernment, the Divine Wisdom has actually employed this method of significant or Symbolic Names, and that, in a manner not less but more definite and exquisite than in the earlier of these two great examples of its use. We shall find that here also the Name of each sums up and presents in brief the true spirit and import of his Character, Offices, and Acts, including in these Acts the Words whether spoken or written which he utters. For this later Economy, though it ceases not abruptly to be a Dispensation of the Name of God, any more than we may cease in it to pray and to strive for the hallowing of that Name, is more especially a Dispensation of the Word and Kingdom of God. And we may well affirm of the Words spoken to us therein, whether by the Sender or the Sent, that they are spirit and they are truth.

What the characteristic differences really are, between these two most important examples of the same Divine Method, we shall best learn by examining the later of the two in detail, and by comparing it with the former as already examined in the last Book and as further illustrated by the additional light thus reflected on it.

Some general principles may however be so stated in the outset as to place before us the leading objects,

if not the leading results, of such an examination; though these statements must partake of the vagueness incidental to general views when presented independently of the particulars on which they rest.

With regard then to the distinct Offices of the Patriarchs and Apostles, and to the Relation between them, we might say in Lord Bacon's language, that the Patriarchal Symbol endows us with a Pre-notion and a corresponding first Emblem of the same Spiritual Realities whereof the Apostolic gives us both an adequate Notion and an Emblem correspondingly perfect. Or, again, if we may illustrate our greatest philosophic by our greatest imaginative writer, the Apostles shape for us the same ends which in the Patriarchs are rough-hewn. Yet neither is this image entirely apt, so far at least as the Patriarchal Names are concerned. For it is not so much that these express the distinct Elements of our real Humanity with less exactness than the Apostolic Names, but rather that they present them under more abstract and general Forms. And our inability to discern the Truths thus set forth, in a thoroughly practical manner, results not from any vagueness or uncertainty in these Forms themselves, but from their great breadth and universality.

It is as though, in Physical Science, the whole Problem of the Planetary Movements and Disturbances could be truly expressed in one comprehensive Theorem. If we found ourselves unable to derive practical results from such a Theorem, this would not be because its terms were ambiguous, or because it contained only an approxi-

mation to the Truths which it expressed, but rather, from its excessive generality, and from its presenting an unmanageable combination of fulness and exactness. Such Theorems are not seldom of power to solve other Problems and to answer other questions besides those we are actually putting to them; and it is our want of insight into their redundant import, our failure in mentally grasping their varied yet definite meanings, which prevents us from using them aright.

Or, lastly, to adopt St. Paul's illustration of these earlier Symbols, a good outline or an accurate drawing in mere light and shade (*σκία*), is often no less definite and true than is the picture completed from it in form and colour. Such an outline may even suggest to the mind thoroughly disciplined in art, all that the glowing canvass can present to the eye. Nevertheless it is very far from being so generally intelligible, nor is it of such power to move and delight the mass of mankind.

It has been already affirmed that the writings of the Apostles must be regarded as by no means the least important or the least characteristic of their Acts: and this principle will make our investigation bear directly upon one question of which men are now feeling more and more strongly the deep practical as well as speculative interest: I mean as to the relations which the Writings of the several Apostles who have contributed to the Canon of the New Testament bear to that entire Canon and to each other. This branch of the subject we can indeed hardly hope to notice more than incidentally, within our prescribed limits. And the views regarding



it which the course of our investigation will unfold, cannot be thoroughly tested, without an examination and comparison of their several writings too full to be consistent with those limits.

Nevertheless, if our Principles be founded in truth, their results in this direction will not be without their proper interest and value; and as these results have been arrived at, independently of such an examination and comparison of the writings themselves, this longer process may be afterwards employed at leisure to verify or to correct them.

With regard then to the more general relations between the Patriarchal and the Apostolic Twelve, as evidenced by their significant Names, we would affirm first that the Apostolic Representatives of the Humanity as being from day to day renewed in each of its genuine Elements, *take up that Humanity* at the point or stage of progress to which we have already seen it advanced in its Patriarchal Representatives.

In addressing ourselves therefore to the special contemplation of the Apostles, we must keep steadily in view the Spiritual Realities themselves in the setting forth of which they work together with the Patriarchs; and also the progress in that setting forth, which, through the Patriarchs, has already been effected. Thus, for example, our whole investigation of the deeper import of that earlier Twelve, proceeded throughout upon the principle, that the Humanity which they collectively express is, in its true Idea, one with itself; though at the same time it actually contains those fundamental Elements and

those distinct characteristics which, in that great Symbol, are expressed by the several distinct Persons of the younger Patriarchal brotherhood: and also upon the principle, that the main object set forth by them, as being progressively realized, is the bringing those several distinct Elements of a complete human Personality into that state of Reconciliation and Oneness with each other which is ordained to be their true and permanent condition. Indeed, this Idea of an ordained Oneness among them is more fundamental, as being more essentially real than that of an actual and intelligible Manifolddness; and towards this final Unity, the Symbolic Import of the actual History clearly converges, culminating as it does in the making known of Joseph to his brethren, and in the consequent bringing down of Benjamin and Jacob into Egypt.

The restoration of this Unity we shall find to be the main end and aim of both these Divine Expositions.

And it is so, whether we contemplate the Humanity thus set forth, in its largest and fullest integrity, namely, as it is ordained to become, in Christ and through the Spirit, one great Personality before God; or in those subordinate Personalities, of the Individual, of the Family, of the Nation, which we have already discerned to be set forth, through the Law by Moses, through the Patriarchs, and in the Sermon on the Mount; and which are ordained to lead and train us upward to that larger and more blessed Unity.

True it is, that so long and in so far as we remain unrenewed in the Spirit of our Mind, this broken condi-

tion of our Being, this want of a true Oneness with ourselves, is anything but imaginary or merely ideal.

It is not only a conceivable state, our conception of which is rendered easier by the many distinct persons thus presented as subsisting in the rightful Unity of the Patriarchal Family or of the Apostolic College; but it is our own actual and imperfect condition. And this our actual state of total or of comparative disunion, both in ourselves and with our brethren, is thus variously manifested to us,—through the Patriarchs as not yet made known and reconciled to each other, through the Apostles before they have been disciplined and brought into their final or spiritual Unity—not in order that we may so dwell on as to perpetuate it, but chiefly that we may, in these several manifestations of it, discern what they further contain—the Way I mean, or practical Method, which God has ordained for our return into a true Oneness with ourselves, with our brethren, and with Him.

We are indeed very far from affirming that these several Elements of the Humanity are not ordained to exist permanently, each in its own Distinctness as well as all in their common Unity. Rather should we on many grounds anticipate for them such an existence, both in the finally-renewed individual mind, and in the glorified and triumphant Church: even as the light of the noonday sun, wherein we seem to see only a colourless splendour, really contains within itself, and is enriched by, all the reconciled yet separable hues of the rainbow.

But whether these Diversities and distinct Elements of our human Being and Character are ordained to be

thus more excellently harmonized in the predominant Unity of our complete renewal, or absolutely to merge and cease in that Unity, the immediate import for us of this Symbolic Teaching concerning them is sufficiently obvious.

Thus, for example, in Reuben we saw the head and front of that offending, whereby the reconciliation and atonement with ourselves, our brethren, and our Father, which He ordains for us, is rendered impossible. For in Reuben we perceived to be set forth generally that Primary Faculty of immediate Insight which, in God's permanent Order, may rightfully claim to be the first and highest Element, if not the all-comprehending Form, of each truly human Personality. And we further perceived, in the symbolic history of the transgression, which cost him his birthright, a revelation of that sinfulness which does first and most easily beset this ruling Power in man, and of his consequent and lasting degradation.

In proportion as we more closely examine the history of his temptation, transgression, and punishment, we shall find the instruction which it involves to be deeper and more practical. For example, it corrects, in the outset, the prevalent but erroneous notion that Pride is the besetting Sin of this Primary Intellectual Power in man. Pride, no doubt, comes in soon to aid; but, in the first place, this Power of Insight looks outward to the Object which it actually sees to be good, and by that Discernment is drawn towards it. This truth we shall find to be fundamental. It lies below the deepest revelations of our Being,—below that JUDGE NOT which is man's final Law of Spiritual Discernment, as well as below the fact

of his primal Transgression. It is because the tree was first seen to be good for food and pleasant to the eyes, and then lastly, a tree to be desired to make one wise, that its fruit was eaten.

And even this vision and desire of a new Wisdom is not, in its first movements, due to Pride. The Sin itself and its Sinfulness is the walking *by Sight*, not *by Faith*, the doing that which is right in our own eyes, the following out in practice our own Intuitions—which are by their very nature the most intimate of all convictions as to what is good, pleasant, and desirable—when these Intuitions stand opposed to the express Commands, in other words, to the revealed Law of God. This lesson can never be old, never superfluous. It must still be enforced, in season, and out of season. We need it daily, hourly, momentarily: for we all, from moment to moment, forget that the Just must live by Faith, not by Sight; and that if we do live in the sight of our eyes, God will for this bring us into judgement.

So persuasive indeed are these intimate convictions,—say rather, so irresistibly alluring are these natural and intuitive perceptions of the good and the desirable, that no league may be entered into, no measures kept with them. The Law is absolute, and must rule despotically, not only over our state of entire unrenewal, but over every moral and spiritual condition in which we can subsist, short of our final and heavenly Renewal.

If we reject not with set purpose of heart our own Judgements, betaking ourselves ever to the Law and to the Testimony, to the Statutes and Judgements of God, we

are lost. If we relax in this uncompromising obedience to the great Law of Spiritual Discernment, JUDGE NOT, then, all revelations of our actual state of sinfulness and blindness, all concurrent assurances, even of our own better minds, that we see but as we are, and being ourselves unrighteous, must needs fail to discern and to judge aright, are as nothing, and fall before the immediate and vehement temptation of that which is desirable to the eye and pleasant to the sense, as a man falls at the stroke of the Angel of Death.

Thus we begin to see the PRACTICAL SUPREMACY of Reuben as the exponent of this ACTUAL POWER OF INSIGHT in man, however various may be its results for different individuals, or for different periods in the life of each. We see that OUR ACTUAL PERCEPTION OF WHAT IS FOR US BEST, or—if our Insight claim not so large a field of view—of what is indeed good and desirable for the time being, is, practically speaking, the Arbiter and Ruler of our lives. It is indeed most true that the Judgements of this Faculty are essentially variable, not only for different persons, but for the same individual under different circumstances and at different times. But since these Judgements, however erroneous and liable to change, are still accompanied by an intimate conviction of their own trustworthiness, they not only do, but *must* determine our actions, unless the Faculty whence they proceed be deposed from its Primacy by some other Principle of greater power. And since, as we have already in part seen, none more powerful than such a clear and instinctive perception of a present good, can originate from ourselves.

and so dethrone this Reuben within us from his actual supremacy, the Principle which really does effect this must originate from without, or at all events can effect it and occupy the vacant throne of our Being, only through external aid.

Now these fundamental and most practical Truths, set forth, as we have seen them, in their great outlines through the Patriarchal Twelve, we shall find to be still more completely and practically unfolded through the Apostolic. Only, since the primary Faculty now before us underlies all the others which we are about to treat of, and is to be ultimately, in God's order and through His ordained Way, so restored to its Primacy as to involve them all, let us be permitted to dwell on it till we have obtained somewhat clearer views of its character and attributes, as it subsists in that unrenewed, or partially renewed Humanity which must be the main subject of our investigation.

First, then, we at once see the justice and the far-reaching practical Wisdom of the dying Jacob's prophetic Declaration concerning this Faculty, both with regard to its real and ultimate dignity, its actual and long-continued degradation, and the essential grounds of both.

In the Truth of its proper Being, and when restored to that Truth, it is ordained to be, whether as the unfallen, or as the finally and fully renewed MIND, the true first-born of the Humanity, the Excellency of its Dignity, and the Excellency of its Power; but in its false, that is, its actual or fallen condition, it is unstable as Water, and utterly incapable of true Excellence.

Can there be any exposition, prophetic or historic, so complete and yet so brief, of this naturally-governing Faculty in Man—this Power which when undegraded sees Good only to love and to embrace, Evil to hate and to reject it—and which even after its vision has been perverted and obscured, deems at least that it sees good in what it would obtain, evil in what it would avoid.

And again, how is the inherent variableness and instability of this Faculty in its fallen estate, struck as by the hand of a Master:—unstable as water, thou shalt not excel!

How vast a portion of the writings of historians, philosophers, and moralists, and of our own personal experience in character, is but a continuous commentary on this text, or a varied illustration of it!

Even with regard to ourselves, on whom the influences of Christianity, reaching us as they do from without and from on high, have now been acting for many ages with ever-increasing power, and with few outward hinderances; is it not generally true that our practical views of what is to be sought and acquired, or shunned and rejected, especially in those spiritual things which so deeply concern us, are most liable not only to fail in being worthily realized, but also to perpetual variation and change? That this variableness and instability are even trite themes, that they are noted in proverbs, that the satirist aims his shafts at them, and that they are denounced in the writings of the Philosopher as well as in the homilies of the Preacher, is only a cumulative proof of their reality, and of the necessity that we should be delivered from them.



And, not to speak of any larger historic experience, how often, even in our own day, when the light of Christianity shines brightly and ought to shine warmly around us, have we seen persons who through life are the sport of ever-varying convictions and pursuits; so that not only are principles, wholly incompatible with each other, taken up and acted on, at ludicrously short intervals, but the idol of yesterday becomes for them the abomination or the laughing-stock of to-day. Happy are we indeed if memory has for us no accusation of a youth or a manhood recklessly thrown away on such a fruitless succession of opinions and of objects vehemently taken up and rashly abandoned.

But if variableness and instability be thus inherent in man's actual Power of Discernment; and if this besetting tendency must needs debar him, as if, unsubdued, it assuredly must, from all true excellence, are we to sit down quietly under this evil as being irremediable, and merely to summon our patience for its endurance? or is there indeed in God's order any sufficient remedy provided for it?

To this question we are not justified, by the conditions of our Work, in returning any self-devised answer, however plausible or even conclusive it may seem to be. Our present business is to set forth the bearing on this particular point of the Patriarchal as completed by the Apostolic Twelve. In endeavouring to do this we must look also to the prophetic announcement of Moses regarding Reuben in Deut. xxxiii. "Let Reuben live, and not die; and let not his men be few." The series of prophetic

declarations in which this announcement occurs, does, in its deepest import, set forth (as on due examination we shall find) the ordained Reality and the essential Order of our final Perfection or Spiritual Maturity, even as the corresponding Prophecies through the mouth of the dying Jacob set forth the ordained Reality and essential order of our Spiritual Growth; and as the Patriarchal Births and Order of Birth recorded in Gen. xxix. and xxx. set forth the Reality and the Order of our Spiritual Birth.

That this is so with regard to the Orders of Birth and Growth we have already shewn with more or less of detail and illustration; and since a similar exposition of this third and final Order is not compatible with our limits, we must request the reader will for the present assume its bearing to be such as we have stated. And perhaps the fact of its being the later of two solemn and complete Prophecies regarding the collective Tribes, the earlier of which bears especially upon the spiritual Growth of the true Israel of God, may in part justify such a temporary admission.

And even should he decline this concession, the argument will not be materially weakened. For he must at all events admit the positive truth of this solemn announcement, through Moses now about to die, concerning Reuben. And the mere fact of its being uttered above two hundred years after that of Jacob, would lead us, in accordance with the general principle of successive Prophecies regarding the same subject-matter, to expect a fuller and more final revelation, in this later than in that earlier announcement. Moreover, in the earlier also, glorious things are

spoken of Reuben, though mingled with severe denunciation and rebuke, and though accompanied by an actual and lasting deprivation of birthright. So that seeing no mention is made of evil in the last and most conclusive of these Divine declarations, we may well infer that his restoration to Life and fulness of number, whatever be its exact spiritual import, refers to a state of blessedness and well-being, ordained at length to supersede that un-blessed condition which was formerly, but is now no longer, recorded against him.

Independently however of all Prophetic or Symbolic Shadowings forth of the essential Primacy, the actual Fall through transgression, the long-continued Abasement, and the final Restoration of this Reasonable, which is also in its ordained completeness, the Spiritual Discernment in man; we are now, by the fuller revelation of these things through Christ and his Apostles, enabled to see them clearly and practically; and above all, to perceive that this noble Faculty must, when once fallen, of necessity continue to corrupt itself more and more, unless its ruin be staid by a Divine interference.

It may be that Evil, once brought in, vitiates our conduct and Life somewhat more rapidly than it does our Power of direct practical Insight into moral Truth and Right. But our intellectual Pride is apt to overrate this difference, and to forget that the moral decisions of depraved men, even when right in themselves, are not really founded on their own living Insight into good and evil, but on that of others, and finally on Divine Revelations; and that when such outward influences are

removed from them, the real pravity of their moral Judgements as well as of their Lives soon betrays itself. And then, these twin energies of Discernment and of Life are seen to go on, mutually corrupting and corrupted, till they arrive at the goal of a common destruction, without our being able to say which is foremost in the fatal race.

And whichever of the two increases most rapidly in this evil process of degradation and ruin,—our Sinfulness or our Blindness of heart—it is for us indisputable that both increase with fearful rapidity; and it is a truth no less certain and terrible, that our downward course *cannot* be arrested, so long as we continue to work out the decrees of our own actual Discernment.

If we could by any means abrogate the Judgements of this ruling power; if we could make void their authority, or even for a time suspend their execution; there might be hope. By dividing we might also conquer: by stanching the *fomes peccati*, the fountain and origin of sin, we might more hopefully deal with its deadly waters.

But independently of some practical method for effecting this, there can be no hope of restoration and renewal for man, either in his Powers of Moral Life and Conduct, or in that actually-governing Power of Moral Discernment which is set forth in Reuben. This Reuben, as unrenewed, must and ever does practically fail to discern God as a Father, himself as a Son—fail to obey that primal Law of his Being, “Thou shalt have none other Gods but me,” fail therefore and stumble at the very threshold of that first genuine religious utterance of man—FATHER, in which all God’s excellent gifts to him,

together with his Faith in them, are virtually summed up and comprehended.

The difficulty to be here dealt with is in fact the primary difficulty of our fallen condition, and its bearing as such on the general subject of this Work is hardly less fundamental, inasmuch as its solution is absolutely essential to any genuine discernment of the Province of the Intellect in Religion.

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## CHAPTER II.

PETER JAMES JOHN ANDREW

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THE first result then which we shall arrive at, on carefully examining the relations of the Apostolic to the Patriarchal Twelve, is a conviction that this Reuben, who, in the Patriarchal Symbol, sets forth the naturally governing Power of immediate Insight, which is man's firstborn and the excellency of his strength, who, in the same Symbol, is degraded for characteristic transgression from his proper place and birthright, and against whom the sentence of degradation is in the Chronicles of the Tribes recorded as still enduring—that this same Reuben has, in the Apostolic Twelve as they are at first called by our Lord, *no Representative*.

The order of Calling in the Apostolic is indeed really coincident with the order of Birth in the Patriarchal Twelve. And this we might well have expected; for though our Calling of God is strictly speaking the *absolute* Beginning of our Spiritual Life, rather than our Birth into it; yet these two distinct events of that Life are presented as being, in the Apostles at least, practically one. In their effectual Calling by our Lord we recognize the beginning, visible and outward, as well as inward and real, of their Spiritual Life; so that they are no sooner called by Him into this new State of Being than they are actually born and come into it. And we see this the more clearly in the fact that their personal

Calling by Christ Himself did, with one exception, virtually contain and supersede their Christian Baptism. For to the first called Twelve, this rite was not administered; though, in the Christian rule, it is the ordained Witness, the Sacramental Symbol and Pledge, of Birth into the Church and Kingdom of Christ. There is however here no real infringement of this affirmed coincidence between the Order of Apostolic CALLING and that of Patriarchal BIRTH. For Reuben being now in God's sight no longer the firstborn, has indeed ceased to be so and to be so regarded. His Birthright has been forfeited through transgression. Its forfeiture has been recorded and stands valid against him. Since therefore the Apostles, as well in their significant Names, as in their corresponding Acts and Teachings, take up and continue that unfolding of Divine and Saving Truth which was begun through the Names and Acts of the Patriarchs, we should have been fully justified in expecting that which we actually find to be the case with regard to Reuben: I mean that neither in this later Twelve should his Birth be counted to him in its natural or original order. How and in what order and by whom, among the Apostles, he *is* represented, are questions which will meet us by and by. Meanwhile let it suffice that his original Primacy, which is thus set forth as still in abeyance, has for the time devolved on another, namely on that Simeon, who as second among the sons of Jacob has now, by the degradation of Reuben the eldest, become first—that Simeon who both in the Patriarchal Family and in the Apostolic College represents the very same fundamental Reality of all true reli-

gion, namely, THE HEARKENING UNTO GOD, the SO HEARING His Commandments and Laws, as to obey them,—that Simeon, through whose additional designation of Cephas, Peter, or the Rock, imposed on him by our Lord, the essentially fundamental character of this Reality, is more pointedly brought out in the later than in the earlier Covenant.

What the exact nature of this priority is we shall perhaps afterwards more clearly see. Meanwhile, it is not necessary that the foundation of the Temple should boast itself against the Temple, or the Pillars against the Dome which they sustain, any more than that Faith should boast itself against Love.

But as we left not this Simeon standing alone among the Patriarchs, so neither may we expect to find him standing alone among the Apostles. The great object there presented to us as effectually inaugurated and in part at least accomplished, the object which chiefly arrested our attention in contemplating that first distinct quaternion Reuben Simeon Levi Judah, was the enduring Reconciliation of Simeon with Judah:—of Simeon, as setting forth the central and more immediately available Form of man's threefold Intellectual Capacity for Divine communion, with Judah, as similarly setting forth those Practical Powers in man which are capable of ministering to the same blessed end. If therefore this primary Reconciliation of HEARING with OBEYING which the earlier Patriarchal Symbol sets forth as THE GREAT POSITIVE CONTRIBUTION OF JUDAISM to man's final or complete Oneness with himself and with God, were



not, in the later Apostolic Symbol, distinctly recognized as having been thus effectually inaugurated; this would already be a violation of an important principle which was laid down in the outset as governing the relations between the two—namely, that the latter Symbol takes up and carries out to their completion whatsoever things the former had effectually begun.

If we regard the natural Relation of Brotherhood as one element or expression of this Symbolic Language, we find that this relation, which pervades the *whole* Patriarchal Twelve, binds together *certain individuals* only of the Apostolic. Yet, even in the former, the natural relation of Joseph to Benjamin differs from that of Joseph to Reuben, or to Dan, or to Gad, and differs again from that of Reuben to Naphtali. With regard to the Apostolic Twelve, the bonds of natural relationship which subsist between certain members of it are so definite, so carefully brought and kept before us in the New Testament, and so remarkable in themselves, that the holding them to be purely accidental, and devoid of all real and intended significance, is by no means the least hardy of all the hypotheses which may be framed regarding them. Thus, without looking into the question of their exact relationship with each other and with our Lord, we know generally that Jude and James the Less are called His Brethren in the New Testament; that these two together with Matthew and Simon Zelotes are designated as the sons of Alpheus, who is also called Cleophas and Klopas; and that therefore all the four are in some definite sense brothers to our Lord as well as to each other. Then with

regard to the two sons of Zebedee and Salome, James and John, there can be no doubt that these are full brothers by blood; and the same may probably be affirmed of the two sons of Jonah, Simon Peter and Andrew. It is with these last-mentioned brethren, and with the real import of their brotherhood, that we are now more immediately concerned.

The Apostolic Symbol then, assuming and setting out from the fact of this already begun Reconciliation of faithful and hopeful HEARING (שמעון) SIMEON, HEARING) with faithful and hopeful OBEDIENCE to the Praise and Glory of God, (יהודה THE PRAISE OF THE HANDS) both takes up and carries out, far indeed towards its ordained Christian completion, this Commencement of our genuine religious Life; setting forth at once its existence and its growth, through the natural brotherhood of Simeon with Andrew:—of Simeon, who is also Cephas or Peter and in whom therefore we see the same Hearing of Faith and Hope now more explicitly presented as the essential Foundation of our whole Christian Life, with Andrew, in whom is symbolized the Praise no longer of the *hands* only or more outward Work characteristic of that elder Covenant, but the services of the whole man, ἀνδρεία, in all his actual human Powers, whatsoever these may be, whether at the moment of his Christian Calling, or in any further stage of their unfolding.

And if this first meaning of their Brotherhood be of interest for us, let us advert to another important point of view in which it presents the Christian Life.

We know that in proportion as our Works become

the Obedience of a Hopeful Faith, they become also of value in the sight of God ; whilst of themselves, and as mere *work done*, they are, in His eyes, nothing ; even though they be the Work of the Whole Man and of his Whole Life. We are to do them as though they were every thing : we are to turn away our eyes from them as being indeed nothing : truly confessing ourselves, even if we have done all, to be unprofitable Servants.

Our actual Being, our actual Powers of obeying and serving God, must, if our Christian Life be quick within us, disappear and die daily, that they may daily re-appear and live in a nobler Obedience. And even this Obedience, renewed from day to day, and daily becoming more perfect, is of great price before God, not because of its fuller fruits, but because of the increasing Faith, and Hope, and Love, out of which they grow. We shall indeed presently learn, from other lessons of the Teaching now before us, that though this primary Reconciliation of HEARING with DOING the Word, is the living Rock on which our Christian Life must be built, it is very far from being the whole of that Life. For even if we give our bodies to be burned, and if we have all Faith so that we can remove mountains, yet have not Charity, it profiteth us nothing : we are but as sounding brass and tinkling cymbals.

But though we arrive not, in Peter and Andrew, at this final Teaching, the lesson they inculcate is more fundamental and hardly less important. And this lesson we derive, not so much from single texts or insulated passages, as from the whole breadth and complex of the

New Testament: so that he who runs may read. Of these two brethren, in whom, as it should seem, we might not unreasonably look for some natural equality, Andrew ever wanes and disappears from our eyes, whilst Peter ever waxes and grows out into greater fulness of Life, having his priority reserved to him, not only over his obscurer brother, but over those who are accounted pillars:—over either James and Jude, and it may be, in a certain sense, even over John and Paul.

An examination of the Texts in which mention of Andrew occurs would strengthen this position, but it is mainly and indeed beyond doubt established by those in which he does *not* occur: and we shall approach such an examination more advantageously, after having discerned the import of the other Apostles. This peculiar and most noticeable relation, between the first two Apostolic brethren, may be illustrated by that between our Lord and John the Baptist, as set forth by the latter in John iii. 30, 31: “He must increase, but I must decrease. He that cometh from above is above all: He that is from the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all.” Indeed, if we well consider it, we shall find this to be no mere illustration, but rather the same great Spiritual Reality presented under a different form. John the Baptist coming in the Spirit and Power of that Elias, in whom the Spirit of Prophecy and of Power dwelt so pre-eminently as to make him the fit representative of the elder Covenant, partook also of the Spirit of the Kingdom. and was the ordained Herald and Harbinger of

Christ. But though he really represented that elder Covenant in its highest excellence, and in the nearest approach, of which it was capable, to its Christian Form and Spirit, it was not the character of a living Memorial of the now past glories of Judaism, but that other character of a living Pledge and Forerunner of the now rising glories of Christianity, which was ordained in Him to predominate. He might not look back to the by-gone Dispensation of the Law and the Prophets, and be called זְכַרְיָה *Zachariah the Memorial of God*: he must forget the things of that Economy, now left behind and superseded. He must look forward to the coming Dispensation of Grace and Truth, and be called יְהוֹרָקָן *the free Grace of God*. Now of what have we found that Judah is the ordained representative in the Patriarchal Symbol, but of that very same Jewish or Judaic Dispensation of which He was also the ordained and actual Head? and to whom have we seen that Judah corresponds, in the Apostolic Symbol, but to Andrew, as may indeed well be, seeing that what was first offered and commended to the Jew as such, is now at length offered and commended to all men, to the Gentile as well as to the Jew, to man as man? our Title to it being now written, not in Hebrew only, but in Greek and in Latin also.

And if Andrew be found to present the same Reality through one Divine Expression for it, which John the Baptist presents through another, the Reality that is of the more human Element of our religious Obedience; assuredly we shall find in Simon Peter a no less distinct and

pregnant representative of that other Element in the same Obedience which is the more Divine, and which is ordained continually to absorb into itself and glorify the former, raising it ever out of the obedience of dead works, and setting it on a Rock higher than itself, that it may become the Obedience of a living Faith and a quickening Hope.

Here, however, an objection of this sort seems natural:—granting, it may be said, for the sake of argument, that the several distinct Elements of our true human Personality, or, in other words, of our genuine religious Life, are, in the Patriarchal and in the Apostolic Symbols of that Life, represented by distinct individual men, how can it be also true that in the latter at least of these complex Symbols, *the whole man*, the entire Humanity, should be set forth to us by *one* of these individual men, namely by Andrew? Or, if this proper Name have, as the rest are affirmed to have, any Significance as a word or common noun, is not its meaning familiar to us, and can it have any other than that of *the man* generally, or, at best, that of the abstract quality of *manliness*? To this objection we might, in the first place reply by adopting its terms, and affirming that the signification of *manliness* is by no means devoid of a real and important, though still a subordinate bearing on the fundamental truth presented through this first portion of the Apostolic Symbol: I mean *manliness* in that especial sense which the Name of Andrew would suggest to the Greek whose language has furnished it. For if Joshua found it of all necessity to comfort and strengthen the Jews concerning the labour and work of their hands,

in that strife which was their ordained service, by exhorting them unceasingly to be of good courage, and to quit themselves like men, much more must we, under the true Joshua, the great Captain of our Salvation, add to our Faith ἀρετή, *manliness*, that is, or *manly courage*. For *virtue*, the rendering of our version, is, in its ordinary English meaning, too vague and pointless to express the distinct Reality here present to the Apostle's mind. This vagueness, however, let it be remarked in passing, results not so much from any positive error in the Authorized Version, nor, perhaps, even from any mistake as to the true meaning of the English word, *virtue*, but rather from a real and continual change and enlargement of that meaning, which has gone on *pari passu* with the change and enlargement of men's views as to what really constitutes ἀνδρεία, or ἀρετή, *manliness*, or *virtue*. But, however comprehensive may be the present acceptance of our word *virtue*, there still remains between *Virtue* and *Faith* the real distinction implied in this exhortation of St. Peter; and to discern them clearly in this their essential Distinctness, is one step towards the realising them effectually in their ordained Oneness.

This gradual enlargement, under Successive Dispensations, of the Province of a manly, that is an energetic and effectual Obedience—this gradual taking up of the whole man into the Sphere of that obedience, so that he may Hear God, first with his Ears, then with his Hands, then with his Whole Body and Spirit and Life, is set forth first through Simeon—that Hearing of Faith and Hope which is in order to Obedience; then through the

Oneness of Simeon with Judah, as the same Hearing now inaugurally reconciled with practical, though outward and limited Obedience; then through Simon Peter and Andrew, as the same Hearing of Faith and Hope, now more clearly revealed and discerned as fundamental, and brought into a truer, closer, and more absorbing Unity with the entire practical Life of Obedience. Only let us well observe and ponder the striking contrast here manifested between the Covenant of Works and the Covenant of Faith. In the former, Judah, the Representative, among the Patriarchal Twelve, of this Labour and Work and Praise of the Hands, is ALL: he *is* Judaism. In the latter, Andrew, albeit representing a far more abundant and effectual Labour in the same kind,—the Labour, not of the hands only, but of the Whole Man—is nothing; and though he have done all, is yet, and must confess himself to be, an unprofitable Servant. In the former, Simeon indeed goes down into Judah's lot to strengthen his hands against the Canaanites, but it is Judah who permanently comes up into Simeon's lot to displace and to supplant him. In the latter, it is Andrew who disappears, and Simeon who is all in all. Or, to express in the ordinary language of our theology the Central Truth thus livingly set forth:—in the Covenant of Works, Faith is absorbed in Obedience; in the Covenant of Grace, Obedience is absorbed in Faith.

Nor let it be supposed that, because Andrew thus disappears, and, as it were, ἀφανίζει ἐαυτὸν, that we are to interpret this as though the manly energy of a thoroughly practical Obedience were, in this later Covenant, slighted, and as nothing. Our Symbol speaks not so. The ONENESS



*begun* in Simeon-Judah is *perfected* in Simeon-Andrew. Though Andrew dies daily, he is, in his nobler brother Simeon now really one with him, daily raised to newness of Life.

Moreover, in our further prosecution of this subject, we shall find that not Peter only, but others also of the Twelve, are thus actually and intelligibly distinct from Andrew, yet ordained to be finally one with him. Or, if we regard the Spiritual Realities of our Being which are thus set forth, and allow ourselves to anticipate one further example of such an actual Distinctness consisting with an ordained Oneness, we shall perceive that this Manly Energy and Christian Courage, in the strength whereof we actually work the works of God,—which at first seemed, and to many still seems, as though it were indeed all, but which we have discerned to be really distinct from the Hearing of Faith and Hope, though no less really reconcilable with it—is also distinct from another essential Element of the complete Christian Character, wherewith it is yet, in God's Order and by His ordained Means, capable of a real and final Reconciliation.

For if this Christian Power of WORKING differs, on the one hand, from the Christian Grace of a HOPEFUL FAITH, so does it, on the other, from the Christian Power of SUFFERING. For us, as Christians, the Office of this active or manly Courage (*ἀνδρεία* or *ἀρετή*) is actually and fearlessly to do the things of the Kingdom, even as it is that of our passive, or womanly Courage (*ἐγκρατεία*), actually to suffer them; and as it is further that of our reconciled Long-suffering and Continuance in well-

doing, that is, of our Christian Patience, (*ὑπομονή*) finally and fully to accomplish them.

What may be the difficulties attendant on these later Reconciliations of man with himself, and so with his brethren and his God, we shall presently have occasion to enquire. Those which beset the first, and most fundamentally-important, manifest themselves chiefly in that fundamental Controversy as to the relations and relative importance of Faith and Works, begun—if not earlier—at least in the Apostolic times, and certainly continued to our own.

That the Truths thus set forth,—through the Distinctness of Simeon and Andrew as individual Apostles, through their Oneness as brothers by blood, and through the essential Superiority and Prominence of Simeon, the essential Subordination and Retirement of Andrew,—have actually furnished the grounds of an important and enduring controversy in the Church, confirms rather than invalidates our exposition. Where, if not here, at the very foundation, might we expect a vehement and lasting dispute concerning fundamentals. And if it be said that so clear an exposition of this controversy, in its solution, as well as its grounds, must, if actually contained in Scripture, have at least mitigated its acrimony, and brought it earlier to a satisfactory conclusion; it may be replied, that an exposition, however essentially clear and practical which is yet presented in Symbolic language, and which deals with the deepest Spiritual Realities of our Being, must first be itself expounded and set forth under the more ordinary and accessible Forms of thought and

expression, and must next be clearly and affectionately apprehended by those whom it is to influence, and long and deeply pondered in their hearts.

But again, we may contemplate these fundamental Principles from another and a far higher point of view, which has indeed already been presented to us through the Patriarchal Twelve. We there saw that all those Symbolic Persons do in their highest import point and converge to our Lord Himself, and find in Him their real centre of Unity. Or, if we look to them as setting forth severally those distinct Elements of a true *human* Personality which together constitute the renewed Mind, then the several Persons of that Family are seen as *glorified* in Christ, as together presenting to us the Mind that was in Him, and as converging to their utmost unity and intensity in that one centre of dazzling and unapproachable splendour. This highest Reality we have thus far found to be more directly presented through the Symbolic or significant NAMES of the Patriarchal Twelve, than through their symbolic or significant ACTS; and, as one sufficient reason for this, we perceived that before the Incarnation of Christ and the consequent shedding forth of the Spirit, their Acts and Characters neither were, nor indeed in God's order could be, really Christian and Spiritual; and could not therefore, without the intervention of a less easily apprehended language of SYMBOLIC ACTS, be made use of for setting forth the Realities of the Christian Affections and of the renewed Mind: whilst, even at that early period of the Church's life, the NAMES of these historic Personages might be so providen-

tially imposed or over-ruled as clearly and availably to set forth these Realities:—to us at least, for whom they have now by Christ and the Spirit been actually brought in, and whose Capacity for solidly apprehending them has, through that great Act and its ever-unfolding consequences, been effectually called forth and disciplined.

But although on this principle we addressed ourselves to the NAMES, rather than to the ACTS OR CHARACTERS of the Patriarchs, we were very far from affirming that these latter were not, like their Names, so moulded by God's Providence to His high purposes, as to work together effectually for their accomplishment. On the contrary, we maintained both that they were thus subordinated, and that the most real import of their Acts would, if rightly interpreted, be found thoroughly consistent with the most real Import of their Names. And we gave instances of this Consistency both from the elder succession and from the younger brotherhood of the Patriarchs, such as might well lead us to infer that the significance of their Acts was not only in harmony with that of their Names, but that even where it was less broadly comprehensive, it was often more heart-stirring and nearer to practice.

Thus, for example, with regard to the Name of Isaac on the one hand, and to his Sacrifice on the other, as together ordained to set forth the Christ, more movingly and effectually to us-ward, more truly and comprehensively as to His own real Being and Attributes, than any other individual Patriarch; we may rightly make the dis-

tion, that his significant Name is the more Comprehensive Symbol, his significant Act the more heart-stirring and the nearer to practice.

That the Christ is the  $\rho\tau\chi\iota$  the *ἀγαλλίασις*, or Rejoicing of the whole Creation, of the Sons of God and of the Father Himself,—is that objective, universal, and glorious Truth to which all other Truths concerning Him must at length be subordinated. For we know that even the sorrows, the sufferings, and humiliation of the one great Sacrifice are in order to these eternal and jubilant rejoicings.

Nevertheless, the real Isaac is for us more deeply and effectually moving, when brought home to our human hearts, as the Man of Sorrows and acquainted with grief, as being offered, and offering Himself continually, from His birth at Bethlehem, to His death on Calvary, a daily Sacrifice for our Sins and Sinfulness, and for our effectual deliverance from their Power and Punishment.

Still, however, the leading principle which determined our choice to the Symbolic Names rather than to the Symbolic Acts of the Patriarchs, remains true and important.

Their Symbolic Names are of power, in common with the ordinary Forms of human language, to set forth to us, Spiritual Truths *directly*, whilst their Symbolic Acts can only set them forth *indirectly*, and in a figurative manner.

For since they are not really the Acts of Christian and Spiritual men, they can only be *the representatives in a lower kind* of the nobler Realities which they set forth.

Thus the MARRIAGE of Abraham to Sarah is not itself

the Spiritual Reality of God's union with His Church, which, as St Paul teaches us, it Symbolizes, whereas the NAME of Abraham, whether as the High Father, or as finally the Father of a multitude of Nations, presents to us the great Being whom it is ordained to set forth, in the full Truth of His latest-revealed character to us-ward, and indeed with hardly less directness of Teaching than when that Truth is expressed in the language of the New Testament itself.

Again, we may have our doubts whether any broad line of distinction can be drawn between the Symbolic Import of the Patriarchal, and that of the Apostolic NAMES: whether, for example, the Import of the latter Order of Names is, generally speaking, more spiritual than that of the former. But with regard to their ACTS, we can have no such doubt. We may say at once, in general terms, and without fear of contradiction, that the Lives and Acts, the Doings and Sufferings of the Apostolic Twelve, not only *are*, but in God's order *must be*, more spiritual than those of the Patriarchal. And the ground of this real difference is at once apparent. The Patriarchs lived before, the Apostles after the Incarnation of our Lord. And though the entire Lives of the latter do not belong to that completely-constituted Church which began at Pentecost, yet, with the exception of the traitor who, before that great day was replaced by Matthias, the Apostles all continued to live *after*, whereas the Patriarchs all lived and died long *before*, that final pouring forth of the Spirit to dwell with man and in him, after a new and more excellent manner.

Thus, it will not be too much to say that the Acts of the Patriarchal Twelve neither were, nor, in God's Order, could have been Spiritual Acts in the Christian sense of the word; whilst, with regard to the Apostolic Acts, we are enabled to perceive both that they were, in no inconsiderable degree, Spiritual Acts, and that it is thoroughly consistent with His revealed Order that they should have been so. I say in no inconsiderable degree: for though the doings and sufferings of the Apostles were in part and growingly Spiritual, it is quite clear that they were so only in part: that they were less so, during the earlier than during the later periods of their Apostolic lives: less so especially, before than after Pentecost: less so, when Peter was weak and denied his Lord, than when he was converted, and could strengthen the brethren:—when James and John called down fire from heaven on the Samaritan villages, than after they had learnt what manner of Spirit they were of, and had themselves undergone the baptism of that true Fire from Heaven: less so, lastly, when they all forsook Him, and fled, than when they rejoiced at being permitted to glorify Him by manifold sufferings and divers kinds of death.

We see then that there is a real and broad line of distinction between the Spirituality of the Patriarchal and that of the Apostolic Twelve. Yet, since the Apostles were ever advancing in this respect, further and further from the condition of the Patriarchs,—ever growing in Grace, as from the New Testament History we may affirm generally that they were, during their whole Apostolic Lives; there will appear to be somewhat of continuity

also, in this respect, between the two. And this continuity will come out into a stronger light when we remember that, although the very worthiest Acts of the Patriarchs cannot, from the nature of the case, set forth *directly* that genuine Spirituality of Life which is essentially Christian; it by no means follows, because their nearest approaches to God could not advance beyond a Symbolic Righteousness, that their worst fallings off from Him were not more than Symbolic transgressions; or, that their faults and failures, recorded for our instruction, are as hard to interpret rightly and practically, as are the Acts of Patriarchal Obedience, which express that mainly Symbolic Righteousness.

That this is not so, we have already had occasion to observe, (B. v. pp. 159, 163). What may be called the besetting sins, or characteristic failures, of Reuben, Simeon, and Levi, for example, as manifested in their recorded Lives, present no such peculiar difficulties of interpretation.

