YAHWEH - ELOHIM

The Memorial Name.

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YAHWEH-ELOHIM:

THE MEMORIAL NAME.

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INTRODUCTION.

"LET them praise the name of Yahweh; for his name alone is excellent." (Ps. cxlviii. 13).

"He hath commanded his covenant forever; holy and reverend is his name." (Ps. cxi. 9).

EXPOSITIONS concerning this name, in all the beauty and accuracy, which a deep knowledge of the original languages, and the law and the testimony could give, are contained in the writings of Dr. Thomas. To his valuable aid, we are indebted, for the true light of the Scriptures, concerning this glorious name—"Yahweh-Elohim." In his "Phanerosis," we find these words: "The Memorial Name, exhibited in Moses' writings, is not simply a word of four letters, given to an abstraction, as men give names to their children: but a name memorial of a future manifestation of the Eternal Spirit: which manifestation will not be of One, through One only: but of one in and through ten thousand times ten thousand, and thousands of thousands: that the Name covers them all; and consequently, the thousands of thousands are but One Yahweh" (p. 27).

In "Eureka," it is thus stated: 1. "Belief, built on the testimony of the Prophets and apostles con-

cerning the Christ: confession that Jesus of Nazareth is that Christ, the Son of the living God; and immersion into the name of the Father, and of the Son, and of the Holy Spirit, for repentance and remission, are part and parcel of, and necessary to, the ordinance of purification for sin, styled by Paul, the One Baptism." 2. "That mere immersion is not Baptism: but that a man can not be aqueously baptized, without being immersed in water." 5. "That the Deity having placed His name in His institutions, all communicable blessings flow through those institutions, of which Christian baptism is one." . . . . 18. "That the name of the Father, and of the Son, and of the Holy Spirit," is equivalent to "the Name of Jesus Christ"; and expresses "the great mystery of godliness," the Deity manifested in flesh; that this manifestation was first, *an individual unity*, and then a *multitudinous unity*, in flesh and blood nature; that the individual divine unity was "justified by spirit," when Jesus was glorified: and that the multitudinous unity, consisting of all saints, will be made like Him when He shall appear in power. Hence, when this consummation shall be complete, "THE NAME" will be the Eternal Father by spirit manifested in a multitude of immortals whom no man can number. 19. "That this name exists in two states, the present and the future—which states are separated by the resurrection." 20. "That the Gospel

is glad tidings, inviting men and women to become constituents of this Divine Name, and therefore Heirs of the world with Abraham, on condition of believing the truth as it is in Jesus, being immersed and walking in newness of life" (Vol. II., pp. 666–670).

If the humble effort presented in this little book, may be instrumental in aiding any to more easily comprehend the grand doctrine concerning the Name of Deity, the writer will have reason to be thankful.

E. J. L.

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"YAHWEH-ELOHIM."

THE MEMORIAL NAME.

"THE ONE GOD": "AIL-ELOHIM."

THE teaching of Jesus instructs us that eternal life can only be obtained through the knowledge of God, and of Christ Jesus our Lord. The apostle Peter, confirming the doctrine of Christ, says: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Pet. i. 3).

It is "through the knowledge of Him that hath called us," that we are brought into relationship with the "all things that pertain unto life and godliness." With this agree the words of Solomon, where he says: "The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding" (Prov. ix. 10).

Therefore we are led to perceive that "life,"—eternal life,—godliness, wisdom, and understanding are only attainable through the knowledge of God, and Jesus Christ our Lord.

Peter also desires that "grace and peace" may "be multiplied" unto the believers, "*through the knowledge of God, and of Jesus Christ our Lord.*" Being inspired with this knowledge, the apostle knew that "grace and peace" could only be multiplied through the medium of such kind of knowledge. The reason of this becomes apparent when we perceive the significance of the apostle Paul's allusion, where he says: "Awake to righteousness, and sin not; for some have not the knowledge of God" (1 Cor. xv. 34). There were some in his day, as there are in ours, who did not recognize the importance of this knowledge. A diligent and lively attention to the subject, therefore, is enjoined by the apostolic teaching; and also by the teaching of Solomon, who says: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding" (Prov. ii. 3–6).

It becomes, then, a matter of vital moment that we make ourselves acquainted with the Deity, in so far as He hath revealed Himself unto us through His Word and His works; that we study the testimony which He has caused to be recorded concerning Himself through Moses, the prophets, and the Psalms; and the manifestation of Himself through

Jesus Christ our Lord. To know God, in the Scriptural sense, is to believe on Him. The knowledge that works faith in the mind, is the only kind of knowledge that will lead to "life and godliness." For, the apostle Paul says: "He that cometh unto God, must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. xi. 6).

In seeking to obtain the knowledge of God we must ever approach the subject with that devoutness of spirit which so deeply pervades the Psalms, and is expressively conveyed in the following words: "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Psa. lxxxix. 7). "He hath commanded his covenant for ever: holy and reverend is his name" (Psa. cxi. 9). The greatness, glory, and majesty of His name is an animating theme in many portions of the Psalms. "O Lord my God, thou art very great; thou art clothed with honor and majesty" (Psa. civ. 1). "Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honor of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts: and I will declare thy greatness" (Psa. cxlv. 3–5).

It is very important that we recognize that there

is one God; whose dwelling-place is in the "light, which no man can approach unto" (1 Tim. vi. 16). Concerning God, and the words in the original used to designate Him, and the signification of them, we can not do better for the reader than present a few selections from the writings of Dr. Thomas. He gives the following:

"Paul as well as Moses declares there is no other God but one; and having so said, proceeds to remark, 'For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many), but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him' (1 Cor. viii. 5–7). Here, then, we have good authority for saying that, in the universe, there are many gods and many lords: but that over and above them all is One Supreme, who is styled the Blessed and Only Sovereign, 'the King of kings and Lord of lords; the only one having immortality or deathlessness; inhabiting light unapproachable; whom no man hath seen or can see' (1 Tim. vi. 15).

"Moses' teaching is in perfect agreement with that of Paul. They both teach one supreme Deity, and the existence of others beside: but that these others were not to be objects of worship by dwellers upon the earth.' The original Hebrew word used to designate the Supreme, Self-existent, Eternal One,

is 'Ail'—rendered God in the common version. 'It always,' says Gesenius, 'presented to the Hebrews the idea of strength and power.' 'Melchizedec, king of Jerusalem, was the Priest of the most high Ail, whom he understood and proclaimed to be Possessor of the heavens and the earth." . . . . "Abraham, Isaac, and Jacob, all called upon the Possessor of the heavens and earth by the word Ail-Shaddai: which in Gen. xvii. 1—He bestowed upon himself, saying *Ani-Ail-Shaddai*,—walk before me, and be thou perfect."

"Shaddai, signifies mighty or powerful ones. Several appeared to Abraham, and three of them at one time condescended to partake of his hospitality. Their power is tremendous when they choose to exert it upon the wicked, as in the instance of Sodom and Gomorrah, Admah and Zeboim, cities of the plain; but toward the heirs of salvation, they are ministering spirits, beneficent and good" (Heb. i. 14; xiii. 1). "But by what were these Shaddai so powerful that they could stand by cities, and send them into the abyss profound?—was it by their own power, or by the power of another?—By the power of another certainly: even by His power who is higher than they."—"Therefore the Possessor of the heavens and the earth announced himself to Abraham, Isaac, and Jacob as Ail-Shaddai, or the Strength of the Powerful Ones, whose might he had witnessed in the destruction of the plain."

"In this sense, that, namely, of Power Increate, being the strength of creatures formed by it, we find Ali, associated with other words than Shaddai. In Gen. xxxiii. 20, it is testified that Jacob erected an altar, and called it Ail-Elohai Yisraail, rendered in the margin of the English Bible: God, God of Israel."

"Two persons are represented here. The Father, by himself, being Ail, or power; but when associated with the Son of man, who when so associated was *powerful*—'anointed with Holy Spirit and with power'—He was Ail-Eloahh; the Power mediately manifested; the power being one,—the medium of manifestation another Eloahh." . . . . "Power, then, is the radical idea of Eloahh as well as of Ail. It is of the singular number." In Isaiah xliv. 8, the spirit of Eloahh in the prophet inquires: "Exists there an Eloah without me?—Yea, there is no Rock; I know not any." And in Psalm xviii. 31, "Who is an Eloah without Jehovah? And who a Rock except our Elohim?" "The Mighty One (hah-Ail) girdeth me with strength, and hath made my way secure." "Is not Eloah the majesty of the heavens?" (Job xxii. 12).

"The plural of this word is Elohim, and occurs in the Old Testament about 2,470 times." ("*Phanerosis*," *pp.* 13, 15, 16).

"ELOAH occurs fifty-six times in the Scriptures, and four of these times only in Psalms: but in Job,

forty-one times. Every member of the heavenly host is an *Eloah;* but of all the *Elohim*, ONE ONLY is the original and self-existent Ail, the absolute, omnipotent, and independent power of the universe. Speaking of Himself in His address to the ends of the earth, He says: 'Look unto me, for I am AIL, and none else' (Isa. xlvi. 22). And to Israel He saith, 'Ye are my witnesses, and my servant whom I have chosen, that ye may know and believe me, and understand that I, Yahweh, am he: *before me*, AIL, or Power, *has not been formed*, nor after me shall be' (Isa. xlviii. 10): a testimony that identifies *Ail* with the *Logos* and *Theos* of John, which as *One Power*, he saith, 'made all things: and without him was not anything made that was made.'" ("*Eureka*," *Vol. I., p.* 95).

Theos is the Greek equivalent of *Ail*, which is Hebrew.

SPIRIT.

The Scriptures tell us that "God is a Spirit" (John iv. 24); that His dwelling-place is "in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting" (1 Tim. vi. 16): that His throne is in the heavens. And from the testimony we learn that, by his free Spirit, He is present everywhere: Filling the boundless immensity of space, taking cognizance of the most minute as well as the largest and grandest objects of His creation—the

falling of a sparrow to the ground (Matt. x. 29), or the falling of great and mighty empires upon the earth (Dan. iv.). In recognition of this universal supervision of the Father by His omniscient Spirit the Psalmist says: "The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth." "He fashioneth their hearts alike: he considereth all their works." With this, an especial element of comfort to the believer, is expressed in these words: "Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy" (Psa. xxxiii.).

It is written that "No man hath seen God at any time" (John i. 18). Moses alone was permitted to behold His "Similitude"—the similitude of form, though not of the face of Deity.