And may we not indeed perceive, that in God's Order there must be such a difference: inasmuch as that fearful bent of our Nature towards evil, which resulted from the Fall, does not, like our latent Capacity for Holiness, require a long and difficult process for its unfolding in our souls; but is already active there, and will hardly even await temptation to shew forth its deadly and malignant energy. For every Period of the World's Life since Adam, Sin is real. For every Period of that Life, from Adam until Christ, Righteousness is not more than Symbolic. And this remains true in general, even though Sin



is not brought out *in all its exceeding sinfulness*, except through the final Revelation of holy Law by Christ.

Even supposing, then, that we are unable completely to decipher the language of the Patriarchal Acts, and clearly to discern in the Doings and Sufferings which constitute their Symbolic Righteousness, the fitting expressions for those Christian and Spiritual Realities which they are, nevertheless, ordained to set forth;—this need not prevent us from arriving at an adequate practical conception of the relations which obtain between the Patriarchal and the Apostolic Twelve.

Some advance indeed has already been made towards such a conception, when we have perceived that, however real were both the Patriarchal and the Apostolic transgressions, the Righteousness of the Patriarchs could not, strictly speaking, be more than a Symbolic Righteousness; whereas that of the Apostles both might be, and in the later period of their Lives unquestionably was, a real or Spiritual Righteousness of a far higher order than the world had yet seen in man.

On this Truth will be found to depend an important difference between the Patriarchal and Apostolic Symbols, regarded as two several means or instruments in God's hand, for setting forth and setting forward that true Righteousness which was once brought in for us by Christ, and which is, ever since, being communicated to us by the Spirit.

We have already seen that Symbolic Names are capable of being presented and contemplated *in their Distinctness* far more easily than are the Spiritual Realities

to which they correspond. And this principle is true, not only of these Names, but of all those Words in ordinary language which stand for such Realities. Thus, for example, with regard to the Spiritual Realities of a true Christian Justice, and of a true Christian Mercy, if we represent these characteristics of the renewed mind, as in ordinary language, by the two Words *Justice* and *Mercy*, these are, and remain, two distinct and separate words: whereas between the two Spiritual Realities of Justice and Mercy, as inherent Characteristics of the renewed Mind, there is no such actual or necessary separation. Indeed, in their highest excellence, it is not easy to contemplate them as in any practical sense distinct from each other; the holiest Justice manifesting itself as Mercy, and God's Mercy being the fountain of the most excellent Justice. And, what is not less important, there can, even in us, be no really Christian Mercy which does not rest on and involve Christian Justice. Now if, instead of the significant Words *Justice* and *Mercy*, we take the Names, Dan and Gad, in the Patriarchal Symbol, to signify or symbolize these blessed Tempers of the renewed Mind, it is clear that these two distinct Names, like those two distinct Words, imply a broader and sharper line of separation than actually subsists between the two Realities which they set forth: although, if we look beyond the Symbolic Names to the Symbolic Persons on whom they are imposed, the sharpness of this separation is immediately diminished: for we see in the brotherly relation of these two actual and distinct Persons an intelligible Symbol of that real Oneness of Justice and

Merely, wherein their Separation, and, perhaps, even their Distinctness, must, in God's highest Truth, be finally swallowed up.

Or, again, if we would exemplify the same principle from that first portion of the Symbol, which we have been more recently considering, the three distinct Forms of our human Capacity for Communion with God may be rightly and briefly designated, the first, as that Faculty whereby we discern our true and ordained relations to Him, whereby that is WE SEE OURSELVES AS HIS CHILDREN, and, consequently, SEE HIM AS OUR FATHER; the second, as that Faculty whereby WE HEAR HIM AS SONS; the third, as that Faculty whereby, having already discerned ourselves as God's Children, and heard Him as our Father, we are indeed JOINED TO HIM by a real or Spiritual Communion: by Love, that is, and the willing labours and Sacrifices of Love.

Now in the Patriarchal Symbol, considered merely as a Symbol of the Name, the Essential Characters, and the Distinctness from each other of these primary, and, in their ordained fulness, all-comprehending Faculties of man, are, as we have seen, (B. v. p. 193) very clearly set forth in the Names of the three first-born Patriarchs,—Reuben, SEE A SON, SIMEON, HEARING, LEVI, JOINED. Whilst their real and ordained Oneness with each other is here indicated even in the Name-Symbol, and, independently of their actual Brotherhood, by the Signification of Reuben's Name extending itself over, and influencing the Names also of Simeon and Levi. For though the general import of these last two Names, as setting forth respectively the mere

*abstract* Faculties of the DISCURSIVE and of the PRACTICAL Intellect, is sufficiently clear, yet, so far as the *Religious* Province of the Intellect is concerned, it suffices not that we HEAR God, whether in His Word or His Works, whether in His Law or His Gospel, unless we, AS SONS, hear Him, not as a Father only, or only as the Universal Father, but as OUR FATHER IN CHRIST. Nor, again, does it suffice that we COMMUNE with Him in any other Spirit than this true Spirit of adoption whereby we cry Abba, Father.

Again, the Oneness which is ordained finally to subsist between these three primary Faculties of man, and which is thus indicated in the Patriarchal Symbol of the Name, is brought out more fully in the Personal Symbol, by the very first historical Fact regarding these three distinct Persons, I mean the fact of their Brotherhood : whilst the essential Primacy of this glorious and finally all-absorbing Power in Man, of Seeing God as a Father even as we are seen by Him as Sons, and its essential superiority over those two other subordinate yet completing Powers for Communing with God, and indeed over all the other Faculties and Powers of the Humanity, is set forth, in the historic Symbol, by Reuben being *actually* the firstborn, as well of these three, as of all the other brethren who represent those Faculties.

It remains however generally true that, in the Patriarchal Symbol as compared with the Apostolic, not only these three primary Elements of our Being, but all its other Constituents, are presented *rather* in their actual Distinctness than in their final Oneness with each other.

And were we to go deeper into the Symbolic Import of the Patriarchal history, we should still find the expression of this Distinctness predominant, whilst with regard to the Apostolic Symbol throughout, the reverse will be found true—the manifestations of a continual ADVANCE towards this final and ordained Unity being here paramount.

A striking example of this prevailing Distinctness in the Earlier Symbol is the penal, absolute, and unrevoked degradation of Reuben, as representing the Faculty of immediate Insight into the Holy, from his before acknowledged Primacy. For we cannot but perceive that something more practical than a mere *conceivable* Distinction between Reuben and Simeon, that is between the essentially-human Faculty of SEEING, or the Intuitive Intellect in Man, and the essentially-human Faculty of HEARING, or his Discursive Intellect, is involved in the fact that the former Power is deposed from its Primacy, whilst the latter, though it escapes not stern rebuke and severe correction, is still permitted to retain its original place, and is even in a certain limited sense endowed with the lost birthright of the former.

And even Simeon's claim to the honour of primogeniture, which seems to have rightfully devolved on him in consequence of Reuben's degradation, is practically speaking in abeyance, at least during the whole of that elder Covenant. For though, in the conquest and apportionment of the land, Simeon comes down into Judah's lot, and Judah goes up into Simeon's, it is not Simeon but Judah who really fills that twofold sphere

with his own light. Simeon does not absorb and rule Judah, but Judah Simeon.

We have already seen the reversal of this decree in the later Dispensation, which vindicates for Simeon his primogeniture, at least until the final restoration of Reuben, and which gives even a larger predominance to Simeon the son of Jonah over Andrew, than Judah, the Andrew of that elder Covenant, had obtained over Simeon the son of Jacob. We have also pointed out the import of these corresponding and most striking portions of the two Symbols: nor is it easy to conceive how their profound and complex meaning could by any other equally brief mode of expression have been at once so fully and so vividly conveyed.

We cannot fail to recognize the important Truths thus pointedly, and with an exactly appropriate diversity of expression, set forth, in the very openings of these two great portions of God's Symbolic Teaching. They are indeed the fundamental religious Truths on which rest both the Jewish and the Christian Scheme: the Truths namely that we must walk by Faith, and not by Sight, and that our walking by Faith consists not merely in Hearing, but in Doing the Word. In the Apostolic Symbol, the fundamental Difference between the two Covenants is no less clearly and beautifully rendered than their fundamental Agreement. Here Reuben still remains disinherited, and for a long time at least unrepresented: for in this younger, no less than in that elder Covenant, we must walk by Faith, and not by Sight. Here Judah becomes Andrew: for it is no longer the Jew,

either in Name or in Reality, but Man as Man in both, who must be brought under the obedience of Faith and Hope: even as it is no longer the praise of the hands only, the mere work done, the dry legalism of the Jew, which God now requires of us; but the effectual offering up of the whole Man as our reasonable service to His Praise and Glory. And even as Judah, the mere Work of the Hands, did in the elder Covenant predominate over and as it were absorb Simeon, the Hearing of Faith and Hope, so in the younger, the Hearing of Faith and Hope predominates over, absorbs into itself, and glorifies the Obedience even of the whole Man in all his manifold Faculties and Powers.

But it is not merely that all the several Capacities which in God's order belong to Man, are presented chiefly as Distinct, or even as in part practically Separable from each other, through the Patriarchs;—chiefly in their ordained Oneness with each other, through the Apostles. The contrast in this respect between these two Expositions of the things of a man is, no doubt, striking. Still the law of continuity obtains even here. The earlier Symbol has its representatives of real Unity; the later, of actual Distinctness.

If however instead of the abstract Idea of Unity, we contemplate THE MEANS ORDAINED FOR REALIZING THAT IDEA; if, in other words, we look to the Reality of SPIRITUAL GROWTH TOWARDS A TRUE UNITY, this excellent Reality we shall find to be set forth in the Apostolic, far more fully and practically than in the Patriarchal Symbol.

It is the GROWING TOGETHER, towards its ordained

Perfection, of the genuine human Personality, through the growing together towards Unity with each other of all the Distinct Elements of that Personality, which is predominantly set forth and exemplified in the Apostolic Symbol: and on this depends a most material and observable difference between it and the Patriarchal.

In the earlier Twelve, we cannot help strongly feeling that our deepest interest, so far at least as the Patriarchal Narrative is concerned, centres in Joseph and Benjamin; and yet these are the last in the Order of Birth: whilst, in the Apostolic College, it is towards the first-called Apostles, and particularly Peter, and James, and John, the chosen witnesses and companions of Christ, on whom our attention is especially fixed. And we shall in the sequel clearly perceive that it is by these two different methods, respectively appropriate to two widely-separated Periods of the Church's Life, that this great Idea of GROWTH TOWARDS AN ORDAINED ONENESS, symbolized only in the Patriarchal, is realized in the Apostolic Twelve.

Thus for example, the Name Simeon, being identical in both, does in the former as well as in the latter set forth that HEARING which is of Faith and Hope. But since, in the time of the Patriarchs, this HEARING had not, in its Christian and Spiritual Reality, been as yet brought in; that earlier Simeon could not directly and worthily set it forth to us in his own Person or Personal Character: though it may well be that his historic Acts, as well as his significant Name, symbolize and in a lower kind manifest that nobler and more spiritual HEARING UNTO OBEDIENCE



which is of a true Christian Faith and Hope. Indeed we may discern, even in his transgression (Gen. xxxiv.), a zeal for right and against evil, though not according to knowledge. Far otherwise however is it with that other Simeon, who was born in the fulness of time, and whose Calling or Spiritual Birth took place after that great and new thing—a Real or Spiritual Righteousness—had actually been brought in. Here the significant Name and no less significant Place of the Apostle Simeon confirm and heighten, for the new Covenant, the important office of this HEARING in the old; and a seal is set to its now paramount claim on us as that HEARING UNTO THE OBE-  
DIENCE OF FAITH AND HOPE WHICH IS THE LIVING AND GROWING  
ROOT OF OUR ENTIRE CHRISTIAN LIFE.

But if the import of the Name Simeon is thus confirmed and enlarged, how much more that of the Person Simeon. Now not only do his Name, and Place, and superadded Names, confirm and extend the high privileges before less explicitly secured to that HEARING of Faith and Hope which is unto Obedience; but now at length the personal Character, the Doings and Sufferings of the Individual Christian and Spiritual Man, who in the Apostolic Twelve bears this Name of Simeon, are no unworthy examples of that genuine Obedience of Faith and Hope which must underlie our whole Christian Life at every moment of its duration, and OUT OF WHICH, AS ITS ONLY LIVING  
ROOT, MUST GROW THAT NOBLER OBE-  
DIENCE WHICH IS OF A ZEAL  
ACCORDING TO KNOWLEDGE.

With regard to the Writings at least of the Apostles, we know that one of their chief ends is the setting

forth and setting forward this GROWTH IN GRACE: and we also perceive, in the recorded doings and sufferings of each, clear evidences of such a GROWING RENEWAL in the Spirit of his own Mind. A closer examination will shew us that, so far at least as regards the Twelve who were first chosen, this principle of GROWTH is most distinctly brought out in the three leading Apostles, Simon Peter, James, and John; and of these again most manifestly in Simon Peter. And if this be so in their Teachings and Lives, it may be well to examine whether the same most important and really distinctive Principle of Christianity is further illustrated by the relations of the Apostolic to the Patriarchal Symbol.

We have already seen that, in both these, Simeon may be rightly regarded as setting forth that faithful and hopeful HEARING of God unto Obedience, which, for the Christian as well as for the Jew, must be the practical Foundation of his religious Life. And we have further seen that this HEARING, which implies the giving of Law—for how can we thus hear God to obey Him unless He first addresses to us His Commandments?—is the ordained Religious Province of the Discursive Intellect in Man, even as the worthiest Philosophic Office of the same, (which indeed ultimately merges in the Religious,) is the apprehension of LAW generally—the grasping with its two hands, Induction and Deduction, the Laws which God has imposed on His Creation, Spiritual be it or Material, in order to the finally discerning them with the eye of an immediate yet reasonable Insight.

We have also perceived that the Faculty—nobler in

itself than this HEARING—of immediately discerning God as He is, and ourselves as we are,—namely, of SEEING Him as our Father, ourselves as His Sons, is in us so fallen and degraded through transgression, that, in the beginnings at least of our Christian course, this his crowning Endowment of immediate Insight must be rejected *as ruler* in the state of man, and that the throne thus vacant must be filled by Faith. This Faculty, and this its formal deposition from the sovereignty of man, we have seen set forth, in the Patriarchal Symbol, by Reuben and by the taking away his birthright on account of transgression; and in the Apostolic, this sentence of Deprivation was confirmed by his place therein remaining vacant, and by another—the Obedience namely which is not of SEEING but of HEARING, being endowed with his original Primacy and Office.

And here let it be remarked, with reference to our general subject, that through this Teaching we are endowed with such Conceptions of the leading Intellectual Faculties in Man, and with such Distinctions between them as are at once intelligible and practical. And they will be found still more so if we take into account the illustrations of this Teaching supplied by the Offices of the same Powers, in Philosophy and in the other Departments of Life. These however have been already touched on (B. v. p. 197), and are now too universally recognized to require any further discussion here.

In the Philosophic no less than in the Religious Offices of the Intellect, all pretensions to a direct and authoritative Insight into Truth are indeed and must be rejected

as inconsistent with God's order. In the former, were such claims to immediate Intuition admitted, as superior or paramount to those of the genuine and recognized methods of Induction and Deduction, the province of Philosophy, now a real and increasing, a compact and well-ordered kingdom, must fall back into a chaos resounding with the hubbub of individual and contradictory speculations. And as of the material and earthly, so and more abundantly must it be of the heavenly and the spiritual. For if we hardly guess aright at the things which are on the earth, how shall we hope by our own Insight truly to discern the things which are in heaven?

We have indeed by many and varied lessons been at length convinced that, as fallen creatures, we possess within ourselves no adequate or trustworthy measure of God's workings, even in that lower realm of Nature which is more on a level with our actual Being; certainly none, in which we may for a moment confide, of His nobler workings in that other realm of Grace, which is very far above out of our sight. In both, but more especially in the last, we must appeal from ourselves to Him: from our own crude fancies and imaginary Insight to His sure Testimonies and enduring Law. And even as we have no actual Faculty of pure Insight such as we may take for our guide, whether in things Divine or Human, but must listen reverently for the voice of God, in His Word and in His Works, speaking and doing no otherwise than we hear; so neither are we of power to form a true notion of the FINAL RESULTS, whether to ourselves or to others, of this ordained and ceaseless Harkening for the

manifold utterances of God's voice to us-ward. To walk daily by Faith and not by Sight, is the daily Cross of the Reuben within us. Thus, and thus only, are our proud pretensions to direct Intuition into things Spiritual, at length effectually mortified.

And if our natural yearnings after such REAL AND IMMEDIATE INSIGHT continue, during the whole of our Christian course, to require this daily discipline, no less true is it, on the other hand, that our longings after the PERFECTED COMMUNION OF LOVE must be unceasingly subjected to a corresponding, and, in the end, a no less salutary mortification. All God's Works and Ways are based upon absolute Truth. And, since the way in which He vouchsafes to deal with us is so revealed that we may understand it and its consistence with this Truth, our main care must be, not to wander from this Way, whether to the right hand or to the left, whether to what we *know* is a worse, or to what we *think* is a better way. The Communion of pure Insight might, for example, to many appear the right method, the Way of being JOINED unto God, towards which all our efforts should be immediately and continually addressed. But we have already seen such an imagination to be vain; and that, by this road, we can arrive at no real or spiritual Communion with Him. To others again the perfected Communion of Love, and the realizing this noblest Communion, might naturally recommend itself as the proper and immediate object of all our Godward strivings, the worthiest scheme of our entire religious Life. Or, if so excellent a desire were found, when taken as the paramount law and impulse of our daily duties, to involve

somewhat of error; yet still this error might well seem to be of a very different, and a far less hurtful order, than that which would establish our own immediate Insight as the practical guide of all our heavenward aspirations. And perhaps, if we were really capable of comparing these two distinct forms of error, so much might be admitted; and we might allow that the attempt to rest the whole of our religious Life, practical and contemplative, on the perfected Communion of Love, is a less dangerous error than the attempt to rest it all on our own actual Insight into the Spiritual. Our business, however, is not to compare these two several deviations from that Way which is Christ, any further, at least, than may be necessary for perceiving that they are such, and for avoiding them.

The perfected Communion of Love is not the beginning, but the end, not the seed, but the fruit,—the final and glorious fruit of our Christian Life. And if we assume its existence in any full and worthy measure, and as a power which is already, during the earlier periods of our heavenward training, paramount in our hearts; we deceive ourselves, and the truth is not in us. Nor does this self-deception end in mere speculative error. If, before any real Capacity for this highest and holiest Communion of a perfected Love has been inwrought into our souls, we conceive ourselves to be indeed capable of it, we shall, on this path, too surely be led to confound inclination with duty, to regard that as right which commends itself to our natural affections, and thus to make our own immediate feelings the guides of our Life and the measures of our conduct. And when such self-indulgent

habits have rooted themselves in our souls, we may discover too late that this Love, which to us seemed all in all, had in it more of earth than heaven, and presented but a feeble and distorted image of that Divine Love whose pulses—in harmony with every Behest of God's holy Law—are also the healthy pulses of our own Spiritual Life.

Herein we see reasons manifold why Faith and Hope, with the Obedience which is of them, must, for the far larger portion of our Christian Life, if not for the whole of it, be paramount. And one of the strongest, and most compelling of these reasons is, that, by this Way of the Obedience of Faith and Hope, we arrive more surely, as well as more rapidly, at that Capacity for holy Love, and for the perfected Communion which is of Love, than by any other road.

It is by no means for our spiritual health to be ever straining on this noblest Energy, which flows not forth immediately from man's efforts, or from man's Will, but which is God's highest and holiest gift to those for whom it is prepared, and who are prepared for it. To act as though we possessed this gift, in full or in adequate measure, whilst, indeed, we possess it not, must, in common with every other form of pretension and falsehood, be injurious to our Spiritual Life; and must be more so, in proportion as the thing wherein we are untrue, is, in itself, excellent and holy. So that any premature and unfounded assumption to ourselves of this excellent Energy, is a most real hinderance to our gradual, solid, and final endowment with it. Whereas, if our faithful and hopeful and zealous Obedience, unwearied in well-doing, be ever

striking deeper root downwards, and bearing more fruit upwards, it will, in God's good time, be clothed upon with that Diviner Obedience which is of Love, and which, however little it may differ in its outward manifestations from the Obedience of Faith and Hope, is yet of far higher price in the Sight of God, and is for man endowed with a far deeper and more enduring Blessedness.

Thus being on the one hand forbidden to walk by Sight, and being on the other incapable as yet of walking by Love, it remains that we walk by Faith and Hope ; and that we willingly suffer ourselves to be shut up into the Obedience which is of these : not as though we despised our Birthright, or would indeed cut ourselves off from that Insight, by which we hope and trust finally to see even as we are seen : not as though we were ignorant that of Faith, and Hope, and Love, Love is the greatest : but as knowing that the Obedience of Faith and Hope is the way which Christ has appointed for us to enter by and to walk in, and as further taught by Him that through this way we shall be continually led upward to that more excellent and fruitful Energy which issues in the Obedience of Love.

That we can on earth arrive, only in measure, at that perfected Communion of holy Love which is the free offering up of our entire Being to God ; that this can be accomplished only by the means which He has ordained ; we are continually and variously taught and reminded by our Lord. " If ye love me, do my words." This actual Obedience is for you the appointed manifestation and proof of a real Love. Again, to Peter, and in him, to



all who are sent, whether to the Gentiles, or to the lost sheep of the house of Israel, and whose paramount duty it is to communicate the now universally-communicable Bread of Life, the very same test is still more pointedly applied in the thrice-repeated heart-searching question and injunction,—“ Lovest thou me? Feed my sheep: feed my lambs.”

Here we see that the one ordained and accepted proof of our Love to Christ, yea that the very body and substance of that Love, is actual Obedience to the words of Christ. But He has also for us another and a deeper lesson in the same kind. We are not merely taught that such Obedience is the genuine and ordained manifestation—the living Body and Soul of our Love to Christ; but that even the inward and quickening Spirit of that Love, can in us, as conscious sinners, put forth no high pretensions to free self-sacrifice or to holy purity, and that, refraining from all such proud and groundless claims, it must be kept low and humble as a weaned child. It is not, let us continually bear in mind, that we first loved Him, or that we are at all able freely and worthily to love Him; but that He first loved us, and in due time died for us, whilst we were yet in our sins. Thus He found a way of commending, even to our consciously sinful and guilty souls,—yea more especially to these—His exceeding great love and tender compassion; by giving Himself to be the propitiation for our sins, and by thus effectually awakening in our hearts a new capacity for holy Love, through the humblest and most humbling sense of thankfulness for that free pardon for sin which delivers our souls from the

bitter fear and the bitter pains of eternal death. To whom much has been forgiven, the same loveth much. As then the living Body and Soul of our Love to Christ is the actual doing of His words; so is the quickening Spirit of the same Love, a Spirit of heartfelt thankfulness, for the Pardon in Christ of all our manifold transgressions, and for our Reconciliation with the Father in Him.

How these great and pervading Realities of our Spiritual Life are set forth in the Patriarchal and Apostolic Symbols we have already in part perceived. In the advancing Unity of Simeon with Judah, and in the more fully accomplished Oneness of the Apostolic brethren Simon Peter and Andrew, we have seen established the essential groundwork, the living and growing root of these Realities.

WE HAVE SEEN THE WORK OF THE HANDS TO THE PRAISE OF GOD, AND IN OBEDIENCE TO THE OUTWARD FORM OF HOLY LAW, become in the Apostolic Twelve THAT OBEDIENCE OF THE WHOLE MAN WHICH CONFESSES THAT ITS WORTH IS NOT IN THE WORK DONE, BUT IN THE OBEDIENCE OF CHRIST IMPUTED AND IMPARTED THROUGH FAITH AND HOPE.

We have been further taught by the Divine Wisdom, unfolding itself gradually, first through the earlier then through the later of these great Symbols, that this effectual inauguration of our renewed and real Being, full as it is of hope, and growth, implies not the existence within our souls of any actual Insight into the Spiritual.

Not only indeed is a practical beginning of our renewal effected independently of any such Insight and

apart from it, but this Symbolic Teaching, both in its morning and its evening lesson, pointedly rejects and excludes the pretensions of that Faculty to any rule or supremacy whatever over our new and real Life. On our own wisdom we are forbidden to lean: to the light which is within us we may not look for guidance. To the Law and to the Testimony of Christ we must turn ourselves:—even of Him who is the Word and Wisdom of God, and who lighteth every man that cometh into the world.

And if such be these successive manifestations of our real Life, in its ordained Birth and Growth; such this master-idol of them which we must reject and cast down; what again is the genuine Spirit which ought to inform and to quicken this new Life: and how, through the mutually completing lessons of the Patriarchal and Apostolic Symbols, are we practically to apprehend and receive it as the Spirit of our own?

We have already seen that the Spirit of the elder Covenant was, in the highest objective Reality which that earlier Dispensation has revealed to us, THE SPIRIT WHICH SUPPLANTS BY STRIVING.

This we have found in the Patriarchal Symbol to be not only a true, but the very deepest and most real import of that יַעֲקֹב (Jacob), that Wrestler and Supplanter, who is also יִשְׂרָאֵל (Israel), a Wrestler and Prince of God. In this Spirit of earnest and ceaseless striving, of manfully contending for the Lord of Hosts, and against His enemies, of breaking their Sceptre and establishing His, of supplanting their wicked lawlessness and implant-

ing His righteous Law ; we shall find the most central characteristic of that Spirit, as revealed, through the elder Dispensation, in its own Divine Reality, and as, under the same Dispensation, imparted in measure to man.

The Saints and Heroes of that earlier Covenant are so, in proportion as they partake of this Spirit : and it was evidently through their participation in this special Attribute of the Godhead, revealed as distinctive of that Covenant, that these holy and mighty men of old offered the most acceptable Sacrifice to God, and were brought into the closest and most real Communion with Him, whereof those who lived under it were capable.

It is indeed true, that in the unfolding of the Patriarchal Symbol through Abraham and Isaac, and in the actual History of the Patriarchal Family before the giving of the Law, there are intimations of a final Obedience, a final Sacrifice, and a final Communion of man with God, which should no longer be of Work and Striving, but of Rest and Free Grace. But this hinders not the truth of what has just been affirmed, namely, that the Spirit of the elder Covenant, as a Dispensation in itself complete and distinct, was such a Spirit of Wrestling and Supplanting.

True it is also that Levi, the appointed Representative under the same Covenant, of man's Capacity for an accomplished Communion with God, has no direct reference either in His Divinely-imposed Name, or in His Divinely-ordained Office, to this Wrestling and Supplanting. But we must remember, that not only this last and fullest of them, but that all these three primary Capacities in man for SEEING and HEARING and BEING

JOINED UNTO God, which are so clearly expressed by the Names of Reuben, Simeon, and Levi, are, by the Patriarchal Symbol, set forth *in their Essential Distinctness*, and *in their Utmost Generality*; and must be regarded as primarily presenting to us the ordained and genuine Forms, rather than the real and living Powers, of those several human Capacities.

Thus Levi, לֵוִי, JOINED, teaches us, indeed, that the being joined unto God constitutes that Accomplished Communion with Him which is ordained to be the final End and Bliss of our own Being: but the special nature and character of this intimate Communion, whether, for example, it is a Communion of upward striving on our part, or of Free Grace flowing downward on us from above, is not directly set forth in the Name Levi, though it is really intimated in the import of the Name Reuben, SEE A SON, as this first Name extends its influence over the two succeeding Names, Simeon and Levi. For if once we have really SEEN ourselves to be sons, then we must also enter into the Spirit of this Sonship: as Sons we must HEAR, and SPEAK, and OBEY: we must be JOINED as Sons by a filial Communion with our Heavenly Father. Such brief, yet pregnant intimations in the earlier Symbol, may be regarded as the heralds and forerunners of that final Revelation which sets forth fully and effectually, not the Form only, but the Power, of this genuine threefold Communion with God:—of its essentially Central, yet, for us, and in practice, its primary channel, which is the HEARING of Faith and Hope; of its ultimate fulness, which is the COMMUNION of holy Love; and of that all-comprehending

Energy of immediate Communion, which is by birthright first, which is ordained finally to reconcile in itself both the others, and which is of SEEING EVEN AS WE ARE SEEN.

As Reuben sets forth to us this glorious Faculty of a pure Insight, or real Spiritual Discernment,—the last, indeed, in its regeneration, but, in essential Order, the first, noblest, and most comprehensive Capacity of man for that Communing with God which is his true End and Blessedness,—as Simeon presents the essentially second and central, yet, for us, primary Capacity for this Communion, which consists in hearing God and speaking with Him, unto the Obedience of Faith and Hope; even so does Levi, in Name and Office, express and shadow forth that fully formed Energy in man for the perfected Communion of Love, which consists, on his part, of a free and joyful Sacrifice of his own Will to the Will of God, and, on God's part, of a return into his bosom of an overflowing Blessedness, which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive.

Now this excellent Communion of a free and loving self-sacrifice, with its corresponding returns of a boundless Blessedness, was, in the elder Covenant, set forth, and in God's order behoved to be so, under Symbolic Forms such as partook little of the Spiritual Reality which they prefigured. The NAME, indeed, of Levi stands free, as we have seen of other SYMBOLS OF THE NAME, from these bonds of a spiritual necessity: for this Name *immediately and directly* expresses that perfected Communion with God, that being really JOINED unto Him, which is the true End and final Blessedness of Man. But it is not so with

regard to the ordained offices and ministrations of Levi. The Spiritual Reality prefigured by these, is, indeed, the perfected Communion of a free, self-sacrificing Love ; but the thing actually accomplished in them is very far from attaining to so excellent and glorious a Reality.

The Levitical Services, pointing ever, as they do, to Sacrifice, and culminating in it, symbolize, as we have seen, (B. v. p. 181) in the most complete and striking manner, those Sacrifices to God of the Affections and the Will, that free-will Offering of the whole man, which Christ, our great High-Priest, did, by His own perfect Sacrifice of Himself once offered, both effectually inaugurate, and for all mankind virtually accomplish ; and which, through the Spirit shed forth into their hearts, He is now daily and actually accomplishing for all who, in the Unity of that Spirit, are members of the Church His Body, and who, through Faith, and Hope, and Love, have entered into the Fellowship of His Sufferings. But when they have thus symbolized and set forth the one true Offering, then these Levitical Services and Sacrifices have performed their highest function, and they can make no nearer approach to the Real and the Spiritual. They cannot be more than a colourless and lifeless shadowing forth of good things to come. They can never make the offerers of them perfect, nor so purge them that they should have no more conscience of sins. And when once the Realities which they represent have in the fulness of time been brought in, then the mere Symbols of these Realities must be done away : they have even become hateful in God's eyes, and may no longer be tolerated by Him.

We see then that the Elder Dispensation sets forth, by two distinct methods, the Spirit of that accomplished Communion with God, which consists on our part of an entire and free sacrifice of ourselves to Him; and that these two methods are severally summed up in the two significant Names of Jacob and Levi. In the first of these Names is expressed that Spirit of STRIVING after Obedience to the whole Law of God already revealed, that is, after the most real Sacrifice of self and Communion with Him characteristic of that Earlier Dispensation. In the second Name Levi, and more fully in the Levitical Services, is expressed the Spirit of that far worthier Sacrifice of the Will of Self to God, and of that far more excellent Communion with Him, which though they were effectually symbolized under the Jewish, could be indeed realized only under the Christian Covenant.

Thus although the Spirit expressed by the Name Jacob was actually the predominant and characteristic Spirit of the elder Dispensation, and although the manifestations of this Spirit were, during that earlier Dispensation, of greater price in the Sight of God than were the contemporaneous manifestations of the Spirit of Levi; yet still the Spiritual Realities to be finally brought in, which were symbolized in Levi, are essentially nobler and worthier than those which were symbolized in Jacob.

It was in God's order possible that the Spirit of a working, a striving, and wrestling self-sacrifice should, during that early period of the Church's Life, be in no unworthy measure realized; whilst, in the same order, the



Spirit of a really free and loving self-sacrifice could not as yet be more than symbolically shadowed forth.

Now we have already seen (B. vi. p. 298), with regard to that more outward Element of our Religious Life which consists in the Body of practical Obedience, that Christianity is, in a certain definite sense, a reversal of Judaism; and we are now about to perceive that this is the case with regard also to its more inward Element—the Spirit namely in which that Obedience is to be accomplished.

As we pass from Judaism to Christianity, this Body of our Obedience loses its leading characteristic of a rigorously-defined outward Service—of an *opus operatum* or work of the hands; and it grows out into that Obedience of the Whole Man which is the HEARING of Faith and Hope, and which has also discerned and confessed its own essential unprofitableness. This special contrast between the two Covenants we have already presented, both as it is an independent doctrinal Truth, and as it is vividly set forth by the Apostolic Completion of the Patriarchal Symbol. And we would at present direct attention to a similar contrast and to a similar expression of it, having reference, not now to the living Body of our Obedience, but to the quickening Spirit which must inform it.

We know, or have the means of knowing, independently of any symbolic adumbrations of this Truth, that the PREDOMINANT SPIRIT in which our Obedience, under the new Covenant, and as Christian and Spiritual men, ought to be rendered, has ceased to be that Spirit of Labour and Work, of Wrestling and Striving, which

pecially characterized the Old, and has become a Spirit of free Grace, of returning and of rest, of quietness and confidence. Indeed, from our actual knowledge of God's dealings with Man, we may affirm generally, that this noblest human Energy whereby we commune with Him, has in it less of Fear, of Labour and of Strife, more of Love and Rest and Freedom, in proportion as our Real or Spiritual Life is progressively unfolded. And we are in a condition to affirm this no less unhesitatingly, of the Church at large than of the individual Mind. True there yet remaineth for the People of God a final Rest, an endless Sabbath; but of that Rest we are already endowed with no doubtful earnest, no meagre antepast.

The true Noah, who was to comfort us concerning the labour and work of our hands, has already come. We are already being taught and inwardly convinced that God's Spirit shall not, as of old, always strive with Man, that His most real and intimate Communion with us will not always be a Communion which Supplants by Wrestling; that He may speak to us at length, not in rending the rocks and mountains, or in shaking terribly the earth, but in the still small voice which is after these: and that on our part also, this Communion shall at length cease to be of him that runneth and of him that striveth; so that in the fulness of time it may be wholly of God that sheweth mercy.

Now as the first great change and renewal which belongs to our passing from Judaism to Christianity, and which has to do with the living Body of Obedience, is in the Apostolic Symbol set forth through the two Sons of

Jonah, Simon Peter and Andrew, and as it were through the dying of Andrew into Peter; even so is the second, which regards the quickening Spirit of Religion, no less clearly and beautifully presented through the two sons of Zebedee, James and John, and through the dying of James into John. In this Apostolic Symbol, James, who is still the  $\text{קָרָבָן}$ —still that Spirit of Work, of Striving, and of Wrestling, which, whilst predominant or paramount, and not strictly subordinate, is characteristic of the elder Covenant *only*—must be removed out of his place and office as one pillar in that threefold central Pier which supports the Christian Temple; even though that main Pier be left for a time but twofold.

As of the first-called brothers, Peter must wax whilst Andrew wanes, so of the later but not lesser brethren, John must abide always while James perishes early.

With regard to the Representatives, in these two great Symbols, of the living Body of our Obedience, as contradistinguished from its quickening Spirit, and of the important modification which that Body undergoes in passing from Judaism to Christianity; we may affirm that the Oneness of Andrew and Simon Peter is still essentially the same Oneness as that of Judah and Simeon. In the Patriarchal Twelve, however, Simeon, the son of Jacob, THE HEARING OF FAITH AND HOPE IN THE SPIRIT OF STRIVING, is subordinated to Judah, THE WORK AND PRAISE OF THE HANDS IN THE SAME SPIRIT: whilst, in the Apostolic or Christian Twelve, this Simeon is no longer the Son of Jacob, even as this HEARING unto Obedience proceeds not now from that former Spirit of STRIVING, but

has become the true Simeon, even Simeon Peter the Son of Jonah, **שְׁמַעוֹן בֶּן־יֹנָתָן** THAT NEW POWER OF HEARING UNTO OBEDIENCE OF THE WHOLE MAN, WHICH, AS IT IS THE OFFSPRING OF THE HOLY SPIRIT IN HIS FINAL MANIFESTATION, (*σωματικῶ εἶδεν ὡσεὶ περιστερά*, Luke iii. 22. **יֹנָתָן** *Jonah the Dove*) is also the Rock on which our whole Christian Life must be built: whilst in Andrew again, the Son of the same Jonah, we have the unfolding of Judah, the Son of Jacob,—THE WRESTLING OBEDIENCE OF THE HANDS TO THE PRAISE OF GOD. INTO THE FAITHFUL, THE HOPEFUL, AND SPIRITUAL OBEDIENCE OF THE WHOLE MAN TO HIS HONOUR AND GLORY: and even this nobler and fuller Obedience is here absorbed, glorified, and lost, in that TRUE AND SPIRITUAL HEARING OF THE BELOVED SON.

And no otherwise is it, in the main, with regard also to the informing and quickening SPIRIT of our Obedience. This Spirit is no longer the **יַעֲקֹב בֶּן־יִצְחָק** Jacob ben-Isaac, the mighty Wrestler for and with God, rejoicing as a giant to run his course, no longer even the **יַעֲקֹב בֶּן־זַבְדִּי** Jacob ben-Zabdi—that Power of wrestling for God and with Him which is discerned and confessed to proceed from His own free Gift. For though this, as we shall find, is a genuine Christian Spirit, it is not *the* Spirit of Christianity. With its representative the elder Jacob or James, it must perish from its place of paramount authority, to the end that, in the younger Apostle of that name, it may abide always in its due subordination. And that place, which can know it no more, must be permanently filled by the younger and more blessed Son of

Zebedee, who has at length discerned what manner of Spirit he is of, and who can now, as well in his Life as in his Teachings, fitly shew forth, to us and to the Universal Church of all ages, that more prevailing GRACE OF GOD which came by Jesus Christ, and which, through whatever manifold means we may have been prepared to receive it, can itself come into our hearts, only as the absolutely free Gift of God.

Such we shall find to be the deeper import contained in this portion of the Apostolic Symbol. The true Spirit and most excellent Reality of the New Covenant, namely, the Spirit and the Communion of Love and of its perfected Sacrifice, is here set forth to us through the Apostle of Love; who, though he still must for a season dwell apart, and be as it were hidden in the bosom of Christ, yet abideth always, no less, if not more surely, than Peter must always abide, even unto the end. Whilst the elder James, as setting forth the historic Continuity of the elder with the younger Dispensation, may be discerned by us in the Gospels and Acts, as thus paramount at first, as thus gradually waning to his early extinction, gradually giving place to John and to Peter,—even as they are seen, in the Acts, finally giving place to Paul—and not having his vacant office filled, as in the case of Matthias, by any ordained Apostolic Successor.

In these things are set forth the real Superiority of Levi, in so far as he represents that true and free sacrifice of the Affections, the Will, and the Life, which can only be offered up by Christ, and through His Spirit;—the final subordination to this nobler Spirit, of that earnest

and excellent, but comparatively imperfect Spirit of laborious Striving, which, in the earlier Covenant, was rightfully paramount, and which, in both, has its ordained Representative in the Symbolic Name and the Symbolic Person of Jacob or James.

We may not now enter into any detailed examination, either of the Epistle of James the younger, which shews us what place this Spirit of Striving is really ordained to occupy in the Christian scheme, or of the Gospels and Acts of the Apostles, so far as they bear on what has been affirmed of the early prominence, the gradual waning, and the seemingly premature extinction of the elder James. A few salient points in their history must, for the present, suffice. One striking contrast cannot escape us. We may affirm, with all but literal truth, that in the Gospels the elder James is ever before us; in the Acts never. In the Gospels, on all important occasions, Peter and James, and John, are the chosen witnesses; in the Acts, on similar occasions, it is ever Peter and John, never Peter, and James, and John. And indeed this elder James is nowhere even mentioned in the Acts, except in the formal and necessary enumeration of the Apostolic College before Pentecost, and in the very brief and summary notice of his death by the sword of Herod in the xiith Chapter.

From any such examination we must, however, turn away, and restrict ourselves to those Relations of the Patriarchal and Apostolic Symbols which are before us. And here we may observe, first, that as Levi must ever shed his influence on Judah, and be intimately present to him,

though he be no less really and discernibly distinct from him; so must John abide always in close and effectual companionship with Peter; though their ordained and perfect Oneness can, as yet, be realized only in part, and though John must still be and remain of another and a more excellent Spirit. Again, as Levi very perfectly symbolizes, without realizing, that highest and most blessed Communion with God which is of Love, and of its free self-sacrifice, so does John set forth, under Forms and in a Spirit wherein the Symbolic is transfigured into the Real, the very same accomplished Communion of this Love, which is at once the most glorious Energy and the highest Blessedness of Man.

Levi and Judah stood apart, and could not realize their proper Oneness with each other, because Judah's Life and Office consisted in a laborious Striving after actual Obedience to God's already-revealed Will and Law; whereas the peculiar Office of Levi, though it symbolized a far worthier Form of this self-devotion than did Judah, realized it not. So that here again we have at once a point of contact, and a point of divergence between Judaism and Christianity, and between their Representatives in the Patriarchal and Apostolic Symbols. In the latter, as in the former, there is still a most real and all but insuperable difficulty to be overcome, before the genuine and ordained Oneness of Peter with John can be fully Realized. The Communion set forth in St. John, like the Communion set forth in Levi, is of the very highest Order: it is the finally-perfected Communion between God and man. But, then, in the actual Levi, this

Communion was, as we have seen, Symbolic only, not Spiritual or Real ; whereas, in the actual St. John, it was a Reality far more excellent than had yet been manifested in any mere man, and, indeed, of an essentially higher Spiritual Order than that other Communion of a hopeful and faithful, and so a zealous Obedience, which is set forth, and growingly realized, in St. Peter.

In Judaism, a true union between the Obedience of Faith and the Obedience of Love was impossible, because this higher Obedience of Love could *then* be only Symbolic, and could not in God's order be as yet truly realized : whereas in Christianity, the same union, though possible, is for us at once the most glorious of ordained Realities and the greatest of actual Difficulties ; because this holier Self-sacrifice of Love, symbolized merely in Levi, has now in St. John been realized, and must, if we come not short of our ordained Blessedness, be realized in each of us ; and that not as separate and insulated from the Communion of Faith and Hope, but as ever being drawn down from on high by the aspirations of Faith and Hope ; and as God's final and most perfect GIFT to meet and consummate the upward strivings of a less Spiritual Communion.

Thus in St. John we see the free Gift from above of the quickening Spirit of a true Self-sacrifice, as this is really and discernibly distinct from that heavenward Growth of its Living Body which it is the proper and ordained office of St. Peter at once to realize progressively, and effectually to set forth.

And thus we see further, that even when Andrew has



now merged in Peter, and when James has already died into John, there remains to be realized, in our own souls, in the Church, and finally in the whole State and Being of Man, a nobler, a more arduous, and a more comprehensive Unity,—the final Reconciliation and Oneness of Peter with John—that Oneness wherein our entire Spiritual LIFE is at length complete. For in it we discern the vital union between that Living Body of our Obedience which, though implanted from above, grows from beneath; and that Quickening Spirit of the same Obedience which is essentially from above, and which can proceed only and immediately from the Father and the Son.

This final reconciliation and atonement of man with himself, with his brethren, and his Father, is so excellent a thing, and belongs to so advanced a condition of his Spiritual Life, that it may not be at once accomplished. Yet here, as ever in things Divine, the end is shadowed forth in the beginning. John is presented to us as dwelling by Peter, and as shedding his diviner influence upon him long before these two great Apostles are become in Spirit one. In their recorded lives we see a gradual approach to this Unity. And, in their permanent Teachings, it shines forth as a Unity indeed realized for the edification of the Church in all ages; but still as a Unity consistent with a hardly less real and important Distinctness.

But with regard to this Unity in Distinctness, and especially this Distinctness between St. Peter and St. John, as deduced from a detailed examination and comparison of the recorded Acts and the Canonical Teachings

of these two great Apostles, we must still exercise the self-restraint prescribed by our definite and strictly-limited subject ; trusting at the same time that if, independently of any such examination, the main outlines of their mutual relations be once rightly apprehended and clearly drawn, they will commend themselves to the discerning ; and further trusting that the illustration of such leading principles by means of their historical and living manifestations contained in the New Testament, will *then* be found at once a more attractive and a less arduous task.

Before however we return to those Apostolic SYMBOLS OF THE NAME which lie more immediately in our proper course, we would very briefly, because in some respects prematurely, point attention to that most peculiar and mysterious Discernment of the Holy which is manifested in the Writings and Life of St. John. When we ponder his sayings in our hearts, we are at once conscious that they come from a deeper source than mere seeing or mere hearing ; that his perception of the Divine holds to something more immediate than the latter of these, more living and intimate than the former.

We perceive, in the beloved Disciple whose head lay on his Master's bosom, a sense of the Spiritual, an apprehension of holy Things, which we might well designate in his own words, as a handling of the Things themselves ; corresponding as it does, in the order of Nature, rather to the feeling hand, than to the seeing eye, or the hearing ear.

And though we may admit that, in the pregnant yet mysterious opening of his first Catholic Epistle, he is

speaking generally of the means by which Christ manifested Himself to His Apostles, and through them to his Universal Church, we cannot help feeling that it was himself alone, of that chosen and blessed company, whose hands had, in the full spiritual sense, handled the Word of Life. And here again we see in John the true Levi,—the Communion which, being indeed of Love, is and must be of Obedient Hearing also, and—in its final perfection—of Immediate Insight.

How these three essentially-distinct Forms and Energies of discerning and communing with the Holy are indeed reconciled,—how St. John's immediate Contact with the Spiritual becomes at length essentially one with, though it remains essentially distinct from, the more experiential, discursive, and gradually-unfolded Spiritual Discernment of St. Peter, and what are the ordained and actual results of such an ever-advancing Reconciliation, will be seen more clearly when we arrive, in the Apostolic Order of Calling, which is the Patriarchal Order of Birth, at that last and least yet first and greatest of the Apostles who was born out of due season. For in Paul that Apostolic Circle is *more* than complete. It has returned into itself; and in the very overlapping of its fine gold is set that small yet priceless gem which reflects the whole ring in perfect Oneness and in heightened lustre.

Recurring then to the SYMBOLS OF THE NAME, let us proceed to consider somewhat more closely that of St. John, and to compare it with the Apostolic Names already examined.

In one sense, the Name of St. John, like that of

St. Andrew, is a new name: in another, it is not so. Both are new when compared either with שִׁמְעוֹן, Simeon, the Name of that Son of Jonah, who by our Lord was further called סֵפֶר, or Πέτρος, Rock; or with יַעֲקֹב, Jacob or James. For not only have these two memorable and deeply-significant Appellations, Simeon and Jacob, proceeded from that divinely-honoured LANGUAGE OF THE NAME which was from of old especially consecrated by God to the setting forth of Spiritual Realities through Significant Names, and of further Setting forth the Salvation of God as being indeed OF, that is, through and from the Jews; but, long before these two Names were borne by Simon Peter and James, they had both been already imposed on Simeon and Jacob, their Patriarchal Prototypes.

If, on the other hand, we look at the Name of John, יְהוָה יְחִי, which signifies the Free Grace of God, we perceive that it is both old and new. It is old as proceeding from the same primeval fountain of the Hebrew—the Divine or Sacred Language: it is new, as setting forth that Grace and Truth which Patriarchs and Prophets desired to see, but saw not; which the Law by Moses could not realise or reach; and which is, for Man, not a new thing, but THE NEW THING,—the very Spirit and Being of the New Covenant. Now the Name of Andrew, Ανδρέα, or Ανδρέας, is in both respects a New Name. It had not previously been imposed on Judah, who, in the Patriarchal, corresponds to Andrew in the Apostolic Twelve; nor, indeed, on any other Person recorded in either Dispensation. It came not forth like the Name of St. John, or

of St. James, from that sacred Semitic Language wherein God has ordained that His own most Holy Name, the Names of His Saints, and of all that is most essentially and unchangeably Spiritual, should be first revealed to us. It came from a language comparatively new—from a language as yet profane, though already prepared by God's Providence to be universal, and ordained to be soon and permanently consecrated to the more especial service of Christ. Yet, even here, the essential, and, as it were, twofold newness of the Name, and of the Reality which it imports, precludes not that *continuity* which belongs to God's successive unfoldings of His TRUTH, His WAY and His LIFE. This 'Ανδρεία, or Manhood, is no longer the Jewish only, but the Catholic or Universal Humanity, in its new State and Condition of dying daily with Christ unto Sin, that it may daily rise with Him unto Righteousness, and that this its New and Spiritual Life may daily ascend, and be hidden with Him in God.

This New Christian and Catholic MAN, thus poor in Spirit, thus unreservedly dedicated in Body and Soul to God's Service, and, contented in that Service to lose that he may find his life, is still the Christian Unfolding, the genuine and final Form of Judah. For have we not in Judah already seen the ingrafted and living, if not yet fully quickened and fruit-bearing germ of that Humanity—the growing Capacity, if not the conscious Energy, which aspires and strives after a true Obedience.

If in Andrew we see the entire Humanity, concentrated in its characteristic Attribute of that true Manliness which, being strong and of good courage, wrestles

with holy Law by strenuous Obedience, and with its Giver by earnest Aspirations after working the Works and doing the Words of Christ;—see we not in Judah another, though, indeed, an earlier and a far more imperfect Form of the same upward Striving? In Judah we see the holding up of the Hands, both for Work and for Worship, to the Praise of God; whilst in Andrew is set forth and exemplified the Dedication and, finally, the accomplished Offering-up of the whole Man to Him, and for His honour and glory.

Thus we perceive that the ordained and living Continuity which pervades the entire unfolding Scheme of our Salvation remains not unrepresented, *even here*, where the essentially New, or Christian Humanity, is presented for the first time, and in its first proper characteristic, Poverty of Spirit. For we have already perceived that this Poverty of Spirit, ordained to be gradually inwrought by the Divine and long-continued discipline of Judah, is, in the fulness of time, specially set forth to us through Andrew. And we may further perceive that the New Man, thus symbolized in Andrew, is more truly A NEW THING even than the nobler Reality presented in St. John. And must it not indeed be so? Must not the catholic and free Christian Humanity be, in the highest sense, a NEW THING, when compared either with that Old Man dead in trespasses and sins, or with the restricted and servile Humanity of Judaism? And must not this New Man who, after God is created in righteousness and true holiness, be endowed in the Symbol with a New Name:—a Name never before imposed on Patriarch or Prophet,

on Saint or Evangelist—a Name no longer Hebrew, and limited, but Greek, and universal; and by the placing of which on this Apostle, the noble language whence it proceeds, and which was ordained to give a Name to Simeon also and to Philip, is for ever dedicated to God.

But it is not so with regard to John. The Spirit which he manifests was essentially the same Spirit by which Holy Men of old were moved and spake; the same Spirit which strove in Jacob and with him; the same Spirit which, as ordained to dwell finally with Man and in him, was symbolized in Levi.

Here therefore the great Truth, that “Salvation is of the Jews,” and that whatever may have been the diversity of time and operation, the self-same Holy Spirit of God dwelt with them and spoke to them which now dwells and speaks in us, is set forth through the Name of John יהוהֲנָן, as a Symbolic and Significant Name drawn still from the fountain of that hallowed and time-honoured Hebrew Tongue. And whilst the essential Oneness of the Spirit is thus marked, the hardly less essential Diversity of its Operation manifests itself in the real Newness and in the deep Import of this Name. The Law was by Moses, but Grace and Truth came by Jesus Christ.

The Spirit of the New Covenant is expressed in this יהוהֲנָן (John) THE FREE GRACE OF GOD.

This essential change from the Spirit of Striving distinctive of the earlier Dispensation, to the Spirit of Grace characteristic of the later, behoved to be and was pointedly expressed in the Name even of its forerunner John the Baptist; in whom the Old must decrease and be

forgotten, the New increase and be heralded to men. Here the ambassador must needs discard the memory of all former and inferior missions, that he may bear only the distinctive Title and Dignity of that New Kingdom which he is sent to proclaim.

And accordingly we find, in the actual bringing in of this Kingdom, that whatever other Offices or Powers may minister to it or flow forth from it, this is the highest and most excellent,—this the essentially-characteristic Dignity and Glory of that New Kingdom. It is the Kingdom of God's free Grace and Mercy in Christ Jesus. And this less vehement yet nobler and more effectual Operation or Energy of the same Holy Spirit which, throughout the elder Covenant, ceased not to strive and wrestle with Man, has its distinct Apostolic pattern in the Character and Writings of John, the beloved Disciple and the Apostle of Love; and, in his significant Name, its proper and complete Designation.

Lest however there should remain, in this fundamental Truth, any obscurity which might be removed by a Divine language, ordained to express the Spiritual under Forms at once historic and symbolic; not only are the Names of these two Apostles themselves, but those also of their parents, thus deeply significant.

This Spirit of Wrestling, which was brought in before that nobler Spirit of Free Grace, and which would fain call down fire from Heaven on the offending Samaritans, though it would not that the Gentiles should come in to the Light and Kingdom of Christ,—this earlier Spirit symbolized in James, and that later also finally manifested



in John, are both presented to us through these Symbols of the Name, as born not only of the same Father, but of the same Mother. Or, if we would translate the symbolic into the ordinary Form of language, these two distinct Manifestations of the Holy Ghost, the Spirit of STRIVING namely and the Spirit of FREE GRACE, not only flow forth from the same Gift on the part of God; but on the part of Man also, the same inward Disposition or Temper, namely that of Peace, is required for their effectual reception. They who indeed receive this Spirit, in either of these its two cardinal Manifestations, must receive it as THE GIFT OF GOD, and as proceeding forth freely from Him: that is, in the language of the Symbol, as יְהוֹחָנָן בֶּן־זַבְדִּי Jehoanan ben-Zabdi, the Grace of God, the Son of His Free Gift: in accordance with a well-known Hebrew Idiom, which speaks of any result as the Son of that from which it results. And they must further receive it as Sons of Peace, בְּנֵי־שָׁלוֹם *beni-Shalōm* or Sons of Salome: for it is only if the Son of Peace be there, that this Gift, which is the Peace of God in the Unity of the Spirit, can rest on and dwell in the heart and spirit of man.

The consistence of this interpretation with that of Sarah given by St. Paul, and of Rebecca, and of the wives of Jacob, as implied in his exposition, is at once evident. Here, as in those examples, and indeed wherever in Scripture marriage is presented as symbolizing the union of God with Man, or of the Divine with the Human; the Divine is set forth by the husband, the Human by the wife. And so here, in the highest Christian significance of these symbolic yet actual Parents of James

and John, it is the Sons of Peace in their noblest and fullest import, namely the PEACEMAKERS, who alone are indeed the Children or Sons of God; who alone can freely and fully receive that Gift of the Spirit which, though it is and must be thus conditional so far as the recipient is concerned, is, on the part of God the Giver, a Gift wholly and absolutely Free.

And here it may be well to notice the pervading Distinctness, presented in these Symbolic Names, between the Divine as COMMUNICATIVE and the Human as RECEPTIVE: a Distinctness which still subsists, and has for us a most practical meaning, though it be ordained finally to merge in the Unity of a more comprehensive Truth. In that higher Truth, God endows us not only with His choicest Gifts, but also and as indispensable to our finally receiving these, with our own actual Being: giving us ourselves first, that He may afterwards give us Himself, and may come to us and dwell in us with Christ and the Spirit.

This very real and important distinction between God's absolutely free and immediate Gifts to Man on the one hand, as these are comprehended and contained in that GIFT OF THE SPIRIT from which they all flow forth, and Man's own Capacities and Faculties on the other, which though ultimately the gifts of God, are still, in His order, not Divine but human,—is manifested to us in a corresponding and similarly-important distinction between St. Peter and St. John, as well in their Characters and Teachings as in their symbolic Names.

We may affirm broadly and generally that, in the Apostolic College, St. Peter presents that more human

Element of our renewed Being which, though thus really implanted by God, grows heavenward from beneath, while St. John livingly sets forth that essentially Divine Element which is ordained to complete it, and which can only descend on it immediately from on high.

In our Lord Himself—could we through His greater glory rightly discern them—both these Elements would be found to subsist, in their perfect Distinctness and their perfect Oneness: and we should behold, in the Earth-implanted Stem of Jesse,—in the נֶצֶר Netzer, or BRANCH growing up out of the נְצֻרַת Natzareth or *place of the Branch*, that more human TRUTH which must flourish out of the Earth; even as we have seen, in Bethabara, the Divine Righteousness descending visibly from Heaven, to quicken and accomplish the Christ, now growing in favour with God and Man, by the Gift of the Spirit without measure from on high.

And even with regard to this most glorious Growth from beneath, and Completion from above, they are both revealed to us as really proceeding from divers Operations of the same Holy Spirit:—as really distinct, yet no less really one with each other. But it is in their humbler Apostolic manifestations that we may hope to discern both these in a more attempered light. In John especially we have seen this all-completing Gift of God, and we have discerned it to be a Gift, in itself and as proceeding from Him, ABSOLUTELY FREE; but to be at the same time a Gift which can be effectually received ONLY INTO THE PEACEABLE AND PEACEMAKING HEART.

In Simon Peter, on the other hand, we perceive the first germ and beginning of our renewed or real Being,—that genuine and hopeful HEARING of Christ and of His Word, which is in order to the Obedience of Faith, and which is the first essential condition of our renewal from day to day. But if we look again, and more closely, to these Symbols of the Name, as we have already done with regard to St. John, we shall find that this beginning of our New Life, set forth in Simon Peter, is no independent or self-originated beginning, but that its seed is really implanted by God. It is recorded by the Inspired Evangelists for our instruction,—it is with a special solemnity, and on an occasion of the deepest importance, thrice dwelt on by our Lord,—that the Hearing unto Obedience set forth in this Simeon or Simon, though it be indeed the Rock on which all our Hope must be founded, is not of the earth earthy, but is in the highest truth a Living and a Spiritual Rock.

As John sets forth that direct and immediate Gift of God which is indeed His Holy Spirit, so and through the same living language does Simon Peter set forth that fundamental HEARING OF CHRIST, and consequent Obedience of Faith and Hope, which can only flow forth from the Operations of the same Spirit, though it be not that Spirit Himself as directly communicated and proceeding to us from on high. In our Lord's final and solemn questionings and charges to this Apostle, it is not as Peter or as Cephas, but as שִׁמְעוֹן בֶּר־יוֹנָה Simon son of Jonah, that He addresses him. For indeed if his Obedience were not

also, in its deepest truth, an effluence of that same Holy Ghost which descended in bodily form as a Dove, at Bethabara beyond Jordan, obedience to these injunctions, and an answer to these questionings, would have been not only arduous, but utterly and absolutely impossible.

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### CHAPTER III.

PHILIP NATHANAEL MATTHEW THOMAS

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WE have now, through a detailed examination of its earlier and more important portion, arrived at some general conception of the Apostolic, as completing the Patriarchal Symbol. And we have already been led towards the truth, that as, by the Patriarchs, each Element of Man's real or renewed LIFE is set forth for our instruction, more especially in its ordained Distinctness, so is it, for our further instruction and final building up, presented by the Apostles, more especially in that Oneness with the rest, which is also ordained to be growingly realized from day to day, in each Individual Christian as well as in each Christian Family and Nation.

This difference, between these two closely-related unfoldings of our Spiritual Life, must lead to some corresponding difference in our mode of viewing them.

Each Patriarch does, in his own Name and Person, symbolize, but in neither does he realize, some one Distinct Christian Grace; whilst each Apostle, *so far at least as our examination has hitherto proceeded*, not only symbolizes some such Grace in his Name, but does also in his own Person realize the same, in a more or less worthy though still in a human or imperfect degree.

The character of each Apostle is thus, in the main, a spiritual Reality, whilst the character of each Patriarch

is, in the main, only a symbolic representative of the same Reality.

But here a difficulty opposes itself to the *complete realizing* of this principle in the Apostolic Twelve.

Each one of these several Christian Graces, though it may be set forth and contemplated as distinct, cannot, in any individual mind, subsist as absolutely distinct, that is, as wholly separate and insulated from the rest. This I say is discernibly impossible with regard to the greater number of these Graces or inward Realities of the renewed mind. Thus, for example, we have seen that, among the Patriarchs, Gad does, through his symbolic Name and Person, set forth the genuine idea of Mercifulness; and that in like manner, Dan presents that of Justice, or of the Hunger for it. But if we pass from the symbolic to the real; if these Blessed Tempers, these Spiritual Realities of Mercifulness and of Hungering and Thirsting after Righteousness are to be manifested to us in action,—in the Doings, Sufferings, and Characters of living men; then we shall perceive that their actual separation, so that one man may shew forth only Christian Justice, another only Christian Mercy, is not less than a spiritual impossibility: seeing there can be no Christian Mercy which is not grounded on Christian Justice, nor any such Justice which is not continually growing out and passing into such Mercy. Hence it follows that these two Graces must either coexist in the mind of any one Apostle, or not exist there at all: and it further follows, that if these Graces be presented to us, not in their symbolic Forms but in their spiritual Powers, not as inert Ideas but as blessed Tempers or holy Energies,

they must needs be presented to us as thus coexisting in one and the same subject or person.

This impossibility becomes more immediately self-evident if we attempt to conceive any of the higher spiritual Graces as thus existing separately in the mind and character of any one man, and in a state of absolute insulation from all the lower. Take for example that Christian Energy which has its Life in extending the Kingdom of God; or that which can joyfully suffer all things for Righteousness' sake. To conceive either of these as existing in the character of any individual man, in a state of entire insulation from the humbler graces of Truthfulness and Love of Justice, which are necessarily presupposed in it, is at once seen to be absurd.

Now it will be found, as we proceed, that this difficulty is, in part at least, obviated by the fact, that there are fewer persons in the Apostolic College than in the Patriarchal Family, whose actual Lives are at all fully recorded for our instruction: and that of the small number who thus stand out prominently from the rest, in the Gospel History of their earlier lives, still fewer do so in the later record of their Apostolic acts.

This however cannot but fix our attention more closely on those who are thus distinguished, and awaken a deeper interest as well in their Lives and Teachings as in the probable grounds of their pre-eminence. Chief among those who thus seem to be pillars, are the very Apostles who have hitherto principally occupied our attention. If indeed for a moment we set aside Paul as born out of due season, Peter and James and John possess a clear and



acknowledged priority among the first-called Twelve. The manifest prominence of these three Apostles, and a certain observable diversity of character or of teaching which distinguishes Peter at least, if not James, from John, appears to militate against what has been said as to the spiritual impossibility of presenting, in the person of an individual Christian man, a single insulated Element or Grace of the complete Christian Character. And this inconsistency seems to be greater when we take into the account Jude and the younger James, who present somewhat at least of the same pre-eminence above the rest, if only as being included among those canonical teachers of the Universal Church who have endowed it with permanent prophesyings. In this respect indeed the lesser James stands out even more noticeably than the earlier-called Apostle of that name.

Another consideration will lead us towards the solution of this apparent paradox. We have before found (B. III. p. 85) that the several Elements which constitute the Christian TRUTH may be more easily distinguished and even separated from each other than those which constitute the Christian LIFE; and we shall now find that if such a principle holds with regard to the TRUTH and the LIFE, even when they are set forth as Ideas and through Words, much more does it hold when they are presented as Realities and through Persons.

Thus, for example, it is both in God's order more possible, and by us more intelligible, that the doctrine of Faith should be set forth by one Apostle, as one integrant portion of the Christian TRUTH,—the doctrine of Works

by another Apostle, as another integrant portion of the same TRUTH, than that one Apostle should in his LIFE shew forth only Faith, the other only Works. St. James and St. Paul are examples in point. The special office of St. James is to insist on Works, as an indispensable condition and measure of the Recompense of Reward; while St. Paul, as ordained to set forth fully, to man's spiritualized Reason, each essential Element of the entire Christian Life, in its real and permanent relations to the rest, must needs present Faith, as sustaining and quickening all the other Christian Graces, and as that fundamental Principle without which Works can have in them neither Life nor Growth. But though such a distinction may and does obtain in the *Teachings* of these two Apostles, it neither does nor can obtain—at all events, (which is sufficient for our argument) not to the same extent—in their *Lives*. In this region of the LIFE, the Apostle of Faith labours more abundantly than they all, whilst the Apostle of Works by his Works shews us his Faith.

Following out a little further the same principle, it is evident that, of those Apostles whose canonical Writings have contributed to the permanent teaching and edification of the Church, by an orderly setting forth of the whole Scheme of Christian Doctrine, each one might well be ordained to expound more fully, and more vehemently to insist on, some peculiar portion or aspect of that great body of Divine Truth: although it would be far more difficult to conceive the possibility of such a distinction being carried out into their Lives; so that each Apostle should possess and cultivate those Graces only, and realize

only those Truths, which he was especially commissioned to vindicate and set forth.

This Principle is, I say, one intelligible ground for the real Diversity which obtains, in what may be called the Dogmatic Character of each great Apostle whose canonical Teachings have permanently enriched the Church. And accordingly each of these great TEACHING APOSTLES, with the single exception of St. Matthew, who will be found to strengthen rather than invalidate the Principle, corresponds to some one Distinct Portion of that holy Law which is the TRUTH, and therefore to that special Christian Grace or Blessedness which this Portion of holy Law is ordained to guard, and so finally to that distinct Utterance of the Christian Prayer which is the Godward voice of this Blessed Temper or Disposition of Heart; or, as in the case of one great Apostle at least. corresponds to the whole TRUTH and the whole LAW, and to that accomplished Blessedness and Communion with God and Man which flow forth from these, so soon as, from being only TRUTH and LAW, they have indeed become LIFE in the individual Soul.

In what manner each of these great teaching Apostles corresponds to and is ordained to set forth either the whole of that LAW which is THE TRUTH, or some integrant Portion of it, we shall see more clearly when we come to James and Jude, the last two among the original Twelve, in the order of Birth or Calling, of these more operant and docent Apostles, who will be found to correspond in the Apostolic Twelve, to the sons of Leah in the Patriarchal.

The principle involved in this broad distinction between those Apostles who have and those who have not permanently endowed the Church with their Teachings, cannot be fully apprehended till we arrive at Paul, who though after the last, is before the first of them, and who is, in himself, the beginning at once and the completion of a new Apostolic Cycle. Indeed, one chief difficulty which besets any complete exposition of the first Apostolic Cycle, arises from the fact that it is a Cycle,—that it returns into itself, and that therefore we cannot clearly discern its beginning until we have discerned its end.

And this difficulty, however strongly it may oppose itself to an *intellectual* apprehension of the Apostles in their real order and relations to each other, and of that full Christian TRUTH and WAY and LIFE which they collectively represent, opposes itself still more strongly to a *practical* apprehension of them—to the inward and living reception of that TRUTH, and WAY, and LIFE. Here, we cannot *begin*, as in a Divine and Perfect Order, by such an effectual Discernment of the TRUTH, that the WAY and afterwards the LIFE may flow forth from it; because this TRUTH, being the Truth of God, is Spiritual, and can only be Spiritually discerned. Whereas our Spiritual Discernment, which was ordained to be, and which ought to be, the governing Energy within our souls, is for us perverted and debased,—the light within us having become great darkness,—and therefore is actually and rightfully deposed from its original supremacy. Hence our Lord, coming quickly and at one bound, as the Lion who tears both

the arm and the crown of the head,—who exercises, that is, supreme Power *first* over the practical, *then* over the intellectual or rightfully-governing Powers of Man, first announces Himself, not as the TRUTH, but as the WAY;—not as the TRUTH, the WAY, and the LIFE, but as the WAY, the TRUTH, and the LIFE.

After the preparatory discipline which culminates in Judah has once been applied to that germ of our full human Life which lay hid in Judaism, it is not as a TEACHER OF ALL TRUTH, but as a FULFILLER OF ALL RIGHTEOUSNESS, that our Lord first and chiefly manifests Himself. It is as the WAY of Righteousness, of Mercy, and of Purity, or rather as the WAY of that MERCY wherein, *for us*, all these centre and have their highest Being, that He first effectually reveals Himself to our hearts and in them. Now at length God will have Mercy the Reality, not Sacrifice the Symbol: and accordingly He brings in at once that Mercy which is the Reality symbolized in Sacrifice. He at once gathers into Himself and into His earthly Life, or, as a still more intimate centre, into His Cross and Passion, all the Poverty, all the wants and miseries of Man,—all the Wealth, all the infinite mercies and loving-kindnesses of God. For if we look well to it, all the wants and miseries, all the poverty and emptiness of Man, are, by that one great Act of Atonement and Forgiveness, filled to overflowing with all the fulness and wealth of God.

The deepest need of Man, could he have discerned this, was indeed then as it is now, the Gift from God of a Divine and Communicable Righteousness. To awaken in

him a sense of this want, had been the main end and aim of God's earlier Revelation of His TRUTH. In those who were Israelites indeed, this sense had been awakened: and we hear its groanings in that agonizing prayer of Rachel, "Give me Children or I die," which was answered by the Birth into the world of the brethren Dan and Naphtali; in whom we have already seen symbolized the Righteousness of Christ as it is a perfect Righteousness in itself, and as it is also a Righteousness actually communicable to Man.

But it is only in Rachel, the nobler Humanity, and in that Humanity under the influence and aid of the Spirit, that this deepest want, obscurely felt by others, became a self-conscious want, a vehement hunger, an unappeasable craving of the soul. In a vast majority even of those who had received the primary discipline of Judaism, or in whom God's secret dealings with the yet unconverted Gentile Church had been working towards the same end, their real longing was not for the Divine Righteousness as actually communicable to Man. They could not as yet raise their Faith and Hope to such an unimaginable height as to this indwelling in their hearts of the Righteousness of God. The sense of sin, of God's wrath, of an inevitable misery, had been far more thoroughly awakened in their souls. *This could* be felt by them: this came home, in all its fearful force, to the conscience even of their unrenewed nature, which could not, as yet, so discern that Righteousness as to desire it. Hence it is that the Forgiveness of Sins is, for Man, when once brought face to face with God, and awakened to a con-

sciousness of his actual condition, that central craving of the soul, which absorbs into itself all other wants and desires.

Man's need of this Divine and Communicable Righteousness is indeed essentially and in the highest Truth paramount over his need of Pardon. And accordingly, it is this Righteousness which, in God's order and by Christ, is *FIRST* brought in. Without this substantive Reality of God's perfect and Communicable Righteousness actually brought in by Christ, actually imputed that it may be actually imparted to each Believer, Forgiveness of Sins, even though really granted, is as though it were not. For the Righteousness of God, through Christ imparted to Man and dwelling in him, is that Energy of the Spirit of Christ, which alone can finally expel the indwelling sinfulness of Man.

Moreover this indwelling sinfulness is also Man's indwelling misery and estrangement from God. And in this sinful, and poor, and blind, and lost estate, he is incapable of discerning the Divine Righteousness as a thing which, by any possibility, can descend on him and dwell in him, for a new Righteousness which is indeed his own, because it has been indeed imputed that it may be imparted to him by Christ.

Doubtless it is a blessed truth, that his Faith may, through the teachings and intercessions of the Spirit, be raised to the power of believing even in this.

Nevertheless the Belief in pardon, though itself a most real and great difficulty, does, like the Craving for it, come home more immediately to his now awakened sense

of sinfulness and misery. So that though in God's order of Justification, as well as of Sanctification, Righteousness is before Forgiveness, and we must pray for our daily Bread,—that is for our daily Righteousness, or doing of our Father's Will—before we pray for the daily Pardon of our failures in striving to do it; yet, in man's order, Forgiveness is before Righteousness; and *for us* the Lord's Prayer may be said to begin practically, and by an overruling and irresistible necessity, not with the first Aspiration for the Hallowing of God's Name, but with the central Petition for the Forgiveness of our own Sins. For we dare not begin our Communings with God, even through this Divinely-ordained channel, without the previous Confession of our actual Sins and Sinfulness,—the previous assurance from on High of their actual Remission.

We have indeed, in this unquestionable and remarkable fact of our Religious Life,—which manifests itself not only in our own personal feelings and private devotions, but in our morning and evening Church Services, in the Litany, and in almost all Christian Liturgies, however in other respects imperfect,—a striking illustration of these two distinct Realities of Justification and Sanctification, with their respective orders; on which, as on its poles, that whole religious Life must turn.

If we contemplate Christ as the TRUTH first, then as the WAY, then as the LIFE, we contemplate Him in that perfect and permanent Order, which is the Order of His perfect and permanent revelation of these on the Mount; and which is also that of our own Sanctification or progressive renewal from day to day.



But though we have indeed been placed by Christ in this more excellent Order, our Faith and Hope and Love are still consciously unequal to it. We shrink from the glorious and dearly-bought privilege of going on unto perfection in holiness and blessedness, as presumptuous; and we must be ever beginning anew with that which, in the Divine Order, is at once found central and all-pervading,—the Forgiveness of Sins.

Nor are we wrong in so doing: nor is the instinctive feeling erroneous, that Forgiveness is and must be the beginning and the end as well as the centre, of all our religious acts and of our entire religious Life. The way of Christ which is the way of Righteousness, Mercy, and Purity, is for us, as conscious of our sinfulness, as conscious of daily transgression, concentrated in the way of Mercy or Forgiveness; and into this living centre are gathered, not the way only, but also the essentially preceding TRUTH, and the essentially succeeding LIFE.

Now these great Realities which are set forth to us chiefly as distinct and almost as separate from each other, in the Patriarchal Symbol, are in the Apostolic presented more especially in their reconciliation and oneness. And the correspondence of the two Symbols is, in this central portion, perfect, and devoid of that peculiar difficulty which has been already adverted to, and which makes it necessary to postpone the *complete* exposition of the first Apostolic quaternion, Peter James John Andrew, corresponding as it does *generally* with the first Patriarchal, Reuben Simeon Levi Judah, until we arrive at that last portion, wherein this cycle returns into itself.

We have seen that, for this portion of the Symbol, the order of Birth among the Patriarchs, which corresponds to the order of Justification in the Spiritual Life, is, Dan and Naphtali, Gad and Asher. So that in this order, the new Righteousness of Christ, brought in as it behoved to be, immediately after Judah, or at the close of the Jewish Dispensation, is set forth, first in Dan, as that real Justice or Righteousness which, in his full brother Naphtali, is further presented as an Energetic, Prevailing, and Communicable righteousness; which is next discerned in Gad, as a righteousness overcoming by Forgiveness even the great troop and company of man's trespasses and sins that had hitherto overcome him; and which is finally seen, in Asher, as a righteousness Completing at once and Guarding in its Completion the daily-imparted Renewal and Blessedness of Man.

Here we see that, even in the Order of Justification, the POSITIVE GIFT, namely the RIGHTEOUSNESS UNTO HOLINESS, is also the PRIMAL GIFT; and that however man may, in his actual estate, prefer that Forgiveness which is the removal of a curse, God prefers that Righteousness which is the gift of a blessing, and which indeed, as the eyes of man's spirit are gradually opened, he must himself discern as THE GIFT wherein lie all others, and without which Forgiveness itself would be valueless, and that blessed and guarded estate of Purity, impossible.

Now to this succession of Birth, Dan Naphtali Gad Asher, in the Patriarchal Family, corresponds the succession of Calling, Philip Bartholomew Matthew Thomas, in the Apostolic College. And here it is not merely that the

latter group of four corresponds generally to the former, as in the case of the first-called Apostles; but that each individual Apostle in the one, taken in the order of his Calling, corresponds rigorously to each individual Patriarch in the other, taken in the order of his Birth: that is, Philip corresponds to Dan, Bartholomew or Nathanael to Napthali, Matthew to Gad, and Thomas to Asher.

True it is that the order of succession among these four Apostles is not uniformly maintained in every recital of the Twelve which occurs in the New Testament. By St. Matthew himself, for example, his own name is postponed to that of Thomas; and in the Acts of the Apostles (Chap. i. ver. 13), the order is Philip, Thomas, Bartholomew, and Matthew. But with regard to these we may observe first, that this group of four does, in all these recitals, preserve inviolate its proper place in the entire Apostolic Order; and next, that in those passages where such a recital is evidently more than a mere enumeration, and expressly sets forth the ideas of an Ordination or Election, the order which we have presented is rigorously preserved. Thus, in Mark iii. 12, which furnishes the Order of Calling given in the annexed Chart, that recital of this essential and Divine Order is prefaced by the significant declaration, “And he goeth up into a mountain, and calleth unto Him whom He would, προσκαλεῖται οὓς ἠθέλεν αὐτός, and they came unto Him, καὶ ἀπῆλθον πρὸς αὐτόν. And he ordained twelve, ἐποίησε δώδεκα, that they should be with Him, and that he should send them forth to preach.” Now we may remark, by the way, that in no one of the three clauses quoted, is our

authorized version equally pointed and emphatic with the Greek. The literal import of the original is, in the first clause, not whom *He* would, but whom *Himself* would ; which gives far more absoluteness and sovereign authority to His election ; and fitly illustrates the corresponding texts, “Ye have not chosen me, but I have chosen you and ordained you,” John xv. 16, and (ver. 19,) “chosen you out of the world.” Again, in the second, ἀπῆλθον πρὸς αὐτόν, is indeed “they came unto Him,” but it is something more : its literal meaning is, they came *away* unto Him : that is, *from* the world, *to* Him. He had not only called them to Himself, but He had in doing so called them away from and out of the world. And again, in the third, ἐποίησε δώδεκα is not properly He *ordained*, but, He *made* or *created* twelve ; an act of far deeper significance, of far more Divine authority and power.

Thus also, in Luke vi. 13, “And when it was day, He called unto Him His disciples, and of them he chose twelve,” καὶ ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα, “whom also He named Apostles ;” the same idea and express statement, of a formal and solemn Election, is accompanied by a recital of precisely the same Order, Philip and Bartholomew, Matthew and Thomas. And here it is worthy of observation, that in thus presenting them by pairs, St. Luke not only illustrates the sending forth apostles, evangelists, and teachers, two and two, but sets forth a still closer correspondence between the Patriarchal Type and the Apostolic Antitype. As the Order of Patriarchal Birth is essentially, and with a profound import, Dan and Naphtali, Gad and Asher ; so, and with the same deep meaning

more fully carried out, the Order of Apostolic Calling is, Philip and Bartholomew, Matthew and Thomas. In this passage also, our translation comes short of the Greek in point and force. The change from the participial to the verbal form is unimportant: but, setting this aside, *ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα*, is properly not “*of* them He chose twelve,” but, “*from* them He chose *out* twelve.”

The recital of the Apostles' names, in Acts i. 1, has no reference to their Ordination or Election to the Apostolate; and, as a mere enumeration, which it evidently is, though it naturally preserves in the main the true and accepted Order of Calling, has no proper or necessary bearing on the question what that real Order is.

A more substantive difficulty may perhaps be found in the fact that St. Matthew himself, in enumerating the Twelve Apostles (Matt. x. 2, 3), though in all other respects he gives the Order which we are maintaining to be essential, does, at this particular point, diverge from that Order by placing the name of Thomas before his own.

Now we may first remark that St. Matthew's enumeration in this Chapter by no means bears on its face the same distinct character as that already quoted from St. Mark, or even as that of St. Luke. We have not here, as we had there, an orderly historical narration of the Calling or Creation of the Apostles. Here the narrative presupposes that Creation as already accomplished. And indeed the more important part of it,—the part which alone is at all mentioned by St. John—has already been related by St. Matthew in his fourth Chapter, as it actu-

ally took place. Here, it is, “when He had called unto Him His Twelve Disciples He gave them” various Powers; and then the narrative goes on, “Now the names of the Twelve Apostles are these;” so that the real subject of this part of St. Matthew’s Gospel can hardly be the primary Calling of the Apostles, but rather their subsequent endowment with certain gifts and powers, the recital of their Names being incidental to this endowment.

If however the exactness in all other respects of the order here given, and the use by St. Matthew in this passage of the same word *προσκαλεσάμενος*, which we have seen to be used by St. Mark in the sense of Election and Ordination to the Apostolate, incline us to hold that St. Matthew’s placing of Thomas before himself is significant; the discerned import of these Names, and of their Patriarchal Counterparts, together with the peculiar Place, Character, and Office of St. Matthew, may perhaps lead us to its meaning.

Assuming then that the Order of Calling as given by St. Mark is the real Order, (this one significant variation from it in St. Matthew presupposing its essential reality.) let us look for a moment at the probable import of this variation.

Matthew—as corresponding among the Apostles, to the Patriarchal Gad, overcome by a troop of trespasses and sins, but himself overcoming at the last—sets forth that besetting sinfulness of man which, like the renewed onsets of a mighty host, or the rushing billows of the great deep, was ever from of old passing over his soul, to overwhelm and to destroy it, but which was ordained

to be at length overcome, by the bringing in of that ONE NEW THING, the Perfect, the Communicable, the Pardoning and the Guarding Righteousness of Christ.

Now we have seen that this one new thing first presents itself to man, and is first discerned and embraced by him, whilst vainly struggling with the overwhelming flood of transgression, not as a Perfect Righteousness, which is to become his own new and great Treasure, and to be also effectually guarded for him; but as a PARDONING Righteousness—as it is THE FORGIVENESS OF SINS. To nothing further than this immediate deliverance from his sins may he look, from out the dark prison-house wherein he is tied and bound by their chain. But though this is man's view, when first awakened to a consciousness of sin—and in that false estate of evil his view must needs be thus inadequate and partial—it is neither the largest nor the most glorious aspect of this one new thing in His eyes who seeth not as man sees.

In the sight of God, this Gift to Man of His own Righteousness by Christ is all in all; and out of this, as their fountain, those other subordinate Gifts are by Him seen as really flowing forth. They are accessories or attributes of this one positive and glorious Reality. Only, these attributes and adjuncts are too manifold and too vast to be either passed over in silence as implicitly contained in that one great Gift, or to be all presented, in this symbolic language, through a single human Personality.

When we regard this Righteousness, as through Christ it flows forth to us from the Father, then it is best repre-

sented by Dan, His Perfect yet Communicable JUSTICE. When we discern it as it is first and most acceptably commended to Man in Christ, it is more fitly set forth by Gad, the effectual overcoming, through Forgiveness, of Man's trespasses and sins. When, lastly, we apprehend it, as it is ordained to be in man unfolded and guarded, to his great and endless Blessedness, through the Spirit which proceedeth from the Father and the Son, then it is most practically and comprehensively manifested in Asher.

Now to these full brothers Gad and Asher—the Righteousness namely which manifests itself through a Free Forgiveness of Sins, and the Righteousness which manifests itself through an effectual guardianship in holiness and unto holiness—correspond rigorously the two Apostles of whom we are speaking, Matthew and Thomas. And it may well be that the *τελωτής*, who was taken from the receipt of custom, the reconciled Publican and Sinner, was either enabled through self-abasement to discern, or was Divinely overruled to present, the Blessedness set forth in Thomas, as a Blessedness later born indeed, but nobler and fuller than his own, and therefore rightfully taking precedence of it.

We will now pass from this variation in St. Matthew's Order, which, though of considerable interest in itself, affects but slightly our general exposition, whatever solution of it we may adopt; and address ourselves to a closer consideration of that great central Reality of the Kingdom of God in Christ, THE FORGIVENESS OF SINS, whereof Gad in the Patriarchal, Matthew in the Apostolic Order, is the Symbol and Exponent. This will involve the con-



templation of those important characteristics which belong to St. Matthew, as being in his proper place and office the ordained Representative of the essentially central BLESSEDNESS OF THE MERCIFUL, and of that FORGIVENESS OF SINS with which this BLESSED TEMPER is so intimately and indissolubly connected; and a further contemplation of the manner in which these characteristics are expressed in the Names of this Apostle and Evangelist.

By taking this essentially *human* point of view, and fixing our eyes on St. Matthew as presenting the practical centre at once and source of our Christian Life, even as the ever-gushing spring of a Fountain of Living Waters is at once their centre and their source, we shall best discern not only his own import, but that also of the Apostolic group, Philip and Nathanael, Matthew and Thomas, whereof he is so prominent a member.