His dwelling-place is far away from us; yet that "he is everywhere present by his Spirit" the Psalmist shows when he says: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in ('Sheol'), behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me: even the night shall be light about me. Yea, the darkness hideth not from thee: but the night

shineth as the day: the darkness and the light are both alike to thee" (Psa. cxxxix.). "All this is equivalent to saying that the Father-power is omnipresent by His Spirit" ("*Phanerosis*," *p.* 19). The apostle Paul, in his discourse to the Athenians, says that God is "not far from every one of us: for in him we live, and move, and have our being" (Acts xvii. 27, 28). It is the vast ocean of His free Spirit that gives and sustains the life of all created things. According to the word of the Psalmist, as he saith: "Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth." "By his Spirit, he hath garnished the heavens" (Job xxvi. 13). "There is one God the Father, *out of whom are all things*" (1 Cor. viii. 6). This testimony gives rise to the following quotation, "Out of Deity, all things have proceeded: His free, radiant Spirit is the substratum of every existing thing, from the star of the first magnitude to the smallest insect of the air." ("*Eureka*," *Vol. I., p.* 97).

"THE MEMORIAL NAME."

The angel, messenger of Deity, appeared to Moses "in a flame of fire out of the midst of a bush"; and calling him by name, told him that he was come down to deliver the children of Israel out of the hand of the Egyptians; and said unto him: "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people,

the children of Israel, out of Egypt." Moses, earnestly inquiring, said unto God, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto Moses, I WILL BE, WHO I WILL BE: Thus shalt thou say unto the children of Israel, I WILL BE, hath unto Moses, I will be, who I will be: Thus shalt thou say unto the children of Israel, I will be, hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, YAHWEH, *Elohim* of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob hath sent me unto you: this is my name for an Olahm (or hidden time), and this is my memorial for a generation of the race" (Exod. iii. 14, 15). ("*Phanerosis*," *p.* 26—"*Eureka*," *Vol. I., p.* 98).

The things pertaining to this memorial name, were typically foreshadowed in the Mosaic constitution and order of things: which, saith Paul, were "shadows of good things to come" (Heb. x. 1). Therefore Christ made particular reference to the writings of Moses in His teaching: "For," He said, "Moses wrote of me" (John v. 46).

When a certain one came to Jesus and asked Him, saying, "Which is the first commandment of all?" the answer returned by Jesus, as rendered in the common version of the New Testament, reads thus: "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with

all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment" (Mark xii. 29). In the literal translation of this title from the Hebrew, the true meaning and beautiful signification of it is brought to light. The same words were uttered by Moses, and are recorded in Deut. vi. 4. "Hear, O Israel: Yahweh, our Elohim, is One Yahweh." The literal translation of which is,—"He who shall be our mighty ones, is the One who shall be." ("*Eureka*," *Vol. I., p.* 100).

This is a name of deep and wonderful significance. When we understand that it is a title which introduces the great Creator of heaven and earth to His people Israel, and that it expresses to them His purpose of being manifested in future time in the person of a promised One; and also in a multitude of mighty ones; and yet He is One. And in making Himself thus known to them, He requires them to love Him with all their heart, soul, mind, and strength, it may well fill our minds with the deepest reverence and most soul-stirring contemplations; causing us to feel our own unworthiness and insignificance, in proportion as we are able to apprehend the greatness, the power, the goodness, and the majesty of that glorious and fearful name "*Eth-Yahweh, Elohekha*"; "the I shall be, thy mighty ones, O Israel" (Deut. xxvii.) ("*Phanerosis*," *p.* 32). For, because of the neglect to hear

and venerate this, Jehovah hath visited upon Israel all those evils which Moses foretold. The crowning act of rejection of this name appeared in their attitude toward Jesus. When He told the Jews that He was the Son of God, and said, "I and my Father are one" (John x. 30), and "Before Abraham was, I am" (John viii. 58), His speech was to them incomprehensible. The teaching of Christ links together in inseparable unity the name of the Father with Himself. For He said plainly, "I am come in my Father's name" (John v. 43). He also referred His hearers to the teaching of Moses concerning Himself, and said, "Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (v. 46, 47).

Concerning this memorial name, the Psalmist saith, "Thy name, O Jehovah, endureth forever, and thy memorial, O Yahweh, throughout all generations" (Psa. cxxxv. 13). "Extol him that rideth upon the heavens by his name, YAH" (Psa. lxviii. 4). Yahweh is sometimes pronounced Jehovah in the English version of the Scriptures. In Psa. lxxxiii. it is thus written, "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."

LIGHT.

The apostle John tells that "God is light, and in him is no darkness at all" (John i. 5). He sent light, first of all, to dispel the darkness that was upon the face of the deep, in the beginning of the creation of the heavens and earth. This also in a figure represents that light which is intellectual, moral, and spiritual, emanating from the Word of God: and dispelling the darkness of the natural mind. As saith the Psalmist, "The entrance of thy words giveth light." And the prophet, "To the law, and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20).

The manifestations of the name of Yahweh recorded in the Scriptures are accompanied by Spirit-light, fire and glory. When the angel communicated the memorial to Moses, it was out of the midst of a bush, all aglow with Spirit-flame. Spirit-fire and glory were with the angel, shrouded in the Pillar of cloud, which gave light to the children of Israel in their wanderings. The Spirit-light that shone out from the cloudy Pillar, shed light upon the pathway of the children of Israel, when passing through the dark waters of the Red Sea: and in the darkness of night through the wilderness. "In the day-time he led them with a cloud, and all the night with a light of fire" (Ps. lxxviii. 14).

Hidden within the shadows of the Tabernacle service, Spirit-fire and light performed its appointed mission, in relation to the refining, preparatory work of priesthood. Spirit-fire consumed the sacrifices upon the brazen Altar: and the "Urim," (*lights*) were reflected from the precious stones of Aaron's breastplate. And at times, the light of the glory of Yahweh illumined the cloud from between the Cherubim that overshadowed the mercy-seat. In the subdued, quiet light of the Sanctuary the light and glory pertaining to the day of sufferings were prefigured: which also contained shadows pertaining to the day of future glory: when the name of "Yahweh, Tz'vaoth," "*He who shall be of hosts*," shall be manifested as the substance in complete fulness of the glory-illuminated pillar of cloud.

When the time came for the giving of the law and commandments to Israel, it is testified that "Jehovah descended upon Mount Sinai in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (Exod. xix.). Moses, alone, was permitted to draw "near unto the thick darkness where God was." Called to go up into the mount, that he might receive light. Not the resplendency of outward and visible glory: but the light contained in the law of commandments. From the light that shone there, the "Shadows of good things to come" were cast

into the Mosaic constitution. The body or substance, being of Christ, remained hidden and veiled from the outer sight.

Another element of the name of Deity appears prefigured there: as expressed in the words of the apostle Paul, "Our God is a consuming fire" (Heb. xii. 29). The Spirit-fire, which was so beneficent a medium of blessing to the faithful children of Israel, also became instrumental in the destruction of the ungodly. According to the testimony concerning certain transgressors under the law: "there went out a fire from the Lord and devoured them" (Lev. x. 2). The prophet Isaiah, foretelling of the day of judgment yet to come, saith: "The Light of Israel shall be for a fire, and his holy One for a flame; and it shall burn and devour his thorns and his briars in one day" (Isa. x. 17).

"YAHWEH—WHOSE NAME IS JEALOUS."

From within the "thick cloud" that rested on Sinai's mount, the voice of Jehovah spake the words of the ten commandments to Israel. With the first commandment, certain attributes of His name are mentioned. Jehovah commanded them, saying, "Thou shalt have no other gods before me." . . . . "Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath: thou shalt not bow down thyself to them nor serve them:

for I, the Lord thy God, am a jealous God: visiting the iniquity of the fathers upon the children unto the third and fourth. And showing mercy unto thousands of them that love me and keep my commandments" (Exod. xx. 3, 5, 6). Again, at another time he saith, "Thou shalt worship no other God: for Yahweh, whose name is jealous, is a jealous God" (Exod. xxxiv. 14). "For he is an holy God, he is a jealous God" (Josh. xxiv. 19). The Spirit through the prophet Isaiah saith: "I am Yahweh, that is my name: and my glory will I not give to another, neither my praise to graven images" (Isa. xlii. 8).

Concerning Israel, the testimony saith: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no AIL formed, neither shall there be after me" (Isa. xliii.). His Spirit, through the prophets, testifies concerning the past and the future of Israel as a nation. The covenant given from Sinai, through Moses, the servant of Yahweh, was quickly broken by great numbers of the people: And the wrath of Jehovah was poured out upon them. Thus saith the word of the Lord, "In the day that I lifted up mine hand unto them, to bring them forth out of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands; then said I

unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: for I am Yahweh, your God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt. . . . . And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do he shall even live in them: and my Sabbaths they greatly polluted; then I said, I would pour out my fury upon them in the wilderness to consume them" (Ezek. xx.).

Yet, the Lord has promised, saying, "I will bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and *will be jealous for my holy name*" (Ezek. xxxix. 25). "And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod,

and I will bring you into the bond of the covenant" (Ezek. xx.).

Again, the word saith: "Behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt: but the Lord liveth that brought up the children of Israel from the land of the North, and from all the lands whither he had driven them: and I will bring them again into the land that I gave unto their fathers. . . . . Therefore, behold, I will this once cause them to know: I will cause them to know mine hand and my might: and they shall know that my name is YAHWEH" (Jer. xvi.).

The Psalmist foretells of the redemption that is in store for Israel, nationally; and for all "the Israel of God"; saying, "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen (or nations) shall fear the name of the Lord, and all the kings of the earth thy glory." The nations, as well as Israel, are in a state of blindness and obscurity of vision, concerning the Name of Jehovah, and His purpose to be developed in the manifestation of it. The testimony, however, instructs us, that He purposes to make them to know and to understand Him. The Psalmist continues, saying: "This shall be written for the

generation to come; and the people that shall be created shall praise the Lord. For he hath looked down from the height of his Sanctuary; from heaven did the Lord behold the earth: To hear the groaning of the prisoner: to loose those that are appointed to death: *To declare the name of the Lord in Zion, and his praise in Jerusalem:* when the people are gathered together, and the kingdoms to serve the Lord" (Ps. cii.).

JUDGMENT.

Judgment as well as mercy is an element of the name of Yahweh. The word judgment is used in more than one sense in the Scripture. It is used in the sense of discriminating and deciding between right and wrong; between truth and error. It is also used to denote the visitation of the wrath of God; also His righteous statutes and commandments.

In the sense first mentioned, the Psalmist prays unto the Lord, saying, "Teach me good judgment and knowledge: for I have believed thy commandments" (Ps. cxix. 66). And Jehovah said concerning Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and *judgment;* that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. xviii. 19).

A notable instance of the exercise of the kind of judgment here referred to, is found in King Solomon's adjudication upon the case of the two women who brought their difficulties before him. The effect of his wonderful power of discernment in discriminating between the right and the wrong, is thus stated: "And all Israel heard of the judgment which the king had judged; and they feared the king; for they saw that the wisdom of God was in him *to do judgment*" (1 Kings iii. 28).

In the sense of the righteous statutes and commandments of Jehovah we find ample illustration of the use of the word judgment in connection with the laws and ordinances given through Moses to the children of Israel. Exodus xxi. begins thus: "Now these are the judgments which thou shalt set before them." And after the Lord had communicated a number of statutes and laws and ordinances unto Moses for the guidance of His people Israel, "Moses came and told the people all the words of the Lord, and *all the judgments:* and all the people answered with one voice, and said, All the words which the Lord hath said will we do" (Ex. xxiv. 3). The Psalmist, therefore, in exhortation says: "Remember his marvellous works that he hath done: his wonders and the *judgments of his mouth*" (Ps. cv. 5). Presenting his supplications before Jehovah, he saith: "Great are thy tender mercies, O Lord: quicken me according to thy

judgments." . . . . "Seven times a day do I praise thee, because of thy righteous judgments" (Ps. cxix. 156–164); "God judgeth the righteous, and God is angry with the wicked every day" (Ps. vii. 11).

Judgment, in the sense of the execution of the wrath of Deity, appears in the following testimony, wherein Yahweh saith: "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh: and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy." That the judgments of Yahweh will end in the revealing of His goodness and mercy, is shown in the next verse: "Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people" (Deut. xxxii. 41–43). "For the Lord shall judge his people" (ver. 36).

In the Song of Moses he celebrates the triumph of Jehovah over Pharaoh and the Egyptians, and testifies concerning His character as a warrior, saying, "Yahweh is a man of war: Yahweh is his name" (Ex. xv. 3).

The day of judgment which is in the future, will reveal the fulfilling of the testimony recorded in

Deut. xxxii., and the fuller manifestation of Yahweh as "a man of war."

The prophet Isaiah bears testimony in harmony with that of Moses; he saith: "Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire. . . . . And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of the Lord shall the Assyrian be beaten down, smote with a rod" (Isa. xxx.). When the outpouring of the judgments shall be ended, the time of blessing will come upon Israel and upon the nations who are called upon to "rejoice with his people." For thus saith the prophet Isaiah: "And therefore will the Lord wait, that he may be gracious unto you: and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry: when he shall hear it, he will answer thee" (ch. xxx. 18).

The judgments of this prophecy, we are instructed, will be fulfilled through One who is designated,

"The Name of the Lord, coming from far." The New Testament Scriptures unfold the mystery, and tell us plainly that "the Father hath committed all judgment unto the Son." . . . . "And hath given him authority to execute judgment also, because he is the Son of man" (John v.).

The apostle Paul, comforting the people of God, who endured much tribulation and persecution for the name of Jesus, says: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels; the flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe, because our testimony among you was believed in that day" (2 Thess. i. 7–10).

Speaking prophetically concerning the King who will administer the righteous judgments of Yahweh in the Age to come, the Psalmist saith: "Give the king thy judgments, O God, and thy righteousness unto the King's Son. He shall judge thy people with righteousness, and thy poor with judgment" (Ps. lxxii.).

Record of the Name

IN THE

Wilderness.

After that Jehovah had spoken the ten commandments to all the people, he said unto Moses: "*In all places where I record my name, I will come unto thee, and I will bless thee*" (Exod. xx. 24). Searching for the signification of this, we are led to the testimonies which tell of the Lord's intercourse with Moses, and the blessings He conferred upon him. In Exodus xxxiii.–xxxiv. very remarkable testimony concerning a record of that name is found. Moses said unto Yahweh, "I beseech thee shew me thy glory."

In response to the supplication of Moses, the Lord said: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee: and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me and live. And the Lord said, Behold a place by me; and thou

shalt stand upon a Rock. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand, while I pass by" (Exod. xxxiii.).

"THE ROCK."

In the scene of this record, the Rock is shown to be the place where Moses stood. It will, therefore, be important to consider the testimonies which explain the signification of the Rock: in both the Old and New Testament Scriptures. Remembering that the "mystery" "hidden" within this figurative representation is "revealed" in those Scriptures which bear testimony of the "things concerning the name of Jesus Christ." Moses, in his song, recorded in Deut. xxxii., speaks thus: "I will publish the name of the Lord: ascribe ye greatness unto our God: He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." In the last words of David, recorded in 2 Sam. xxiii., he thus speaks: "The Spirit of Yahweh spake by me: and his word was in my tongue: the God of Israel said,—The Rock of Israel spake to me." The Psalmist, regarding this Rock as the source of all strength and power, prayerfully saith: "Lead me to the Rock that is higher than I: for thou hast been a shelter for me, a strong tower from the enemy" (Ps. lxi. 2, 3)—"The rock of my strength, and my refuge is in God" (Ps. lxii. 7). The prophet

Isaiah, looking to the same source of everlasting strength, thus exhorts: "Trust ye in the Lord forever: for in the Lord Jehovah is the rock of ages," (marginal rendering, Isa. xxvi. 4).

In these testimonies, the figure of a rock is associated with the Spirit-power, the word, and the name of Yahweh. And being instructed from the New Testament Scriptures, that in Jesus the Spirit-power, the word, and the name of Yahweh were embodied: we are led to perceive the Oneness existing between the Rock of Moses and the Prophets, and the Rock spoken of by the apostle Paul, when he says: "The Rock was Christ" (1 Cor. x. 4). The rock, then, we are led to understand, is a symbol, representative of the One who is the only enduring foundation—the only source of everlasting strength and power—the place of refuge, of shelter, and of safety.

Christ compares His teaching to a rock, saying: "Whosoever cometh to me and heareth my sayings and doeth them, I will shew you to whom he is like:—He is like a man which built a house and digged deep, and laid the foundation upon a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock" (Luke vi. 47, 48). When Peter confessed his firm belief that Jesus was the Christ, the Son of the living God: Christ assured him that, "Upon this Rock" He would build His "*Ecclesia*":—"and the gates of Hades

shall not prevail against it" (Matt. xvi.). In harmony with this, the word of the Lord by the prophet Isaiah saith: "Behold I lay in Zion, for a foundation, a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not be confounded" (Isai. xxviii. 16). The apostle Peter, quoting the same Scripture, adds: "Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner: And a stone of stumbling, and a rock of offence to them which stumble at the word, being disobedient" (1 Pet. ii. 7, 8).

Upon the rock that was in Horeb the angel messenger of Yahweh stood; and commanded Moses, saying: "Thou shalt smite the rock, and there shall come water out of it, that the people may drink" (Exod. xvii.). Upon the rock at Sinai's top, Moses was privileged to stand. And the Lord said unto him: "*I will put thee in a cleft of the rock, and will cover thee with my hand, while I pass by*" (*Exod. xxxiii.* 21).

In searching for the meaning of the *cleft* rock, we are led to consider certain facts to which the scene of this record evidently points. The Rock stands related to two systems, or "order of things," outlined by the two Covenants. The One, given from Sinai—the Mosaic:—the other, confirmed and brought into force by the sacrificial death of Jesus Christ—the Abrahamic.

At the first giving of the law from Sinai, the ten commandments were spoken in audible voice to the people: and the terrors of the law were shadowed forth in the thunderings and lightnings and voice of a trumpet, the fire and the smoke. And the "two tables of testimony,—tables of stone, written with the finger of God,"—were given to Moses, that he might teach the law and commandments to the children of Israel. This covenant, dedicated with blood,—which Moses sprinkled upon all the people, —they did not keep. They quickly turned aside from the holy commandments and corrupted themselves: and were many of them visited with the fire of Jehovah's jealousy—in swift destruction from among His people.

A primary, antitypical fulfilment of the things representatively enacted then, we find at the close of the Mosaic Aion. Then, there was a national falling away of the children of Israel from the holy covenant delivered unto them by Moses: and only a very small remnant of faithful ones remained. When that covenant had waxed old, and was ready to vanish away (Heb. viii. 13), the "heavens" thereof are described by Peter as about to "pass away with a great noise, and the elements to melt with fervent heat" (2 Pet. iii. 10). This national removal, and the cause of it, Moses had foretold: and said, "Jeshurun" had "forsaken God which made him, and lightly esteemed the Rock of his salvation" (Deut. xxxii.).

Another, and a "better covenant, established upon better promises" (Heb. viii. 6), was being inaugurated while the old was passing into dissolution. The clouded heavens of the Mosaic Aion were broken through, by the "light of the Gospel of the glory of the Anointed One": and the opening up of the new and living way, for the covering of sin by the way of the cross. This new covenant, was shadowed forth at Sinai: at the time of Moses' second ascent, with the two *new* tables of stone.

There was represented to him, that in the breaking up of the first covenant, the true propitiatory would be found within the shelter, represented by the Cleft Rock, and the Name of Yahweh. For, around that rock, the goodness, the glory, the name, and the personal presence of Yahweh's messenger were representatively encircled.

The prophet Daniel testifies of certain things that were communicated to him by the angel Gabriel: And which were to transpire within a period of "Seventy weeks." In "Gabriel's prophecy of the Seventy weeks," certain elements of Jehovah's purpose are revealed, in reference to the redemption. "The causing to cease from sin-offerings: the covering of iniquity: the bringing in a righteousness of Ages," (*Dan. ix.* 24; "*Anatolia*," *p.* 31).

When the Abrahamic covenant had been confirmed by the death and resurrection of Christ, sacrifices and offerings, according to the law of

Moses, were caused to cease from being offered by those who believed and were baptized "into the name of the Father, and of the Son, and of the Holy Spirit." And this glorious name became the "Strong tower," the "Ark of safety" for all the faithful, believing, children of God.

Moses, being within the Rock—was covered by the hand of Yahweh. This covering hand, is the subject of the prophet's testimony. The Spirit, through the prophet, addressing the anointed One, saith: "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand: that I may plant the heavens, and lay the foundations of the earth; and say unto Zion, Thou art my people" (Isa. li. 16). The right hand of Jehovah, is spoken of as being instrumental in the work of salvation. The Psalmist saith: "I know that the Lord saveth his anointed, he will hear him from his holy heaven, with the saving strength of his right hand" (Ps. xx.). His right hand, it is said, is "full of righteousness." As saith the Psalmist: "According to thy name, O God, so is thy praise unto the ends of the earth: *thy right hand is full of righteousness*" (Ps. xlviii. 10). "Let thy hand be upon the man of thy right hand: upon the Son of man, whom thou madest strong for thyself" (Ps. lxxx. 17). It is through the saving power of his right hand, "the righteousness of ages" has been brought in. The righteousness belonging to the name of Yahweh is manifested through the

name of Jesus. Therefore the Spirit of Christ through the prophet, saith,—"I will greatly rejoice in the Lord: my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. lxi. 10). This righteousness is a part of that "goodness" of which the Lord spake to Moses, when He said, "I will make all my goodness pass before thee." This goodness and righteousness form part of that glory which was veiled within the shadow of the covering hand: as said the messenger, "I will cover thee with my hand while I pass by." The glory was with the angelic representative, within the covering cloud.