If we ponder the great Reality of Forgiveness, of which Matthew is ordained to be the representative and herald to man, we shall find that it has two essentially prominent and distinctive characteristics. First it is for man in his actual condition, as sinful and as convinced of sin,—as beginning for the first time, and as ever beginning anew, his Life of Renewal; not A GIFT merely, but THE GIFT OF GOD. And it is THE GIFT of God to man, as being all that man, under this overwhelming consciousness of sin, can aspire after, or ask from God; and therefore all that God who, in things spiritual at least, measures his gifts by the prayer of Faith, CAN give to man, while such is the temper and spirit of his mind. And even if this be ALL; see what a Gift it is. The Forgiveness of his Sins

is, for the conscious sinner, the very ground of that living Hope, which he who hath in him purifieth himself even as God is pure. In Forgiveness he has therefore the root of that Truth which flourisheth out of the earth, and of that lower Communion with God which is of a Faithful and Hopeful Obedience.

But he has more than this: for to whom much has been forgiven, the same loveth much. And if we ponder it well and deeply, we shall be convinced that the upspringing Thankfulness of heart for this ONE GREAT GIFT—the only one which the conscious and heavy-laden sinner can at first desire, and ask, and receive from God,—is for him the more earthly, it may be, but still the living germ of Love, and of the higher and holier Communion which is of Love. So that thus on the Truth, and on that Obedience of Faith and Hope to its Law, which flourisheth out of the earth from this blessed root of Forgiveness, there comes down from Heaven that holier Energy of Love and of a loving Communion, whereof the sinner, now penitent and renewed from day to day, has, through the same Forgiveness, been made capable.

Thus we see that Forgiveness is, for sinful man, at once THE GIFT OF GOD AND THE COMMUNION WITH GOD; and that his consciousness of its being both these excellent things will be more or less vivid and intense, in proportion to the degree in which he exerts the new Energies thus implanted in his soul: in proportion, that is, to his Christian growth or daily renewal in the spirit of his mind.

Now the names of Matthew are simply expressions of these central Realities of the Spiritual Life, and of that new

Energy from which, though it be indeed contemporaneous with them in its origin, they *practically* result, and are ever receiving life and growth. For Matthew is first מַתְּתָיָה Matthjah, THE GIFT OF GOD. He is next לֵוִי Levi, THE BEING JOINED TO, OR COMMUNING WITH GOD. He is third בֶּן־חֲלָפָה the son of Alphæus, THE SON OF DAILY RENEWAL. He is also fourth בֶּן־מִרְיָם ben-Miriam, THE SON OF BITTERNESS OR REPENTANCE. For as Alphæus, Cleophas or Klopas, is his father, Mary is his mother. So that here again, as in the case of Sarah, of Rebekah, of the wives of Jacob, and of Salome the wife of Zebedee, the more human, negative, and recipient condition of the great Reality set forth in St. Matthew is symbolized in the name of his mother; even as its more Divine, positive, and communicative condition, is presented in that of his father.

These Names offer no difficulty sufficient to justify our dwelling at any length on their interpretation. As to the proper import of the name Matthew, מַתְּתָיָה, there can be no doubt whatever. It is derived from נָתַן nathan, *he gave*: hence we have מַתְּתָן matthan, *a gift*. And this, combined with יָהּ, Jah, the Divine Name, gives מַתְּתָיָה Matthjah, THE GIFT OF GOD. The second name לֵוִי Levi, is no less clear in its meaning, and has already been considered as the name of Leah's second son. Its root is לָוָה lavah, *to adhere, or be effectually joined to any one, to accompany him*; and the ordained import of the name itself is given on the authority of inspiration, in Genesis xxix. 34, "Now this time," יִלְוֶה אִישִׁי אֵלַי "will my husband

be joined unto me, because I have born him three sons : therefore was his name called יְלֵוִי *Levi*.”

Again with regard to Alphæus, Ἀλφᾶϊος, there can be no question that he is identical with Κλωπᾶς Clopas, John xix. 25, or Κλεοπᾶς Cleopas, Luke xxiv. 18. And this diversity in the Greek rendering of his name, points distinctly to its true Hebrew origin and form חַלְפָּה, or חַלְפָּה : chalpah, chaliphah, or, if the פ be silent, *Alphah*, &c. For (as Schleusner has well remarked in voc. Κλεοπᾶς) when Hebrew names in which the guttural פ (cheth) occurs, are presented in Greek, the פ is either wholly dropped, or is rendered by an α, as though it were א aleph. or by a κ, as giving some approach to the force of the guttural. And accordingly, for this Chaliphah, Chalpah, or Alphah, with the guttural ch, we have in English either Alphæus or Kleopas, or finally, by contraction, Clopas. The meaning, *all-glorious*, which has been assigned to this name Κλεοπᾶς, as if from κλέος, *glory*, and πᾶς, *all*, must of course fall to the ground with the etymology which supports it. Its real etymon is the Hebrew word חַלְפָּה chalaph : and whether we take this verb or the corresponding verbal substantive חַלְפָּה, we shall find that the several passages of the Old Testament where they occur, not only give us a firm hold of the idea which lies beneath them all, but enrich our conception with many of its more material as well as more spiritual aspects. These passages are too numerous to quote and discuss at length. Among other places the word occurs as a verbal substantive in 2 Kings v. 5 ; Judges xiv. 12, 13 and 19 ; Gen. xiv. 22 ; Job x. 17, חַלְפֹּת וְצָבָא *changes and armies*, that

is (Gesen.) armies *constantly recruiting*. Again, Job xiv. 14, "If a man die, shall he live again? All the days of my appointed time will I wait until *my change* תְּחַלֶּפְתִּי come." The passage in Gen. xlv. 22 is important, as not improbably symbolizing the spiritual Reality which we are now endeavouring to apprehend. "To all of them he gave each man *changes of raiment*, but to Benjamin he gave... five changes of raiment, תְּחַלֶּפְתֵּי שְׂמֹלֹת." Of the meaning of the verb itself, in *Kal*, the passage in the Song of Solomon, ii. 11, is an example in point: "Lo, the winter is past, the rain is over and gone לֹא הָלַךְ הַחֶמֶד:" where only one portion of the idea of *change for the better* seems to be expressed. Though here also the whole of that idea is implied, and in the next verse, "The flowers appear on the earth, the time of the singing is come," is more fully unfolded. Again, in Psalm xc. 5 and 6, spoken of grass—to flourish, to renew itself, or be renewed, by growth; and in Hab. i. 11, הָלַךְ רוּחַ "His spirit shall renew itself" (Gesen).

In *Piel*, it signifies to change (one's garments), as in Gen. xli. 14, "And they brought Joseph hastily out of the dungeon, and he ... *changed his raiment*, and came unto Pharaoh." Also to cause growth, Job xiv. 7, and, Isaiah xl. 31, to put forth afresh, or to renew (one's strength): "But they that wait upon the Lord shall renew their strength, יִחַלְּפוּ כָּנָף; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." An idea expressed with a slight difference, in Psalm ciii. 5, "Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's."

These passages, with another in the preceding Psalm, cii. 26, "They shall perish ; but thou shalt endure. Yea, all of them shall wax old like a garment ; as a vesture shalt thou *change* them, and they shall be *changed*," (where the word occurs twice), may suffice to give somewhat of substance and life to our conception of its import, and to lead us onward to that further Christian meaning which we shall find to be embodied in the significant name of Alphæus or Cleophas, and to be most fully and spiritually expressed by St. Paul, in his Second Epistle to the Corinthians, both in the third and fifth Chapters : " But we all, with open face beholding, as in a glass, the glory of the Lord, are *changed* into the same image, *from glory to glory*, even as by the Spirit of the Lord." And again, v. 1 : " For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven : if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened : not for that we would be unclothed, BUT CLOTHED UPON ; THAT MORTALITY MIGHT BE SWALLOWED UP OF LIFE."

We have thought it right to dwell at greater length upon the derivation and meaning of this name Alphæus, because its etymology may be easily misapprehended, and because the Reality of daily Renewal which it sets forth is most important, both in itself, and as intelligibly and centrally pervading the Apostolic *Symbol*. In that ever-renewed Forgiveness on the part of God, and in that indwelling spirit of Forgiveness on the part of man, which

are set forth to us by Gad in the Patriarchal, and by Matthew in the Apostolic Twelve, we had before seen the absolute Centre of Christianity as regarded in the order of Sanctification,—the essential Beginning of the same as regarded in the order of Justification; and we are now learning that this great Energy of pardoning and reconciling Love can proceed only from the Divine Spirit of Renewal, and can be effectually received only into the repentant heart.

The latter and more human of these Conditions we shall find to be symbolized in that Mary who was not only namesake and own sister to the blessed Virgin, but who was also the wife of Alphæus or Cleophas—himself own brother to Joseph the Virgin's husband. An enquiry into the deeper import of the Name *Μαρία* or *Μαριὰμ*, and of the several persons who bore it, would be necessary to a complete unfolding of its import as designating this particular Mary the wife of Cleophas. Such an enquiry however involves too much of detail to be consistent with our present limits and object. We must content ourselves therefore with those principles and results of it which are more immediately applicable to the subject before us.

For the primary meaning of the name Mary or *Mariam*, we may take Gesenius and Schleusner for our guides, who both identify it with מִרְיָם *Miriam*, the name of the Prophetess and Musician, the sister of Moses and Aaron. On the highly symbolic meaning of her triumphant song, which figuratively sets forth the effectual washing away of Sin, and the effectual Salvation, through that ordained Remission and Forgiveness, of the so-renewed Humanity,

we may not now dilate. What we are at present chiefly concerned with is the fundamental idea presented through the Name itself. Now the same authorities agree in giving, as the Root of this Name, the verb מָרַר marar, *to be bitter, to be grieved, to weep bitterly, to be afflicted*; with cognate significations and corresponding derivatives; as מְרֹרִים merorim, *bitter herbs*, מְרֹרָה merorah, *bitternesses, bitter grapes, bitter things*, מָרָה marah, *to be bitter*, מַרְרָה marrah, and מִרְרָה morah, *grief and bitterness of heart*, also מְרִי meri, *bitterness*.

With this primary and physical idea of bitterness is connected throughout, and not seldom with an apparent priority, the moral conception of bitterness, both of grief and of a refractory and rebellious Spirit. Thus the Waters of Meribah were waters of bitterness, because they were waters of rebellious contention with God. So that in this Name we have the Humanity set forth, first, as it actually subsists in itself, and independently of the Divine interference for its redemption and renewal; as it subsists, that is, in a state of rebellion and enmity against God, in the gall of bitterness and the bond of iniquity. But though such be indeed the deep underlying basis of its import, it is very far from being the whole import of this blessed Name in its full Christian unfolding. This ground and root of rebellious bitterness must be transformed into the contrition of a heart that knoweth its own bitterness, into the weeping and mourning of a repentant soul, into that sharpness of suffering for righteousness' sake, and for Christ's sake, which though indeed outwardly and at first bitter, are of all things sweetest when received inwardly



and meekly into the heart. And though so much might suffice for the import of this Name, as belonging to Mary the wife of Cleophas, more may well be contained in it as distinguishing, from her sister and namesakes, her whom all generations shall call blessed.

In the elder Dispensation, we have found that Rachel's latest-born has two symbolic Names, Benoni and Benjamin; even as in the younger, Saul is also called Paul; and as, in him who is the ordained link between these Covenants, the Name of Zachariah behoved to give place to that of John. Again, in the Patriarchal Symbol, one and the same spiritual Personality is designated at two distinct periods of its unfolding by the two Names and Persons Rebekah and Rachel. The first of these signifies that true comeliness and beauty, that continual nourishment and growth towards the measure of the stature of the fulness of Christ which belongs to the Humanity—before afflicted with bitterness and leanness—ONLY AS IT IS UNITED TO HIM. The second presents that capacity for spiritual food and nourishment and growth towards perfection,—a capacity anticipated in Rebekah—as now being continually realized, heightened, and satisfied in Rachel.

For the Humanity, before presented in Rebekah, as anticipating this fulness of stature and of beauty, through the Union with Christ which is of Faith and Hope, is now seen in Rachel, as that Ewe Lamb which, under the final Dispensation of the Spirit, is by the good Shepherd daily led forth beside the waters of Comfort and nourished in green pastures, towards this ordained Perfection.

That this idea of NOURISHMENT, and of GROWTH TOWARDS PERFECTION BY NOURISHMENT, should be presented under the most important symbolic Forms of the New as well as of the Old Testament, they who are most conversant with the direct Teachings of both will be best prepared to expect. If we look well to it, the two Realities of our being first CREATED then SUSTAINED by God, of our being once BORN into Life natural and spiritual, and afterwards continually NOURISHED therein towards perfection, are for us ALL. And accordingly the Realities of an absolute Beginning of this twofold Life on the one hand, and on the other, of a daily Sustentation of the same, by its proper and ordained food, in ever-unfolding stature and strength—the great Realities of BIRTH and GROWTH—are throughout the Bible paramount. In the Old Testament these are presented rather as CREATION and SUSTENTATION; in the New, wherein man is further advanced towards the dignity of being a fellow-worker with God in labours of love,—as BIRTH *and* GROWTH. In Christ both these great cardinal Ideas are Realized. He is at once the Beginner and the Beginning of the New Creation of God. By His Spirit, He is our continual Sustainer and Feeder unto Growth, as we are in Him God's new creatures.

Thus Sacrifice is food: for the offerer lives of it. Thus the bread and wine is food: for it sustains us in Spiritual or Real Life and Growth. Thus finally in the highest reality, our meat, the meat whereon alone we can really thrive and grow towards that stature of Christ, is the doing of the Father's Will by Him revealed and commended to us.

This great Reality of being nourished and growing up towards Eternal Life belongs especially to THE HUMANITY. In God Himself there is no change or variableness, neither shadow of turning; but in man, once quickened by His Son and Spirit, there is Real or Spiritual growth. In this sense, and with reference to His actual Manhood, our Lord Himself, as we are told, GREW in favour with God and Man.

We have seen, in the Patriarchal Symbol, that the Humanity as successively brought, through the successive Dispensations of the NAME, the KINGDOM, and the WILL, into closer and closer relations with God, is symbolically presented to us in the first of these Dispensations by Sarah, in the second by Rebekah, in the third and last by Rachel; the children of whose marriage with Jacob set forth to us, in the same symbolic language, the glorious and blessed results to the Humanity of this consummated Union. That is, we have seen these great cardinal Realities of an effectual Creation and Sustentation, of a Real or Spiritual BIRTH, and a Real or Spiritual GROWTH, presented in that essential Distinctness which is compatible with their no less essential and finally-ordained Oneness. Now as in the names of these her prototypes, and chiefly in that of Rachel her more immediate representative, these great Realities are symbolized, as well in their Distinctness as in their continual approach to an ordained Oneness; so in the Name of the ever-blessed among Women, in whom these personal representatives of the Humanity—as being brought into its true relations with God—are gathered to their worthiest and noblest head, these great Realities are

at once set forth, even as through her Person and Office they are together effectually brought in. For, through her, this Union of the Godhead with the Manhood is no longer symbolized only, but realized; through her, this Oneness of Birth with Growth is also realized in our daily dying with Christ, and being daily born again with Him into Newness of Life; in our daily renewal by His Spirit in the Spirit of our Minds.

Can we then indeed discern these things, as presented to us in her Name, through that Language of the Name among whose Sacred Offices, the shadowing forth Divine Truth in such Symbols, was by no means the least important?

There is one word in Hebrew wherein these two ideas of BIRTH and GROWTH—of the absolute Beginning and of the continuous Sustentation of Life—are reconciled. This word בָּרָא *bara*, occurs second in the opening of the Pentateuch, and is there rendered by *created* בְּרֵאשִׁית בָּרָא אֱלֹהִים יְאֵת הַשָּׁמַיִם וְיְאֵת הָאָרֶץ. “In the beginning God *created* the heaven and the earth.” And, even independently of its known meanings, we might rightly affirm that, in this first utterance of the inspired penman, the word בָּרָא must needs imply *sustentation* as well as *creation*. To create without sustaining, is hardly to create; for so Creation must lapse again into Chaos, as a flash of light swallowed up by darkness. The very form of the Hebrew verb, as a *perfect*, implies, even if it express not this so decisively as the corresponding form in the Greek verb. But let us look at its actual meanings. Gesenius gives:—  
1. strictly *to hew*, or *hew out*; 2, *to form, make, produce,*

*create*. And even in this fundamental idea the two conceptions of originating and of moulding or developing towards perfection, are manifestly contained, if they be not indeed coordinate and inseparable; 3, *to be born*, (in Chaldee בְּרָא bera, *genuit*, hence בַּר bar, *a son*,) deriv. בְּרִיאָה beriah. II. בָּרָא denom. from בְּרִיא *to make fat, to fatten*. Again we have the cognate words בָּרַח barah, *to eat*, in Chald. בֵּרַח berah, with the same meaning; also מָרָא mera, *to feed, fatten*, whence מְרִיא maria, and בְּרִיא baria, *fat*, which is the very same idea conveyed in the Name of Rebekah, from the root רַבַּק rabak, Chald. *to fatten, to become fat*. The Arabic forms with the same signification approach very nearly to מְרִיא maria, and בְּרִיא baria. Gesenius elsewhere gives these two forms as examples of the ב b. and מ m. being more easily interchangeable in the Eastern languages than with us. These two sounds, he says, are more nearly alike in the lips of an Orientalist than with us, so that Mecca sounds almost as Becca. Thus we have indifferently דִּיבּוֹן Dibon, and דִּימוֹן Dimon, the name of a city, בְּרִיא baria, and מְרִיא maria, *fat*. זִמָּן zeman, Syr. זֶבָן zeban, *time*. So in Greek, Βλίττω *to cut the honeycomb*, for μελίττω, from μέλι *honey*; and in modern languages, French *marbre*, from Latin *marmor—cable*, from Greek Κάμιλος. (Gesen.)

Now if we accept מְרִיא maria, the distinct form and import of this name which corresponds to Μαρία, as well as מְרִיא Miriam, that which corresponds to Μαριάμ, (both these forms occurring in the New Testament), or if we take them as both *combined* in Μαριάμ, we shall mate-

rially enrich our idea of the symbolic meaning of this Name, by adding to our primary conceptions of the actual sinfulness, the bitter repentance, and the suffering for Righteousness' sake, and for Christ's sake, of the daily-renewed humanity, the more positive and joyful conceptions of its now implanted and ever-growing capacity for a real and inward reception of its true food, namely the once-imputed and daily-imparted Righteousness of Christ, in the strength of which alone it can grow out into that stately height of spiritual stature, into that full vigour and comeliness of spiritual health, which are indeed, though symbolically, set forth, in the name of Rebekah and of Rachel, as well as in that of Mary.

The images of fatness and of leanness, as generally presenting, not merely physical, but spiritual health and beauty, or the reverse, are too familiar to the Bible-student to require examples. One however may be quoted from Ezekiel xxxiv. 20, remarkable both for the bearing on our subject, of the Chapter where it occurs, and for the use of a word identical or cognate (for some doubt rests on its exact form, the MSS. varying) with that now before us. "I will judge between the fat cattle, בִּרְיָה, biriah, and the lean."

To such a twofold root of this Name, or to the combination of two in one, wherein the nobler may be regarded as finally predominant, the analogy of the NAME-SYMBOLS already examined is by no means adverse: nor would it really violate that analogy were we further to admit the claims both of מְרֵאָה marcah, *seeing*, from רָאָה, *to see*, and of מְרוֹם marom *exaltation*, from רוּם, *to be exalted* or

elevated,—the latter pointing to that one great exaltation of the Humanity whereby He that is mighty hath magnified it, the former implying that new Energy of growing Insight or Spiritual Discernment which belonged not to the weak-eyed Leah, the representative of the more servile Humanity of the elder covenant, but only to Mary the true Rachel, in whom that Humanity is now at length restored to its genuine and ordained Energies, as well of Spiritual Discernment and Freedom, as of Spiritual Health and Growth and Beauty.

That the peculiar method of shadowing forth Divine Truths on which this assertion rests, really pervades the whole Bible, and more especially the Old Testament, has already been shewn by many important and unquestionable examples. And even where the significant Names are not permanently imposed by the foreseeing and foreordaining Wisdom of God, we not seldom see the religious and prophetic spirit manifesting itself under similar forms: as though the peculiar genius of this language of the Name had penetrated into and formed the very spirit of those who spoke it. Thus to take a single instance: we find Naomi, in a passage of the Book of Ruth, which has probably no remote bearing on the subject immediately before us, exclaiming. “Call me not נְעֻמִי Naomi, that is *pleasant, full of favour and mercy, beauty and majesty; glorious*; but call me מָרָא Mara, *bitter*; for the Lord hath dealt very bitterly with me.”

Now though the characteristics we have been contemplating, as set forth in this deeply and variously significant Name, do not all belong in equal measure to each of the

blessed women who bore it, who were of the company of the Apostles and disciples, and who followed their Lord unto death, standing at the foot of His cross; yet, in each of them, we shall find manifestations of that more excellent spirit which belongs to the true Humanity when now at length brought into its ordained relations with God:—whether we discern all these characteristics, as resulting in the perfected MEEKNESS of her to whom this Name of right belongs; or predominant Repentance and Contrition of heart, as in Mary Magdalene; or that profuse Energy of Love which flows forth out of the deep rest of quietness and confidence in Christ, and which the world cannot discern, as in that Mary the sister of Martha, who anointed the Lord with ointment, and wiped His feet with the hair of her head; or lastly, that Capacity for an actual and progressive Renewal, which through daily forgiving and being daily forgiven, advances daily in the WAY of Christ, and so daily realizes for itself more and more His TRUTH also and His LIFE. which we shall find to be more especially set forth through this Mary the wife of Alphæus, and through the Apostles born from her.

As, among the wives of Jacob, an ordained, a spiritual and a growingly-realized oneness has already been discerned; as all these finally die into Rachel, and in her live a more excellent Life; even so are the several rays of a truly human glory, the several jewels which together constitute the adornment of a meek and quiet spirit, manifested to us, more or less fully, in those other holy women who bore the name of Mary; whilst—however they may



be hidden in the depths of her lowliness—we cannot fail to discern and recognise them all, in the Virgin Mother herself.

The Capacity for that daily Heavenward growth, which is our progressively-realized renewal, though, in common with all other good things, it originates with God; must yet be regarded by us as A HUMAN CAPACITY: if not strictly speaking, yet certainly, when compared with that DIVINE ENERGY by which it is daily filled and satisfied. Seen in this light, the Hunger for that perfect and communicable and pardoning and guarding Righteousness, is truly discerned as being HUMAN; whilst that Righteousness itself is still more clearly seen to be DIVINE.

Now, by a mode of teaching strictly analogous to that uniformly observed in the Patriarchal Symbols of the Name, this Divine Energy of Righteousness unto Holiness brought in by Christ, and this new and Divinely-originating yet properly human Capacity and Hunger for it, are set forth—the first, through the symbolic name Cleophas, or Alphæus,  $\text{קְלֹפָאָס}$ , which denotes the ENERGY of daily Renewal, of a change from glory to glory; the second through the name Mariam, or Maria,  $\text{מַרְיָם}$ , or  $\text{מַרְיָא}$ , which no less vividly sets forth the Conditions essential to a right and effectual RECEPTION of that holy Energy.

Again, though the sons of this actual yet also symbolic marriage are four, we must for the moment restrict our contemplation to this special son, the Apostle and Evangelist, Matthew. For we have not yet arrived, in that Order of Calling which is also the Order of Birth, at the other three Apostolic children of Alphæus and Mary, namely

James, Jude, and Simon Zelotes. And we must first discern, somewhat more clearly, how this WAY of Forgiveness, set forth through Matthew, is the living and life-giving centre of that whole WAY of Hungering after Righteousness, of Mercifulness, and of a guarded Purity, which is set forth in order, by the Patriarchal Symbol, through Dan, Gad, and Asher,—by the Apostolic, through Philip, Matthew, and Thomas.

It is true that we cannot make this restriction absolute: for we shall find the WAY soon passing into the LIFE, and again curving backward, as it were, into the region of the TRUTH. But though this intimate Unity between the WAY, the TRUTH, and the LIFE, and this actual or practical Priority of the WAY, are both brought out thus forcibly by the Order of Birth or Calling, which is also the Order of Justification; yet, on diligently examining that other Order of Sanctification, wherein Jacob's Blessings are bestowed on his twelve sons, and which corresponds at every point with the Order of the Beatitudes, of the Lord's Prayer, and of the whole Sermon on the Mount; we shall find that here its essential and permanent Priority is reserved to the TRUTH, and also that the essential and permanent Boundaries become visible which distinguish the TRUTH from the WAY, the WAY from the LIFE.

In this latter Order, the place of Matthew,—as setting forth that which, in the Patriarchal Twelve, is symbolized by Gad—will be found ABSOLUTELY CENTRAL. It is central, as presenting the two great cardinal Realities of Justification and Sanctification in their most living and quickening Unity. It is central, as corresponding to that Blessed-

ness of a Merciful or Forgiving Spirit which, among the nine Beatitudes, comes Fifth in order, and around which, as their outward and visible as well as inward and real centre, they all revolve. It is central, as further and specially corresponding to those Directions for our guidance, in that central WAY of HEARING our brother aright, by being merciful to him and forgiving him his trespasses, that God may so HEAR US, which virtually contain not only the first Direction of the WAY, for BEHOLDING our brother with eyes of mercy and compassion that God may so BEHOLD US; but also the last, for being JOINED unto our brother in the blessed communion of a pardoning and merciful loving-kindness, that God may so BE JOINED unto us. Finally, it is central, because the corresponding PETITION, "Forgive us our trespasses, as we forgive them that trespass against us," gathers the whole Christian Life into its living heart and centre.

This Petition *is* daily Prayer, it *obtains* daily Forgiveness, and it *implies* daily Repentance; and that, not the repentance of a dissembler with God, but the full, true, and effectual repentance which issues in a daily increasing Obedience to Christ's holy Law. For how can we, from our hearts, forgive our brother his offences, if we be not Christianly merciful; and how can we be Christianly merciful unless we be legally just?

Now it was not in God's Order that this absolutely central Christian grace should be shewn forth fully, at once in its Spiritual Reality and its Doctrinal Distinctness from the rest, in the Life and Character of any single Apostle.

We have already seen that though an insulated Christian Grace of the very highest character may, in His Order, be *symbolically* shewn forth by some one individual Person, it cannot be fully realized, *as an insulated Grace*, in the individual mind. For example, it is *compatible* with God's order that the Name or even that the Acts of the individual Patriarch Gad should *symbolically* shew forth the Christian Grace of Mercifulness both in its ordained perfection and in its distinctness from the rest : it is *incompatible* with His order, that the Acts of the individual Apostle Matthew should *really* exemplify this central Christian grace at once in its genuine Spirituality, and in its Doctrinal Distinctness from all the kindred Graces which are implied in it, or which grow out of it.

Nevertheless it is and remains the special and ordained Apostolic Office of Matthew, to shew forth to mankind this great central Idea and Reality of Forgiveness, and of a Merciful Spirit ; and to do this, not *symbolically*, and with a view to some future and more Spiritual manifestation of the same, but IN ITS FULL SPIRITUAL REALITY.

How this difficulty may be overcome, how it has actually been overcome, the Canon of the New Testament shews us. Matthew is clearly not an Operant and Docent Apostle, to the same extent, or even in the same sense in which Paul is, or Peter, or John ; or even James or Jude. His own recorded Apostolic Acts bear no proportion either in number or in importance, to theirs. Nor has he, like them, endowed the Church with any *direct* Teachings or Prophesyings. Has he then failed in his

proper and ordained Office of effectually shewing forth this central and primal Reality of the Kingdom:—the great and new Reality of Forgiveness in Christ and for Christ? Or, if not, by what means has he fulfilled his mission? He has fulfilled it, not by means of any spiritual Acts or oral Teachings, or written Epistles of his own, but by recording, for the Church's permanent instruction and edification in righteousness unto holiness, the Teachings and the Acts of Him who spake as never man spake, and who is at once our Righteousness and the Righteousness of God.

But is this all? Is there no peculiar character discernible, in this Record by St. Matthew of our Lord's Life and Sayings; in his own condition and circumstances incidentally set forth therein; in the Spiritual Reality of what is done *to* him; in the Spiritual Significance of what is done *by* him, and of what he *is*, as well as of what he does? And may not these latter circumstances alone, suffice to stamp a character of its own on his Gospel and on his Apostleship?

The *τελώνης*, the Publican, who had sold himself to be the tool of an alien tyranny; the Jew, yet the exacter from Jews of Romish imposts, was not a mere Farmer of such imposts:—for the *τελώναι* or publicans in *this* sense, were generally Romans of rank, knights or senators—he was an abject underling, whose proper Latin designation was *portitor*, whose practice, if not his duty, was to pry into each man's life and means, and by that kind of information to his chief which among the Greeks was branded as *sycophancy*, to enforce these hateful taxes to

the uttermost, and not seldom, as we may infer from the words of the Baptist (Luke iii. 13, 14), by means of actual violence.

That a person belonging to this universally-reprobated class, regarded as a renegade and apostate from his own name and nation, and habitually designated by the popular voice as a companion of heathens and of harlots, and as a sinner above other men,—that such an one should be taken from the immediate exercise of his calling, and chosen by our Lord to be an Apostle,—that this should be followed by a Feast in his house, at which other publicans and sinners were present, but to which nevertheless our Lord was bidden and came ;—all these things might well astonish the Jews : and the more so, as they must necessarily have conceived of Christ as fully entering into their own views in this matter. Nay, if we consider the strong persuasion which prevailed among them that He was come to expel their usurping Romish Rulers, they might well expect Him to feel on this point even more deeply and bitterly than themselves.

To them, indeed, and through them to us, no more striking proof could have been given that the great central Power of that new Kingdom which He was bringing in was indeed THE POWER OF FORGIVENESS.

Our limits forbid such an examination of St. Matthew's Gospel as would at all worthily shew this Reality and this Spirit of Forgiveness, as the central and pervading Spirit and Reality which that Gospel is specially ordained to set forth ; or would adequately exhibit the manner in which the other Christian graces are in it presented, either as

implied in, or as flowing forth from, this great source and centre of pardoning Love.

Nor indeed is it necessary. If this be the key-note, a few chords will enable us to seize the harmony: for that peculiar harmony breathes everywhere throughout the Teachings as well as the Acts of our Lord, as they are in this first Gospel related. Among His Teachings, the Sermon on the Mount, as given by St. Matthew, stands in this respect pre-eminent and alone. Here the strain owes its apparent intricacy only to its perfect fulness: and our ears, if rightly disciplined, may discriminate each several voice in that heavenly concord, and may dwell at pleasure either on its distinct utterance, or on the Divinely-interwoven harmony which flows from all.

During our continuous examination of the TRUTH, the WAY, and the LIFE, as therein set forth, this great Reality of FORGIVENESS has already been dwelt on, and expounded at length. We then saw, that, in the Order of Sanctification, it intelligibly constitutes the true Centre, both as to outward Form and inward Import, of the whole Sermon on the Mount: and so of Christianity itself. And we also saw that, in the order of Justification—for us, that is, as conscious sinners looking to Christ alone, in Faith and Hope, for Justification from our sins,—it is no less essentially and intelligibly the true Beginning of the same.

On the two characteristics just noticed, one of which regards the Person, the other the Teaching of St. Matthew, we might rest our case; independently of what has been before adduced, and of the further support it will

be found to derive from a dispassionate examination of his Gospel.

For these two characteristics are indeed distinctive of St. Matthew. St. Luke's sermon on the plain (Luke vi. 17), though it has a real method of its own, has NO SUCH COMPLETE AND DISTINCTLY-INTELLIGIBLE TWOFOLD ORDER, and presents NO SUCH ABSOLUTE CENTRE in this Divinely-human Spirit of Mercy and Forgiveness. And though, of the other Apostles, many were called from a humble estate of Life; and though the one great later-born Apostle had been a persecutor of the Way of Christ; yet, in the calling of no one of that earlier Twelve, nor even of St. Paul himself, was this spirit of Mercy and Forgiveness so eminently shewn forth: certainly in none was it so powerfully brought home to the heart of the Jew.

For what remains of this argument, we are compelled to trust to the reader's own contemplation of St. Matthew's Gospel, from this particular point of view: recommending at the same time to his attention the Chapters immediately following the Sermon on the Mount, wherein this Forgiving Mercy, descending from that height of Spiritual Illumination and Spiritual Discernment, goes forth to practise what it had there taught,—to forgive and to take away all manner of sin; and, in testimony of this, to heal all manner of sickness and infirmity among the people. For these, with the death of the body, are among the more fearful visible results, though they are not the final and appalling wages of sin.

The ninth chapter pre-eminently shews forth this great Christian Reality of Mercy and Forgiveness. The dead



palsy, whether of body or of soul, departs at His word, with the sins which sustained it: and it departs, to this very end, that we may know that the Son of Man hath power on earth to forgive sins. Next we see the Publican exalted to be an Apostle; to have his Lord for a guest; to the still more excellent privilege of extending to others his own new Blessedness, and of bringing in many publicans and sinners to sit at table with their forgiving Master. Thus are we taught what that meaneth, "I will have mercy, and not sacrifice—for I am come not to call the righteous, but sinners to repentance."

Immediately after, in the same Chapter, we see how the two other portions of the way are, in St. Matthew's Gospel, postponed to this central and all-embracing way of Mercy and Forgiveness. We have seen that this first portion is THE WAY OF RIGHTEOUSNESS, or, more properly, of what must in us be its actual Representative—the WAY OF HUNGERING AND THIRSTING AFTER RIGHTEOUSNESS: and that its last portion is THE WAY OF FASTING. Now *here*, both these are, as compared with that central MERCIFULNESS, repudiated and rejected. Mercy He will have, not Sacrifice. He comes to call, not the Righteous, but Sinners to repentance. And again, in this their new joy of Forgiveness, His disciples *cannot* fast. This new wine of His Pardoning Love is too gladdening to the heart—too exuberant and redundant in its exhilarating strength, to be contained in the old vessels of that earlier and now worn-out Dispensation. Whilst they are yet possessed by this one new and joyful Gift, this real Laughing and Singing of the now redeemed Humanity; all that can be

accomplished *by themselves*, whether in WORKING or in REFRAINING, is for them as though it were not. In this new and central Blessedness of Mercy and Forgiveness, all other Blessednesses merge and disappear.

And this will lead us onward to the exposition of the other two Apostles of the WAY; Philip, namely, who corresponds to Dan, and to the Hungering and Thirsting after Righteousness; and Thomas, who corresponds to Asher, and to the Blessedness of a true Fasting, or of that guarded Purity which refrains from all evil,—from all that is not Righteousness or Mercy,—from all that is not indeed Bread or Wine.

Matthew, as central in the WAY, as representing that merciful Temper which grows, *out of* the Hunger for Justice or Righteousness, *into* that spirit of Pure-heartedness which is the true spirit of Fasting, or of willingly refraining from every Form of evil,—Matthew, as thus gathering the WAY into its living centre, is for us, AS SINNERS EVER NEEDING FORGIVENESS, the ordained and proper Representative and Exponent of the whole WAY. As such, he approaches more to the character of an operant and docent Apostle than either Philip or Thomas.

To Matthew is committed a great and glorious charge: even the first authentic and complete heralding to all men of the new and glad tidings of Repentance and the Remission of Sins:—tidings which cannot indeed be really separated, either in Life or Doctrine, from the further and, in God's Truth, still more joyful tidings of a new RIGHTEOUSNESS for man, and a new KEPTNESS OR GUARDIANSHIP over him therein; but which must, nevertheless, be *first* and chiefly

preached, as THAT ACTUAL AND INTELLIGIBLE CENTRE OF BOTH, by which alone sinful man can practically lay hold on and embrace them all.

And now it may be that we are far enough advanced to discern, with regard to the Apostolic, what, in the last Book, was set forth with regard to the Patriarchal Twelve: I mean the manner in which the Humanity, in all the several essential Elements and Conditions of its Renewal, is, through the several persons of this Apostolic Brotherhood, effectually presented and expounded to us. That this must here also, as in that former case, necessarily involve the setting forth of Christ, the Head of our renewed Humanity, is clear. Indeed it is in Him alone that all these several Persons, or—if we regard the individual Mind—these essential Elements and normal States of a true and complete human Personality, have been actually and fully realized.

If the Reuben within us has already been indeed restored to his birthright, this can only have been in Him who alone hath seen the Father, and over whom the Humanity and the Deity may together rejoicingly utter the prophetic and now at length fully-accomplished words,  
SEE A SON.

If that HEARING unto obedience, which is first set forth in the Patriarchal, then in the Apostolic Simeon, has ever been worthily realized in man, it is in that Son who became obedient unto death, and of whom the Father audibly testified, saying, “ This is my beloved Son, hear ye Him.”

If that communion and oneness with the Father which

is of self-sacrificing Love, which is symbolized in Levi, and which in no unworthy measure is realized as well as set forth by John, the beloved Disciple and Apostle, has ever yet been accomplished without measure or degree, in the absolute fulness of its spirituality, this we know has taken place in Him who has said, "I and the Father are one." John x. 30.

And so it is with regard to all those other Elements and Conditions of a true or Divinely-human Personality, which are shadowed forth, first in the Patriarchal, and then with growing clearness and fulness of Life, in the Apostolic Twelve.

To discern these as they are set forth to us, not through the Patriarchs, not in Christ Himself, but through His Apostles; to discern them in their doctrinal or ideal Distinctness; above all, in their ordained, their real and practical Oneness; is our present end and aim.

Having then already entered on the central portion of our task, let us endeavour to discern these revealed Elements and Conditions of our regenerate and daily-renewed Humanity, in their most practical and edifying bearings on our own renewal in heart and life; and, by a brief survey of their Apostolic Representatives, to present, in their ordained Oneness, those essential constituents of our daily-renewed Life which have already been considered; as well as to gain some preparatory insight into the similar Unity in Distinctness of those which remain to be examined.

In the exposition then, through the Apostolic Brotherhood, of our common Humanity, as actually undergoing

the Divine process of its Renewal, that Humanity is first set forth to us, not by any Apostolic Representative of the Patriarch Reuben—not, that is, as *already* being and discerned to be A SON OF GOD, or as already possessing that corresponding power of Spiritual Discernment which enables us at once to see God as indeed our Father.

This glorious faculty and right man has lost : from this excellent estate he has fallen. And he must be raised from his abject condition, not by falsely pretending to true Insight, as do the mere Intellectualists ;—or to accomplished Sonship, as do those who overlook the necessity of progressive Sanctification ; but by the humble confession of his evil state, by earnest ASPIRATIONS, from the depths of his conscious Poverty and Sinfulness, for the Hallowing of God's Name, and by a lowly obedience, to the uttermost of his enfeebled powers, to that less arduous Law which clothes this Aspiration in fitting Act and Deed. It is the Humanity, in its actual and acknowledged condition of wretchedness and want, in its yearnings to approach again, through the hallowing of the Father's Name, the possibility of adoption and Sonship — it is this ACTUAL HUMANITY that we see vividly symbolized and set forth to us in the Name and in the Person of Andrew, Ἀνδρέα, THE MAN, who with his brother Simon is *first* called :—nay, as should appear from the deeply-spiritual record of St. John, who is called *absolutely* first, and in company with John himself, rather than with Peter.

We have seen further, in the brotherhood of Simon Peter and Andrew, and in the gradual absorption of the latter into the higher life of the former, the next Reality

and essential condition of this our ordained Renewal. Yet still the place of Reuben remains unoccupied. In this stage of man's Renewal, there can be no immediate Discernment, no pure and direct Intuition of the Spiritual or of the Divine. It is still to the Law and to the Testimony that we must have recourse. But now it is to the Law no longer as immediately regarding and controlling *man*, and as chiefly regulating his Life, in its more outward and human relations.

In proportion as the Man, the *'Ανδρεία*, is raised into this more heavenly and inward Obedience of Faith and Hope in God through Christ, which is the Rock higher than himself on which he must set his foot that he may be lifted out of the mire, and his goings ordered; in the same proportion is he raised into a discernment of Holy Law, not as outward and as dealing with his own actual estate of wretched poverty, but as it is ordained to guard from desecration the Name of God, now through Christ revealed and placed upon him in all the fulness of its truth and holiness. And when now this true Oneness of Andrew with Simon Peter (which, as we have seen, is the Oneness of Simeon with Judah in its Christian form and import) has been effectually inaugurated, then indeed both these forms of Obedience—the more human as well as the more Divine—are in Christ reconciled and discerned to be so: together they present that holy Obedience which is the living Body of Christ, that indwelling and quickening Law whereof the Lord hath said, “Thou art my Son, this day have I begotten Thee.”

This, *when fully accomplished*, is indeed the Reconci-

liation of the Divine with the Human—of the Godhead with the Manhood. And even in its beginnings, here presented through the Apostolic Symbol, it is not less than the real inauguration—the Birth which contains the Growth, of the Divine Life in Man.

To this Birth and to this Growth, that FREE GRACE OF GOD יְהוֹאָנָן; Jehoanan, which is not merely symbolized in the Name of St. John, but livingly set forth in his Person and Character, is ever really present, for secret nourishment and sustentation; even whilst its effectual presence is still, like that of St. John himself, a hidden thing and a mystery; and while there can be as yet no full and sensible Oneness between that which is ever growing from beneath, and that which is ever descending from above, to unfold and to quicken it.

And as the Spiritual influence, which is symbolized in St. John, does, from the very first, though we may then be unconscious of it, abide near us, to animate with Love our growing Obedience of Faith and Hope, so is it likewise true that, even in the day of small things, some feeble Element of Spiritual Discernment is ever resulting from this Divinely-quickened Obedience. So that though Reuben's place cannot yet be filled, its genuine occupant is already being prepared and formed in secret.

Now it is through this first portion of the Apostolic Symbol that we at length arrive at the true Idea of Man, as being in Christ newly created after the image and likeness of God. We see that here also, as in the beginning, Creation implies Sustentation:—that if, in this Spiritual Creation, the new Birth be a Reality, the new Growth, or

renewal from day to day, is not less real. And we further see, and that in a manner most conducive to our practical edification, the Order and Method both of this new Birth and of this new Growth.