Christ, coming to be invested with the covering robe of Yahweh's righteousness, the Scriptures teach that all who have put on Christ are covered with it also. Moses, together with all the faithful ones of every age, must find a covering there. "This is the heritage of the servants of the Lord; and their righteousness is of me, saith Yahweh" (Isa. liv. 17).

"GOODNESS."

The foreshadowing of the second covenant, is introduced in a manner different from that of the first: the goodness and mercy of God are placed foremost in the record of His name. The Lord said to Moses: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord

before thee: and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy" (Exod. xxxiii. 19). The love, underlying the goodness and mercy, so beneficent in its power, is thus mentioned by the apostle John: "God so loved the world, that he gave his only begotten Son: that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16). Around this Son, were to be encircled that fulness of goodness and mercy, which had been promised unto the Fathers. As testified in spirit-words, about the time of His first advent, when they said: "He hath holpen his servant Israel, in remembrance of his mercy, as he spake to our fathers, to Abraham, and to his seed forever." . . . . "To perform the mercy promised to our fathers, and to remember his holy covenant" (Luke i.).

One aspect in which this goodness is presented is, that its bestowal is at the sovereign will and gracious purpose of the "Father of mercies."

The apostle Paul, in his exposition of the words, "I will have mercy on whom I will have mercy," brings them to bear upon those whom the Lord has called to His kingdom and glory, and who have obeyed the call: both Jews and Gentiles (Rom. ix.). "Known unto God are all his works, from the beginning of the world" (Acts xv. 18).

The goodness and mercy of Jehovah were continually being manifested to the children of Israel in some

form, as the record abundantly shows. The Psalmist recalls the remembrance of it in Psalms cv.—cvi. But when, through the Spirit, he is led to speak of the "redeemed of the Lord," who were "brought out of darkness and the shadow of death,"—in the fulness of gratitude, he says: "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Ps. cvii.). Of that goodness, laid up for the redemption of the Lord's people, Moses was favored to have a passing view, within the shelter of the cleft rock and the covering hand of Yahweh.

Paul's teaching informs us that it is "the goodness of God that leads to repentance" (Rom. ii. 4). And referring to the cutting off of Israel according to the flesh; and the grafting in of the Gentiles, he says: "Behold, therefore, the goodness and severity of God: on them which fell severity: but toward thee goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Rom. xi. 22).

"GLORY."

And the Lord said unto Moses, "*It shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock.*"

Glory, is presented in the Scriptures in two aspects. When Moses made supplication to Jehovah, saying, "I beseech thee shew me thy glory,"—the Lord replied, by promising first, to make all His

goodness to pass before him. He made mention of certain glorious moral attributes that characterized the name of Yahweh. The mystery contained within this shadow is revealed through "the knowledge of the glory of God," as manifested through Jesus Christ.

That "the glory of God," consists in those divine attributes and qualities that shine out through the character of Jehovah,—as well as that radiance of visible brightness revealed in Spirit light,—many testimonies abundantly prove. The Psalmist in supplication saith: "Help us, O God, for the glory of thy name" (Ps. lxxix. 9). In exhortation saith: "Give unto the Lord, the glory due unto his name" (Ps. xxix. 1, 2). By this we understand, that it is required of us to ascribe unto Jehovah, the lustre of those divine attributes which belong to His name. And let all who are able to understand and appreciate those marvellous excellences, render the homage of obedience and adoration.

Those wonderful exhibitions of miraculous power, described in the testimony, also form part of the glory of His name. Moses, in his song of triumph, says, "Thy right hand, O Lord, is become glorious in power" (Exod. xv.). And the words of the apostle Paul, concerning Christ's resurrection, saith: "Like as Christ was raised up from the dead, by the glory of the Father" (Rom. vi.).

This display of miraculous spirit-power, in per-

forming such marvellous deeds of goodness, in delivering the first-borns from the power of the enemy, is the glory ascribed to Jehovah in these passages. The Psalmist disclaims any glory for mortals, saying: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" (Ps. cxv. 1, 2).

"The glory of the Lord," in the sense of visible spirit-brightness, is spoken of as having appeared, occasionally, during the ministration of Moses. At the time of the first giving of the law from Mount Sinai, the testimony saith: "A cloud covered the mount": "And the sight of the glory of the Lord was like devouring fire, on the top of the mount, in the eyes of the children of Israel" (Exod. xxiv. 17). On other special occasions, it is said, "the glory of the Lord appeared in the cloud" (Exod. xvi. 10, Num. xvi. 42). "And the glory of the Lord appeared in the Tabernacle of the congregation" (Numb. xiv. 10).

In the scene of this record of the name, however, the glory infolded within the cloud, is not said to have appeared, or shone out in visible brightness. Its sign-language, seemed to speak of a "Hidden period." The Mosaic "Olahm" was a period full of "shadows." Those glimpses of spirit-glory that were permitted on special occasions to illumine the cloud, were but the shadowings of the glory that is yet to be revealed. A transient reflection of the

glory, veiled by the covering hand, that passed over the rock, shone out from the countenance of Moses when he descended from the mount, with the two tables of testimony in his hand. So that Aaron, and all the children of Israel, when they saw that the skin of his face shone, "were afraid to come nigh him." . . . . "And till Moses had done speaking with them, he put a veil upon his face" (Exod. xxxiv. 33).

The significance of this figure is unfolded by the apostle Paul, in his letter to the Corinthians. He there reveals the "hidden wisdom" contained in this shadow,—as he saith: "If the ministration of death, written and engraven in stones, came with glory, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was passing away: How shall not the ministration of the Spirit be rather glorious? For, if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." The veil which Moses had put upon his face, is, then, explained to signify that the glory pertaining to the "ministration of righteousness," could not be seen by the children of Israel: the testimony reading thus: "Moses put a veil upon his face, that the children of Israel could not steadfastly look to the end of that which was passing away." That is,—to the end of the Mosaic order of things,—when the

"ministration of righteousness," was brought in. "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament: which veil is done away in Christ. But unto this day when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away: Now, the Lord is that Spirit" (2 Cor. iii. 7–17). Thus we are led to apprehend that the Spirit of glory, veiled within the overshadowing cloud that encircled the cleft rock, was the Spirit that came to be indwelling in Him who is styled, "the Lord of glory" (2 Cor. ii. 8).

Moses, as a type of Christ, was privileged to reflect some of the glory pertaining to the work and mission of the Anointed. He spake to the children of Israel, and said: "The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me: unto him shall ye hearken." . . . . "And the Lord said: I will put my words in his mouth: and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, that he shall speak in my name, I will require it of him" (Deut. xviii.).

TRUTH.

"And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write

upon these tables the words that were in the first tables which thou brakest. And be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mount." "And he hewed two tables of stone, like unto the first: and Moses rose up early in the morning and went up into Mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed,—'Yahweh,' Yahweh-Ail, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the (disobedient); visiting the iniquity of the fathers upon the children and upon the children's children unto the third and fourth." "And Moses made haste and bowed his head toward the earth, and worshipped" (Exod. xxxiv. 1, 2–4, 8).

The law and the testimony, "written and engraven in stones," is laid by Jehovah at the foundation of the Mosaic "Kosmos," or constitution.

Concerning the law, Paul says, "which hast the form of knowledge and of the truth in the law" (Rom. ii. 20). Christ taught His disciples, saying: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to ful-

fil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. v. 17, 18). "Christ is the end of the law, for righteousness, to every one that believeth" (Rom. x. 4). When Christ had fulfilled the law in every point, the "heaven and earth," under that constitution of things, as given through Moses, did pass away. The apostle Paul, speaking of the changed order of things, saith: "Having abolished in his flesh the law of commandments contained in ordinances" (Eph. iii. 16). Thus the power of the Abrahamic Covenant was made manifest through the name of Yahweh and His Anointed One. The righteousness of the law, is more perfectly revealed through the Gospel of Christ. And as the foundation of the Mosaic heaven and earth, was laid in the law and the testimony,—so the foundation of the new Creation in Christ Jesus, is laid by the Spirit in "the Word of the truth of the Gospel," that Jesus preached; Paul testifying that, "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). In his epistle to the Ephesians, addressing all true believers, he saith: "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone" (Eph. ii. 20). Peter, in his first epistle, tells us that, "the Spirit of Christ was in the prophets" (1 Pet. i. 10, 11). The apostle Paul, ad-

dressing the Lord as "that Spirit," saith: "And thou, Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the works of thy hands" (Heb. i. 10). The apostle John, concerning "the Word," "the Light," and "the Life," saith: "He was in the world, and the world was made by him, and the world knew him not" (John i.).

In the light of these testimonies, Christ, as "the truth," is shadowed forth in this record of the name. Of the truth, as centered in the name of Yahweh, the Psalmist bears testimony, saying: "I will praise thy name, for thy loving-kindness and for thy truth: for thou hast magnified thy word, above all thy name" (Ps. cxxxviii. 2). "His truth endureth to all generations" (Ps. c. 5). "God shall send forth his mercy and his truth" (Ps. lvii. 3). "Mercy and truth shall go before thy face" (Ps. lxxxix. 15). "Let thy loving-kindness and thy truth continually preserve me" (Ps. xl. 11). "O send out thy light and thy truth; let them lead me" (Ps. xliii. 3). "Thy counsels of old are faithfulness and truth" (Isai. xxv. 1). "O Lord, are not thine eyes upon the truth?" (Jer. v. 3). Concerning Christ, the Spirit saith: "His truth shall be thy shield and buckler" (Ps. xci.). Referring to the judgments administered by the Anointed in the future Age, the Psalmist saith: "He shall judge the world with righteousness, and the people with his truth" (Ps.

xcvi. 13). "Thy righteousness is an everlasting righteousness, and thy law is the truth" (Ps. cxix. 142).

MERCY AND JUDGMENT.

"Keeping mercy for thousands, forgiving iniquity and transgression and sin: and that will by no means clear (the disobedient); visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and to the fourth" (Exod. xxxiv. 7).

When Moses charged and exhorted the children of Israel to be faithful and obedient unto all "the commandments, the statutes, and the judgments," which he had taught them from Jehovah, he reminds them of those glorious attributes of His great name, saying: "Because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand and redeemed you out of the house of bondage, from the hand of Pharaoh, king of Egypt. Know, therefore, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy, with them that love him and keep his commandments, to a thousand generations: And repayeth them that hate him to their face to destroy them." . . . . "Wherefore it shall come to pass if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he

sware unto thy fathers" (Deut. vii. 8–12). The Psalmist tells how unmindful they were of the Lord's mercies, saying: "Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercies" (Ps. cvi.). Nehemiah, recounting the mercies and forgivenesses which Jehovah had extended toward Israel, saith: "Thou camest down also upon Mount Sinai and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments." . . . . "And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. But they dealt proudly, and hardened their necks, and hearkened not unto thy commandments. And refused to obey, neither were mindful of thy wonders that thou didst among them":—"but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not." . . . . "Yet many years didst thou forbear them, and testifiedst against them, by thy Spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hands of the people of the lands. Nevertheless, for thy great mercies' sake, thou didst not utterly consume them nor forsake them: for thou art a gracious and merciful God" (Neh. ix.).

When the seventy years of the Babylonian captivity were drawing to a close, the prophet Daniel made supplication unto Yahweh, on behalf of his people Israel. It is thus written: "And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God; keeping the covenant and mercy to them that love him, and to them that keep his commandments. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants, the prophets, which spake in thy name, to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day. . . . . To the Lord our God belong mercies and forgivenesses, though we have rebelled against him." . . . . "Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses, the servant of God, because we have sinned against him." . . . . "As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities and understand thy truth." . . . . "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be

turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy Sanctuary that is desolate, for the Lord's sake" (Dan. ix.). While he was "speaking in prayer," Gabriel came unto him and said: "O Daniel, I am come forth to give thee skill and understanding: At the beginning of thy supplications the commandment came forth, and I am come to shew thee." He then delivered unto him the "Prophecy of the Seventy weeks." In which he informed him of the length of time that should elapse from the going forth of the commandment "to restore and build Jerusalem," unto the appearing of "Messiah the Prince." And that he should "confirm the covenant with many" during "one week." This, according to our able Chronologist, was the last week of the Seventy. The word, through the angel messenger, revealed some of the leading features in the laying of the foundation for that "mercy which God had promised unto the fathers." After this, he foretells of a period in which the judgments of Jehovah should rest heavily, in His anger, upon the land and the people of Israel. In the revised translation of the text, given by the Dr., it reads thus: "And because of an

overspreading of abominations, there shall be a desolating, even to destruction, and that decreed shall be poured out upon the desolator" ("*Anatolia*," *p.* 39).

The destruction of the holy city (Jerusalem) and the temple by the Romans A.D. 70–2, brought about the overspreading of those abominations that have desolated the holy land and city unto the present day. These, according to the prophet's testimony, have been decreed, as the visitation of the righteous judgment of Jehovah, because of the sins of His people. But the time when mercy shall be extended to the house of Israel is also decreed, through the testimony of the prophets.

When the end of this long period of desolation shall arrive — while the judgments of the "sixth vial" are being poured out upon the desolator, will appear the Deliverer. A symbolic representation of Him was shown to Daniel in the vision recorded in the tenth chapter. There appeared unto him, "a man whose appearance was representative of the perfect Prince Royal in glory" ("*Anatolia*," *p.* 45), together with His body—a glorified host. "The voice of his words, like the voice of a multitude." While contemplating this glorious vision, Daniel passed through a figurative death and resurrection. And the angel messenger said unto him: "Now I am come to make thee understand what shall befall thy people in the latter

days: for yet the vision is for days" (ch. x.). The prophecy concludes, with the appearing of One who is called "Michael, the great Prince," who standeth for the people of Daniel in the "time of trouble, such as never was since there was a nation, even to that same time" (Dan. xii.). The symbolic personage of the tenth chapter, and "Michael the great Prince," will appear in one and the same glorious Redeemer, even Jesus of Nazareth, the king of Israel. Then will be realized in fulness those "mercies and forgivenesses," for which Daniel so earnestly prayed on behalf of his people.

When Yahweh shall establish the "covenanted throne in the heavens," of the "political aerial," He will "build again the tabernacle of David that is fallen down." Then will appear that mercy, referred to by the Psalmist, when he saith: "Mercy shall be built up forever: thy faithfulness shalt thou establish in the very heavens." The enduring promise of Jehovah is, "I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations" (Ps. lxxxix.).

In view of the mercy that Jehovah is keeping for to bestow upon His people in the future Age, His word through the prophet foretells of a certain preparation of heart that is to take place in them. Thus saith the Lord: "I will pour upon the house of David, and upon the inhabitants of Jerusalem,

the Spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born" (Zech. xii.).

The prophet Ezekiel dwells much upon the mercy and the blessings in store for Israel; but previous to receiving them, the word of Jehovah saith: "I will yet, for this, be inquired of by the house of Israel, to do it for them" (Ezek. xxxvi.).

When the days of sorrowing exile shall have an end, the prophet foretells of their return, saying, "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hos. iii.). The Spirit through the Psalmist, speaking prophetically concerning these days of grace and favor, as though they were actually come, says: "Lord, thou hast been favorable unto thy land: thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Thou hast taken away all thy wrath; thou hast turned thyself from the fierceness of their anger." . . . . "Yea, the Lord will give good: and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps" (Ps. lxxxv.).

It is only through their obedient recognition of

the true Messiah, that a door of entrance into the land of their fathers will be opened unto the children of Israel. The word of the Lord, through the prophet, saith concerning Him: "Thus saith Yahweh, the Redeemer of Israel, and his holy one, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the holy one of Israel, and he shall choose thee. Thus saith Jehovah, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves" (Isa. xlix. 7–9).

Addressing Israel, Jehovah saith: "Hearken unto me, O Jacob, and Israel, my called: I, the First; I, also, the Last" (Isa. xlviii. 12). "And thou shalt know that I, Yahweh, am thy Saviour and thy Redeemer, the mighty One of Jacob" (Isa. lx. 16).

A record is still further given in Numbers of certain elements of the name. Here, as in the former place of record, Moses is the recipient of blessing. According to the promise the Lord had given him: "In all places where I record my name,

I will come unto thee, and I will bless thee" (Ex. xx. 24). And here, as before, the blessing is preceded by the curse,—according to the unchanging principle, that the evil must come before the good, and "before honor is humility."

"The people again murmured and complained, and the anger of the Lord was kindled greatly: Moses also was displeased" (Num. xi.). "And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me?" . . . . "I am not able to bear all this people alone, because it is too heavy for me."

The Lord regarded his supplication and his grief; and prepared a fresh memorial of His favor, in giving him able and worthy helpers, to aid him in the work and service which had been appointed him to do. "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them: and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the Spirit which is upon thee, and will put upon them: and they shall bear the burden of the people with thee, that thou bear it not thyself alone." . . . . "And Moses went out and told the people the words of

the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders: and it came to pass that when the Spirit rested upon them, they prophesied and did not cease" (Numb. xi.).

This record exhibits the bringing in of a number to share in the reception of that Spirit, which had first been given to Moses alone: and to share in the bearing of the burden together with him.

Moses was placed in a higher and more exalted position than any of the prophets that were among the congregation of Israel. And when Aaron and Miriam spake against him, the Lord appeared in his defence: and arraigned the transgressors. Administering to them a severe rebuke, He gave fuller expression of favor toward Moses (Numb. xii.).

The land-covenant is then brought into view. And because of the evil report given by the men who were sent to search the land of Canaan, the children of Israel fell into unbelief and rebelled against Moses and Aaron. The Lord threatened to disinherit them, and said to Moses, "I will make of thee a greater and mightier nation than they." But Moses makes intercession for the people; and pleads for the sake of the name of Yahweh, saying: "And now, I beseech thee, let the power of my

Lord be great according as thou hast spoken, saying, The Lord is long-suffering and of great mercy, forgiving iniquity and transgression, and by no means clearing (the disobedient), visiting the iniquity of the fathers upon the children unto the third and fourth. Pardon, I beseech thee, the iniquity of this people, according to the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord" (Numb. xiv.).

Notwithstanding the loving-kindness of Moses in making intercession for them, and the goodness and mercy of Yahweh in pardoning them—another coalition was formed against Moses and against Aaron, by "Korah, Dathan, and Abiram," together with "two hundred and fifty princes of the assembly." The visitation of Yahweh's wrath destroyed them. "And the glory of the Lord appeared in the cloud that covered the tabernacle of the congregation." "And Moses and Aaron came before the tabernacle: and the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment: and they fell upon their faces" (Numb. xvi.).

On this occasion there was something more than the intercession of Moses required, to bring about a reconciliation for the congregation of Israel.

Atonement had to be made. "And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord, the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation: and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living: and the plague was stayed."

In this, the principle is shadowed forth, that it is only through the divinely-instituted atonement that propitiation for sin can be made. The high-priest alone was appointed for this work. The true realization of this, can only be found in Christ. It is only through the atonement that He has made and instituted through the eternal Spirit that the great plague of sin and death that afflicts humanity can be stayed, or done away with.

After the scene of death, the budding rod of Aaron is next introduced. "Of all the twelve rods that Moses laid up before the Lord in the tabernacle of witness," overnight, one only, "the rod of Aaron budded, bloomed blossoms, and yielded almonds." "And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels: and thou shalt

quite take away their murmurings from me that they die not" (Numb. xvii.). The high-priest through whom the atonement was made, also received the emblem of resurrection. The budded rod of Aaron was kept, "laid up within the Ark before the testimony," thus shadowing the life-giving power, not vested in Aaron, but in the One whom the Ark of the Covenant represented.

The record thus shows, that on each occasion, when the hearts of the children of Israel were turned away in rebellion against Moses, it only served in the fuller unfolding of the purpose of Yahweh, and the bestowing some fresh memorial of His favor, to enrich the cup of blessing Moses held.

"THE WATER OF SEPARATION."

In the ordinances which the Lord gave unto Moses, concerning offerings for sin, in the atonement thereof—divers kinds of sacrifices and manner of cleansing, were directed for different kinds of sin. Atonement was made for "sins of ignorance," and trespasses unwittingly committed. Atonement was also made for physical defilement contracted by the touch of any unclean thing. Both that which was physical and that which was actual transgression were designated as "*Sin*." There were also sins presumptuously committed for which no atonement was provided.