And here, having already set forth the import, in the Apostolic Symbol, of two out of the three leading Apostles, namely of Simon Peter and John; it may perhaps be pardoned, if for clearness of exposition, we for a short time anticipate that of Paul, the third of these great Pillars of the Apostolic Church. Let it then be here assumed that this Energy of a genuine Discernment, first in the Order of original and rightful Supremacy, last in that of the new Creation of Man—this Energy of an Insight, at once reasonable and spiritual, into the Holy, which in the Patriarchal Symbol is set forth by Reuben, both in its ordained primacy and in its actual degradation—let it, I say, be assumed, in so far as such a result has not been already anticipated, that this third essential Element of our true and Divinely-restored human Personality is set forth through Paul, in the same manner that its other two fundamental Constituents are set forth through Peter and John. And let us assume this, chiefly to obviate the difficulty of exposition, which must otherwise be caused by that return into itself of the Apostolic Cycle whereby Paul, though last in the order of Birth, becomes first in that of essential Dignity.

Having made this assumption, which we hope presently to justify, even on more substantial grounds than the observed consistency of its results with truths already established,—all becomes clear; and each Member of the



Apostolate may be discerned in his true place and office. In these three Pillars, or Leaders, of that blessed Brotherhood we see the ordained Representatives of those three fundamental Constituents of our genuine Humanity which have already been often brought under consideration.

In the impassioned and vehement Peter is set forth that practically fundamental *ὀργιστικόν* with the discipline of which into a Zeal according to knowledge, the Godward training of man has ever begun, and must ever begin.

In John, the Apostle of Love, we see the *ἐπιθυμητικόν*, the Affectionate Nature in man, in its genuine character and unfolding, as his Capacity for the Divine Communion of Love.

Whilst in Paul, in whom the two are finally reconciled and at one, the true *λογικόν*, that now really spiritualized Intellect, which may be rightly contemplated, either as a single and perfect Energy, or as involving and glorifying both the other Elements of our renewed Being, is no less clearly presented and exemplified. I say exemplified:—for let us ever bear in mind, that these are not, as in the Patriarchal Twelve, merely or mainly *SYMBOLS* of what they present to us. That the Apostles also are in part symbolic, as well as real or spiritual Persons, is most true; but in these leading Apostles, at least, the Spiritual predominates over that which only represents it, to an extent broadly and strongly distinguishing the Apostolic from the Patriarchal Twelve.

That such is the true import of the Apostolic Symbol, as setting forth man's Renewal in the Spirit of his mind,—the Christ as being formed and the Spirit as proceeding in

him,—we have a strong presumption from the fact, that the very thing which in the Patriarchal Symbol we have seen proposed for accomplishment, is thus, in the Apostolic, presented as being actually accomplished. In the final unfolding of our actual or unrenewed Humanity, as symbolized in the wives of Jacob (B. v. p. 66), we saw this *ὀργυστικόν*, its primary Element, presented to us, through Leah and her handmaid Zilpah, with a precision and, if we may so speak, with a delicacy of psychological analysis, far beyond that of Aristotle or Plato, and, what is more important, thoroughly consistent with the Mosaic Law from Sinai, and with the Christian Law from the Mount. And we further saw its second fundamental Constituent, the *ἐπιθυμητικόν*, or Affectionate Nature, set forth through Rachel and Bilhah, no less perfectly, and no less consistently with human wisdom and with Divine Revelation. And now at length in Peter and John we see the knot untied, the great problem and mystery of our Being solved. We see the actual and unrenewed, converted into the real and renewed Nature of man. And again, in Paul, we discern the final result of this effectual conversion, namely, the procession in man of the mind of the Spirit; the creating anew and the raising to its ordained Place and Dignity, of the now spiritualized and indeed pure Reason.

What that Place and Dignity is; whether Paul be presented as actually supreme among the Apostles, or as co-ordinate with Peter and John, or as subordinate to either or both, we shall shortly find occasion to inquire. But we will here affirm, that whatever may have been St. Paul's appointed and actual place among the Apostles, his

final and real place—the ordained place of that Reality in the renewed Mind which he sets forth—comes not short of the very highest. In this sense at least, Paul in the Apostolic, rightly occupies the vacant throne of Reuben in the Patriarchal Twelve. And we will further affirm, that the supremacy, in God's final and permanent Order, of that Attribute, or rather of that all-comprehending Energy of our renewed Being which is set forth in Paul, is not inconsistent with the actual primacy in a lower and less-enduring Order, of that which is symbolized and exemplified in Peter.

But if these three fundamental Constituents of our genuine Humanity be thus really embodied, as well as symbolically presented, in these three leading Apostles, what shall we affirm of the remaining members of the Apostolic Body, or what office, in this respect, must be ascribed to them?

If John shews forth the Capacity in man for holy Love; what does Matthias represent, or what is his especial office? If Simon Peter be that earnest and impassioned Form of human character which, if rightly disciplined, issues in a Zeal according to knowledge; what shall we say of Simon Zelotes? Or again, what are the intelligible relations which obtain between Paul, Peter, and John, on the one hand, and Philip, Matthew, and Thomas, on the other?

Such insulated questions it will be more easy to answer, when we have once seen the principle on which they all depend.

That principle may be thus briefly explained. The

complete inaugural Constitution of the renewed Mind, in all its essential Elements and in its essential Spirit, is by the Apostolic Symbol set forth through these three leading Apostles.

But in order to a really practical exposition of this Renewal of Man in the Spirit of his Mind, something more than its mere *inaugural* Constitution must be intelligibly presented to us. We must be taught the LORE AND DOCTRINE OF GROWTH as well as of BIRTH. We must discern the Mind of Christ, which is to be formed within us, not only in the method of its Implanting, and in its living Germ, but in the method of its Unfolding, and in its living Growth.

And accordingly we find that the Apostolic Symbol actually effects this. The essential and distinct Elements of our true human Personality, as now rightly constituted, and therefore capable of daily renewal or growth towards perfection, having been set forth through these three pre-eminent Apostles; the hardly less important unfolding or heavenward Growth, of that rightly-constituted human Personality, is set forth through the remainder of the Apostolic Brotherhood. Through these, are presented THE SUCCESSIVE, OR THE DISTINCT SPIRITUAL STATES which rightly characterise the successive, or the distinct periods or stages of this renewal. A single instance will illustrate the Principle, and will also explain the comparative obscurity of these later-called Apostles.

Let us exemplify it in Simon Peter. He at least is not, as St. Paul has been called, a fusile Apostle, glowing from the mould and stamp with the impress of an instan-

taneous and Divine Creation. In Peter we may clearly discern a real growth—a beginning in weakness, and a going on from strength to strength. And we may discern this more fully, though not more pointedly, in his recorded Life, than in the pregnant language of this Apostolic Symbol. The Peter of the Acts differs hardly less from the Peter of the Gospels, than does the latter from the uncalled Galilean fisherman. Long after his Spiritual Birth into the Apostolate, he was indeed weak, even unto falling; but when he had been converted with that fuller conversion which is not of Birth but of Growth, he was both himself strong and also of power to strengthen his brethren.

This real and most important difference in all the Energies of Spiritual Life, for working, for teaching, and for suffering, between the later and the earlier Peter, is too obvious, and has been too often dwelt on, to occupy us here. What we have to shew is the manner in which the same truth is presented through the Apostolic Symbol.

Nor will this be difficult, if the Spirit of that Symbol, so far as already discerned, be present to us; if we bear in mind that Simon Peter's significant NAME, and equally significant PLACE among the Apostles, set before us, no less vividly than his earlier Apostolic LIFE, that fundamental yet imperfect HEARING unto Obedience which is of Faith and Hope; though they present not that finally-perfected and consistent HEARING unto Obedience which is of Hope and Love, and the Zeal whereof is a Zeal according to knowledge: that they present to us the power of witnessing that good confession, "Thou art the Christ, the Son

of the Living God ;” a power in which must be laid the very foundations of His Church ; though they present not the higher Power which can discern and confess that it behoved Christ to suffer, and which can freely and joyfully enter into the Fellowship of His Sufferings. To the first and most fundamental of these Confessions that earlier Peter was equal : in witnessing the second, he was found wanting. So far as went that first fundamental testimony (*μαρτυρία*) to the Divinity of Christ,—and from this all will in time unfold itself, or on it be engrafted—so far as this alone might attain, Peter was Simon Bar-jonah : or, if we would translate this SYMBOL OF THE NAME into more customary though less weighty words, he manifested that true Conformity with the Will of God which can arise only from the revelations and the influences of His Holy Spirit.

So far as this alone might attain, Peter was and is the Rock on which the Church is built, and against which the gates of hell shall not prevail. But on the other hand, so far as he discerned not, neither confessed, but rejected the deeper and more distinctly Christian Truth of a Suffering and a Dying Christ, and of an entering, on Man’s part, through Obedience even unto death, into the Fellowship of His Sufferings ; he was a Satan, an Enemy of the Truth, the Way and the Life of Christ,—an offence unto his Lord, savouring not the things that be of God, but those that be of men.

To this later-born and nobler Power we know that he finally attained : but we know also how much of discipline and rebuke, how terrible a fall, how bitter a repent-

ance, and how loving a Pardon there behoved to intervene between that earlier and this later state.

Now, even as that earlier state is set forth by the significant name of Simon Peter, or Cephas, so is this later, by the no less significant and parallel name of Simon Zelotes, or Cananites (from the root קנָה cana, *to be zealous*, which has derivatives קִנְיָה kineah, *zeal, ardour*, קָנָה canna, *zealous or jealous*, Exod. xx. 5; Numb. xxv. 11, 13). The first, expressing that HEARING unto Obedience of Faith and Hope which in Christ is revealed and commended to the Jew first, and afterwards to the Greek; the second, signifying that higher Obedience of a true Zeal which, through the free gift of the Spirit to so fitting a recipient, is finally and fully one with the perfect and all-embracing Obedience of Love; and which is thus set forth as ready to be communicated to all without distinction, Jew or Greek, bond or free, who through a Faithful, growing out into a Zealous Obedience have become capable of receiving it.

And here we at once see the reason why the symbolism or significance of Names, so characteristic of the Patriarchal, may not be discarded even in the more Spiritual Apostolic brotherhood. Of Simon Zelotes we know from Canonical Scripture absolutely nothing but his Name and his Apostleship. If therefore these instruct us not, by what means shall he minister to the continual edification of the Church?

And again, if Simon Peter be thus ordained to set forth, not by his significant Name only, but in his own Person, and by his personal or characteristic Acts and

Teachings, this fundamental HEARING unto obedience of Faith and Hope ; and if that higher Obedience of a true Zeal can, in God's order, grow out of no other root than this ; we may well expect in so comprehensive a Symbol some adequate expression of a truth thus deeply and practically important. And what other expression of it, I would ask, could be more perfect in itself, or more consistent with its context, than the expression which is here supplied ?

The earlier and weaker Simon Peter having already symbolized in his Name, and shewn forth in his character, a fundamental Power of the regenerate Mind, namely, the power of HEARING God, by Faith and Hope in Christ, unto Obedience,—to complete our instruction regarding this Capacity, to shew us what it is, in its maturity as well as in its infancy, we require a symbolic expression for the *manhood* also of our Christian Obedience ; and we find it in the Name of the eleventh Apostle, Simon Zelotes.

But why, it may be asked, in the Name only : why not also in the personal Acts and recorded Character of Simon Zelotes, as in the case of Simon Peter ? I answer, because it is not, in God's Order, *possible* that an insulated Christian Grace, short of that last and highest—the Energy of Suffering for Christ's sake, which by a spiritual and intelligible necessity involves and glorifies all the other and lower Christian Graces—should be fully realized, as an *insulated* Grace, in any *one individual* Mind. And if it be again objected, 'how then can Peter himself exemplify, as you yet affirm that he does, the Christian Grace of HEARING God through Faith and Hope in Christ, as this Special



Grace is insulated, on the one hand, from the grace of being JOINED unto Him by the Spiritual Communion of Love exemplified in St. John, and on the other, from the yet more comprehensive Christian Energy of SEEING God in Christ, that is from the Communion of a true and Spiritual Discernment, whereof Paul is the alleged example; I answer, first, that this final Energy of Spiritual Discernment—of seeing as we are seen—has already been affirmed and shewn to comprehend *both* the other distinct Capacities: namely, the Capacity for the Obedience and Communion of Faith, and the Capacity for the Obedience and Communion of Love; and, second, that whatever mystery may attach itself to the fact—however difficult may be the comprehension of it—these two primary and essentially-distinct Capacities in man are capable not only of a final and complete reconciliation and atonement; but they are also capable of being intelligibly *presented as distinct*; and, so long as they remain in an imperfect condition, of being also *separately manifested* in individual minds.

That these two Capacities in man's nature are essentially distinct, and are also essentially fundamental, we have already seen, from too many different points of view, to allow of any doubt as to the fact. And, if collateral proof were still necessary, it might suffice to shew, what could easily be shewn, that on this fundamental Distinction rests the Reality, nay, the very possibility, not only of the Family, but of the National Life, that is, of the full Christian and Spiritual Life in Church and State, of each individual Member of the great Family of Christian Nations. And hence we might again readily perceive that

the same two polar Elements do and must exist in the individual Mind, both in their actual distinctness and as ordained to be finally and fully reconciled.

By all the converging lines of argument which have presented themselves in the course of our investigation, we are irresistibly led to the conclusion, that there exists in our actual human nature this ULTIMATE TWOFOLDNESS ; and that on this, all other real distinctions, diversities, and oppositions of human character are based. I speak of *two*, not as ignoring that third and essentially Divine Element of the Renewed Humanity, namely the pure, or spiritualized Reason, which is ultimately not an Element of it merely, but its true all-comprehending Form, and which is of power to bring both these its primary Elements into a real Oneness with itself and with each other; but as desirous of presenting the essential Constituents of our actual Humanity in the simplest form compatible with Truth. These two ultimate Elements of that Humanity, and of all Forms of Human Character, are more than really distinct, they are actually separable from each other, and capable of existing *as Capacities* (though not *as perfected Energies*) in separate individuals.

And not only is this true, but we may further affirm, that the normal failure and imperfection of the actual, unrenewed, or partially renewed Humanity arises out of this separate and unreconciled existence of its two fundamental Elements, whilst a main end and aim of Christianity is the restoring them to their true and ordained Unity in the individual Mind. When once this is accomplished, all is accomplished, and the growing and final attainment of

this great end is set forth in the Apostolic Symbol, through the growing and final Oneness in Paul of Peter and John.

Now in affirming it to be alien from God's Order that Simon Zelotes should exemplify, in his own individual Character and Life, the nobler Obedience of a Zeal according to knowledge, as an insulated Christian grace, and as not really resting on and growing out of the humbler, yet more fundamental Obedience of Faith and Hope, we are very far from pretending to limit the Divine Power by any presumptuous assertion that such a manifestation of it is impossible. The question before us is, not whether such a manifestation *is possible*, but whether it *was ordained*; whether in this particular case it was consistent with God's Order.

All things are possible with God: but all things are not expedient, as means in His hands towards a definite end.

Now, as we have seen, the definite and intelligible end of this Apostolic Symbol is to set forth the great process of Man's Renewal in the Spirit of his Mind, as this Renewal involves continual growth in his New or Christian State, as well as Birth once for all into that State. Therefore we must not here look merely for proofs of what God is *able* to accomplish, but rather for manifestations of what in His consummate wisdom He *wills* to accomplish, as the fittest and most available means towards this glorious end.

If the very Capacity he purposes to set forth to us through Simon Zelotes be, as indeed it is, that noblest

Capacity for a real or heavenward Growth whereof our Humanity can become capable; how could this Capacity be set forth by the manifestation in him of a character which, however miraculously perfect, should have in it no marks or evidences whatever of intelligible Growth; but should rather exclude all idea of such orderly and progressive unfolding, by that of an immediate and mysterious exercise of Divine Power. It is not a succession of portents or miracles, to strike us with wonder at His irresistible Power, which God would *here* place before us; but SUCH AN ORDERLY METHOD AS MAY BY MAN BE UNDERSTOOD AND PRACTISED, for unfolding the Divine Life implanted within him to its ordained perfection. With such an object it is *not* consistent that so advanced a Christian Grace as the Obedience of a true Zeal, should be set forth to us, as cut off from that root and stem of a faithful and hopeful Obedience out of which, in God's normal and permanent Order, it must spring and grow. And therefore it is that of Simon Zelotes no Acts or Sufferings or Teachings are recorded, such as realize in his Life the noble Form of Obedience which is symbolized in his Name and Place. The Name of Simon Zelotes does in fact symbolize, or rather directly express, a stage of Christian Growth which it was *not* consistent with God's *permanent Order*, as manifested in this great Apostolic Symbol, that the personal Character of Simon Zelotes should exemplify; —a stage of Christian Growth which it *was* consistent with this order that Simon Peter should finally arrive at, and to which he did actually attain through that discipline, essential to this his real Growth, which in the Gospels and

Acts is recorded for our instruction, and the mature fruits of which are manifest in his Epistles.

The relation of Simon Zelotes to Simon Peter in the Apostolic Symbol has been dwelt on at somewhat greater length, because it is the pervading and most important manifestation, and not a mere incidental example of the principle in question.

We have already seen that the central and thoroughly practical Form of that TRUTH and LAW of God which must receive into itself, or rather which must descend upon and glorify the TRUTH and LAW of Man, is set forth in Simon Peter.

In him the HALLOWING OF THE NAME OF GOD is gathered to its practical centre, even whilst he is yet unable to discern or to enter into that LAW OF THE KINGDOM of God in Christ as coming in Man's heart, which is essentially a Law, not of Action, but of Suffering; not of hopeful Exertion, but of patient Endurance. And thus the proper utterance, in the Prayer, of that fundamental Obedience of Faith and Hope which is expressed in his Name, and which specially characterizes the earlier portion of his Apostolic Life, is OUR Father which art in Heaven, HALLOWED BE THY NAME. The good confession we have referred to, as witnessed during that earlier period, shews us, that even then he had discerned the real Sonship of Christ as revealed in all the fulness of its Truth, and as involving His real Divinity. And, since His real Humanity—a truth less difficult of apprehension—could not but be familiar to him, he was already able to utter from the ground of his heart, in sincerity and truth, that first

Christian Address and Aspiration to God. For in discerning and confessing Jesus to be *the* Christ, the Son of the Living God, and in further discerning His real Brotherhood with us, he discerned and confessed THE Father as He is OUR Father, together with the honour, due to Him as a Father, of filial Obedience to His revealed Will and Law. And thus we see that even his earlier degree of Spirituality exemplifies what his significant Name expresses.

Now as the significant Name of Simon Peter sets forth, in its intelligible and practical centre, this TRUTH of God in Christ as it is first revealed to Man and accepted by him; so does that of Simon Zelotes set forth, in its intelligible and practical centre, the same TRUTH, when now at length through Christ's ordained way, it has become the completely-constituted Christian LIFE in man; and as such is daily being unfolded towards its ordained perfection.

This we shall see more clearly when we come to examine, in the order of their Spiritual Birth or Calling, the last Apostolic quaternion—James, Jude, Simon Zelotes, and Matthias. But a glance at the appended Table, wherein the order of this Spiritual GROWTH is presented, will shew that Simon Zelotes occupies the very same central position in the LIFE of God, as now fully established and daily unfolding itself in the Soul of Man, which Simon Peter does in the TRUTH of God as first revealed to and accepted by Man.

Another remarkable fact is indicated in the same Table. The birthright from which Reuben by transgres-

sion fell, we have seen recorded in 1 Chron. v. 1, 2, as devolving on Joseph; and here we find that Joseph, in the Patriarchal, corresponds to Simon Zelotes in the Apostolic Twelve.

Now whatever priority we may ascribe to Simon Peter, during his day of small things, we shall feel hardly justified in withholding from him when, in Simon Zelotes, he has arrived at the maturity of his Spiritual Life: and with this legitimate feeling the Patriarchal Symbol very remarkably coincides. For though Judah is predominant among the Tribes, if we contemplate their actual or historical fortunes (1 Chron. v. 2), and though, in the Patriarchal story, which sets forth an order of priority among them deeper and more permanent than that of their subsequent historical unfolding, Benjamin has a pre-eminence of his own, and, however little in one point of view, is in another their ruler; it is still Joseph on whom, in that symbolic presentment of the Spiritual Life, our interest is chiefly concentrated. And we are therefore not surprised to find that on him the birthright of Reuben is recorded to have fallen. This prominence of Joseph becomes still more striking when we contrast it with the hardly less remarkable retirement from our gaze of Simon Zelotes. A retirement so complete, that we have already observed his Calling to be the only thing recorded of his Apostolic Life. And this sharp contrast between the Patriarchal and the Apostolic Representative of the very same Spiritual Reality, brings out into a clearer light the characteristic Teaching of the Patriarchal, as contra-distinguished from that of the Apostolic Symbol.

We have already perceived generally that the former, not dealing, as does the latter, with the Christian Graces themselves, but only with Persons who symbolize or shadow them forth, is able to instruct us unto Righteousness, not merely through the significant Name, but also through the significant Acts and Sufferings of each of these Persons, whether he be ordained to shadow forth the first-implanted and humblest, or the last-developed and most glorious, of all the Christian Graces.

Thus if we take that rare and slowly-unfolding Grace of an Obedience at once zealous and according to knowledge, which with its accompanying Energy of Spiritual Growth, is the central Power and Life of Christ's Kingdom on Earth; this very advanced Form of the Christian character may be rightly shadowed forth, not in the Name only of Joseph, but in his recorded Acts and Character. For here we have not to do with that Christian Form and with that Spiritual Power of ZEAL or of GROWTH, concerning which it is written, "The Zeal of Thy house hath eaten me up," and that Christ "grew in favour with God and man." These things, the Names indeed of Joseph, and of his two sons Manassch and Ephraim, may and do set forth, even in their Spiritual Reality, to us who come after: for when the Christ is thus far formed in any individual soul of man, that man has already repented and daily repents from dead works—has forgotten and continually FORGETS the things which are behind, pressing onward ever to those which are before—covets daily, daily receives, and daily puts forth the noblest gifts and FRUITS of the Spirit, so that "of his INCREASE there shall be no end."



But though it was possible that the Name of Joseph should *signify*, it was not, in God's Order, possible that the Acts and Character of Joseph should *realize*, these glorious anticipations and foreshadowings. For Christ had not yet suffered and ascended, nor had the Spirit been shed forth, through whom alone these can, by any soul of man, be indeed realized. His zealous and enlightened Obedience, with the Growth or Aggrandizement consequent thereon, however excellent in itself, was of a far lower and less spiritual order than its corresponding Christian Excellence, and might therefore be more easily and instructively presented in its Distinctness, through the actual Life and Character of the individual Patriarch Joseph, than could its corresponding Christian Reality, through the individual Apostle Simon Zelotes.

The lower and more human Form of zealous Obedience may subsist in the individual mind, independently of any special and preparatory gift of the Spirit. But it is otherwise with regard to its really Christian and Spiritual Form. With regard to this Obedience of Zeal, the truth most essential for our instruction in Christian Righteousness, and which it especially behoved the Apostolic Symbol to set forth, is, that it must spring and grow out of the Obedience of Faith and Hope. And accordingly that Symbol forcibly presents to us this paramount Truth, by presenting Simon Zelotes as having *in himself* a Nominal rather than a Real existence, and as being really manifested in Act and Deed, in Life and Character, by the spiritual maturity of Simon Peter's unfolding Life.

That the Apostolic Symbol is indeed ordained to set

forth the idea of Growth in each distinct Spiritual Capacity of Man, both in itself and towards Oneness with the rest, we shall presently have other proofs and examples. It is in fact on this principle that Man's great fundamental Capacities for Communion with God—the Real End and Blessedness of his Being—those namely of HEARING Him unto the Communion of Obedience, and of being JOINED to Him in the Communion of Love, are presented to us as fundamental, as distinct, and as specially capable of being separately manifested in distinct individual Minds. And we shall find in this the true solution of the comparative prominence of these earlier Apostles.

We are now therefore in a condition to perceive that, in the Apostolic Order of GROWTH, Simon Zelotes is central in the region of the LIFE, even as, in the same order, Simon Peter is central in the region of the TRUTH; and that the Name of Simon Zelotes sets forth—as already transmuted into the higher Christian LIFE—that Christian TRUTH the acceptance of which, by Faith and Hope, Simon Peter not only signifies in his Name, but exemplifies in his earlier Acts and Character; whilst in the later portion of his Apostolic career he further *exemplifies* the unfolding of that earlier Obedience of Faith and Hope into the later and more perfect Obedience of a Zeal according to Knowledge.

When in addition we shall have perceived that the Reality set forth in Simon Zelotes is no less essentially the heart of Christianity contemplated as a fully-unfolded LIFE in Man, than is the Reality set forth in Simon Peter of the same Christianity regarded as the TRUTH of God

revealed to Man and accepted by him; we shall be sufficiently prepared to revert to the consideration of the WAY, and to perceive more fully how this WAY is the ordained MEAN through which the accepted TRUTH of Christ becomes in Man the unfolding LIFE of Christ; and how (which is the matter more immediately before us) Matthew, in this Apostolic Symbol, sets forth the Central Reality of the WAY, even as Simon Peter sets forth that of the TRUTH which it implies, and Simon Zelotes that of the LIFE in which it issues.

We shall find, first, that for those who walk in it, the whole Christian WAY intelligibly and effectually realizes the whole Christian TRUTH in the whole Christian LIFE. Second, that each distinct portion of this WAY of Christ, taken in the Order of GROWTH, or of the Sermon on the Mount,—namely the WAY of Justice, the WAY of Mercy, and the WAY of Fasting from Sin,—transmutes the portion of His TRUTH which, in that Order, corresponds to it, into the similarly corresponding portion of His LIFE. Third, that each of these, in its integrity, whether it be the whole TRUTH, the whole WAY, or the whole LIFE, may not only be most practically apprehended, and laid hold of, by this its central portion, but that each of them may be most practically contemplated as virtually gathered into it. Fourth, that this Central portion of the WAY—itsself Central between the TRUTH and the LIFE—is, in the same deeply-practical sense, and for us sinful men, the living and quickening heart of that entire Christianity which is at once the WAY, the TRUTH, and the LIFE of Christ.

With regard to the expressions for these things in

the Apostolic Symbol, we shall find that as Simon Peter and Simon Zelotes are ordained to set forth to us respectively this Central TRUTH and this Central LIFE, so is Matthew ordained to set forth to us the Central WAY which alone can realize the former in the latter.

Matthew, through his significant Name, through the significant Acts done to him and by him, through the main tenor and purport of his Gospel, presents to us the one new and great Gift of a DIVINE RIGHTEOUSNESS at once brought in by Christ—not so much as it is a Perfect, or as it is a Communicable, or as it is a Guarding Righteousness; but specially and above all, as it is a MERCIFUL AND FORGIVING, and though a truly Blessed, as it is a no less truly Suffering Righteousness.

It was this Reality—absolutely new, as manifested in its fulness of perfection by Christ,—of a Righteousness essentially forgiving, and, that it might effectually forgive, freely suffering even unto death; specially it was the Suffering, without which this Gift can neither be imparted to Man nor accepted by him, which, to that earlier and weaker Peter, was a stone of stumbling and a rock of offence. Herein lay his failure when he said, “This be far from Thee,” when he stood without and warmed himself, when he thrice denied his Lord, when he forsook him and fled. And it is only through that central WAY of pardoning Love, through its attendant and bitter pangs of repentance and amendment, through a further entering, by continual Labours and Sufferings even unto Death, into the Fellowship of the Sufferings of Christ, that we see his earlier and less confirmed Obedience of Faith and Hope, finally

transfigured and glorified into a nobler and more consistent fulfilment of his Lord's will ; when now at length Faith and Hope had found, in the Zeal of a Self-sacrificing Love, their abiding consummation.

What has been already said of Matthew may perhaps suffice to shew in what manner he sets forth the central and effectual means through which the earlier is converted into the later and nobler Simon : in what manner, that is, the great central Doctrine of the Cross, the Forgiveness of Sins in Christ, and a consequent entering into the Fellowship of His Sufferings, and into the spirit of his Pardoning Love, converts that more outward and imperfect Obedience, which though comparatively little raised above the standard of Judaism, is still the fundamental Obedience of Faith and Hope, into that nobler Christian Obedience which involves this, which is of a Zeal according to Knowledge, and which is ever growing out into the full Spiritual Obedience of Holy Love.

Indeed the remarks in p. 372 shew at once how truly and intelligibly this great Reality of Forgiveness once accepted, is indeed the central way, by which we must advance from the lower to the higher of these two Forms of Obedience.

The Forgiveness of Sins does, on the one hand, continually perfect that lower Form of Obedience in Faith and Hope which belongs to the earlier Simon ; for he that hath this Hope in him, namely that his sins are in Christ forgiven, purifieth himself even as He is pure : on the other, it continually raises us, through Grateful and Zealous Obedience, towards a Capacity for those continued labours and

sufferings which flow forth freely from a perfected love of Christ: for to whom much is forgiven the same loveth much.

Nor, after what has already been done, shall we find more difficulty in discerning how the Forgiveness of Sins presented in Matthew is, for us, the practical Centre of the whole WAY of Righteousness, of Mercy, and of Refraining from Evil, as these are set forth respectively by Philip, Matthew, and Thomas, than we have found in recognizing the same Forgiveness as the living and quickening MEAN between the TRUTH, as centrally set forth by Simon Peter, and the LIFE, as similarly presented in its proper Heart, of a Zealous and Daily-renewed Obedience, by Simon Zelotes, the son of Alphæus.

Even the Patriarchal Symbol, if we look again (B. v. p. 230) at this portion of it, will go far towards shewing us the true relations which subsist between these distinct yet closely-connected Realities of the WAY.

By it we are taught that not in the Order of Growth only, Dan Gad Asher Naphtali, but in that of Birth also, Dan Naphtali Gad Asher, the new and Divine Righteousness set forth in Dan, as once for all brought in by Christ, that it may be first imputed then imparted to us, is, essentially or in the sight of God, PRIOR to the new and Divine Forgiveness set forth in Gad, as once for all brought in by the same Christ, that it also may be first imputed then imparted to us. Indeed the precision, as to doctrinal instruction, which characterizes this portion of the earlier, and which is reflected and enhanced in the corresponding portion of the later Apostolic Symbol, is too

remarkable, even for its own sake, to be passed over in silence. Dan presents this new Righteousness of Christ as a Perfect and Divine, and therefore, with regard to us, only or chiefly as an *Imputed* Righteousness. Naphtali presents the same, as it is Communicable to man, and therefore as a Communicated or actually *Imparted* Righteousness. So that these two full brothers, the sons of Rachel's bondmaiden, present the Righteousness of Christ as it is for us at once Righteousness of Justification and Righteousness of Sanctification.

Again, with regard to Gad and Asher, the sons of Leah's bondmaiden, these two full brothers will be found to present the new Forgiveness which we have in Christ, under the same distinct aspects. It might seem indeed that this Forgiveness cannot, like this Righteousness, be intelligibly and practically contemplated, from one point of view as imputed, from another as imparted; but the Symbol teaches us otherwise; and must we not feel and acknowledge that its teaching is true? As there is for us an inchoate yet real Righteousness in God's sight, so soon as by Faith we lay hold on the Righteousness wrought out for us by Christ; so is there for us an inchoate yet real Forgiveness in God's sight, so soon as by faith we lay hold on the Forgiveness wrought out for us by the same Christ. Yet neither is this Righteousness, nor this Forgiveness, nor the Blessedness inseparable from each, fully accomplished for our own souls, till the Righteousness we have in Christ has been experienced by us as indeed and daily communicable to ourselves, and through us to others;—till the Forgiveness we have in Christ has been unfolded for our

selves and for our brethren into an effectual daily guardianship and deliverance from the power and the misery of Sin.

Now though for us, as conscious sinners, all these excellent Gifts are summed up in the central Gift of Pardon, yet, in God's sight, this other great and new thing is all in all. Were not this Gift, of a Righteousness at once Real and Communicable, the first Gift; were not Christ made unto us Righteousness; were He not actually our Righteousness; Pardon would be as nothing: for, though pardoned, we should remain unholy, sinful, miserable. Guardianship would be impossible: for, without this actually-communicated Righteousness of Christ there could be no return, through Forgiveness, towards Purity of heart, and its attendant and conscious Blessedness; and so nothing to be guarded and kept from the further inroads of Evil. Thus we see Dan has a real and rightful priority, even in God's Order of Birth or Justification. And this is so, that we may be unceasingly reminded of the all-important fact that the Righteousness of God in Christ, really imputed that it may be actually imparted, is THE GIFT OF GOD TO MAN:—the one positive Reality out of which really flow all the others, even that great gift of Pardon which to us seems all, and which, in the Order of our Sanctification, is essentially central.

Indeed when we contemplate this Order of our spiritual GROWTH, these several Realities of the renewed Mind may no longer be regarded merely or mainly as distinct Realities. Rather must they be discerned as influencing and completing each other, and as constituting, in their new Oneness, a living whole.



Thus, though it be most true that a perfect Forgiveness, as well as a perfect Righteousness, has in Christ been wrought out for all men, we are not permitted, when once we have entered into the Order of our spiritual Growth or Sanctification, to pray for and to receive our daily measure of the Wine of this Forgiveness, till we have first prayed for and received our daily measure of the Bread of this Righteousness.

Lest, however, we should be disheartened by the deadly fear of failing to obtain this daily Forgiveness, because we are conscious of no daily increase of Righteousness in ourselves, or of the Power of effectually communicating it as ambassadors of Christ to others, and so of no daily and effectual reception of this Bread ; we find that the Perfect, and for us therefore in the main, Imputed Righteousness set forth in Dan, is, in this Order, immediately followed, no longer by Naphtali the Communicable or Actually-imparted Righteousness, but by Gad the Imputed, and by Asher the Imparted Forgiveness. So that our daily pardon becomes contingent on that which is indeed the main spring of our working the works of God, as well as of our forgiving them that trespass against us : namely, on a living Faith and Hope in Christ our Righteousness, rather than in any conscious increase of Righteousness in ourselves.

From this foundation, supplied by the Patriarchal Symbol, we may now proceed to the Apostolic Completion of the same. And, seeing the order of Calling, in the latter, coincides at this point exactly with that of Birth in the former, our attention will be chiefly directed to the import of the Names and Acts of Philip, Nathanael,

Matthew, and Thomas—or rather of these, with the exception of Matthew, who has already been considered.

Of Philip little is recorded: but that little will be found deeply significant. And if we bear in mind what has been said generally of those, who in the order of Calling succeed the first great operant and docent Apostles, we shall hardly be prepared to expect more.

To begin, however, as we have hitherto done, with the Symbolic Name of this first Apostle of the way:—the earliest intimation of a continuity between Dan, the Patriarchal Symbol of this new and suddenly brought in Righteousness of Christ, in the Patriarchal, and Philip, its Representative in the Apostolic Twelve, we find, in that very remarkable and mysterious prophecy of the dying Jacob regarding the former, “Dan shall be a serpent by the way, an adder (arrow-snake, marg.) in the path, that biteth the horse’s heels, so that his rider shall fall backward.” During our examination of the Patriarchs in Book v., we have already become familiar with the fact that, in the symbolic language of Scripture, the mere Humanity, in its two fundamental Constituents and as uninfluenced by any completing Spiritual Element, is set forth by the ox and the sheep, and finally by the sheep only. And we have further seen the Spirit which guides and governs this two-fold Humanity set forth, in so far as it is a Spirit of good, by him who yokes and goads the one for labour, and who tends and feeds the other in rest; that both may in return minister to his wants: and finally by him who sacrifices both to the honour and glory of God, and who himself lives of the sacrifice. Now in another and not less

significant expression of this symbolic language, the mere Humanity, similarly contemplated in its distinct fundamental Impulses, is represented to us by two other animals, both of which are familiarly and universally known as ministering, though in a different way, to man's wants and his support, and as requiring from man a corresponding discipline and guidance.

To go no further than the series of prophetic Blessings immediately before us, Issachar, who sets forth the Humanity as looking to the recompense of Reward, and as, in that sure and certain hope, earnestly striving to accomplish the revealed will of God both outwardly in Life and inwardly in Spirit, is declared to be "a strong ass couching down between" these "two burdens," and as bowing his shoulder to bear them both, because he saw that rest was good, and that the land it was pleasant. And we shall find generally that in the symbolic language of Scripture this animal represents—and most aptly, in the way of natural fitness—the Humanity, as looking to the Recompense of Reward, and as sustaining, for its sake, the imposed burden of Obedience; whilst the horse sets forth the same Humanity in its nobler and ultimate Form, as capable of a less servile, and finally of a free self-subordination to the will of its rider.

Of the latter Symbolic Expression we shall find an example in the declaration concerning Dan, which, in this remarkable Prophecy, immediately follows the passage just quoted regarding Issachar; and which thus enables us to contemplate the Humanity at once under its ruder and under its nobler Form and Symbol. After having de-

clared the proper Office of Dan to be the giving judgement or justice to his people, as a real and acknowledged Power among them,—“Dan shall judge his people as one of the Tribes of Israel,” —the Prophecy goes on, “Dan shall be a serpent by the way, an adder in the path, that biteth the horse’s heels, so that his rider shall fall backward.”

Now if we bear in mind what St. Paul affirms of the first bringing home to man’s heart and conscience, of God’s righteous and just and good Law ; together with our Lord’s declaration concerning the first office and work of the Spirit ; and if we further bear in mind the fact that when this holy Law is thus, for the first time, brought into real contact with man, it is with man as guided and governed, not by the Spirit of Good, but by the Spirit of Evil ; we shall at once perceive the real aptness and force of this Symbol, as well as its essential consistency with the analogy of Scripture. Some of the chief passages in St. Paul which bear on this point are, Rom. iv. 15: “The law worketh wrath ; for where no law is, there is no transgression ;” and v. 13: “For until the law, sin was in the world: but sin is not imputed where there is no law ;” and vii. 5, “For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death ;” and, lastly, 1 Cor. xv. 56, “The sting of Death is Sin, and the strength of Sin is the law.” And lest we should erroneously apply these declarations merely to the Law of Moses, and not to all holy Law as such, and as, by the ever-increasing Spirituality of its successive revelations to his heart, quickening

ever and heightening the consciousness of sin in each individual soul of man; our Lord further declares that the first work and office of the Holy Spirit Himself is to convince man of sin: an operation which we cannot doubt that He effects by the real application to man's heart and spirit of God's holy Law as by Christ revealed in all its exceeding breadth.

Although, however, the truth here symbolized is, like all great spiritual truths, universal, and applicable to the daily and hourly beginning of each man's Spiritual Life, as well as to its first and absolute beginning; it is rather the *first* bringing in of Christ's perfect Righteousness, as revealed in His holy Law, that the Spirit of Prophecy in Jacob is here setting forth. Its foreordained Antidote is now for the first time brought into close contact and active antagonism with the baneful venom of that old serpent. And this poison which had before slumbered in man's veins, or had manifested itself only through an obscure consciousness of evil and unrest, is now at length, through this first grappling with it of the great antidote, detected and manifested in all the deep virulence and malignity of its nature, and in that deadly suffering and sorrow which sooner or later must spring from it.

I grant that the Symbolic Prophecy which here finds utterance through the mouth of Jacob is bold,—that more is gathered into its narrow compass than we could have raised ourselves to expect; but must it not, on the other hand, be admitted that it is consistent with the Analogy of prophetic Scripture, that it is in harmony with the teachings of St. Paul and of our Lord Himself, and that it

sounds the very depths both of the Spiritual Evil which besets us, and of its ordained remedy?

Look for a moment at the corresponding Reality, as clearly and sharply exemplified in the conversion of St. Paul, the sudden bringing in, I mean, of this Righteousness of Christ on his before benighted mind. Here not only is the Spiritual import the same as in the Patriarchal Prophecy, but the very form of its manifestation corresponds, as of an ordained counterpart. Christian Art has indeed given to St. Paul the horse from which he is falling backward: but of this there is no trace in the inspired record; for in *its* deeper truth, Saul is at once the rider and the horse:—the rider, inasmuch as he is still under the guidance and direction of that Evil Spirit which has in him become an evil Will, and which persecutes and makes havoc of (*λυμαίνει*) the Church of God,—the horse, inasmuch as all his very noble human Faculties and Endowments have hitherto been possessed and spurred on to evil, by this undiscerned yet real enemy. This evil rider it was, this Saul or Death, which then fell to rise no more, from his pale horse, galled and wearied with the burden of Sin;—so that he who henceforth sat on him to guide and to govern, to urge onward and to repress, was that good spirit of Christ, who even now rides forth, and on no other steed, conquering and to conquer, and under whose easy yoke and light burden that pale hue of Death is changed into the whiteness of a heavenly purity.

By this Symbol, a relation is brought out between the Humanity and the Deity, if not more intimate, yet in some respects more heart-rejoicing, than that shadowed forth

through the sacrificial animals,—a relation implying indeed necessary discipline and restraint, but implying also a real union in distinctness, and a guidance becoming ever milder as the obedience to it becomes freer and more joyous.

Now it is these great and consoling Realities regarding our actual Relation to Christ, and the Spirit of Christ, which in the Apostolic Symbol are embodied in this single name ( $\Phi\lambda\iota\pi\pi\omicron\varsigma$ ) of Philip, the first Apostle of the WAY. Here again, as in the Name of Andrew, the Humanity is presented, not as Jewish or restricted, but as Greek or universal. It is the whole Humanity which God in Christ thus loves and joins Himself to, not the mere Judaic Humanity. The hitherto unbroken Colt on which Christ enters in lowly triumph into the Holy City, must indeed be taken from the point where these two Ways meet. Nevertheless, that old must be gathered into this new Way, and named from it. And now that his genuine guidance has been restored inaugurally, and is being daily and growingly restored to man, we begin to perceive somewhat of an actual restoration of the true Reuben, or of that genuine Spiritual Discernment which is the noblest Attribute of man.

If he be not yet fully restored to himself as a son of God,—not yet fully endowed with that first great gift of himself—of his own true Being; yet that Divine Spirit of Christ, which is also the Spirit of Adoption and of Discernment, has now once for all been joined to him, and is daily being joined more intimately and more permanently.