In the type described in Numb. xix., certain principles for the cleansing and purifying of sin are represented. "Cedar-wood and hyssop and scarlet were cast into the midst of the burning of the heifer." And one who was clean was commanded to "gather up the ashes of the heifer, and lay them up without the camp in a clean place: to be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin." When taken for use, "running water was put thereto in a vessel," and sprinkled upon the unclean. It was for the special cleansing of those who had touched the dead, or a grave. In the light of the "Revealed Mystery," the beautiful significance of this shadow is brought out. The believer, in coming to Christ, is called to pass through a "water of separation." The water alone can not purify apart from the cleansing, purifying principles, contained in the sacrificial offering. In the type, it was for the cleansing and purifying of those who had been in contact with the dead. In the antitype, the separating, purifying power contained in the one true sacrificial offering, separates and purifies the believer, from spiritual contact with the "dead in trespasses and sins." And the same separating, purifying power of those cleansing principles contained therein, will finally cleanse, from contact with death and the grave.

The complete moral and spiritual separateness

from contact with that which is defiling, prefigured in this type, is expressed in plain words by the apostle Paul, thus: "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? What concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you: and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi. 14–18).

"THE WATERS OF STRIFE."

The congregation of Israel "came into the wilderness of Zin, and there was no water for the congregation: and they gathered themselves together against Moses and against Aaron" . . . . (Num. xx.). "And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them. And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou

and Aaron, thy brother, and speak ye unto the rock before their eyes: and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the Lord as he commanded him. And Moses and Aaron gathered the congregation together before the rock: and Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly."

The rock, the Scripture hath shown, represented Christ. Paul calls it a "Spiritual Rock," saying, "They all drank of that spiritual rock that followed them: and that Rock was Christ" (1 Cor. x.). It was a spiritual rock, because filled with the Spirit-power of Jehovah; by which the water was caused to flow out, through the medium of His "*Elohistic representative*," who stood there unseen. "This is the water of Meribah: because the children of Israel strove with the Lord, and he was sanctified in them."

The Rock, being typical of Christ—the water, flowing out of it, became typical of that "living water" which Jesus said He would give to all who were athirst. Of that living water He spake, saying, "Whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give, shall be in him a well of water springing up unto everlasting life" (John iv. 14). This living

water, is shown to be that spiritual life, and vitality, emanating from the Word of truth. It is also that pure life-giving stream of spirit, which the apostle John describes in his book of symbol—the Apocalypse. In vision he is shown "A pure river of water of life, clear as crystal, flowing out from the throne of God and of the Lamb" (Rev. xxii.). This river is the subject of the Spirit's testimony in Ps. xlvi., "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High."

The fertilizing influences of the Word of truth, are likened unto the influences of the rain and the dew upon the earth. The word of Jehovah through the prophet saith: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper whereto I sent it" (Isa. lv. 10, 11). Harmonious testimony Moses gives, saying: "My doctrine shall drop as the rain, my speech shall distil as the dew: as the small rain upon the tender herb, and as the showers upon the grass" (Deut. xxxii. 1, 2). Therefore, the Spirit through the prophet, speaks of Jehovah as the "fountain of living waters" (Jer. ii. 13).

The "Strife" that arose over the life-giving waters of Meribah, seemed to prefigure the strife that was destined to arise when Christ should dispense the "living water" of the Spirit-word of truth; and ever afterward, whenever that spiritual vitality, emanating from the Living Word, is manifested.

In passages relating to other subjects, water is used in different senses. Sometimes as an emblem of affliction: as when the Spirit of Christ, through the Psalmist, laden with grief and sorrow, saith: "All thy waves and thy billows are gone over me" (Ps. xlii. 7).

An emblem of truth and righteousness in the following testimony, where the Lord, addressing Israel, saith: "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. xlviii.). To those that keep His commandments, the Word saith: "The Lord shall guide thee continually"; "and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. lviii.).

Waters, are also emblematic of a multitude of people, as when the prophet in vision saw a glorious personage, representative of the Christ, and His immortalized host of redeemed ones—"his voice" is likened to "the sound of many waters" (Rev. i. 15). Waters, also represent a multitude of wicked people:

as when the Spirit through the Psalmist, uttering prophetic words concerning the Christ, saith: "The sorrows of death compassed me, and the floods of ungodly men made me afraid." . . . . "He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them which hated me" (Ps. xviii).

In the blessing wherewith Moses, the man of God, blessed the children of Israel before his death. Concerning Levi, he said: "Let thy Thummim and thy Urim be with thy holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah" (Deut. xxxiii.)

And the people became "much discouraged because of the way"; and they "spake against God and against Moses." . . . . "And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord and against thee; pray unto the Lord that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses: Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a

serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. xxi. 4–8).

This, the closing scene of this record of the Name in the wilderness, presents a symbol of the cross; a symbol of the condemnation of sin in the flesh. Christ has revealed the signification of this symbol in His discourse to Nicodemus, saying, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John iii. 14).

At the close of the first record of the Name, the countenance of Moses shone with brightness—the reflection of that glory, infolded within the shadowing cloud, that encircled the cleft rock. In the closing scenes of the second record, the shadows of death fall heavily around; and the glory of Moses declineth like the rays of the setting sun. There is no further mention made of the appearing of the glory of the Lord during the lifetime of Moses. As the glory of the Mosaic dispensation, in the end thereof, was to be superseded by "the glory that excelleth"; so the glory of the mission of Moses, the faithful servant of Yahweh, waned by the side of those shadows which prefigured the "ministration of the Spirit" through the Anointed One.

Following this record of the name, is the prophecy of Balaam, concerning Israel's estate in the latter days. He spake thus by the Spirit of Jehovah: "The Lord his God is with him, and the shout of a king is among them." . . . . "Behold the people shall rise up as a great lion, and lift up himself as a young lion." . . . . "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Edom shall be a possession, Seir also shall be a possession for his enemies: and Israel shall do valiantly" (Numb. xxiii.—iv.). Jacob, in his "prophecy of the last days," tells of the tribe out of which that "Star" and that "Sceptre" are to arise; saying, "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee. Judah is a lion's whelp: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up? The Sceptre shall not depart from Judah, nor a lawgiver from between his feet;—for that Shiloh shall come: and unto him shall the gathering of the people be" (Gen. xlix.). Judah as a "lion" will be "roused up" when he shall come, who is called "the lion of the tribe of Judah, the root and the offspring of David" (Rev. v.). "The bright and morning Star" (Rev. xxii. 16). Being designated "the root" as well as "the offspring of David," leads to

the Supreme source and fountain of Eternal Spirit-power, "Ail-Shaddai"; who constituted David king of Israel, and Jesus anointed "King of Kings, and Lord of Lords." This everlasting fountain of goodness and glory, is referred to in the blessing that Jacob's prophecy foretells shall come upon the head of Joseph. "Joseph is a fruitful bough,—a fruitful bough by a well, whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the Shepherd, the stone of Israel:)" . . . . "The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Joseph is a type of Christ. He was grieved and hated by his brethren: but "the arms of his hands were made strong by the hands of the mighty 'AIL' of Jacob." Who is the Eternal strength and power of Him who is styled "the Shepherd and the stone of Israel." The blessings that are to come upon the head of Christ will prevail above all others: and will be extended through Him over all the earth: "To the utmost bound of the everlasting hills"; when "to the name of Jesus every knee shall bow, and every tongue confess, that he

is Lord, to the glory of God the Father" (Phil. ii. 10, 11).

His coming reign of glory, is the subject of the following prophetic testimony in "the blessing wherewith Moses, the man of God, blessed the children of Israel before his death":—"The Lord came from Sinai, and rose up from Seir unto them: he shined forth from Mount Paran, and he came with ten thousands of saints." . . . . "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help,—and who is the sword of thy excellency!—thy enemies shall be found liars unto thee: and thou shalt tread upon their high places" (Deut. xxxiii.).

WISDOM.

The Spirit through the Psalmist, saith: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts." . . . . "These all wait upon thee, that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die and return to their dust. Thou sendest forth thy Spirit, they are created: and thou re-

newest the face of the earth. The glory of the Lord shall endure forever: the Lord shall rejoice in his works" (Ps. civ.). Besides the glorious display of wisdom in all the works of creation, Job makes allusion to another kind: when he says: "Where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof: neither is it found in the land of the living." "The depth saith, it is not in me: and the sea saith, it is not with me." . . . . "It can not be valued with the gold of Ophir, with the precious onyx or the sapphire." . . . . "Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, we have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof." . . . . "And he said unto man, Behold the fear of the Lord that is wisdom; and to depart from evil is understanding" (Job xxviii.).

The Spirit of wisdom, is personified in the Proverbs, thus: "I, wisdom, dwell with prudence, and find out knowledge of witty inventions. Counsel is mine, and sound wisdom: I am understanding, I have strength. By me kings reign, and princes decree justice. By me princes rule and nobles, even all the judges of the earth." . . . . "I lead in the way of righteousness, in the midst of the paths

of judgment: that I may cause those that love me to inherit substance: and I will fill their treasures. Jehovah possessed me, in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." . . . . "When he prepared the heavens, I was there; when he established the clouds above":—"When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him as one brought up with him: and I was daily his delight, rejoicing always before him."

Addressing the children, the Spirit saith: "Now therefore, hearken unto me, O ye children: for blessed are they that keep my ways: hear instruction and be wise, and refuse it not." . . . . "The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding" (Prov. viii.).

The testimony of the Spirit through the Psalmist, saith: "By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth" (Ps. xxxiii. 6). In the light of these testimonies the Spirit of wisdom that said, "Jehovah possessed me in the beginning of his way," and, "When he prepared the heavens I was there": appears most closely allied with the Word. Fuller still is the word that "lighted upon Israel," saying, "In the beginning was the word

(or '*Logos*'), and the word (or '*Logos*') was with God (or '*Theos*'), and the word (or '*Logos*') was God (or '*Theos*'). The same was in the beginning with God. All things were made by him: and without him was not anything made that was made" (John i. 1–3). The Wisdom and the Word are thus shown to have been with God from the beginning: "Whether that beginning be referred to the beginning of the creation narrated by Moses, or a remoter beginning before ever the earth was" (*Eureka, Vol. I., p.* 89).

The heavens, literal, natural, material, are used in the Scripture, to represent the political and ecclesiastical constitutions of empires, kingdoms, and republics upon the earth. Reading in the prophecy of Daniel, about a certain power styled, "the little horn of the goat," the word saith, "It waxed great even to the host of heaven, and it cast down of the host and of the stars to the ground and stamped upon them." "The host of heaven," and the stars in this testimony, were the ruling powers in the Mosaic "Kosmos," or order of things that constituted the kingdom of Israel. The heavens and earth of that order of things passed away. Their dissolution is referred to by the apostle Peter, as he saith, "The heavens and the earth which are now by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." . . . . "The day of the

Lord will come as a thief in the night,—in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat,—the earth also, and the works that are therein shall be burned up." "Nevertheless, we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii.). Of this new heavens and earth, the word of Jehovah testifies, saying, "Behold I create new heavens and a new earth: and the former shall not be remembered nor come into mind: for behold I create Jerusalem a rejoicing and her people a joy" (Isa. lxv. 17–19). The constitution of the new heavens, here referred to, is to be everlasting and enduring: for saith the prophet concerning Zion, "Thy sun shall no more go down: neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (Isa. lx.). Before these new heavens can be made to appear, that seen in vision by John the revelator must transpire: when he saith, "I looked, and behold a door was opened in heaven." A door will have to be opened in the heavens of the Gentile kingdoms of this world or Age. In order to make way for the establishing of that new order of things, styled, "The new heavens and new earth, wherein dwelleth righteousness."

The beginning of the foundation for those "new heavens and new earth wherein dwelleth righteous-

ness," is shown to be in the manifestation of the Father, through His Son, our Lord Jesus Christ. Of Him the Spirit saith, He is "the beginning of the Creation of the Deity" (Rev. iii. 14). He is "the head-stone of the corner" in the new Creation. In Him, Jehovah's Spirit of wisdom, and the word of his power, are revealed in fulness. Therefore, He is ordained to be the ruling orb of day in those new heavens: "The Sun of righteousness" who "shall arise with healing in his beams" (Mal. iv. 2). He will be attended by that moon and those starry constellations that will be accounted worthy to shine in His firmament. Their power to shine will be derived from Him. If they have reflected His wisdom and His word in this present life, they will receive power to reflect His glory in the future Age. According to the word of the prophet as he saith: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for *the Olahm* and *beyond*" (Dan. xii.).

The beautiful symbolism of Psalm xix. is descriptive of that new order of things. It reads thus—"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out in all the earth, and their words to the end of

the world. In them hath he set a tabernacle for the sun: which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hidden from the heat thereof." The interweaving of the figures with "words" is indicative that the heavens here referred to, are constituted by the Word of Jehovah. The word spoken by a plurality of agencies: indicated in the phrase "their words." The testimony of the apostle Paul, shows that the apostolic proclamation of the gospel of Christ is there signified. As he saith: "Faith cometh by hearing, and hearing by the word of God. But I say, have they not heard? yes, verily, their sound went into all the earth, and *their words* unto the ends of the world,"—or, "Roman habitable."

In "Eureka" we find testimony upon this point, reading thus: "The apostle Paul quotes the fourth verse in his epistle to the Romans, ch. x. 18, as predictive of the universality of the apostolic proclamation: but this was not all that the prophecy intended. How much more fully will it be accomplished, when Christ and all the prophets, apostles, and saints, accepted and approved of him, shall have brought all nations into the blessedness of Abraham and his seed" (*Eur.*, *Vol. III.*, *p.* 679).

The most literal and forcible passages immedi-

ately following the figurative in the XIXth Psalm appear to indicate the relationship which the word of truth sustains to those new heavens in harmony with other testimony. Reading thus: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether."

When the time shall come for the establishing of the "new heavens and new earth, wherein dwelleth righteousness," then will be fulfilled this testimony of the Spirit through Solomon, "Wisdom hath builded her house, she hath hewn out her seven pillars" (Prov. ix.). The number "seven" being symbolical of perfection and completeness. According to the Scriptures, then, the author of "Eureka" says: "The Deity is wisdom, as well as power. Hence the divine nature is a moral nature, as well as substantial. His moral attributes are constituents of his glory, equally with those of his substance in its essentiality and power" (*Eur., Vol. I., p.* 105).

Emmanuel.

THE name conferred upon our Lord at His birth is full of doctrinal significance and spiritual import. The angel Gabriel sent from God to bear the tidings of His birth to the Virgin Mary said,—"Thou shalt call his name Jesus, for he shall save his people from their sins." . . . . "And they shall call his name Immanuel, which, being interpreted, is, God with us" (Matt. i.).

The hopes of certain faithful ones in Israel became reassured by the appearance of Him in whom "the promises made unto the Fathers" were to be fulfilled. Prophecies, cluster around the mention of His name. Promises, on record concerning Him centuries before, encircle His advent as with a rainbow of hope. According to the prophetic Word, the angel messenger said: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Mary, by the spirit of prophecy, said: "My

soul doth magnify the Lord." . . . . "He hath holpen his servant Israel in remembrance of his mercy: As he spake to our fathers, to Abraham, and to his seed forever." Zechariah, through the prophetic spirit, said: "Blessed be the Lord God of Israel: for he hath visited and redeemed his people: And hath raised up a horn of salvation for us, in the house of his servant David: As he spake by the mouth of his holy prophets, which have been since the world began."—"To perform the mercy promised to our fathers, and to remember his holy covenant: The oath which he sware to our father Abraham" (Luke i.). The end, as seen from the beginning, is brought to light in these prophetic utterances.

The testimony of the angel, reveals Him as both Son of God and Son of David: and heir to his throne and kingdom. The apostle Paul confirms this, saying: "Concerning his Son Jesus Christ, our Lord, which was made of the seed of David according to the flesh" (Rom. i. 3).

"The angel of the Lord" came with the tidings of His birth to the shepherds abiding in the field, keeping watch over their flocks by night. "And the glory of the Lord shone round about them." . . . . "And suddenly there was with the angel a multitude of the heavenly host, praising God and saying: Glory to God in the highest, and on earth peace, good-will toward men."

This scene of angelic worship and joy and glory, seemed to be typically prophetic of that which is to attend the time of His second advent. According to the apostolic word, which saith: "And again, when he bringeth in the first-born into the world, he saith, And let all the angels of God worship him" (Heb. i. 6).

In fulfilling the Mosaic law, it is stated that "when eight days were accomplished for the circumcision of the child, his name was called Jesus." "And they brought him to Jerusalem, to present him to the Lord."

To Simeon, who was "just and devout, waiting for the consolation of Israel," it was revealed by the Holy Spirit that he should not see death before he had seen the Lord's Christ. "And he came by the Spirit into the temple, and when the parents brought in the child Jesus to do for him after the custom of the law: then took he him up in his arms and blessed God and said: Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation,—which thou hast prepared before the face of all people: A light for revelation to the Gentiles and the glory of thy people Israel." "And Simeon blessed them, and said unto Mary, his mother, Behold, this child is set for the fall and rising again of many in Israel: and for a sign which shall be spoken against. Yea, a sword shall pierce through

thine own soul also, that the thoughts of many hearts may be revealed. Anna, the prophetess, also coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Israel." "And when they had performed all things according to the law of the Lord, they returned unto Galilee, to their own city, Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him" (Luke ii.). These testimonies lead to those words of the Spirit, through the Psalmist, quoted by the apostle Paul, as he saith, "*A body hast thou prepared me*" (Heb. x. 5).

The superior wisdom and grace with which Jesus was endowed even in childhood, led His heart to yearn toward His Father's business. And when His parents were returning from Jerusalem, where they had been to keep the feast of the passover, they sought Him among their acquaintance and kinsfolk. "And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers." And he said unto his mother and Joseph, 'How is it that ye sought me? wist ye not that I must be about my Father's business?' And they understood not

the saying which he spake unto them. And he went down with them and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and men" (Luke ii.).

The "Star" that guided the wise men to Bethlehem, where Jesus was born, appears a beautiful emblem, in the light of the prophecy that "There shall come a Star out of Jacob, and a sceptre shall arise out of Israel" (Numb. xxiv.). The place whence it should arise is the subject of another prophetic utterance: "Thou Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a governor that shall rule my people Israel" (Matt. ii.).

Designs against the life of Jesus began early to be formed, even in His infancy. The first adversary appeared in the person of Herod, the king. His machinations, however, only served as an occasion for the fulfilling of a prophecy. The angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word: for Herod will seek to destroy him. And he arose and took the young child and

his mother by night and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son." "Returning into the land of Israel they came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene" (Matt. ii.).

The question concerning the Sonship of Jesus appears to have been a very perplexing one to the Jews. After that Jesus had received the anointing spirit, and had been officially empowered to preach the Gospel,—discoursing to the Pharisees on one occasion, He asked them, saying, "What think ye of Christ? Whose Son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord ('Yahweh') said unto my Lord ('Adoni'), Sit thou on my right hand till I make thine enemies thy footstool? If David then call him Lord, how is he his Son?—And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions" (Matt. xxii.).

The truth, which was incomprehensible to the Pharisees, was made clear and intelligible to the

disciples of Jesus. When the Lord put the question to His disciples, saying, "Whom say ye that I, the Son of man, am?" Peter replied, "Thou art the Christ, the Son of the living God. Jesus answered and said unto him, Blessed art thou, Simon, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my ('Ecclesia'), and the gates of Hades shall not prevail against it" (Matt. xvi.).

Only one element of the truth was apparent to the Pharisees:—it was that which they could see and recognize with the natural eye—that Christ should descend from David according to the flesh. The Spirit that animated David's poetic theme, which he referred to when he said, "The Spirit of Yahweh spake by me, and his word was in my tongue," the God of Israel said, "The Rock of Israel spake to me," they were unable to comprehend.

In the manifestation of that ETERNAL SPIRIT POWER and WORD and NAME of Yahweh, as testified through Moses and the Prophets,—the mystery is revealed. And the true import of the words of Christ appears when He saith, "I proceeded forth and came from God—neither came I of myself, but he sent me" (John viii.). Appealing to the testimony of Moses concerning Himself, Jesus said further to the Pharisees, "I am come in

my Father's name, and ye receive me not." . . . . "Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John v. 43–47).

The Anointed.

The manner in which Jesus was introduced upon the scene of His mission and work as the Christ—the Anointed One;—is thus related by Matthew: "In those days came John the Baptist preaching in the wilderness of Judea, and saying: Repent ye: for the Royal Majesty of the heavens has approached. For this is he that was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness—Prepare ye the way of the Lord; make his paths straight. . . . . Then went out to him Jerusalem, and all Judea, and all the region round about Jordan: And were baptized of him in Jordan, confessing their sins." . . . . "And he said unto them, I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with Holy Spirit and with fire."

"Then cometh Jesus from Galilee to Jordan to John to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? Jesus, answering, said unto him:

Suffer it now, for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. iii.). "And Jesus himself began to be about thirty years of age" (Luke iii.).