Again, let us look at the still more celebrated pro-

phesy of Jacob, uttered on the same occasion, regarding Judah. Whatever critical difficulty there may be with regard to the word שִׁלּוֹה Shiloh, which occurs only in this one passage, Gen. xlix. 10—though its derivation from שָׁלַח shalah, *to be peaceful*, after the form כִּישׁוֹר, בִּישׁוֹר, and its consequent import, the *bringer in of peace*, the *Prince of Peace* (cf. Isai. ix. 6), seems sufficiently obvious,—there can be no real doubt, with Christian interpreters at least, that this Shiloh is the Saviour Christ.

Now the Exposition which has been offered of the Patriarchal Symbol has throughout proceeded on the principle that Reuben Simeon Levi Judah, as gathered into their practical result Judah, do in that Symbol set forth the earlier dispensation of Judaism: and that the great interruption at once and renovation of this earlier Judaic Order effected by the Coming of our Lord, is in the same Symbol set forth, by the birth or bringing into the world of Dan, as presenting the ABSOLUTE OR PERFECT JUSTICE OF GOD—OR, FOR US, HIS NEW RIGHTEOUSNESS IN CHRIST JESUS. Thus we are relieved, not only from all critical niceties concerning the word Shiloh, but from all historical difficulties as to the exact period from which the breaking up of the Jewish Dispensation, and the departure of the Sceptre from Judah, ought to date. In whatever year, on whatever day, this one great interruption began to be or was finally accomplished; at whatever instant of time this one great Renovation through Christ of God's Order to usward was actually inaugurated; we cannot for a moment doubt that the coming of our Lord was the conclusion of that Elder Dispensation over which Judah pre-



sided,—the commencement of that new Kingdom of God, in Him of whose increase there shall be no end.

But what we are chiefly concerned to remark is, that the symbolic language here employed is so evidently identical with that which we have just been considering in the prophecy regarding Dan, in the Name of Philip, and in the deeply-significant entry of our Lord into Jerusalem, as to exclude all reasonable doubt on the subject. For can we doubt what the Vine is; when our Lord has said, “I am the Vine?” Can we doubt that the Spiritual Reality set forth in this Prophecy is one and the same with the Spiritual Reality set forth by his thus riding into the Holy City; when the two expressions for it are themselves identical? It is not the ass’s colt only that he binds to this choice Vine—not, that is, the restricted Judaic Humanity alone, or chiefly, which he disciplines, and leads to Christ, and brings into communion with Him, it is the foal also, the Universal Humanity, in all its noblest Powers, in all its ultimate Capacities for a free and generous Service—it is both these as *young*, as beginning a new Life, as having been born again, that Judah was, and is, and will unto the end continue to be, instrumental in bringing unto Christ, and binding into Oneness with Him.

And if this expression of the Divine Symbolic Language be clear, the others relating to *food* are not less so. He washed his garments in wine, his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk.

The λογικὸν ἄδολον γάλα, that sincere Milk of the

Word, which is at once meat and drink, which is the ordained nourishment of Babes in Christ or of the new-born Jewish and Gentile Church,—the blood of the grape which is here at once the Reality and the Symbol, the Blood of Forgiveness, of the Washing away of Sins and Sinfulness, the blood of Sprinkling and Purification; and the wine of Eucharistic blessing—all are here presented briefly yet fully.

And are not indeed the two Realities here dealt with closely connected:—rather is not the one only a different form and manifestation of the other: even as Growth is but a more advanced form and manifestation of Birth?

Must not the Christ, thus brought into intimate Communion with our Will and with all our active Powers, to guide, to quicken, and to restrain them—must not this Christ thus daily formed within us, be daily nourished also with that very food which He has declared to be His meat—namely, with the Doing of our Heavenly Father's Will?

And this great Reality we shall see presented, not only in the Patriarchal, but in the Apostolic Symbol; and shall further more clearly see in what sense this latter is a Symbol as well as a Reality. We shall find that though each of the later-called Apostles, as he is the Representative of some one distinct Christian Grace, *cannot* in God's Order exemplify, in his own Life and Character, that Grace *as separate and insulated from the rest*, he may yet set it forth, either by recording and proclaiming the Acts and the Teachings of others, as did Matthew; or by Symbolic and Significant Acts of his own, done under the secret guidance of the Spirit.

Let us look, with reference to this Principle, at what the Gospels record of Philip: and first in John i. 43. “The day following Jesus would (ἠθέλησεν, willed to) go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael.” The Acts here recorded have the significant character we speak of. And first this determined going forth of Jesus into Galilee, symbolically inaugurates His going *from* the Jews, to whom He was first sent, *to* the Gentiles, whose bringing in is primarily set forth in the Calling of Philip. Next we have already seen that Simeon and Judah in the Patriarchal, Simon Peter and Andrew in the Apostolic Symbol, correspond to and set forth the two Tables of the Law; and, in these, as unfolded by our Lord on the Mount into the fulness of their Life, to the whole of that revealed Will of God the daily doing of which is our daily bread. And as these two Apostles thus fitly symbolize *the whole* of this Body of Christian Duty, in the doing whereof we have our Christian Life and Growth; so does Philip no less exactly and pointedly set forth the same BREAD, as it is daily broken for us, by God’s Providence, into the fragmentary forms of our Daily Christian Duties.

And thus it comes to pass, that as it behoved Christ himself, that entire and true Bread of our Life, which once came and ever cometh down from heaven, to be born at בֵּית-לֶחֶם Bethlehem, THE HOUSE OF BREAD, the one great Storehouse from which all our food and nourishment unto Life Eternal must be derived and given out; so did it behove Philip to be of בֵּית-צִידָה, Bethsaida, that House

of FOOD FOR THE WAY, from which Andrew also and Peter must needs come forth. The proper meaning of this word צֵידָה said or tsaid, and צֵידָה saida, is *viaticum*, *food for a journey*. Of the first, we have an example in Josh. ix. 5 and 14; of the second, two pointed instances occur in Genesis. "Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them (צֵידָה saidah) provision for the way," Gen. xlii. 25. "And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them (צֵידָה saidah) provision for the way," Gen. xlv. 21. Of this form Gesenius gives no other examples, and we may be well satisfied with these. For their deeper meaning sets forth to us at once the lasting Store of that Bread which is bought without money and without price, and also the Portion of it which must sustain us during each day of our heavenward journeying.

Here indeed, as ever, the Divine symbolic language is pregnant with such diversity of meaning as may best set forth the several sides and aspects of the Spiritual Reality which underlies them all. Had the exact signification of צֵידָה saidah, been *daily bread*, this would at first sight have seemed to be a more striking coincidence: but when we consider that the reality of a JOURNEY to be accomplished, of a WAY to be travelled over, when compared with the reality of a TIME to be spent, of a DAY to be past, is, in a Christian point of view, of more than equal importance, we shall allow that the brief sermon preached by the Apostle Philip, from the name of his birthplace, is not devoid of its own special edification.

The significance of the next words, "Philip findeth Nathanael," we shall perceive at once, if we remember that as Philip, like Dan his Patriarchal prototype, more especially sets forth the Perfect Justice or Righteousness of Christ, as really and permanently imputed to the believer, so Nathanael, like Naphtali, presents the same Perfect Righteousness, as being actually and continually imparted to him. We are thus taught that this imputed Justice, or Righteousness of Justification, is essentially FIRST in order; and we are further taught, by Philip's finding Nathanael, that its proper and ordained office is to bring in that other imparted Justice, or Righteousness of Sanctification.

Again, in John xii. we have the reference to Zech. ix. 9, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."...16, "And the Lord their God shall save them in that day as the flock of his people."... 17, "For how great is His goodness, and how great is His beauty! corn shall make the young men cheerful (grow or speak, marg.), and new wine the maids." And three verses further, x. 3, "Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made

them as his goodly horse in the battle."...5, " And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle ; and they shall fight, because the Lord is with them, and the riders on horses shall be confounded." Again, xii. 4, " In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness : and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God."

When we consider these remarkable passages in connexion with what has been said, and with that Chapter in St. John where reference is made to them, we can hardly misapprehend their true import. Here we still see the Humanity as, in Judah and the Judaic Dispensation, it has been brought under God's earlier discipline and guardianship, and as it is now further being prepared for final reconciliation with Himself, and for working together with Him in the accomplishment of His great purpose, namely, the victory over sin and death in man's heart, and the final establishment there of His own Righteousness. That guardianship and training are here presented under two distinct Images : first, of a Shepherd tending and watching over his Flock ; next, of a Rider who has made the house of Judah his goodly Horse in the battle : and we see further, that the Spiritual Reality symbolized by this latter relation is here preferred. The shepherds had failed in their office, and their sheep had become as goats, and God's anger was kindled against both sheep and shep-

herds, to punish and to reject them. And now at length it was His will to establish also that other and more intimate relation between Himself and man, which should not fail;—a relation wherein He is symbolized as the Rider, man as the Horse. So that through a close and permanent union with Him, through impulses and restraints proceeding directly from Himself, and through His own immediate government and guidance, man's Will might be finally and freely subordinated to His Will, and all man's now ennobled Energies might be joyfully exerted in His holy Service.

In the terms of this Prophecy, coming as it does when the Reality it sets forth was now drawing near, the relation of the above passage from St. John to the earlier Scripture is illustrated, as well as its own symbolic meaning. We here see the spiritual import of that prohibition of horses to the future kings of the Jewish people which is imposed in Deut. xvii. 16, and of its signal transgression by Solomon, 1 Kings x. 26. The Humanity might not, in that earlier stage of its training, be contemplated under this prouder Symbol, which was appropriated and reserved for setting forth, in the fulness of time, its more glorious and spiritualized condition. Indeed, so much of reality had this lively anticipation of an undue and premature glorifying of himself by man, that it actually contributed, in no small degree, to lift up the heart, even of Solomon, to that perilous height of pride and luxury whence his downfall was so ruinous. Yet by this transgression itself two great truths are presented to us. First, that the Judaic Dispensation, even in its palmyest estate, was *inca-*

*pable* of realizing that true Spiritual Glory of man which is essentially greater than the glory of Solomon. Second, that it was *capable* of setting forth that his nobler and finally-ordained Condition, by means of an earthly and symbolic glory, whereof the affluence of horses and chariots which he multiplied to himself, was by no means the least soul-elating portion.

On this prouder and more glorious image of the Renewed Humanity we are permitted to dwell, only in so far as we have learnt with Paul to glory in Christ alone; or, if in ourselves, in our own infirmities. Nay, though the two-fold expression in Jacob's prophecy, in Zachariah, and in the Evangelists, has led us to infer, that the nobler and more generous, as well as the ruder and lowlier creature, is intimated in the prophecy, and in the narrative of our Lord's entry into Jerusalem, the intimation of the former is, in the Gospel narrative at least, obscure and doubtful, whilst the statement regarding the latter is there clear and explicit. It is only in the final Revelation of St. John the Divine, that this great Symbolic Idea may be brought out in its fulness; and even there under the veil of a mysterious and heavenly vision, and as capable of being fully realized only in and by the Spiritual Restoration and Completion of all things. "And I saw, and behold a white horse, and He that sat on him had a bow, and a crown was given unto Him, and He went forth conquering and to conquer." (Rev. vi. 2.) And again, "I saw Heaven opened, and behold a white horse, and He that sat on him was called Faithful and True, and in righteousness He doth judge and make war...and his Name is



called the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean...And He hath on His vesture and on His thigh a Name written, King of kings, and Lord of lords." (Rev. xix. 11.)

Here we see the finally-purified Humanity, as it will subsist for ever in Christ, and in His redeemed, in its intimate and glorious Union with the Godhead.

But Christ *first* joins Himself to this Humanity, not in its nobler, but in its ruder and humbler form. Or, if we may in part discern that this lowlier is ordained by His discipline and guidance to unfold itself into that more glorious nature, this remains for us a hidden thing and a mystery, and is veiled rather than revealed by his symbolic entrance into Jerusalem. So best do we see His own meekness, and His infinite condescension to our actual and miserable estate:—enduring and joining Himself to our Nature, as yet undisciplined and unrenewed, that He might discipline and renew it to be indeed worthy of His love, indeed capable of its own ordained Blessedness.

It was after this great and new thing, even in its primary and symbolic manifestation, that the world had gone out; despite the Pharisees, who could prevail nothing against it. Joh. xii. 19. It was to this New and Divine Righteousness, now first brought in and placed on Man for his Heavenward guidance, that not the Jews only were irresistibly drawn, but certain Greeks also which came up to worship at the feast. And here already we perceive this larger Righteousness gathering under itself, from its very first manifestation, the Gentiles also. And see again how the

symbolic import of Philip, and as before of Andrew, is clearly brought out. These Greek Representatives of the Gentile Church cannot come to Christ except first through His imputed Righteousness, next through His accepted Law, as a fitting Schoolmaster to bring them to Him. Hence it was recorded of these Greeks, "The same came therefore to Philip, which was of Bethsaida, of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus."

His imputed Righteousness first draws them as it draws all men unto Him. His accepted Law must first discipline and prepare them for a full and final acceptance of that imputed Righteousness.

And then again our Lord immediately reverts to Bread-corn, or the Corn of Wheat, that other co-ordinate Symbol of the New Righteousness, both in itself, and as contra-distinguished from the coarser and less nourishing Barley, the Symbol of that earlier and more Servile Obedience which was by Moses; and to the necessity of Suffering unto Death, that it may be quickened into its ordained and manifold Life.

Again, before the miracle of the loaves and fishes recorded in John vi., it is to no other of His Apostles or Disciples but to Philip that Jesus saith, "Whence shall we buy bread that these may eat?"... Whereon one of His Disciples, the same whom we have before (p. 437) seen significantly connected with Philip in this matter of bread, Andrew, namely, Simon Peter's brother, "saith unto Him, There is a lad here who hath five barley-loaves and two

small fishes:”...παῖδάριον, a slave or servant—that servant namely, who was faithful in all God’s house over which he was set, and to whom were entrusted the Five Books of the more outward Law, together with the yet undeveloped ministration of the two more inward Laws, of the Kingdom, and of the Will of God.

And was not the condition of the Church thus symbolized, that namely of the *completed* Law, and of the *unfolding* Gospel, the actual condition of the Church at the very moment when this miracle was performed; and was there not in these, if rightly and thankfully received, enough and much more than enough to sustain and unfold the whole Man, the entire Humanity in each distinct element of its Spiritual Life: so that from the satisfied wants of each there might remain a basketful of fragments? For of the fishes also, as well as of the bread, they might have as much as they would, and no fear of stones being given them for the one, or serpents for the other.

One more passage remains to be looked at, and we shall then have considered all the notices concerning Philip which occur in the Gospels. It begins, John xiv. 8. On our Lord’s declaration to Thomas, John xiv. 6, “If ye had known me, ye should have known my Father also: and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long with you, and yet thou hast not known me, Philip? HE THAT HATH SEEN ME HATH SEEN THE FATHER...Believest thou not that I AM IN THE FATHER, AND THE FATHER IN ME? The words that I speak unto you I speak not of myself·

BUT THE FATHER THAT DWELLETH IN ME, HE DOETH THE WORKS. Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake. Verily, verily, I say unto you, HE THAT BELIEVETH ON ME, THE WORKS THAT I DO SHALL HE DO ALSO; AND GREATER WORKS THAN THESE SHALL HE DO; BECAUSE I GO UNTO MY FATHER. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Here is plainly set forth first for the Man Christ Jesus, and then for each individual believer in Him, the actual inauguration of the Father's mysterious yet real presence to his Spirit—a presence which involves the doing His works as indeed a Son, the seeing Him as indeed a Father.

This then is the highest aspect under which we can contemplate Philip the first Apostle and Representative of the WAY. In him is set forth the actual formation from day to day of that Reuben who through this WAY is ordained to be growingly and finally restored to the full and complete Spiritual Discernment, and to the holy Energy, which as yet may be only symbolized in Philip, or possessed by him unknowingly, and as though he possessed them not. "How sayest thou, Shew us the Father? hast thou been with me, Philip, so long, and yet hast thou not seen and known me? He that hath seen me hath seen the Father." Nothing can more admirably set forth that real, yet silent and unconscious, Growth of this new Faculty in man, which belongs to the spiritual State symbolized in Philip. The Real, the Spiritual, the Divine Humanity which is, and which finally sees and knows itself to be, a Son of God, is here manifested in the daily process of restoration to its true Being.

And this process, discerned in Philip as ever going on in the WAY, we next see in Nathanael, who is also Bartholomew, as ever being perfected in the LIFE. In Bartholomew בַּר-תְּלֵם *Bar-telem, the son of the furrow, the seed sown and already sprung up*, this growth before latent, unconscious, and as it were antenatal, is already manifested in its full Spiritual Life. In Nathanael נְתַנְיָאֵל this restoration of man to his true or Divine Humanity and Sonship becomes complete. By this Name we are taught that so soon as a Capacity for the Real or Spiritual LIFE is unfolded in him, God's first great *positive* Gift to Man is no other than THE MAN HIMSELF. Even as by the Name Matthjah מַתְיָהּ we shall be further taught that in the same real LIFE God's last and greatest positive Gift to Man is no other than GOD HIMSELF in all that fulness of His Being wherein through Christ and the Spirit He hath promised to come to us and dwell with us.

On the two Names of the Apostle Nathanael, and on the manner in which they unfold the import of Naphtali, the Name corresponding to them in the Patriarchal Twelve, we have already dwelt at some length in the last Book v. p. 235.

We there saw that in Naphtali, from נַפְתָּלִי *naphtuli, wrestlings*, (root פָּתַל *pathal, to weave, to twist, to wrestle*,) is presented that new and primary Energy of the Spiritual Life which is ever weaving and blending into real Unity its distinct and before separate Elements, and that in Bartholomew this becomes the more inward Energy of Growth into maturer Life, and into a closer and more vital Oneness with itself of the already-implanted and upspringing Seed.

But in the Calling of Nathanael, and the Symbolic Acts wherein he takes part, another aspect of the Spiritual Reality which he is ordained to present is manifested. His Calling, through the instrumentality of Philip, and the import of this, have already been noticed. But there is a significance still deeper, in his immediate discernment and confession of the Christ and of His Real Divinity,—a discernment only less immediate and less intuitive than Christ's discernment of him, as the Israelite without guile. For he was then seen, by Him who knew what was in man, as one in whom the Paternal Dispensation of the Name presented its highest perfection and its utmost fitness for the grafting thereon that Filial Dispensation of the Kingdom which is ever growing out into the Spiritual Dispensation of the Will:—as seated under the Fig-tree, that is as the Man of Peace, and the Peace-maker. For he who is seated is at rest and in his right mind. And the Fig-tree is the Symbol, and bears the fruits of peace—those blessed fruits which, in the full accomplishment of the Kingdom on Earth, each one shall eat and shall impart under his own Vine and his own Fig-tree.

Thus we see further how, in the order of daily Growth, Nathanael rightly sets forth the first Element of the now implanted and manifested LIFE; how he answers to the Blessedness of the Peace-makers; how in him the Name has already become the Kingdom; for a guileless, that is, a sincere and true Israelite, is and can only be a Christian; how the corresponding Utterance of the Prayer, THINE IS THE KINGDOM, is indeed one with the immediate confession of Nathanael, “Rabbi, THOU ART THE SON OF GOD, THOU ART THE KING OF ISRAEL.”

That Righteousness which we have already seen to be set forth through Philip, in the WAY, as an imputed Righteousness, accompanied as yet only by a latent and imperfectly formed spiritual Discernment and Energy, we now see symbolised through Nathanael in the LIFE, as an Energy of immediate Discernment; and likewise as that further, more practical and more expansive energy of the indwelling Spiritual LIFE, which is itself Pure and Peaceable, and which can Communicate its inward Peace to others.

And now with regard to Thomas, the last Apostle of the WAY, a few words may suffice. Thomas among the Apostles corresponds to Asher among the Patriarchs, in the Order of Calling or Birth, in the Spiritual Import of his significant Name, and in his symbolic Acts; no less rigorously than does Philip to Dan, and Matthew to Gad. As the Name of Philip (Φίλιππος) further develops the idea of a real Justice or Righteousness, expressed by the corresponding Patriarchal Name דָּן Dan, *Judgement, Justice, Righteousness*, into that of a δικαιοσύνη φίλιππος in the Symbol, which, in the Reality, is a δικαιοσύνη φιλόνηθρωπος, a Justice or Righteousness loving man, and joining itself to him to guide and govern him in the WAY, and to bring him, ennobled and glorified, to the end of that WAY which is everlasting LIFE;—as the Name of Matthew מַתְּתִיָּהּ Matthjah sets forth that great central, though not yet positive GIFT OF GOD, which is the Forgiveness in Christ of all man's trespasses and sins, and which is ordained at last to overcome that before unconquerable TROOP AND COMPANY of his transgressions set forth in the Patriarchal Gad גָּד; even so will it be found that Thomas, the Name of this

last Apostle of the way, presents to us the Completion at once of the corresponding Patriarchal Name Asher, and of the entire Christian way.

The fact that Thomas is called Didymus, or *the twin*, leads us at once to the Hebrew Etymon of his Name, and to the manner in which this Name unfolds, into its Christian perfection, the idea of Rightness, Prosperity, Blessedness. set forth in אֲשֶׁר Asher, from אֲשַׁר ashar, *to be right or straight*; in Piel, *to guide or lead right or straight, to bless or pronounce blessed*; in Pual. *to be guided; to be pronounced and to be blessed*.

The idea of *Twins* was, with the Hebrews, very closely connected with that of *Perfection* or *Completion*. Nor will this association of ideas surprise us, if we reflect on the numerous Forms of completeness or of excellence which involve this peculiar characteristic. To a pastoral people, it might be immediately suggested by the Ewe with her twin lambs,—to a wandering tribe, by the two young roes which are twins feeding among the lilies,—to all, by the human form itself, the highest visible standard of perfection and of beauty; created as it is throughout, in this special type of a mutually completing Twofoldness.

Be this however as it may, there can be no question that the words תוּמִים toom, *a twin*. תּוֹמִים tomim *twins*, תָּמִים tamim, *complete, whole, without blemish, perfect, blameless, innocent, upright*; and as a substantive, *innocency, uprightness*, are intimately connected with the verb תָּמַם tamam, *to be finished, completed, to be complete, or to be in full number*, 1 Sam. xvi 11; Hiph. *to complete, to keep blameless*, Job xxii. 3.



Now in what way does this *completion*, this *being kept blameless*, which is expressed by the Name of this last Apostle of the WAY, fill out, actualize, and consummate the more general and indefinite idea of Happiness or Blessedness signified by the Name of Asher, his Patriarchal prototype?

In looking on the WAY of Christ, we have already seen, in Dan and in Philip, the daily portion of His Righteousness, which is the Daily Bread of our true Being, bestowed on our daily Petition for it. We have further seen, in Gad and in Matthew, the Wine of Forgiveness, which is the daily comfort and refreshment of the forgiving soul, daily poured forth on its Prayer; and we have thus had secured to us our day's Portion of Righteousness and of doing Righteousness, of Mercy and of loving Mercy. What remains, but that we be KEPT in this twofold WAY of Justice and Mercy, to walk therein humbly with our God?

This is our daily Completion: this the twin Perfection and Beauty of our daily Life in Christ. And that it is an actual and attainable, not an ideal and imaginary, perfection, so far from diminishing, must for us enhance its value. On whatever day we have asked for and received our daily portion of Bread; that is, of God's holy Law and Will, to obey and to do it according to the measures of our daily Christian duties; and have further prayed for and received our daily portion of that blessed and comforting Wine, which is the Forgiveness of our daily debts to God, namely, of our daily shortcomings in this due Obedience, and which is also the Spirit and the Power of forgiving our brethren their daily trespasses and debts to us;

—on that day we are in God's Order, we are in Christ's WAY, and are in His sight perfect with the perfection, not indeed of Spiritual Maturity, but of Spiritual Growth:—not of the already attained LIFE of Christ, but of His ever-advancing WAY.

In this sense, the corresponding Blessedness, Purity of Heart, is no longer an ideal and imaginary, but an actually attainable thing. Indeed this is, in God's Truth, the only kind of Purity which may be affirmed of our sinful human nature, in its very happiest condition of ever-advancing Renewal. And even He can regard with complacency such a real and continual flowing forth into our hearts of His own Righteousness and Mercy through Christ and the Spirit.

We have already remarked the twin nature of this our human Blessedness, and of its ordained Petition, Lead us not into temptation, but deliver us from evil, which sums up the WAY of Christ, and through which the twofold spiritual Completion of that whole LAW which is the TRUTH of God and man, COVET NOT and JUDGE NOT, is ever being transmuted into the twofold spiritual Completion of the Divinely-human LIFE,—the suffering for Righteousness and the suffering for Christ. For when we have become willing sufferers for Righteousness' sake and for Christ's sake, and not till then, we have finally ceased both to covet and to judge.

## CHAPTER IV.

JAMES JUDE SIMON ZELOTES (JUDAS) MATTHIAS

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At this point we are enabled to discern more clearly the relation between the Order of Birth and Calling and the Order of Blessing and Growth.

From our investigation of Simeon, Levi, and Judah, who stand foremost in the first of these Orders (Reuben's birthright being in abeyance), and of Simon Peter, John and Andrew, their proper Apostolic counterparts, it is clear that they have for the Church a permanent and spiritual as well as an historical and temporal import.

The immediate historical import of this part of the Patriarchal Symbol is the actual Constitution of the Jewish Church under the Mosaic Law. If we regard this Divine Dispensation somewhat more largely, but still historically, as an integrant portion of man's Discipline towards a final reconciliation and Oneness with himself and with his Creator, then these earlier sons of Leah present that first complete portion of this Discipline, that first effectual step towards this Oneness, which consists in reconciling the Praise of the Hands with the Praise of the Lips,—the Obedience of Working with the Obedience of Hearing.

And this fundamental Reconciliation we have seen set forth not only in the Names, but in the historical relations to each other of Simeon, שְׁמֵעוֹן HEARING, and Judah יְהוּדָה THE PRAISE OF THE HANDS.

The deeper meaning of this Symbol—its permanent and spiritual, as contradistinguished from its historical and temporal import—we have seen brought out more clearly by its Apostolic Completion. Here this Judaic Service of the hands is no longer predominant, as it was in the historical and temporal Dispensation of Judaism; but although elevated into the Service of the whole man (*ἀνδρεία*) it is lost and absorbed, as a comparatively worthless thing, in that still more ennobled HEARING which is the hearing by Faith and Hope of the beloved Son.

This, I say, is the real and permanent step in man's heavenward training and discipline, which is set forth, through Simeon and Judah, as centrally operative in that first quaternion; and through the corresponding Apostles, Simon Peter and Andrew.

Now, though this first step on man's part towards Oneness with himself, becomes indeed a stride, when made in the strength of the later Dispensation; it is still a first step. This HEARING of Faith and Hope, even though it have taken up into itself the whole man, and become the OBEEDIENCE of Faith and Hope, nay, of that Zeal according to knowledge which flows forth from the genuine exercise of these Graces, is still not the obedience of Love; and therefore, as we are taught by St. Paul, profiteth nothing, unless it be also an advance towards this higher—this final and most blessed Form of our Spiritual Life.

Is it then indeed such an advance? And if so, by what ordained and intelligible means do we pass from that rightly-inaugurated and ever-unfolding, to this nobler and at length perfected Obedience?

That the difficulty of this transition is most real and great, we learn from the interruption, at this point, of that Divine Order of Blessedness and Growth, which is yet ordained to be finally restored and permanently established.

In its historical Form it is the difficulty of passing from the Jewish to the Christian Dispensation. In its deepest spiritual Import for each individual soul of man, it is the difficulty of passing from the Aspiration, "hallowed be Thy Name," to the twin Aspirations which in God's permanent order immediately follow it, "Thy Kingdom come, Thy Will be done, as in Heaven so on Earth." In holy Law, it is that paramount difficulty of passing from an active and zealous, to a meek and suffering Obedience, the failure in overcoming which drew down on Peter the sharp, yet in the end most loving, rebuke, "Get thee behind me, Satan; for thou savourest not the things that be of God, but the things that be of men." In the Patriarchal Symbol, it is the manifested impossibility of passing at once from the Birth of Judah, whose worthiest voice is, "hallowed be Thy Name," to that of Zebulun, whose final utterance is, "Thy Kingdom come," and who sets forth the Kingdom of God in Christ as really and continually coming into, really and permanently dwelling in man's heart; and also as being, through the essential opposition of its Law and Spirit to that heart, indeed a Kingdom of suffering.

Now we shall find that the Apostolic, when contemplated as the Completion of the Patriarchal Symbol, presents to us, most distinctly, both the genuine character of

these new and excellent Spiritual Realities brought in for man by Christ, and the impossibility of their being by any other means imparted to him.

The Order of man's Continuous Growth and Blessedness, of his progressive Sanctification and building-up, is at this point suddenly interrupted. Here Leah stands from bearing. Here, that is, in the historical unfolding of man's heavenward training, the Jewish Dispensation can do no more towards his complete renewal in the spirit of his mind. That Dispensation has endowed him with no unworthy utterance of the first Aspiration, HALLOWED BE THY NAME. To endow him with a similar utterance of the two which remain, "Thy kingdom come, Thy Will be done, as in Heaven so on Earth," is beyond its power: and why? Because the Kingdom, if it comes at all, must come, not outwardly alone, but inwardly in the heart: because obedience to its Law is an obedience, not of outward doing only, but of inward suffering: and because this Will, if it be indeed so done, must be done in the Spirit, not merely of an outward, but of an inward, that is, of a spiritual or real striving:—of that wrestling which is not merely with flesh and blood, but with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places."

Thus to suffer, by thus suffering to wrestle with and overthrow the Powers of Evil, is not of man:—grows not from the stock of our Humanity. It can be really imparted to us only by our entering into the Fellowship of the Sufferings of Christ:—of those Sufferings through which

He wrestled with and overcame the World and the Prince of its powers.

Therefore it was, that before these glorious Realities could be grafted into the heart and spirit of man, that Righteous One must be brought in, whose new Righteousness contained them all.

Accordingly, we have seen their sudden bringing in,—that break in the world's Life—set forth, in the Patriarchal Symbol, by the bringing in of Dan and Naphtali, Gad and Asher, that is, of a real, a communicable, a forgiving, and a guarding Righteousness;—in the Apostolic, by Philip, Nathanael, Matthew and Thomas, who, even by their significant Names alone are of power to teach us that this Real Righteousness contains *also* a real Love towards man as man, and a daily realized Oneness with him; that this Communicable righteousness is both a free Gift of God and a growing and fruitful Life in man; that this Long-suffering and Forgiving righteousness is at once THE CENTRAL GIFT OF GOD TO US, the central ground of our Reconciliation and Atonement with Him, and the central condition of our Daily Renewal and heavenward Growth; and lastly, that this Guarding righteousness is the absolute Completion and Consummation of that daily renewal, and of its accompanying Blessedness, that is, of the whole WAY of Christ in which we must daily walk.

These new Realities, these new Powers and Energies, MUST, I say, be *first* grafted into the Humanity *before* it can truthfully and effectually utter those two greater and Diviner Aspirations for the daily and inwardly coming Kingdom of Suffering,—the daily and inwardly accomplished

Will of Holiness. And since the spirit of man, however deeply probed and questioned, must still reply "they are not in me," it is only from God and by Christ that they are or can be brought in. It is only through our being grafted into and becoming one with Him, that these new and holy Powers of a Spiritual Life can flow forth into our souls. It is first by Faith in Him, and in what He has done and suffered, that we enter at all—it is through Faith growing out ever into Hope and Love that we enter more and more fully every day—into the blessed Fellowship of His Works and of His Sufferings, and are clothed upon with this real, this communicable, this forgiving, and this guarding Righteousness which He has once for all brought in.

When we have once been endowed with this treasure of His working and suffering yet deeply-blessed Obedience, we may take account of our wealth. It has already been consigned and secured to us in one vast sum; it may now be distributed and dispensed to us in the order of our daily requirements.

The one great resource with which we have been endowed by such an entrance into the Fellowship of Christ's Sufferings—the resource which above all others will avail us towards overcoming the world—is THE HAVING LEARNT TO SUFFER, and that so it must needs be. Having indeed learnt and received this of Christ, we can in Spirit and in truth say, "Thy Will be done, as in Heaven so on Earth;" and we can further clearly discern that, in order to such a doing of His Will, His Kingdom in Christ, which for us is a Kingdom of suffering, must first come in our hearts. Whereas, before we have by Faith and Hope



and Love entered into the Fellowship of the Sufferings of Christ, to utter these two greatest Aspirations truly and effectually, is for us not less than a spiritual impossibility.

In the language of the Patriarchal and Apostolic Symbols,—until the Personages who set forth these several distinct Attributes of the new Righteousness at once brought in by Christ have been, in the one naturally, in the other spiritually, born; the representatives of the new Energies in man, whereby he becomes capable of these holier Aspirations—Issachar, namely, and Zebulun among the Patriarchs, James the Less, and Jude among the Apostles,—cannot be born, or called into Life. But when this manifold Righteousness has once for all been brought in, and by man accepted, then not only has it become possible for him effectually to aspire and to strive for the accomplishment of God's Will on Earth, but to aspire *first*, and to suffer, for the coming of His Kingdom in men's hearts, as the permanent and ordained mean and condition of that accomplishment.

And here at length the order of Birth and Calling, which is also the order of Justification, may revert into that other and enduring order of Growth and Blessedness, which is also the order of Sanctification.

Here at length the Gulf which yawned between Judah and Zebulun, between the Name of God as hallowed *by* Man and his Kingdom as dwelling *in* Man, is bridged over, and a highway cast up thereon, by which the procession of Man's holiest Aspirations may flow forth in their appointed and permanent order.

How then are these Truths further illustrated and carried out by this portion of the Apostolic Symbol?

If we look at the order of Birth, spiritual in this later, natural in that earlier Symbol, we shall find that Issachar and Zebulun in the one correspond respectively to James the Less and Jude in the other.

And now that these two great spiritual Realities which were impossible for the earlier Covenant, have at length through Christ been brought in, let us contemplate them, not in this Order of their bringing in, which is the Order of Birth and Calling, but in that permanent Order of Growth and Blessedness—of our daily renewal and building up—now at length finally constituted by the closing of that deep and wide breach which had hitherto so fatally rent it.

Who then is the Real Zebulun, with whom the Real Judah may thus at length be reconciled and at one? Or if so excellent a Spiritual Reality as the daily coming and dwelling in Man's heart, through much tribulation, of Christ's Kingdom may not, in God's order, be fully manifested, as a separate Christian Grace, in the Person of any individual Apostle among the first-called Twelve; by which of these significant Names may this new and glorious Reality be rightly symbolized and set forth?

To this question the correspondence between the Orders of Patriarchal Birth and Apostolic Calling supplies us with an immediate answer. This more real Zebulun can be none other than that Jude who is also Thaddæus, Lebbæus, the son of Alphæus. And though the Teachings wherewith this Apostle has permanently endowed the

Church have already been shewn (B. IV. p. 270) to set forth the special office and place to which he is ordained among his Apostolic Brethren, and though the point before us is capable of further illustration from this source, our attention must here also be *first* given to these SYMBOLS OF THE NAME.

What then are the meanings of this manifold Apostolic Name? Let us take them in order; and, for brevity, let us present results rather than investigations.

This Apostle, Jerome has called *τριώνυμος*: indeed, if we regard all his significant titles, they are more than three.

He is first *Ιούδας*: and this Name Judas or Jude, his usual English designation, is identical with the Name of Leah's fourth son, Judah יהודה, the meaning of which we have seen to be *Praise*, and distinctively *the Praise of the hands*. "Judah, thou art he whom thy brethren shall praise-thee (יהודה Jodu-ka): thy hand (ידך Jad-ka) shall be in the neck of thine enemies: thy Father's children shall bow down before thee."

He is second *Θαδδαῖος* or, as in the Syriac version, *Θαδαῖος*, Thaddæus or Thadæus: a name which, though closely related to the first, differs from it very remarkably. It is clearly the Greek form of תודה or תודה *today* or *thodah*, a feminine noun of cognate signification with the masculine יהודה Judah, and which like it is derived immediately from הודה *hodah*, to praise, the *hiphil* form of ידה *yadah*, to confess or to praise.

The meaning of the masculine noun we have already

seen; how that of the feminine differs from it, a few examples will teach us.

One may be taken from Josh. vii. 19: "And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make *confession*, תִּוְדָה thodah, unto Him, and tell me now what thou hast done: hide it not from me." Another from Ps. xxvi. 6, 7: "I will wash my hands in innocency, and so will I compass Thine altar, O Lord, that I may publish with the voice of *thanksgiving*, תִּוְדָה todah, and tell of all thy wondrous works." Two more occur in Ps. l. at verses 14 and 23: "Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God *thanksgiving*, תִּוְדָה todah, and pay thy vows unto the Most High," l. 14. And, again, "Whoso offereth *praise*, תִּוְדָה todah, glorifieth me, and to him that ordereth his conversation aright will I shew the Salvation of God." So again, Ps. cxvi. 17: "I will offer Thee the sacrifice of thanksgiving, תִּוְדָה todah, and will call upon the Name of the Lord." One more from Leviticus may suffice: "If he offer it for a *thanksgiving*, תִּוְדָה todah, then he shall offer *with the sacrifice of thanksgiving*, עֲלֵ-זֶבַח הַתִּוְדָה al-zebach hatodah, unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil of fine flour fried." Lev. vii. 12, 13. The remainder of these ordinances concerning thank-offerings, and other passages wherein the word occurs, would serve to give us a still firmer hold on its import.

Of this Apostle's next Name, little need be said. As Θαδδαῖος, Thaddæus, is Thodah, the feminine form of Ju-

dah greicised, and with a flexible Greek termination; so  $\Lambda\epsilon\beta\beta\alpha\acute{\iota}\omicron\varsigma$ , Lebbæus, is the feminine form  $\text{לִבָּהּ}$  Libbah or Leebbah, (of  $\text{לֵב}$  masc.) *the heart*, similarly modified. The Hebrew import of this word is too well known to require or to justify the quotation of Scripture examples. The Hebrews meant all that we mean by *heart*, and even more: for with them the heart is the seat of intellect as well as of impulse and feeling, and betokens the whole inward and real, as contradistinguished from the whole outward and visible or apparent man.

Thus, for example, men may worship God with their lips, and with all the forms of an outward service, while their hearts are far from Him. And they will continue to do so, unless He gives them a clean heart, and renews a right spirit within them.

The last, and not the least important, of this Apostles' several appellations—for St. Jerome might even have called him  $\tau\epsilon\tau\rho\acute{\omega}\nu\omicron\mu\omicron\varsigma$ —is  $\text{Ἀλφαίου}$ , or the son of Alphæus, by which title he is designated as one of the four Apostles who were full brothers, being all sons of Alphæus or Cleophas ( $\text{בְּנֵי־חַלְפָּה}$  Beni-alphah) and Mary. But as the import of this sonship has already been examined at length, we are now in a condition to discern the significance of all the Names of this Apostle.

In his first name, Judah, we see that the hitherto insuperable difficulty which has beset man's passing from Judaism and a Judaic obedience, to Christianity and a Christian obedience, is now at length overcome.

In the vivid imagery, or to speak more exactly, in the living language of the Apostolic Symbol, we now behold

Judah, whose Name and Life symbolize practical Obedience to the praise and glory of God, no longer on the Jewish side only of this dread barrier, but on the Christian. And we know therefore that the middle wall of partition has indeed been broken down.

Yet neither is this younger *identical* with that elder Judah. He is another though yet the same. In him we see the manly courage, the striving and wrestling obedience of his prototype; but we see it purified and raised into womanly fortitude and tenderness of heart;—into the obedience of the mourner whose wrestlings and strivings are within. The praise of the hands, the manifestations of obedience to God's outward Law, are still there; but they are now quickened by that spirit of obedience which is of the inner man, and by which alone we can worthily fulfil the outward, through a fulfilment of the inward Law. His sacrifice is now for the first time the real Sacrifice of Confession, of Praise, and of Thanksgiving. It is no longer the flesh of bulls and goats, but the calves of the lips, the burnt-offering of the heart. Again, in this Kingdom of Christ daily coming in our hearts there is real and inward GROWTH, as well as real and inward SUFFERING. Nay, these two are indeed the fundamental Realities which belong to it. The new spirit of Christian Mourning is not only the first acceptance of Christian Suffering, but the very ground of Christian Growth. And accordingly, this Judah is also Thodah and Leebbah, and is, further, the first son of Alphah and of Mariam. In other words, this outward and striving Praise of the Hands is now at length through Christ become the inward and

mourning Praise of the Heart ; and so, the first pledge and earnest of a daily renewal, through suffering, in the spirit of the mind. That both these forms, Thodah and Leebbah, are in the Hebrew *essentially feminine*, that they are in this respect also pointedly contradistinguished from the essentially masculine Hebrew form, Judah, deserves our notice, both for the deep truth which it involves, and as an example of the still greater beauty and precision of this symbolic language in the Apostolic, than in the Patriarchal Twelve.

By means of this striking peculiarity of the Hebrew, a truth which we may have already observed as underlying the whole of these symbolic revelations of our common Humanity, comes as it were visibly to the surface. We have not merely, as in our less emphatic language, a womanly Praise of God, a womanly heart to pour it forth ; but this Praise, and the Heart whence it issues, are presented to us as essentially feminine, by the very Form of these Symbols of the Name. Even as that *ἀνδρεία* which is the Christian perfection of the earlier Judah, or manly praise, is essentially masculine.

Had this symbolic revelation of our inward Being stood alone, we might have passed it over in silence, however great its clearness and its beauty. But it is not the first time that the gradual unfolding of these great Symbols before our eyes has sent us back to that primal declaration, “ male and female created He them,” or has led us towards the conviction that this essential Form of the Humanity is indeed an inward as well as an outward Form.

With regard to so large and important a Truth, we can however at present do little more than affirm that this symbolic expression for it is so thoroughly consistent with our preceding investigation, that we might accept it as a key to the whole, so far at least as our proper Humanity is therein set forth. And those who have most studied the true constitution of that Humanity, whether historically or philosophically, will be most ready to acknowledge that their deeper convictions regarding it required little pointing and shaping by a higher wisdom, in order to assume this definite Form.

This twofold constitution, with its harmonious results, pervades and quickens the spiritual as well as the material Creation of God: though in the latter it is chiefly manifested as symbolic and outward; in the former alone, as truly inward and real.

If we look at the philosophy of Mind, this polar and friendly antagonism is manifested in the fundamental *ὀργιστικόν* and *ἐπιθυμητικόν* of Plato and Aristotle; if at that of Matter, in the no less fundamental Repulsion and Attraction of a well-grounded Physical System.

And though these two distinct manifestations of a great underlying Principle have no proper similarity to each other, the analogy which binds them together is not on that account less real or less strict. The one is no less truly a symbolic and outward, than the other is an inward and real expression of it.

Our present concern, however, is with the manifestations of this Principle in the Nature and Being of Man, as the true Constitution of that Being is revealed to us, whe-



ther directly by our Lord Himself who knew what was in Man, or symbolically through the elder Dispensation; or more indirectly, though not less practically, through the distinct fundamental Laws which God has given for the government of its distinct fundamental Constituents.

But whether we take any one or all of these several Forms of a Divine Revelation for our guide, or whether we have regard also to the concurrent Testimonies of human Philosophy; our conclusion must still be the same. And we are, by many converging proofs, led to acknowledge that this twofold Nature which, when Spiritually complete, is threefold in its Oneness, is no other than that fulfilment of a primal counsel and decree of the Godhead concerning Man, which is recorded by the inspired penman, "In the image of God created He him: male and female created He them."

And even should we reject, in terms, these Principles of the Greek Philosophy, as resulting exclusively from an experience of the *unrenewed* Humanity, and as, solely on that account, coinciding with the fundamental Laws of God for its Renewal; and should we accept these Principles, only as we have seen them corrected by the Patriarchal Revelation (B. v. p. 96); we shall still have to acknowledge two distinct and fundamental Constituents or Capacities of our Humanity: whether we regard these abstractedly, as the Irascible and the Affectionate Natures in Man; or, in their unrenewed State, as those evil grounds of Wrath and of Lust, which are denounced in the Sixth and in the Seventh Commandment; or, in their ordained discipline under holy Law and towards Renewal, as the human

Capacities for Work and for Rest ; or, finally in their true or renewed State, as the free Energies of Zealous Obedience and of holy Love.

Nor shall we easily find any single expression, which reconciles these various Forms of the same pervading Truth, more effectually than this Divine declaration, MALE AND FEMALE CREATED HE THEM, as applicable, not merely to the outward, but to the inward Form of our common Humanity ; and as essentially pervading not the Family Life only, but the Individual also, and the National.

If, for example, we contemplate the last of these Lives, in its noblest and truest Representative ; namely, in the revealed Law which determines and sustains it in its integrity ; we shall find that the Outward or State Element of that Law is, in God's order, brought in *before* the Inward ; and that it has a further Precedence, as immediately and authoritatively binding upon our obedience. Nor will this essential Precedence appear to us arbitrary or unreasonable, when we reflect that REAL OBEDIENCE to a Divine and Perfect Outward Law—that, namely, of the Decalogue—is in very truth the EXACT FORM under which real Obedience to a Divine and Perfect Inward Law—that, namely, of the Sermon on the Mount—must in us manifest itself : so that, humanly speaking, we may most rightly regard the outward Law as of primary obligation, and the inward Law as given *in order* to a worthy fulfilment of it.

And though from the manifold imperfections of outward or State Legislation, even in Christian countries, and

its manifold deviations from the true Spirit of this its Divine and normal Type, the actual State Law of a Christian Nation is often found to be more or less at variance with its real Church Law, which is the inward Law of Christ; it still remains true that outward and enforceable Law has its own real and necessary as well as actual and recognized Precedence, over that corresponding moral and spiritual Law, which is inward and persuasive.

The proper inference from this Principle is, not that the State in a Christian Nation is free to abuse its actual Precedence by a pagan or an unchristian legislation; but, that it is bound, as the ordained earthly Representative of that Heavenly Power which is absolute because it is absolutely holy, to lay deep and broad the foundations of an outward and compelling Law whose Authority may be in the fullest sense Divine; and which may underlie and sustain, at every portion of their whole extent, a corresponding portion of the fair Temple of inward or Christian Law: even as each fundamental Commandment of the earlier or Paternal, underlies and sustains an exactly corresponding Behest of the later or Filial Dispensation. (Chart to B. II.)

Would Christian Statesmen and Legislators thus learn to know, thus practically acknowledge what manner of spirit they are of; and would the ordained Representatives of each National Church similarly recognize and fulfil their Office of working together with the State, by effectually persuading men—themselves as well as their fellow-citizens—to obey from the heart the inward Law of Christ; then indeed the real and intimate union of Church and

State—those two polar elements of each Christian Nation's Life—would no longer be a mere constitutional Theory, vehemently attacked by many, by few earnestly and intelligently defended; but a glorious Reality, ever unfolding itself into fuller life, and nobler fruits.

How this Twofoldness of our Being is centrally manifested, in the Family Life, has already been shewn; and also how the Obedience, the Affections, and the Blessedness of that Life, are the human roots of our Christian Obedience, of our Spiritual Affections, and of our Heavenly Blessedness.

The third, or more properly the first, manifestation of it, which is here visibly meeting us, has in fact been a main underlying argument of our whole discussion. And we have already perceived that the Patriarchal Symbol, at least, presents the Individual Mind under the Forms of the Family Life; and have thence discerned, that however varied may be the Symbols, Nominal or Personal, which are employed for the clearer setting forth of this real Twofoldness, and of that more real Oneness which is its ordained consummation; it is towards this final Unity, as the paramount Object of the whole Scheme, that we are continually brought back.

At this special point, marked by the Birth of Zebulun in the Patriarchal, and by the Calling of Jude in the Apostolic Twelve, this great central Reconciliation is for the first time set forth as EFFECTUALLY INAUGURATED.

We see it growing *out of* all that has been done: we shall presently see it growing *into* all that remains to be done. So that when once this Reconciliation has been

virtually accomplished, we may, in a most important sense, affirm that all is accomplished.

When the Praise of the Hands and of the whole outward man has also become the inward Praise of the Heart, and of a suffering as well as of an active Obedience; then the whole man in Body and Soul has become a real Praise, an acceptable Sacrifice to God: then Judah-Andrew, the more outward and manly Praise of Doing, is completed by Zebulun-Jude, the more inward, abiding, and womanly Praise of Suffering.

Lastly, from the reconciliation and union of these, issues that free and final Sacrifice of the Will which, in the Patriarchal Symbol, we have seen presented in Issachar (Recompense), as its own exceeding great Reward.

Indeed we have already (B. iv. p. 270) contemplated Jude and James the less, the Apostolic Antitypes of Zebulun and Issachar, in one very important Aspect: namely, as presenting the two distinct Elements of a real and Divine Retribution. We have seen that, as it is the Office of Jude to set forth the recompense of Punishment in its deepest Reality, namely, as the Suffering which must accompany Sin; so is it that of James, to set forth the recompense of Reward,—the necessity for an actual Doing of Christ's Words, and the Blessedness which in God's order belongs to it.

The consistence of this Anticipation with the views just laid down, we need hardly insist on.

If we thus accept Suffering—if we thus enter into the Fellowship of Christ's Sufferings, to God's Praise and Glory; then we are delivered from God's wrath, from our

own sins, and from their enduring pains and penalties. And again : out of the Reconciliation of earnest Obedience with accepted Suffering proceeds the obedience of the Will : in other words, that willing which is also a joyful Obedience, and which does as it were anticipate the final Recompense of Reward.

Here, however, we must note a distinction.

And in order to do so effectually, we must remember that this region of the TRUTH and of ASPIRATIONS after Obedience to the TRUTH and to its LAW, is not the region of the LIFE : that is, of a FREE ACCOMPLISHMENT of those Aspirations. To have passed from the more outward of these, "Hallowed be Thy Name,"—to have become capable of earnestly and effectually uttering the two more inward and completing Aspirations, "Thy Kingdom come," and so, "Thy Will be done,"—is already much ; is virtually ALL : but it is not actually all.

Not only does the former of these two final Aspirations imply daily Suffering, as essential to its truthful utterance, but the latter, no less necessarily, involves daily and earnest strivings in Life, as well as daily and earnest wrestlings in Prayer.

Nor again may we, at any point of our heavenward course, look on either of these Aspirations as already fulfilled in our own heart and mind and life.

This accomplishment must, for both, be a thing of daily Growth and Increase.

And accordingly we find, in the Apostolic Symbol, that not only Jude, but the lesser James also, is a son of Alphæus : or, in ordinary language, that these Aspirations

after the Coming in our Heart of the Kingdom, the Doing in our Life and Spirit of the Will, have their very Being in their Growth and daily Increase.

That this distinction should belong to Jude, corresponding as he does, in the order of Growth or daily Renewal, to that central Aspiration, "Thy Kingdom come," which is intelligibly the living and quickening heart of all Christian Growth, cannot surprize us. More especially when we see that this Law of the Kingdom, lying midway between that of the Name and that of the Will, does also grow out of the former and into the latter, and is itself the central manifestation of that truthful and perfect LAW, which is ordained to guard the now regenerate man, in his daily renewal and growth towards perfection.

If indeed Jude,—occupying this central position in that TRUTH and that LAW, which is more especially the TRUTH and the LAW of man as now at length become capable of daily renewal, in all the graces of the full Christian character,—were not a son of Alphæus; that is, had not his very Life and Being in this Energy of daily Growth; we might at once give up our interpretation of these symbolic Names. For this GROWTH can nowhere be presented more distinctly, as a great and quickening Spiritual Idea, than in this transition-point from the outward TRUTH and LAW of the NAME to the inward TRUTH and LAW of the WILL:—nowhere more powerfully, as a great and living Spiritual Reality, than in the unfolding of the Divine TRUTH and LAW into the indwelling POWER of its corresponding LIFE.

If indeed we look closely to this Apostolic Symbol, we shall find that, in the permanent order of our daily unfold-

ing and growth towards perfection, not only Jude, as the central representative of this TRUTH, or truthful LAW, now brought down to man and ordained to pervade and guard his entire Being, is a son of Alphæus; but that Matthew, the central Representative of the WAY, and Simon Zelotes, the central Representative of the LIFE, are likewise sons of the same Alphæus.

And herein we shall find the deeper import of their close natural relation to Christ Himself.

When our spiritual Life has once been really constituted in all its essential Elements, and when therefore the Order of daily Growth and Unfolding has assumed its due and permanent precedence over that of Inauguration or Birth; then it is that, in this more perfect and permanent Order, we perceive the impress of a Divine Character; then we are enabled to see, not in the TRUTH only, but in the WAY, and also in the LIFE, the distinct Attributes and Energies of each Divine Person, as these are really operant in the work of our Renewal.

In the Apostolic Symbol, it is through these three sons of Alphæus—Jude, as thus central in the TRUTH, Matthew, as central in the WAY, Simon Zelotes, as central in the LIFE,—that the special Offices of Christ, as the Filial Godhead, in the TRUTH, in the WAY, and in the LIFE, are effectually set forth.

This Principle can hardly have escaped the attentive reader of what has preceded. For the close affinity of all these brethren to the Christ is one only out of many convergent manifestations of it.

We might have inferred it from the repeatedly noticed



fact, that it is by these *central* manifestations, whether of the TRUTH, of the WAY, or of the LIFE, that each is most *practically* commended to our human hearts and minds, and that we are enabled most effectually to grasp and lay hold of each. This we have already seen, with regard to the TRUTH at least, as brought down and brought home to man by the central TRUTH and LAW of that Kingdom of Christ which comes daily in man's heart through much tribulation and suffering; and also with regard to the WAY, as no less practically summed up, in the central WAY of Prayer and Forgiveness. And we shall very shortly find occasion for bringing out more clearly the same Principle, as it is manifested through Simon Zelotes, who, in this permanent order of Growth or daily Renewal, occupies the same central position in the LIFE, which Matthew holds in the WAY, and Jude in the TRUTH: not as that TRUTH is purely Divine—for here can be no change, and therefore no Growth—but as it is Divine TRUTH and LAW brought down to dwell with man and in him, and by this indwelling to be the central source of all real Growth.

We are now indeed in a condition to follow out this Principle into its larger Completion; and to perceive that even as the Son is set forth to us in the second or central Portion, as well of the TRUTH as of the WAY and of the LIFE; so is the Father more especially manifested in the first Portion of each; so likewise is the Holy Spirit in the last.

And we shall, on due consideration, perceive further, that the entire TRUTH, WAY, and LIFE, is, throughout, intimately pervaded by this Fundamental Christian verity; and that as the whole TRUTH has, in its profoundest

import, special reference to the Paternal, so has the whole WAY to the Filial, and the whole LIFE to the Spiritual Godhead.

So far then we may not unreasonably be satisfied with the discerned import of our Symbol. But why, on the Principle just laid down, should the younger James also be a son of Alphæus? He at least does not, like Jude, or Matthew, or Simon Zelotes, occupy such a central position, either in the TRUTH, the WAY, or the LIFE, in this permanent order of Growth.

In answering this question we may for a moment glance at the human counterpart of the Divine Truth before us. For, indeed, the worthiest result of the Aristotelian Philosophy approaches strikingly near to coincidence with this special Element of the Christian TRUTH.

Aristotle makes the true and perfect Possession by man of moral Powers to consist in their actual Exertion as moral Energies. This, as we have seen, is the import of his word *ἐντελέχεια*. And we can hardly doubt that he himself formed this remarkable word, that he might in it permanently embody that distinct and pregnant Idea which pervades and fertilizes his whole Philosophy.

In his conception and definition of human Happiness (*εὐδαιμονία*) we see the very same idea paramount. It consists not, according to him, in freedom from pain and suffering; nor, primarily at least, in the outward enjoyment of a prosperous and complete Life (*βίος τέλειος*); nor even in the *Possession* of those Faculties and Powers which properly belong to man. It is only the ENERGETIC EXERCISE of these Faculties and Powers, in the order of Right and

Virtue—the *ἐνέργεια κατ' ἀρετὴν*, to which he attributes the Reality and the Name of Happiness.

That, in this Idea of human Happiness or Well-being, the further Completion of a healthy Growth was involved, though not perhaps distinctly contemplated, or fully unfolded, we may well infer from another principle which pervades his writings—namely, that it is through the actual and habitual Doing of good things or of bad things that men progressively and finally become good or bad men.

Now we see all these normal characteristics of his Philosophy at once purified, brought to their real head, and referred to their true place, in this one distinct Element of the Christian TRUTH.

The fundamental Reality, symbolized and set forth in Issachar and in the younger James, differs from this Aristotelian Conception, as *εὐδαιμονία*, or Pagan Happiness, differs from *μακαρία*, or Christian Blessedness;—as an unrenewed moral Energy, exerted in the order of Pagan virtue, differs from the same Energy in its state of daily renewal and daily exercise, in the order of Christian Virtue;—as the real possession of an essentially imperfect moral Power, and of the correspondingly-imperfect Well-being it involves, differs from the real possession of a genuine, ever-unfolding Spiritual Power, and of its proper and inseparable Blessedness.

The difference is perhaps best seen, in the Energies themselves.

The Philosophic Happiness consists in the energetic Exercise of the regulated but still human Will. The

Christian Blessedness, in the mortification and suppression of this Will, through the unceasing Exertion of that nobler though passive Energy of Meekness whose Godward voice is, "Thy Will be done."

Yet this difference is hardly less apparent in the Results of these Energies.

These Results were so discernibly imperfect, that Aristotle was compelled to invent a *βίος τέλειος*, or complete external Life of prosperity, as a supplement to his nobler, more inward, and more Platonic definition of Happiness. Whereas the Christian Blessedness now before us—if not actually perfect—possesses *in itself* the living and ever-unfolding germ of an outward as well as an inward Perfection. Not only is it a real *inward* or subjective, but it is ever attracting and gathering around itself the true Conditions and Elements of a real *outward* or objective Blessedness, in the form of a genuine Temporal and Spiritual Society: it has the Promise and the Earnest of the World that now is, as well as of the World that is to come. It is true of the Visible, as well as of the Spiritual, or New Earth, that the Meek are Blessed, for they shall inherit it.

The Inheritance symbolized in Issachar, as a RECOMPENSE OF REWARD permanently secured, is set forth in Zebulun (*dwelling or indwelling*) as a Territory or Kingdom already taken possession of, and being progressively appropriated. So that in the order of Growth, Issachar and James present the CONTINUAL COMPLETION of that Spiritual Reality whereof Zebulun and Jude set forth the ENDLESS INCREASE.

And in these very terms, we may perceive why James also is a son of Alphæus.

Were the Completion, which this younger Spirit of Striving aims at, a limited Completion, as it was for the same Spirit under the Elder Covenant, this younger James might still be a son of Zebedee, or the result of an immediate and strictly-limited Gift. But, in the full Christian Truth, it is not so. In this nobler Truth, the Renewal of Man's Will is revealed as UNLIMITED, both through the ordained Aspiration, "Thy Will be done, as in Heaven so on Earth," and through the Law, "Be ye perfect as your Heavenly Father is perfect," which proposes to us, and demands from us, the same *unlimited* progress.

It was necessary, therefore, to the Completeness of the Symbol, in Import at least, if not in Form, that this lesser James should be a son of Alphæus. For otherwise he would not have set forth the important difference which obtains between the true Christian Spirit of Striving, whose fundamental characteristic is unlimited Spiritual Growth, and the Jewish, which involves no such Growth; but which best instructs us unto Righteousness, when we most clearly discern it as a Spirit of outward and fruitless effort, rather than of inward rest and free unfolding.

And the importance of this lesson might perhaps justify such a deviation from that rigorous Form of the Symbol, which would require that only those Apostles—Jude, namely, Matthew, and Simon Zelotes—who are respectively central in the TRUTH, the WAY, and the LIFE, and who therefore especially set forth the Christ in each of them, should be sons of Alphæus; that is, should explicitly pre-

sent the Central Christian Reality of daily Growth and Renewal in Christ.

But before we attempt to justify such a deviation, let us be certain that it really exists. A moment's consideration will shew us that it does not; and even that the outward Form, as well as the inward Import, of the Symbol, is here especially perfect.

That Form and Import would both demand the setting forth of this Spirit of Growth, as centrally underlying each of these distinct departments of our entire religious Life; and we have seen that this requirement is met and satisfied, in the LIFE, in the WAY, and, at least in one, namely, the more human department of that LAW which is the TRUTH. But in the higher and more Divine department of that LAW and TRUTH it is not so. The Simeon, who both in the Patriarchal and in the Apostolic Symbol, corresponds to the centre of that LAW OF THE REVEALED NAME, is not, in either, a Son of Alphæus; for in this HEARING there can be no real GROWTH until it is brought into a real Oneness with that great Body of Human Obedience set forth first through the lower Law of the Name as placed on Man, and then more fully through the unfolding of this into the complete Christianly-human Law of the Name, the Kingdom, and the Will.

When, and in so far as, this reconciliation and Oneness of the Divine with the human, and of the Law of God's Revealed Name with the Law of His Imposed Name, has been accomplished; then Simon Peter is indeed a son of Alphæus: then also that Christian Spirit of Striving whose Apostolic exponent is James the Less, and whose

voice is, THY WILL BE DONE, AS IN HEAVEN SO ON EARTH, is the Central, or rather is the One Absorbing Spirit, of that entire LAW OF THE TRUTH AS IT IS IN CHRIST.

Now therefore we see that in the Apostolic Symbol there actually is a son of ALPHÆUS, CENTRAL in each of these great departments of our whole Religious Being: namely, in each department—the more Divine as well as the more human—of the two-fold TRUTH, in the WAY, and in the LIFE.

A striking confirmation of this profound meaning, and a further extension of it, we may now discern in the Apostle Simon Zelotes, who, in this Order of Calling, next meets us, and who corresponds to Joseph in the Order of Patriarchal Birth.

Here we are fast approaching the discernment of that final Unity of Personal and Spiritual LIFE towards which we have seen these several Elements of a true human Personality gradually converging.

We may at once boldly affirm that Simon Zelotes, though actually ordained to be an Apostle by our Lord, and though, as we may not doubt, fulfilling that vocation by zealous Labours and Teachings, is, for us and for our edification, so far at least as Canonical Scripture is concerned, not more than a NAME.

Why this behoved to be so, we have already in part seen: and we are now in a position to see it more fully.

Were he for us more than a NAME, we should lose one of the most important lessons which this great Symbol is of power to convey.

If that Obedience of a true Zeal which his Name signifies, had been also set forth to us through his recorded Character and Writings, as a distinct Spiritual Energy vouchsafed to him immediately and miraculously, and therefore as a Gift wholly independent of that lower Obedience of Faith and Hope, out of which, according to the Truth revealed in Christ, it must needs grow, the chief lesson which he is ordained to teach would, I say, have been wholly lost to the Church.

For not only should we have failed in discerning through him the all-important underlying necessity to every higher Form of our Obedience, of that fundamental Obedience which is of Faith and Hope, but we should also have failed to discern in him the now rapid Convergence, to a true Personal Unity, of this Actual yet Symbolic Brotherhood in Christ.

As in the symbolic Name of Joseph his Patriarchal prototype, so, and more explicitly, in this corresponding Name of Simon Zelotes, is set forth that noblest Form of the human Truth flourishing out of the Earth, which can at length receive its real Completion from the Divine Righteousness looking down and descending to meet it from Heaven.

Thus are we taught, that to him alone who has fulfilled the Obedience of Faith and Hope in the TRUTH, is it granted to fulfil the Obedience of a true Zeal—a Zeal according to knowledge—in the LIFE; and further taught, that only on this latter Obedience can be poured forth the noblest Gifts of the Spirit—can be engrafted the free and final Labours of Love.



And see how the Teachings of the Patriarchal Symbol fall in at this point with those of the Apostolic.

It is not on the first Simeon the son of Leah,—not on this earlier, more laborious, and less fruitful Form of Hearing unto Obedience, that the forfeited Birthright of Reuben actually devolves: it is on Joseph, Rachel's eldest-born, the Obedience of Zeal, the Simon Zelotes of that earlier Dispensation: it is on Joseph who is also Manasseh and Ephraim, and who indeed has his perpetual Growth and Increase, in the very fact of his ever FORGETTING the less spiritual Obedience which is behind—ever coveting, pressing onward, and attaining to those more glorious and excellent fruits FRUITS OF THE SPIRIT which are before.

In this more excellent HEARING, and more enduring GROWTH, the two Simons and the four sons of Alphæus are now finally at one.

Moreover, we have already seen that each of these Sons of Alphæus is central; one in each department of the TRUTH, one in the WAY, one in the LIFE; and that each gathers into himself as it were, and most practically presents, in its integrity, that Department of which he is the heart.

The unity of these Brethren in the last of them, Simon Zelotes, is the unity in itself of the whole TRUTH AND WAY AND LIFE.

As yet, however, we have rather anticipated than clearly discerned the oneness with itself and with the rest of this last department of the LIFE.

This unity cannot indeed be realized, unless the previous reconciliations of man with himself and with God,

which are in order to such a final atonement, have already been effected through their ordained means: namely, through the Obedience by Faith and Hope of the whole man to the Law of Christ.

If we have failed in realizing for our own souls its essentially underlying conditions, then this final and blessed Oneness becomes for us spiritually impossible.

Nor is the result of such a failure on our part merely negative. We cannot here rest in a state of indifference. The TRUTH and the WAY have been set before us. Not to obey that TRUTH, not to walk in that WAY, is already to disobey it and to walk in the WAY of the ungodly; and does and must result in that profane and evil LIFE whose heart and eye are fixed, not on the real Treasure of the Kingdom and its Spiritual joys, but on the false treasure of the world, and on those evil pleasures of self and sense which it can buy, and which he who lives in is dead unto God.

Accordingly it is *here*, just where man's heavenward Growth has at length issued, under the guardianship of God's TRUTH and WAY, in that noblest Stature which makes him a fit Temple for the Indwelling Spirit;—just where the TRUTH of his renewed Humanity has so flourished heavenward out of the Earth, that this Divine and Holy Righteousness may indeed descend on and complete it;—just here it is that we need and receive the awful warning of the Traitor Judas.

As we have seen the Patriarchal Judah become, in the Apostolic Jude, the true Obedience and Praise, not of the Hands only, but of the Heart and of the whole Man; so we now see, in this Judah, whose heart has secretly and

obstinately rejected all these kindly and transforming influences, whether of Earth or of Heaven, that false Praise and false Obedience, which is indeed a *laus perennis Diaboli*, an honour and a sacrifice paid to Devils, and not to God.

Here we are brought back to the great central LAW, or pervading Principle, OF THE LIFE OF THE POWER, that we “cannot serve two masters.” Judas Iscariot, serving not Christ, found no middle way; and neither can any one of us, for whose instruction he is compelled to set forth this essential impossibility. So must we sell ourselves to Satan for his wages, if we devote ourselves not to Christ for His Recompense of Reward.

In ceasing to be the servants of Christ, we become the servants of Satan. In ceasing to be His servants whom we obey not, we become his servants whom we obey.

Accordingly we see that the Names also of that one of the Called Apostles who was a devil, have a fearful, yet deeply instructive import. He also was a Judah. He also was an Issachar (יִשָּׂשכָר isaskar, iskar, *hire*.) which becomes Ἰσκαρ, and with the Greek termination, Ἰσκαριώτης; and he was moreover a son of Simon or Simeon. Nor was the Praise of Obedience which he rendered to his Evil Master either without zeal or without an eager hope and longing for his recompense of reward. For such also have their reward in this world, as well as in that which is to come.

Thus is the same warning voice uttered through this great Symbol, though in a different tone, which we have already heard speaking to us through that LAW OF THE LIFE, “Lay not up treasure for yourselves on earth, where

moth and rust doth corrupt, and where thieves break through and steal.....For where your treasure is, there will your heart be also." It is the great and final failure in the LIFE, and in zealous and willing Obedience to its Law, which is here set forth as a sure result of failure in the TRUTH and WAY, and in faithful and hopeful, though suffering, Obedience to that holy Law of God, which is THE TRUTH, and to Christ's Directions for walking in His Way.

But if the warning be taken ; if this evil and traitorous Judas be thrust forth from our souls, that he may go to his own place ; then indeed may our final and ordained, our Divine as well as human perfection be accomplished. Then there may at length be chosen into his vacant room,—and in part also by our own free will, as well as by God's sovereign Grace,—that noblest indweller of our heart and mind, which is more than a Zeal suffering for Righteousness' sake, more than a spirit of ceaseless upward Growth, more than that spirit of Praise which is also the spirit of an inward Blessedness : but which being indeed the Holy, yet imparted Spirit of God, contains within itself and completes all these as the greater, that is the Heavenly, contains and consummates the earthly and the less.

Such we shall find to be the great Realities set forth in the significant Names, not of Matthias only, that last Apostle on whom the completing election actually fell, but also in those of Joseph called Barsabas, who was surnamed Justus, and who, though he received the testimony of man as to his fitness for the vacant office, was by the testimony

of God, and for our instruction, declared less fit than Matthias.

And well indeed might it be so. For this מַתִּיָּה (Matthjah) is indeed more and other than that מַתִּיָּה, whom we have already contemplated as at once God's central and primal Gift to man in Christ. There we saw man endowed with the Gift of God's Forgiveness;—a Gift still negative, though the greatest of all such—the doing away of an evil and a curse than which none can be more bitter or more terrible, but not yet the bringing in of the Blessing which should take its place. Here at length we see him endowed with the Gift of God Himself,—of His own Holy Spirit.

This Gift of the Spirit, IN THE FULLEST SENSE WHEREIN MAN CAN THROUGH CHRIST BECOME CAPABLE OF IT, does indeed contain and glorify all those other excellent things which are here symbolized as being rejected, to the end this greatest of Gifts may itself be brought in. For the Name Joseph, as we know, signifies that perpetual Increase and Growth which is ever springing upward from the earth to meet this continued Descent of the Holy Spirit; while the Name Justus indicates that Righteousness, the Energy of Suffering for which, is only less than the full Spiritual Energy which suffers for the personal Love of Christ; and Barsabas בַּר-שָׁבָה Barsaba (the final guttural ה being in the corresponding Arabic word the slighter guttural ح) implies (בַּר bar, son; שָׁבָה shaba, to praise, commend; Ecc. viii. 15, particularly to praise God. Ps. lxxiii. 4; cxvii. 1; cxlvii. 12. 2, to pronounce happy, Ecc. iv. 2. Cf. the Chald.) that these excellent graces flow forth as

a real Praise and Glory to God from the no less Spiritual Reality of an inward Blessedness.

Schleusner (in voce. *Ματθαῖος* and *Μαθθίας*) presents, on the authority of Hesychius, a distinction between these two forms of the Name, which, if well-founded, would give additional point and precision to this Apostolic Symbol. *Ματθαῖος*, Matthæus or Matthew, he would render by *δοματισθέντα* or *δεδωρημένος*, *gifted* or *endowed* (scil. by God), *Μαθθίας* by *δόμα Θεοῦ*, *the Gift of God*. "*Ματθαῖος, δεδωρημένος, Μαθθίας δὲ δόμα Θεοῦ.*" For as the free pardon of all his sins must be the greatest of God's Gifts to man when first awakened to a real consciousness of sin, yet there may evidently be one greater and more Divine Gift, even in man's own estimation, namely, the *δόμα Θεοῦ*, or GIFT OF GOD, in that highest and most excellent sense which implies our Endowment by God with no mere Grace or Blessing, however good and perfect, flowing forth from Him; but with Himself,—with His own Holy Spirit.

Whether, however, the distinction thus drawn between these two Names be well founded or not, the analogy of the whole Symbol leads to the conclusion that the two Gifts presented, one as central, the other as final by that Symbol, are indeed thus distinct.

The final Gift set forth in Matthias is indeed this last communicated, perfect, and all-including GIFT OF GOD.

And now we are enabled to see still more clearly why no one of the Nobler Gifts and Graces of Christianity is presented in this Apostolic Symbol, as realized separately and independently of the rest.

Simon Zelotes and Matthias are, in it, ordained to set forth the great Truth that this Obedience of a Zeal according to Knowledge can grow only out of the Obedience of Faith and Hope, and can alone be perfected by this last and greatest Gift of God,—the Gift of His Holy Spirit.

And thus we further perceive why Joseph, the Patriarchal Exponent of this Zealous Obedience which has in it Real Growth, is more prominent than the rest of his brethren; whilst of Simon Zelotes, who, in the Apostolic Twelve, presents the very same Spiritual Reality, no Life of devoted Obedience, no single Act even, or Saying, is recorded.

And the very same principle will furnish an answer to the parallel question, why Benjamin is hardly less prominent than Joseph in the Story of the Patriarchal Acts, whilst, in the Acts of the Apostles, whether related in the Gospels, or in the Canonical Book bearing that title, little more is recorded of Matthias than of Simon Zelotes.

The principle which solves both these, and all similar difficulties, with regard to the later-called Apostles, has been already more than once referred to; though we can discern it fully and clearly, only in proportion as we approach the Completion of the Apostolic Cycle.

As we thus draw towards a close, we are materially aided in discerning this principle, by the increasing sharpness of contrast between the Patriarchal and Apostolic Symbols.

Although, as will be found, it still remains true that there is more of the Symbolic in the Patriarchal, more of the Spiritual or Real in the Apostolic Twelve; yet this

principle seems to be all but reversed as we approach the Close of these two Cycles.

Joseph and Benjamin, the two latest-born, are in the Patriarchal Story most prominent; and the former at least presents to us, in his Character, and in his actual Doings and Sufferings, a nearer approach to the Spiritual, as well as a more complete Symbol of it, than any one of his elder brothers: whereas with regard to Simon Zelotes, and Matthias, the two latest-called in the corresponding Apostolic Cycle, the converse holds good.

So far are they from being thus strikingly prominent, or manifestly more Spiritual than their earlier-called Apostolic Brethren, that we are enabled to affirm no Spirituality whatever of their Characters, as manifested in their Actual Doings and Sufferings; and for the plain and sufficient reason, that no personal Acts of any kind—certainly none which clearly evidence such a Spirituality, as in the case of Peter, or John, or Paul, are recorded of them.

In this Order, of Spiritual Growth from beneath, and Spiritual Completion from above, Simon Zelotes and Matthias do indeed most worthily symbolize the very noblest manifestations whereof we can become capable, the former of that Growth, the latter of this Completion. But these two Apostles are not presented to us as having each realized, in his own individual Person, the Special Christian Grace which, in his significant Name and Position, is thus clearly and worthily expressed.

Were they so presented, we should lose the peculiar lesson with regard to our Christian Growth, with which



this great Symbol is ordained to endow us: the lesson, I mean, that, in God's Order to us revealed by Christ, the nobler Forms of these Graces can be realized in us, only through the humbler.

It is indeed chiefly through Simon Zelotes, that this most important Truth is manifested. For in him we see that Capacity for Growth, and that actual Growth, the several previous conditions and stages of which are set forth in Jude, and James, and Matthew, the first three sons of Alphæus (הַלְפָּתָה *Alphah*, *growth*, or *daily renewal*,) now at length brought to their highest human perfection; a perfection which, as it really implies and consummates all these previous and less perfect Elements and Conditions of Heavenward Growth, is in the Apostolic Symbol presented as doing so.

In our contemplation of this Symbol, in its Spiritual and most Real Integrity, we may no more separate Simon Zelotes from Simon Peter, than we may believe or teach that the Obedience of a Zeal according to Knowledge can exist independently of the Obedience of Faith and Hope; or can be realized by us without actually passing through that lower stage of Christian duty. We know that until we have faithfully done this, that higher and worthier Form of Service must, for each individual Mind, as it is in this Apostolic Symbol of that Mind, be a NAME and not a REALITY.

So complete indeed, and so living, is the Unity expressed in this Symbol, that no one of the Christian Graces or Blessed Tempers is presented by it as capable of Completion, except through the Completion of all.

And, again, such is its pervading principle of Growth, that each one of these Realities is in it manifested, as containing and enhancing all those which precede it. So that it becomes spiritually impossible for any individual Apostle worthily to realize, in his own Person and Character, any one of the more advanced Christian Graces, unless he has worthily realized all the humbler Graces implied in it.

This great Truth is, I say, more clearly brought out in Simon Zelotes, as the last of the four sons of Alphæus, and so as the most perfect Exponent of our daily Growth and daily Renewal; than it is even in Matthias. For by Simon Zelotes is symbolized in its highest perfection the more human, by Matthias the more Divine Element of man's Being, as renewed after the image and likeness of God.

And, as we have already seen, the former alone, is, strictly speaking, a Perfection which involves ceaseless Growth, and therefore ceaseless change: whereas the latter has, in its more Absolute Perfection, no change or variableness, and therefore no Growth.

Doubtless the Spirit also is granted in increasing measures: but then these measures are determined, not by any increase or Growth in the Spirit itself, but by the growing fitness and Capacity, in the daily-renewed Mind, for its Reception.

This Divine and Holy Righteousness comes down from Heaven in the very same measure, be it full or sparing, in which that human and holy Truth grows heavenward out of the earth to meet it.

Together, therefore, Simon Zelotes and Matthias sym-

bolize, in their final reconciliation, the final and vital Unity of the BODY with the SPIRIT of our Obedience.

But this Body and this Spirit, though they may be contemplated as distinct, cannot exist as separate :—cannot have their truest and worthiest Being in any other State than that of a living and abiding Oneness with each other.

Since then the main purpose of this first Apostolic Cycle is the setting forth each real Element of the daily-renewed Mind, in its essential Distinctness and in the essential conditions of its proper Growth, in order that they may be at length presented in their ordained Oneness, through another and a more concentrated manifestation of them all ; it follows, that neither in Simon Zelotes, nor in Matthias, may we expect to find more than a Symbol of those noblest Realities which they are ordained to represent.

The BODY of a Zealous Obedience cannot actually be divorced from the Divine SPIRIT of Christian Love. For this is the Spirit which alone can give LIFE to that BODY. Without this, Obedience becomes Disobedience, and Zeal degenerates into a Rage persecuting Christ, breathing out threatenings and slaughter against His Saints, devastating and polluting His Church, and rushing blindly to its own destruction.

But if no one of all the several Realities which constitute our Renewal, and which are symbolized in order by the several Members of the Apostolic Cycle, can healthily exist in the individual Mind as an insulated Grace, and independently of its vital union with the rest ; and if this

important Truth be finally brought to a head in Simon Zelotes and Matthias, in whom respectively the more human and the more Divine Constituents of that Renewal are presented as complete ; by what means, by what other Apostolic Symbol or Exponent, shall the final Reconciliation and Oneness of these two, and in these, of all the rest, be for us intelligibly and effectually manifested ?

One answer to this question is contained in Matthias : for another—a more practical, if not a fuller—we must look to Paul.

Matthias, as the last-chosen member of that Apostolic Election which is complete independently of Paul, has a manifold Import and bearing.

On one side he looks to this first Cycle of twelve, which is ordained to set forth each essential Element and Condition of our Renewal, in its own Distinctness, and in its growing Capacity for Oneness with the rest. In this aspect he teaches us by what Spirit of a holy and a heavenly mind, that worldly-mindedness must be replaced which is manifested in Judas Iscariot, and which results from a failure in accepting the TRUTH, and walking in the WAY of Christ.

Again, as an individual member of the Apostolic Twelve, and consistently with the appointed Office of each one of its other members, Matthias is ordained to set forth this true Spirit of Christianity in its essential Distinctness, rather than in its essential Oneness with the rest.

But this Oneness also may now at length, in Matthias, be set forth, consistently with the Entire Scheme of the Apostolic Symbol. For since Matthias represents that

Constituent of the renewed Mind which is not only the latest-realized and the noblest, but which also contains within itself—and that in heightened perfection—all those others which have been discerned as preceding it, in the order of their Birth into the Soul, as well as in that of their daily Growth therein; he can and does set forth this Heavenly Element of our true Being, both as a distinct Constituent of the Renewed Mind, and as its all-embracing Consummation.

Consistently, however, with the pervading principle of this first Apostolic Cycle, Matthias, as one, though the last Member of it, presents these great Realities *only under Symbolic Forms*; and not as realized in his own Life. For, in that Cycle, the Final Grace or Gift of the Spirit which he sets forth, must be contemplated, like all the other Gifts therein presented, as one distinct Element of our Being, necessary indeed to its final Completion, and converging towards Oneness with the rest in order to that Completion, but still as ONE DISTINCT ELEMENT.

Since then Matthias may not, without the violation of a pervading and hitherto unbroken principle, present, *through his own recorded Acts and Character*, this noblest and last-bestowed, this pre-eminently spiritual Reality of the renewed Mind, either as a distinct Element of the same, or as containing in itself and glorifying all its previously implanted Elements; and since it is nevertheless essential to our practical building up, as well as to the worthy completion of the Apostolic Symbol, that this renewed Mind should therein be set forth to us, not only in the intelligible or doctrinal Distinctness of all its essential Elements,

nor only in their ceaseless unfolding and approach towards Oneness with each other, but also in that ordained and vital Oneness itself; there needs another Apostolic Representative of this great and final Reality.

And in order that such a Representative might indeed worthily complete the instruction unto Righteousness conveyed through this great Symbol, we should rightfully demand, not from his Symbolic Name only, or from his Symbolic Acts only, but from his entire LIFE—from His Acts, his Sufferings, and his Teachings—a real Manifestation not merely of one or of several, but of ALL those Graces and States of the Spiritual LIFE, which the previous Apostolic Cycle had set forth, in their essential Distinctness, and also in their growing Capacity for this ultimate and living Oneness with each other.

If, however, before enquiring who this Representative is, we look again at Matthias, we shall perceive that the Special Reality in the Christian and Spiritual LIFE which is more immediately presented through him, is the very same Reality which in the Christian and Spiritual TRUTH is set forth by St. John; just as we have seen that Simon Zelotes is the Exponent, in the LIFE, of that HEARING unto Obedience which in the TRUTH is set forth by Simon Peter.

We now, indeed, begin to perceive that the two Realities of our true Being, thus variously set forth, are no other than those two Fundamental Constituents of the same which have already, so often and under so many forms, met us in the course of our investigation.

Here, at length, we see these two fundamental, and

now worthily-unfolded Capacities, for the Obedience of Zeal on the one hand, and the nobler Obedience of Love on the other, brought as it were face to face, and all but blended in a living and quickening Unity.

That these are indeed the two fundamental Realities of our genuine or restored Humanity, we are distinctly taught, even by the Patriarchal Symbol.

In it, they are represented by Joseph and Benjamin, the only two sons of Rachel, the nobler Humanity, (B. v. p. 131): the two sons of Jacob, who are last in the Order of Birth, last also in the Order of Growth; and of whom Benjamin is further pointed out, by the death of Rachel, under the severe travail-pangs of his birth, as that latest, most precious, and most hardly-realized Gift of God, which, in the fulness of time, was ordained to be, through the Humanity, and for its immediate Suffering even unto death, but also for its endless Blessedness, brought into the world.

Here then we see our true Being set forth in its two essential Constituents, and as awaiting, for its entire Renewal, only their final Reconciliation and Atonement.

And see how the History here goes on, *pari passu*, with the Symbol.

In the Gospels, all the Apostles are more or less brought forward; though even here Peter, and James, and John, are discernibly pre-eminent. But time rolls on, and this first Period passes away. That earlier James wanes to his disappearance; and the rest are, in this second Epoch, which corresponds to the first Portion of the Acts, all but evanescent. Here we see the Twelve

contracted as it were to an intensity in Peter and John. So far as our instruction from this part of the History is concerned, these two Apostles are now all in all. Presently another change passes over the Spirit of the Sacred History—we seem to lose sight even of Peter and John, and, in their place, we find Paul.

What then shall we say is the Import of this further Change—of this higher Intensity—of this final Oneness?

As before, so here, the Import of the History is one and the same with that of the Symbol. Simon Zelotes and Matthias present, in the symbol, the same rapid Convergence towards a true Spiritual Oneness of Man with himself, and so with his brethren and his Father, which Simon Peter and John present, in the History, as contained in the earlier portion of the Acts. And though Matthias, as latest of the Twelve, and as therefore involving in himself all who precede him, may consistently *symbolize* even the final Reconciliation and Unity of Simon Peter and John, he may not, consistently with the predominant Distinctness which characterises this earlier Twelve, present that latest-born and noblest Oneness of Man with himself, as *realized* in his own personal Character and Acts.

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## CHAPTER V.

### PAUL.

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THIS final Manifestation is and must needs be reserved for Paul, as well in the History as in the Symbol. In Paul, we see, from the very first, not merely a real inauguration, but a noble example and pattern of that Renewed Mind wherein a zealous and enlightened Obedience is animated by a self-sacrificing Love to God and Man in Christ, and wherein both are pervaded and heightened by a genuine gift of reasonable and Spiritual Discernment.

The truest idea of this Apostle's import, with reference to the first Apostolic Cycle, is that he sums up and presents, in his own person and character, ALL those distinct Realities in the renewed Mind which the several earlier Apostles set forth, as being successively born into it and continuously unfolded in it, towards a Capacity for their final and living Oneness with each other.

The more searching is our inquiry into the Character and Writings of this last yet first, this greatest yet least of the Apostles, and into the various Scriptural indications of his ordained Province, the more thoroughly shall we be convinced that such is his proper Office and Import, such his true relation to that earlier Twelve.

Nevertheless, we are not left to infer from this, that a complete Christian and Spiritual Personality can exist only in the Unity of the individual Mind.

If we rightly apprehend that great Pentecostal outpouring of the Spirit, which was so immediately consequent on the completion of this first Cycle by the election of Matthias; we shall learn from it that this earlier Apostolic Twelve was no sooner thus full, than it constituted, in the sight of God and man, a complete Christian and Spiritual Personality:—a Personality which, though it ceased not to be in part Symbolic, was actually and historically the living germ of the Universal Church of Christ, and was itself predominantly real or Spiritual.

We see this in the very fact, that the giving of Matthias, as the final GIFT OF GOD to the assembled eleven, which was the Symbolic shedding forth of the Spirit on these earlier Apostles, was immediately followed by the real shedding forth of the same on the day of Pentecost; when they all, being of one mind and in one place, were inaugurated into that true and thenceforward ever-growing Oneness with each other, which is the Unity of the Spirit in the Bond of Peace.

Herein we see the image and the germ of the Church-Life and the Church-Fellowship, in the Unity of the same Spirit: whilst, on the other hand, in Paul, we discern the bonds both of the Individual and of the Church Life as drawn still closer. For, in him, we have further the image and the germ—say rather, the excellent Reality and pattern of an individual Mind, into which all the Spiritual Powers and Energies whereof in Christ it is capable, have at length been born,—in which they may all be discerned by us in their daily growth towards perfection.

That ordained Renewal and Oneness with itself of the individual Mind, which we have seen set forth in all its essential Elements and Conditions,—more broadly and generally through the Patriarchal, more closely and practically through the Apostolic Twelve—is now at length worthily realized and manifested in Paul: not as though he had already attained, either were already perfect: for even when, as in him, all the Elements of a true Christian and spiritual Personality have actually been born into the Soul, this implies not more than a real and full Inauguration of the Renewed Mind.

There remains indeed for the individual Man, thus really born again or regenerate, thus effectually constituted in all the essential Elements of his true Being, no one of those barriers to his heavenward progress which before existed, and which were, by human Wisdom or by human Might, insuperable. That glorious course now lies free and open before him. And he has only to press onward, like Paul, towards the mark, for the prize of his high calling; in order that, as he is ever willing to confess with Paul, “I count not myself to have already apprehended,” he may also be at length enabled to say with him, “I have fought a good fight: I have finished my course: I have kept the Faith. Henceforth there is laid up for me a Crown of Righteousness.” 2 Tim. iv. 7.

Thus Paul, as born out of due season and after the completion of the earlier Twelve, presents, in his own Person and in no unworthy measure, that noblest all-comprehending Spiritual Reality which is symbolized by Matthias; and therefore also the several distinct Realities

which are symbolized by the full Cycle of the earlier Twelve.

If indeed he exemplifies the one, he must needs exemplify the other: for neither can the Mind of the Spirit set forth through Matthias be effectually brought in, without the bringing in of the several Christian Graces set forth through that earlier Eleven; nor can these Graces be indeed realized without that most perfect and final Gift of the Spirit.

Another matter which deeply concerns us in contemplating this Convergence of the earlier Twelve to a real and personal Unity in Paul, is its bearing on his Character as an Operant and Docent Apostle.

That bearing would lead us to expect, that in his Life and Teachings we should find concentrated, in their real Unity and discernible Relations to each other, whatsoever things are presented, in their Distinctness, by the Lives and Teachings of the earlier-called Apostles.

But though, on examination, we shall find that this is indeed so; the perfect consistence of St. Paul's Life and Teachings with these results, must, for the present at least, be left to the reader's own discernment: excepting so far as it may be further incidentally illustrated by a few closing remarks on the Names of this latest-born Apostle.

Nor do even these seem absolutely necessary to our proposed Exposition of the Apostles as the Completion of the Patriarchs. It might well be, that with the bringing to a close of this first Apostolic Cycle, the use of Symbolic or Significant Names has also been brought to a close:

that when now at length the Renewal of the Individual Mind has been presented in the individual Apostle Paul, as really inaugurated in all its essential constituents and conditions, THE THING TO BE DONE has actually been accomplished, and that henceforth the Symbols of the Name will be found to have finally merged in the Realities of the Kingdom.

But it is not so : nor indeed, on reflection, shall we feel justified in expecting that it should be so.

True it is that all the genuine Elements of the complete Christian and Spiritual Life are in Paul presented as really inaugurated ; as vitally energizing ; as daily growing out into worthier fulness.

Nevertheless, they are not presented as having already attained to their greatest fulness, or as being already perfect. Whatever may be their approach to this state ; however the perfectly Spiritual may in him predominate, there remains—himself being witness—much of the actually imperfect, much that is incapable of exemplifying the complete Spiritual Life in man. In him, therefore, it cannot be rightly affirmed that the Symbolic, as contradistinguished from the Spiritual or absolutely Real, has no part. It is still possible that the Name imposed on him should set forth the renewed Mind, in its Divine and in its human Elements, and in their mutual relations ; not indeed with such stirring Power, but yet with more of absolute and ideal Completeness, than his recorded Life.

And we shall find that it actually does so.

The deepest import of his earlier Name Saul has

already been adverted to (p. 432). But though this Name  $\text{שׂוּל}$  Shaul, *Saul*, which is identical or closely allied with  $\text{שׂוּל}$  or  $\text{שׂוּל}$  Sheol, *Hades, the Grave, or the Region of the dead*, may well import Death or Destruction; this is clearly not the fundamental idea which the Name presents. The verb  $\text{שׂוּל}$  Shaal, signifies to *ask, to require, to beg, to seek, to demand*; and the conception which lies beneath its various meanings, is *the consciousness and the expression of a Want: an awakened, definite sense of Need: an aching Void which remains unfilled up*. Thus the hungry grave is that which ever wants and is never satisfied; and whose stern demands can neither be evaded nor resisted. Thus, in Cant. viii. 6, “Love is strong as Death” ( $\text{מַוֶּת}$  maveth), “Jealousy is cruel as the Grave” ( $\text{שׂוּל}$  sheol).

This Power of Death and Hades or Hell is throughout Scripture presented as the great enemy of Life and Blessedness. And the contrast and opposition between them becomes ever sharper and stronger, as each is more and more clearly revealed in its essential character. As the primeval Darkness which shrouded these awful Forms is pierced and scattered by that light which shineth more and more unto the perfect Day; we see this Death and this Hades, before dim and shadowy as mere negations of Life, assume the appalling Shape of that second Death, which is Destruction for ever from the Face and Presence of God, — of the Worm which dieth not, — of the Fire which is not quenched. But together with this clearer and more fearful revelation of the Curse, we have a yet clearer and more hopeful revelation of its antagonist Blessing.

If we have been subject to this fear all our life long; if the darkness which even the formless shadow of approaching death casts on our Spirits, be terrible; yet Christ has given light to them that sit in it. If the terrors of Death and Hell have now been laid open to our view; yet Christ has the keys of Death and Hell, and has ransomed and redeemed our Souls from their Power. If the Curse has increased, the Blessing has more abundantly increased. For now has Christ not only overcome the Power of Death, and the Strength of Sin its Sting; but now at length, through Him, Death is swallowed up in Victory.

We have been delivered from that Saul—the body of that Death which held us captive—and the new song of thanksgiving, of victory and glory, which burst from the triumphant Paul, is put also into our mouths.

In the deep import of these two Names we shall indeed find the Nadir and the Zenith of the Spiritual World. As the yet obdurate Saul, of the tribe of Benjamin, a Hebrew of the Hebrews, however exalted above the rest of men by natural gifts, was held by that body of Death, and was one with it; so, in passing, from Saul to Paul, he passed from Death unto Life—from the great Mystery of Iniquity to the greater Mystery of Godliness.

Well might his New Name be  $\text{Pala}$  or  $\text{Pala}$  (Hesych.) each several meaning of this Name being significant of his New Character and Office.

For is he not indeed *separated, distinguished, made great or extraordinary*? Is not his office *arduous and diffi-*

*cult to fulfil, or even to conceive?* Are not both *wonderful* in our eyes? Is he not above other men *consecrated* and *set apart*, for a work than which none other can be more *marvellous*? (Gesén.)

For in Paul it is no longer an organic Inspiration, as with them of old time, under the influence of which men spake and acted as they were moved by the Spirit.

In him, there was indeed this wonderful thing, but there was also a thing yet more wonderful.

In him, for the first time, the Spirit of the Prophet was indeed made subject to the Prophet. In him, above all other men hitherto born into the World, the Spiritual became at once the Reasonable and the Practical.

This is the great Wonder  $\aleph\grave{\text{D}}$ : and in Paul this greatest Wonder and Glory of the redeemed Humanity was for the first time, as in mere man, really and fully inaugurated.

In St. Paul we at length see the true Reuben as once more seated, as being ever henceforth more and more firmly established, in the throne of his before vacant Primacy. In him is set forth, and in no scanty measure realized, that Discernment, at once Reasonable and Spiritual, which with the combined assurance of Faith and Insight, and in the confirmed Spirit of Adoption, can cry unto God, "Abba, Father," and in that one Word can utter all.

In the same great Apostle we see the real inauguration, for the Church and for the individual Mind, of a Power absolutely paramount in man;—of a Power which needs not to take counsel with flesh and blood, but which can



and does commune directly with the Father through Christ and the Spirit ;—of a Power which is ESSENTIALLY PRE-DOMINANT, IN THE LAST RESORT, OVER whatever other Powers we have seen hitherto brought in. Thus they who seemed to be somewhat, added nothing unto him in conference. Thus he withstood Peter to the face, and James by implication, and both triumphantly, in the matter of Judaizing and of Circumcision ; because he truly saw that herein they were to be blamed.

But to recur to the Symbols of the Name : we have seen the meaning of Saul, his old, and in part also that of Paul, his new name. But have we indeed exhausted the import of the latter ?

In Simon Peter or Cephas, in Simon Canaanites or Zelotes, we have seen appellations at once Hebrew and Greek ; in Andrew and Philip, Apostolic names purely Greek : and we have further seen that these things are not fortuitous or unmeaning. In Paul we see a Name at once Hebrew and Latin. Not two Names in each of which one of these Languages has its Exponent, but one Name in which both meet and are reconciled ; and which, by presenting the first and last of those three great historic Families and Tongues of men through which God has ordained that the whole human Race should be disciplined unto Life, does virtually involve and present them all ; even as this first yet last Apostle, on whom they are imposed, sums up and realizes in his own single person, the first, the last, and all the intermediate Constituents of man's true Being which are set forth in that twelve-fold Symbol of it.

Thus is our Title to Salvation at length inscribed on this great Apostolic Symbol of the Name, not in Hebrew only and in Greek, but in Latin also: not in that Language of the Name only, wherein the Old Testament is written, and wherein are veiled and revealed those fundamental principles or ἀρχαὶ of all Spiritual Truth, which address themselves to the pure Reason or Spiritual Discernment in Man, and can be apprehended by it alone;—not in the Language of the Word only, wherein the New Testament is written, and which addresses itself to the Discursive Faculty in Man, and, through this central Power, to his Pure, and to his Practical Reason; but in the Language nearer to practice of that great and energetic People by whom the διαλογισμοὶ, the multiform and acute Reasonings one with another of the Greeks,—on Morals, were translated into a life sternly courageous and purely simple;—on Law,—into all that lies between the Code of the Twelve Tables and the Pandects of Justinian;—on Politics,—into Universal Empire. For however the Romans might degenerate and become corrupt; and without the true Salt of the World,—the one Power capable of unfolding and sustaining a permanent National Life,—they could not but at length corrupt themselves; let us not be unjust to their real claims.

If their Philosophy and Poetry, if even their whole Literature, wanted the vigorous freedom of originality, and was essentially imitative; the Greeks had gone before that it might be so; and that the majestic Roman Energy might throw itself wholly and effectually on that full practical Life which still remained to be realized in order that

the appointed discipline of the Gentile Church, previous to its conversion, might be complete.

This Roman People, and this Roman Culture and Character, so distinct from, yet so dependent on the Greek, so immediately and so largely the ground of all modern historic Peoples, Civilizations, and National Characters, might not be left unrepresented in that comprehensive Symbol of the World's renewal through Christ and the Spirit.

If contemplated in a purely philosophic aspect, they embody and represent, under National Forms and in a definite National Character, that practical Intellect, that *σοφία* or Wisdom in Action which, with Aristotle, is the third and last fundamental Constituent of the Human Mind; and they are thus pointedly contradistinguished from the Greeks, in whom the *ἐπιστήμη*, the Discursive or Philosophic Intellect, comes to its fairest natural bloom, and has its proper National Representative.

The truly religious, or Christianly-Spiritual Form of this *σοφία*, could, obviously, be symbolized only, not realized, by this great and glorious People: even as the genuine Insight which truly discerns God, knowing what it worships; and the genuine Discursive Faculty which rightly hears and speaks with Him; could be symbolized only, not realized by the Hebrew, and by the Greek.

But as these earlier historic Tongues had ministered, so it behoved this later also to minister, in setting forth the Truth as it is in Jesus. As they, each in its own order, had been consecrated, it also, in the fulness of time, must needs be consecrated to God. And the inauguration of

this hallowing must for it also be presented in the Apostolic Symbol.

If the first of these, be indeed the Language of the Name; if the second, be more especially and centrally the Language of the Word; this last is that Language of the Practical, which in its true Idea, and when duly interpenetrated by the genius of those earlier Tongues, and by the Spirit of an unfolding Christendom, becomes indeed the manifold Language of the Spiritual.

The historic Languages of Christendom, imbued as they are, and moulded by the essential Character, or by the actual Forms of that Roman Language and of the Civilization which it reflects, are indeed no unworthy organs of those *διαμεριζόμεναι γλῶσσαι*, those distributive Tongues which so significantly rested on each individual Apostle. These are the prepared, and fitting Chariots to which that Spirit can draw near and join himself;—in which that Spirit can run and have free course; so that whither the wheels are moved the Spirit moves, and whither the Spirit moves the wheels move also.

That the Spirit of God should, in the complete Christian sense which St. Paul exemplifies, dwell in man for a new Spirit, is assuredly for him the greatest of all miracles and marvels:—the true *Νῦν*, the very ground and substance of THE WONDERFUL. For indeed the Spirit, so coming to man to dwell with him and in him, comes not alone. The Son has said of the Father and of Himself, “We will come unto him, and dwell with him.” And let us ponder it well in our hearts, that this great thing is not less but more wonderful, because now at length the Spirit of Man

is not annihilated or overwhelmed, but quickened and ennobled in thought and word and deed, by this intimate presence to it of the Spirit of God.

That any outward and sensible miracle, that any immediate and organic Inspiration is essentially more wonderful—is indeed a greater and worthier manifestation of the Wisdom and Power and Love of God—than this inward Miracle and Inspiration, to the reality of which man's Spiritualized Reason can now bear intelligent and concurrent witness with the Holy Spirit of God ; is an error against which we cannot be too frequently warned.

The habitual occurrence—the very existence, *in regulâ*, of such outward and sensible Miracles—of such immediate and organic Inspirations, betokens a state, not of ripe perfection, whether in the Church or in the individual Mind ;—not even of vigorous growth and advancing maturity. These are rather the evidences and the aids of a permanently imperfect condition, as under the Elder Dispensation ; or of the Church's Christian and Spiritual Infancy, as recorded in the New Testament. Indeed in that very record, we see evidence manifold that the Miraculously-Spiritual must, as that nobler Dispensation of the Spirit unfolds itself, wane and disappear before the now implanted and growing Energies of the Intelligibly-Spiritual.

The first charge to those who are sent forth to evangelize the World is, that they should take neither purse nor scrip nor change of raiment ; the second, that they should take all, and more than all these : for that now at length the Spirit of God will intelligibly work through human instruments.

And such we shall find to be, both in itself and as compared with that of the other Apostles, the distinctive characteristic of St. Paul's Teaching. It is throughout addressed not to the merely Spiritual in Man, but to his Spiritualized Reason: to his now Intuitive Perception of Spiritual Truth; to his Discursive Power of Reasoning on that Truth; and to his Practical Energy for Realizing it in his own Spirit and Life.

That this should have become a possible thing, a living Reality in man, is, I say, that  $\text{נִפְלְאוֹ}$ —THAT WONDER than which we know and can conceive, for man, none greater.

This Hebrew name of the Apostle Paul is, let it be remarked, the very Word which occurs first in that celebrated prophecy of Isaiah regarding the Christ, "His Name shall be called  $\text{נִפְלְאוֹ}$  WONDERFUL, Counsellor, the Mighty God." And we can hardly doubt that this special Title refers, in its Diviner Aspect, to the Manifestation by Him of Paternal Deity; even as to us it commends the veneration and adoring Wonder which Man's Intellect, when restored to and concentrated in a pure Spiritual Discernment, owes and renders unto God.

But if this Marvel, symbolized in the Hebrew Name, and, for the first time, as in mere man, worthily manifested in the Person and Character of Paul, be, for man and in him, the greatest of all Marvels; why is the same Paul, by his own manifold confession, and by the concurrent testimony of his significant Roman Name (Paulus, Pauxillus, *little*), less than the least of the Apostles?

Paul, though really greatest among the Apostles—

and one import of אֲלֹהִים is *ingens* (Gesén.), *vast* or *great*—is also little, for the same reason that his prototype Benjamin was little; though the inspired Psalmist, in discerning this, discerned him as Ruler also of the whole Patriarchal, as, in the highest Spiritual truth, Paul is of the whole Apostolic Brotherhood.

The real ground of this opposition, between the grandeur and the nothingness of Paul, is manifest. The Spirit is, in Himself, or essentially, without measure and Infinite: whereas He is communicated to Man—even in this His own Dispensation—only by measure: and this finite, however large in itself and continually increasing, must still be as nothing, compared with that Infinite.

That in the Patriarchal Symbol of our Renewal, Benjamin sets forth the Spirit as being given to dwell in man, even as Joseph sets forth the Christ as being formed in him, we have already seen. And this will be found the true key, not only to the Patriarchal Symbol of the Name, but to the whole symbolic story of Joseph made known to his brethren.

Hence Benjamin, as presenting that REALLY SPIRITUAL IN MAN, which is the latest-born Energy whereof his Being is capable, and which sums up in itself and glorifies all the inferior Capacities and Powers previously born into it, may be regarded—and like Paul, in the Apostolic order, most truly regarded—as involving and presenting them all.

Hence, though there is no mention of the Tribe to which any other Apostle belonged, it is yet expressly recorded of this later Saul that he also was of the Tribe

of Benjamin; as well as that earlier Saul who was the prototype, in the Jewish *National* Life, of this Apostle's unconverted and unreconciled Condition; and who, like him, first essayed to gather the twelve tribes of Israel into their ordained Oneness, and to their Kingly Head.

Now that the Spirit was at length to dwell in man, all the other tribes—save Benjamin, the Representative of the Spirit thus dwelling in him—are passed over in silence, as presenting only means, however excellent, to a far more excellent end.

All the several Constituents of the Christian and Spiritual Life, set forth by the Patriarchs or Patriarchal Tribes who precede him, are summed up and gathered to a head in Benjamin. And therefore it is that Benjamin does for us, as Christians, concentrate, in his own Person and Tribe, the Spiritual Import of the whole Patriarchal Family, and of the whole Tribe Life. And therefore again it is, that of all the Apostles Paul alone, the true Benjamin, has his Tribe recorded.

If however Paul, who exemplifies all those Constituents of the renewed Mind, which are set forth by the previously-called Apostles as *successively* born into it, may, from this point of view, be rightly regarded as realizing in his own Person the whole earlier Twelve; he may, from another, be no less rightly regarded as realizing one fundamental Constituent of the renewed Mind.

As the true Reuben, he exemplifies that genuine Insight into the Holy, which, though the latest-born of all those Spiritual Energies of which man is capable, is also the noblest of them all.



As ordained to represent at once, and to realize this first and most comprehensive Energy, Paul has, in the permanent Order of Growth and Blessedness, a real Primacy. Yet see, even here, how his own declaration, that he is no whit behind the very chiefest of the Apostles, points to a still higher Truth, in which even this great Reality, of an ordained Primacy in the now restored Reuben, is absorbed and glorified.

The Rulers of the Gentiles do indeed exercise Lordship over them; but with these real Rulers of man, it is not so. There is a Spiritual Idea in which the Conceptions of greater and less, of before and after, merge and disappear.

These three Great Apostles, who present the distinct Elements of man's real Being, are, in their highest truth, ONE WITH EACH OTHER. And in this Oneness there is no room for greater or less. It may be that each of them approaches this final Unity, by a Discipline in some respects peculiar to himself: it may be that this Unity was never on earth fully realized; or, that it is consistent with that Diversity of Character and of Teaching which throughout distinguishes each of the three great Apostles. Nay, we have seen ample reason to believe that these things actually are so. Still, however, it remains true, that a continual merging of Difference in Agreement as to Conduct, of Diversity in Unity as to Teaching, manifests itself to us more and more fully, as our discernment of their recorded Lives becomes clearer. This highest Oneness, which is still not inconsistent with real Diversity, we discern more especially in their Canonical Writings, whilst

it is chiefly in their unfolding Characters, as manifested in the Scripture record of their Doings and Sufferings, that we note a ceaseless approach to it.

Thus it is that we are at length enabled to perceive in these three Apostles, when contemplated in that permanent Order of Growth and Blessing which pervades the whole Sermon on the Mount, the complete Constitution of our genuine Humanity, and the real Order of its unceasing Growth towards that Perfection, which is also Spiritual Unity with itself and with God.

Paul, when once brought in, does, in this Order of Growth and growing Blessedness, assume his rightful Primacy. Yet he also must still forget the things which are behind, and press onward to those which are before. And as with these, their Apostolic Representatives. so is it with the corresponding Realities in the Individual Mind.

It is only in so far as our Spiritual Discernment points out the very same things which are pointed out by the Word and Spirit of God, to be done or left undone, to be loved or to be hated, that we may safely be ruled by this Discernment. Nevertheless, such a clear Insight into the Holy is and remains that worthiest Energy and highest Blessedness of man, of which he has, in Christ and the Spirit, become growingly capable.

We have already seen that the TRUTH of God is ordained to become, through the WAY of Christ, the LIFE of the Spirit in man.

And if, now that the latest-born Apostle has been at length brought in and restored to his proper place, we contemplate Paul and Peter and John as the Apostolic

Exponents of this TRUTH in that Divine Form of it which corresponds to the Revealed Name; we shall see at once, from what has been already done, how this TRUTH of God is ever being reconciled with that TRUTH of man, which is set forth in Andrew, Jude, and James, and in the corresponding LAWS of the Name, the Kingdom, and the Will.

We shall see further how this Entire, Divinely-human TRUTH is,—through our daily walking in Christ's WAY of Justice, Mercy, and Purity, which is set forth through Philip, Matthew, and Thomas,—ever being transmuted into that LIFE of the indwelling Spirit which, in the language of this Apostolic Symbol, is presented through Nathanael, Simon Zelotes, and Matthias.

Moreover, we have already seen that, in the import of this permanent Order of Growth, Simon Peter, the Obedience of Faith and Hope, is ever being unfolded through Matthew, the WAY of Repentance and Forgiveness, of Prayer and Communion with God, into Simon Zelotes, the Obedience of a genuine Zeal: and we shall find it to be no less true that John, the Free Grace of God, which is the first manifestation of the Spirit in His Christian TRUTH, is ever being guarded, in the WAY, through the prevailing energy of the twin Petition, "lead us not into temptation, but deliver us from evil," from all that may quench or grieve that Spirit; to the end He may ever manifest Himself more and more fully in the LIFE, as Matthias, מַתִּיָּהוּ, that final GIFT OF GOD than which there can be none greater: and so further shall we find that Paul, as the Representative of a true Spiritual Discernment, man's latest-born Faculty, must in like manner be set forth as capable

of daily growth and increase, so that this Faculty also may be continually transmuted from a mere Capacity belonging to the TRUTH of our fully-constituted Being, into that Energy of a pure Insight which is of the Divine LIFE in man, and which finally sees even as it is seen.

Of this noblest endowment of our renewed Being, we have already perceived that Philip in the WAY, Nathanael in the LIFE, are the Apostolic exponents. And we may now further perceive that if this Faculty of a true Insight into the things which make for our Peace, has indeed been grafted into the Soul, it can only be nourished and unfolded to fulness of Life by the means set forth in Philip: namely, by our daily receiving and inwardly digesting that meat which is the daily Doing of our Heavenly Father's Will; and by the consequent daily forming of Christ within our Souls, to be for us at once Law, and Impulse, and Spiritual Discernment.

Through this WAY, symbolized in Philip, the Energy of a genuine Insight, newly inaugurated in Paul the restored Reuben, is daily unfolded to that fulness of Spiritual Discernment set forth in the LIFE, by the significant Names and the significant Acts of Nathanael:—Names and Acts which symbolize our final Seeing even as we are Seen, and the final Reconciliation of man's renewed Mind with God's imparted Spirit, no less fully and admirably than this genuine Insight is exemplified by Paul as having been actually born into man's soul, and as being daily unfolded therein towards its final perfection so symbolized in Nathanael.

Thus it is that Paul and Peter and John set forth, in

the TRUTH, that real Threefoldness of man's Being, which is the essential condition of his real Oneness,—with himself, his brethren, and his Father; and which, IN THE RECORDED LIVES OF THESE LEADING APOSTLES, IS FURTHER PRESENTED AS HAVING BEEN ACTUALLY INAUGURATED AND BROUGHT IN. Thus, again, Philip, Matthew, and Thomas set forth the same Threefoldness, as it is manifested in the WAY: namely, through the daily doing Justice, loving Mercy, and, in this WAY, walking purely and humbly with Christ. Thus, lastly, this Threefoldness is finally set forth, for the Spiritual LIFE, by the significant Names and symbolic Acts of Nathanael, Simon Zelotes, and Matthias; and with a still closer approach to that perfect Oneness, in which it is ordained finally to merge:—a Oneness thus *symbolized* as more absolute than we can discern it to be, even when *realized* in the *latest* Acts and Sufferings, and in the *permanent* Teachings of Paul and Peter and John.

Whether we look to the symbolic Names and Acts of Nathanael, Simon Zelotes, and Matthias, as the three Apostles of the LIFE; or to that corresponding LAW of the LIFE of God in the soul of man, which is the Law of His Kingdom, of His Power, and of His Glory, as manifested on earth; or to the Spiritual Energies themselves of Making Peace, of Suffering for Righteousness, and of Suffering for Christ; we shall clearly perceive that these three Realities are now at length becoming One. We shall see that they are indeed different Energies and Aspects of the same holy and blessed Reality; and that they may be rightly contemplated, as most really contained in, and flowing forth from the First;—as, for our Growth

in Grace, most availably concentrated in the Second;— as, for our Spiritual Perfecting, most fully and livingly realized in the Third.

This approach to Unity we see first in the Beatitudes; for the real Peacemakers do and suffer the same things with the Sufferers for Righteousness, and with the Sufferers for Christ: only the same blessed Energy of making Peace which is presented in the first, Absolutely, is manifested, in the second, as a Zeal according to knowledge,— in the third, as that Personal Love of Christ which can only be the free and final Gift of the Spirit.

Thus again, in the corresponding threefold Law, we see that, in the real Treasure of the Kingdom, are presented and virtually contained that Meat and Drink which it procures, and which nourishes our real Life; that Raiment with which they who daily partake of this Food are continually clothed upon; finally, that perfected LIFE which, in greater and greater fulness, is ever resulting from this Divine Nourishment and Heavenward Growth,—ever being clothed upon, from on High, with a more perfect and excellent Glory.

Lastly, in the NAMES of these three Apostles, the very same things are, if possible, more admirably manifested. In Nathanael who, as first in the LIFE, most pointedly corresponds to Paul as first in the TRUTH, ALL is signified. For Nathanael THE GIFT OF GOD, is also Bartholomew THE SON OF THE FURROW, and therefore in him we discern that vital Heavenward Growth which is the noblest Contribution of earth to the Divine Life, standing as it were side by side with that Gift of the Spirit which, for

its final Completion, cometh down from the Father of Lights.

Simon Zelotes again presents the same great Reality, *rather* as it is Growth from below,—as it is an implanted and upspringing Power of Life ; yet still as it is all but one, as it is ever becoming one with that Gift from above, symbolized in Matthias, which contains in itself every other good and perfect Gift.

This ceaseless approach to a final Unity between the Earthly and the Heavenly Elements of our real Life, is well set forth through the identity, all but absolute, of the two final Bodies of Law which severally guard this Power from beneath, this Glory from on High.

The ultimate Unity between these two Laws is manifested generally, by their similarity of import ; and specially, by the Commandment belonging equally to both, not to be anxious about Meat, or Drink, or Clothing, or the things of to-morrow ; and by a hardly less striking similarity of import in their respective Symbols,—the Fowls of the Air, and the Lilies of the Field.

Yet even in this all but perfect Oneness we may perceive a Distinction.

In the Fowls of the Air, the Symbols of this more earthly though purified Zeal, traces remain of a Will of self. In the Lilies of the Field, these traces have vanished : and in them, the Growth from below and the clothing upon it with Glory from above, are finally and absolutely One.

And thus it is that Paul and Peter and John are, throughout their recorded Lives, continually approaching

to that perfect consistency and Oneness with each other which is manifested in their Canonical Writings, and which yet excludes not a real and permanent Diversity of Character.

This *Growth* towards Unity, and so towards Perfection, is more evident in Peter and John than in Paul; most so in Peter. And accordingly we have already seen that this Growth is, in the Apostolic Symbol of the Name, centrally set forth through the final manifestation of Simon Peter—the fundamental Obedience of Faith and Hope—as Simon Zelotes; whose Name presents the same underlying Reality as now unfolded into the holier Obedience of a Zeal according to Knowledge. And although, in the Gospel Records concerning John, we have indications of real discipline and progressive advance towards the same Unity; the Apostle of Love seems, as compared with Peter, to dwell apart, and to await the close of our Lord's earthly Ministry, for the recognition of his true and permanent place. Thenceforward he abides always, as the ordained Representative, for the Church and for the Individual Mind, of that most blessed Reality of Love, and of its free Obedience, which must be finally reconciled with, and must complete, the Obedience of Faith and Hope manifested in Simon Peter, and now at length unfolded into the Obedience of a genuine Zeal. Now at length, I say; for the absolute perfection of both is, and can only be, an ultimate perfection. And even that this perfection may be actually inaugurated, both must await, in the history itself, as well as in its Spiritual import, the final bringing in of Paul.



In him, as thus final and completing,—in him as presenting at once and realizing, in his own person, that last and most perfect Gift which distinguishes the closing Dispensation of the Spirit, there is, and must needs be, *comparatively* little of this *manifested* Growth. As Paul reconciles, in his own personal Character, the special Graces of all who in the first Cycle have preceded him, there must be, in him also, visible Growth. But as he exemplifies that last Gift to man of the Spirit dwelling in the individual Mind for a new and holy and *reasonable* Will; all previously unfolded Graces are absorbed in this immeasurably greatest and most comprehensive Reality.

St. Paul's sudden Conversion, and his Energetic Life of holy Action and Suffering so immediately consequent on it, present this Truth practically; and teach us, that, when at length this priceless Gift has been brought in, the man who possesses and is possessed by it, is indeed **WONDERFUL**; and at once leaves far behind our human notions of slowly progressive growth; which, compared with the more excellent way he shews us, are earthly and grovelling.

Yet even in Paul, if we ponder well his previous history, a hidden Growth, a gradually prepared fitness, is discernible. And whilst he was thus being made secretly and fashioned beneath in the Earth, God's Eye did see his substance yet being imperfect, and in God's Book were all his members written, which day by day were fashioned, when as yet there was none of them.

And when, though last brought in, he has assumed his permanent place in the Order of Growth and Blessing or of Daily renewal, that Place presents him to us *rather* as

the Apostle of Faith than as the Apostle of Insight. As he is born at once into a larger and freer Spiritual Discernment than the rest, he lives by that Discernment: as he is renewed from day to day, forgetting ever the things which are behind, and pressing on to those which are before, he lives by Faith.

In this Order of Growth, Paul is indeed, rigorously speaking, the Apostle of Faith. And though we have regarded Peter as presenting the Obedience which is of Faith and Hope, this is because Hope necessarily implies an underlying Faith, and can only be a Hope for the Object of that Faith. Just as St. John, the Apostle of Love, loves that which he also has Faith in, and hopes for: though in him Love is predominant and characteristic, even as Hope is in Peter, and Faith in Paul. We shall indeed find that the three Christian Graces, as manifested in this Order, and through these leading Apostles, are the worthiest earthly Representatives of the three Divine Persons whose several Offices in man's Renewal have in the same Order been unfolded. The Apostle who, in this permanent Order of Growth, stands first,—whether he be first in the TRUTH, in the WAY, or in the LIFE, will be found more especially to represent and commend to us the Christian Grace of Faith; whilst the Apostle who, in each, occupies the second, or the third place, no less peculiarly sets forth the Christian Grace of Hope, or the Christian Grace of Charity. And all that has been said of the growing and ultimate reconciliation with each other of their Apostolic Representatives will be found to bear no less really on the growing and ultimate reconciliation of

Faith and Hope and Love in the final Seeing even as we are Seen.

Here however we may well pause.

Any fuller Exposition of this threefold Oneness, which is manifested in the Lives and in the Teachings of Paul and Peter and John, belongs not to our proper task. Into such a labour of Love, a sustained Examination and comparison of their recorded Lives and Canonical Writings must largely enter. May what is here offered provoke such inquiry, and render it indeed a labour of Love, bearing fruit to the Glory of God in bringing many sons to Glory.

We have now, however inadequately, considered the Apostles as the Completion of the Patriarchs, and as further unfolding by their significant Names and Relations to each other, as well as by their Lives and Teachings, that TRUTH and WAY and LIFE of Christ, the great outlines of which have already been in like manner set forth through the Patriarchs.

On both these remarkable and corresponding Manifestations of Spiritual Realities, much that is necessary to their complete exposition remains unsaid : much that has been said is in many respects unworthy of themes so important.

That the limits of this Work, and of the Office which has called it forth, preclude a further and separate application of the principles unfolded in it, either to the Province of the Intellect in Religion, or to prevalent forms of error, has been a subject of regret.

Its more immediate aim, however, as expressed in the outset (B. I. p. 2), was an Exposition of the Sermon on

the Mount, as the living Germ of our entire Christianity and of all its Scriptural Unfoldings; accompanied by such inferences with regard to the Province of the Intellect in Religion, and to prevalent errors, as might be found to result from the progress of this Exposition.

But the sustained Examination of the Sermon on the Mount, which this scheme required, has sent us back to that Patriarchal History, by which not only its fundamental Truths, but also its central Character and Import in the New Testament, are so wonderfully shadowed forth in the Old.

Hence it has arisen that the space and time which might otherwise have been given to a separate and continuous Exposition of the Province of the Intellect in Religion, and to the direct refutation of prevalent errors, have been devoted rather to the interpretation of Scripture, and to the establishment by this means of a series of positive Truths intimately connected with each other and having an immediate bearing on both these subjects.

And perhaps such a partial deviation from the original plan of this Work will be deemed more defensible, if it be remembered how difficult, may we not say how utterly impossible it is, to deal rightly with these most arduous subjects, excepting in so far as we deal with them scripturally.

Of all the results which have arisen out of this long-continued investigation, that which has most frequently and irresistibly presented itself, is the conviction that this whole subject of the Province of the Intellect in Religion, and of the practical results which it involves, is too

manifold in its unity, too intricate in its simplicity, in a word, too Divine, to be apprehended independently of direct Revelation.

The temptations to diverge from the one right course, the points in that course where these temptations beset us, are so numerous; the general tenour of this whole way, thoroughly in harmony as it is with the true or renewed Being of Man, is so alien from his natural mind, that, practically speaking, we cannot but fall into error; unless we will submit to be led by the hand, as it were, not at this point of our course, or at that, but throughout the whole of it, by the very words of Scripture.

Having adopted this partial change of plan, our task has become rather that of interpreting these words, so far as they bear on our subject, than of presenting any distinct theory of our own, even as formally deduced from revealed Truth.

What is lost to the systematic character of our results, may thus perhaps be gained for their Scriptural, in other words, for their essential Truth.

In the investigation of subjects which bear so directly on our real Being, it is by fearlessly following out the leadings of Scripture, even where they seem at first to run most counter to our own conceptions, that we are best delivered from those Idols of the Cave, that is, from those warping tendencies of our own minds, which will otherwise most assuredly bend the line of Truth from its straight and even tenour.

And if the reader may, on such grounds, be reconciled to a work less philosophic in its form than its title had

led him to anticipate; he will perhaps further pardon the absence of any distinct controversial character in these pages: more especially should he find that their results are indeed applicable, and by no remote inferences, if not to the vehement and passing controversies which now distract, yet to the momentous Realities, and to the great questions concerning them, which can alone permanently and fruitfully occupy men's minds.

THE END.









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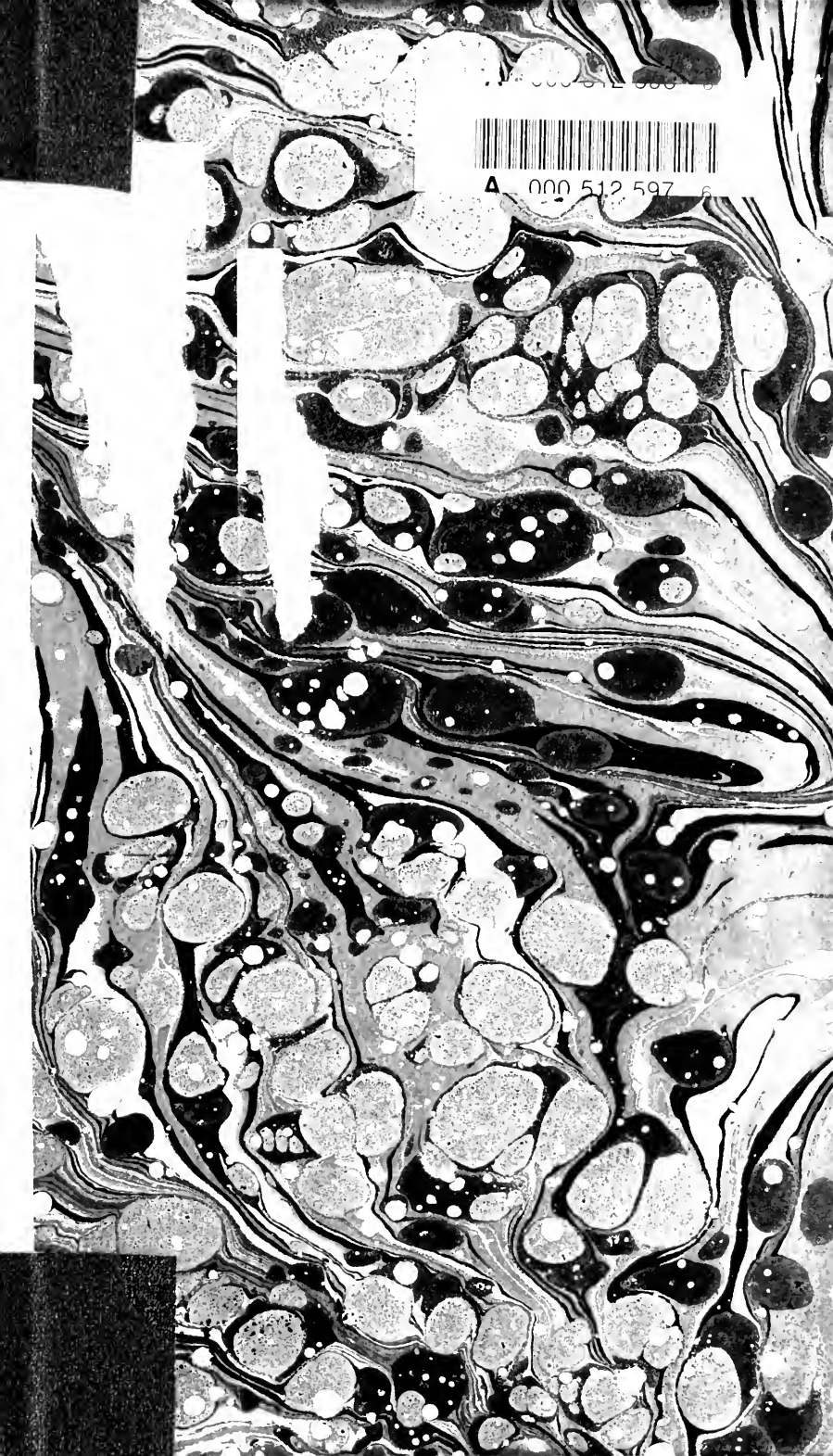
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