The descent of the Holy Spirit dove upon the head of Jesus, fulfilled a portion of Gabriel's prophecy: the "Sealing the vision and prophet," and "Anointing the holy One of holy ones" (Dan. ix.; "*Anatolia*," p. 34). The apostolic testimony is in harmony, and pointedly reveals the person to whom the prophecy refers. The word in the record of John saith concerning Jesus,—"Him hath God the Father sealed" (John vi. 27). And Peter, addressing the household of Cornelius, said: "God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts x.).

Prefiguring this anointing Spirit, the "holy anointing oil" was used in the service of the Tabernacle under the law of Moses. With the "holy oil" the Tabernacle and all the vessels of the sanctuary, the high-priest and his sons were anointed. The One in many being thus typified also. "The Spirit is the truth," saith the apostle; "and he

whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him" (John iii. 34–36).

The Prophet foretold of the harmlessness and gentleness that should characterize the Spirit of Christ. The living fulfilment of it in the life of Jesus, the testimony of Matthew records. When on one occasion the Pharisees "held a council against him how they might destroy him," Jesus quietly "withdrew himself," and continued His work of grace and mercy in healing the people. "That it might be fulfilled" (saith the record) "which was spoken by the prophet Isaiah, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased. I (*Yahweh*) will put my Spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive nor cry: neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust" (Matt. xii.). Concerning the mission of this Anointed One, the word through the prophet still further testifies: "Thus saith God the Lord, He that created the heavens and stretched

them out: I, Yahweh, have called thee in righteousness, and will hold thine hand and will keep thee, and will give thee for a covenant of the people: for a light of the Gentiles: to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house" (Isaiah xlii.).

"The Temptation."

In all the dealings of Jehovah with His people, His plan has ever been to appoint for them a season of trial, discipline, suffering, and probation previous to sending them forth upon any important mission. The more exalted the character, and the higher the work for Him to do, the deeper seems to have been the suffering and the humiliation. Probation doth ever precede exaltation; and "before honor, is humility."

Following the footsteps of our Lord, the record informs us that after passing through the waters of baptism, and having received the anointing Spirit, He was "led up of the Spirit into the wilderness, to be tempted of the devil." There, under circumstances of trial, the most severe in which human nature could be placed, Jesus endured the greatest privation and hunger. Then the tempter presented himself with evil suggestions, prompting to cross the line of obedience. These Christ instantly re-

pelled with the word of the living God. When the tempter said, "If thou be the Son of God, command that these stones be made bread:—Jesus answered, It is written: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The adversary then thought to be more successful by quoting Scripture, and "taking him up to the holy city, setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hand they shall bear thee up, lest at any time thou dash thy foot against a stone." Here was a quotation of Scripture, certainly; but a false light was thrown upon it. It was taken out of its proper connection and brought to bear upon an occasion for which it was not intended, with a view to accomplish the destruction of the Son of God. Jesus perceived the evil intention of His adversary, and brought the commandment to bear upon him, and said: "It is written again, Thou shalt not tempt the Lord thy God." Thinking, probably, that an appeal which might touch the dignity of his position as a prospective ruler, would secure his triumph, the tempter "again taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them: And saith unto him, All these things will I give thee, if thou wilt fall down and worship me." The climax of his

presumption now appeared; and Jesus could no longer tolerate his presence; then He said unto him, "Get thee hence, Satan (or adversary), for it is written: Thou shalt worship the Lord thy God, and him only shalt thou serve." Then, finding he could not prevail in the least, "the devil leaveth him, and behold, angels came and ministered unto him." Thus the allegiance of Christ to His Father's word was unswerving at all times. The words of the Spirit, through the Psalmist, saying: "Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer" (Psalm xvii.), seem to have a most appropriate bearing upon this scene of trial and temptation.

A parallel and a contrast, are made to appear between the trial of Jesus in the wilderness, and that of Adam and Eve in the garden of Eden. Both He and they, were placed under circumstances of trial: although those circumstances were different in their character. Temptation was presented to both, although the form and manner in which it came, were different. The tempters, in either case, were different, yet both are styled "the devil" in the New Testament. The same evil principle of antagonism to God and His word, emanated from both the serpent in the garden, and the tempter in the wilderness. But a wonderful divergence in the results is brought to light: for, while Eve received and acted upon the suggestion of the serpent, Jesus

repelled His adversary, and cast him off, through the power of the word of God. Eve, by her acquiescence in the deceptive reasoning of the serpent, became instrumental in bringing "the principle of evil," to be incorporated in the whole race of Adam. Jesus, by faithful adherence to the Father's word, and uncompromising contention with the adversary, became instrumental in bringing the "principle of good" and righteousness, to be incorporated in all those who come into Him as the head of the New Creation.

The serpent flatly contradicted the word of God, but the tempter of Christ quoted the Scripture as if he believed it; at the same time making it of none effect, by taking the isolated passage from its legitimate context, and misapplying it: so depriving it of its true value and import. In the hand of such a manipulator, the Scripture could only become an instrument of destruction instead of salvation.

Both these deceivers have their counterpart among men. Upon the foundation of the serpent's lie, various forms of error have arisen in the world. There are those who boldly contradict and reject the word of God entirely; and there are those who "wrest the Scriptures to their own destruction."

The temptation of Eve assailed three distinct points in her nature—the lust of the flesh, the lust of the eyes, and the pride of life.

Human nature has ever since been assailable in

all these points. And when trial and temptation are brought to bear in each individual experience, some resemblance may be traced to the first parents of our race.

The Scripture tells us that Christ came in the flesh, and took part of human nature. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." "For verily, not of angels doth he take hold, but he taketh hold of the seed of Abraham." "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted" (Heb. ii. 14–18). Consolation, as well as salvation for the believer, is contained in this truth. For the apostle Paul assures us that "We have not an high-priest who can not be touched with the feeling of our infirmities, but was in all points tempted according to our likeness, yet without transgression" (Heb. iv. 15).

In view of these testimonies the temptation of Christ can only be understood in the light of a most real and living character. And His conquest over every desire of nature, under such severe trial, as suffering of most intense and vivid reality. "And when the devil had ended all the temptation, he departed from him for a season" (Luke iv. 13).

Having been released, temporarily, from so trying an ordeal, the record of Christ's ministry still bears testimony to the continual subjection of His own will to the will of the Father. For, He said: "I came down from heaven, not to do mine own will, but the will of him that sent me" (John vi. 38).

And when nearing the last agony, the power of the adversary gained a brief triumph, and combined to put Him to death. Still faithful and true, the Saviour expressed His perfect conquest, in these words: "Father, not my will, but thine be done" (Luke xxii.). The serpent's seed gained but a short-lived victory. The Father soon rescued His beloved Son, and broke the devil's chain, by raising Him from the dead, to a life of glorious incorruptibility, immortality, and power. Released then, forever, from the machinations of Satan (the adversary), He now sits "at the right hand of the throne of the Majesty in the heavens" (Heb. viii. 1).

"The Word of Life and of Light."

"And Jesus returned in the power of the Spirit into Galilee." Victorious in His moral conflict with sin and Satan (the adversary), He came forth the "Messenger of the covenant," to show light to them "that sat in darkness and the shadow of death." According as it is written: "The people that sat in darkness saw great light: and to them

which sat in the region and shadow of death, did light spring up." "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand" (Matt. iv. 16, 17). "After that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel" (Mark i. 14, 15). "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and disease among the people" (Matt. iv. 23). And when certain desired him to remain with them, he replied, "I must preach the kingdom of God to other cities also: for therefore am I sent" (Luke iv. 43).

The testimony of John the apostle saith: "In the beginning was the Word (or '*Logos*'), and the Word (or '*Logos*') was with God (or '*Theos*'); and the Word (or '*Logos*') was God" (or "*Theos*"). "*All things were made by him, and without him was not anything made that was made.*" "In him was life: and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not." "That was the true light, which lighteth every man coming into the world." That is, into the world (or "*Kosmos*"), created by the indwelling "Spirit of wisdom," which was in the beginning with God.

"And the Word was made flesh, and dwelt among us," saith the apostle ("and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake. He that cometh after me is preferred before me: for he was before me." "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him." .... "John seeth Jesus coming unto him, and said, Behold the Lamb of God, that taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me, for he was before me" (John i.). Jesus, as the Lamb of God, came after John; what, then, could he signify by his saying, "He was before me"? Evidently that which was the subject of his discourse in the beginning, viz.: "the Word (or '*Logos*') that was with God" (or "*Theos*"). "The Life" and "the Light"; "the Truth," "the Grace," and "the Glory."

The truth, set forth in this testimony, is in perfect harmony with that shadowed forth in the type. The light of the glory of Yahweh, that rested between the Cherubim, and over the mercy-seat, upon the Ark of the Covenant, in the Most Holy place of the Tabernacle, was there, in loving proximity to the Word; the law and the testimony that had been placed within the Ark. There, Jehovah communed with Moses, of "all things that he gave in

commandment unto the children of Israel." The light of the Father's glory, now came to dwell in Christ. In him, as the true Ark of the Covenant, were deposited the commandments and testimony of Jehovah—the "Word of life"! Through him the Father did speak to the children of Israel, and sent them the "light of life." Even the Word of truth, which, saith the Psalmist, "is a lamp unto my feet, and a light unto my path." This light the apostle Paul describes as "the light of the gospel of the glory of the Anointed One, who is the image of God." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the illumination of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 3, 6). This light, then, is the knowledge of the Gospel which reveals the "glory of the Anointed One"—and "the glory of God"—through Him.

According to the analogy of things natural—in the beginning of the creation of the natural world—the Word of God said: "Let there be light, and there was light"; so, in the beginning of the new spiritual creation in Christ Jesus, the Word of God "commanded the light to shine out of darkness." And as the "Messenger of the Covenant," Christ brought the Word of Life and light. The apostle Peter, addressing Gentiles at the house of Cornelius, reminded them of "the Word which God sent unto the children of Israel, preaching peace by

Jesus Christ: he is Lord of all." The testimony of that Spirit-Word, through Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John viii. 12). "While ye have light, believe in the light, that ye may be the children of light" (Ch. xii. 36).

"In him was Life: and the Life was the light of men." Within the Ark of the Covenant the manna was kept. Of this manna Christ taught, saying, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." "Verily, I say unto you, Moses gave you not that bread from heaven: but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." . . . . "I am that bread of life." . . . . "The words that I speak unto you are spirit, and are life" (John. vi.). The Spirit-Word, testifying again concerning Himself, said: "I am the way, and the truth, and the life: No man cometh unto the Father but by me" (John xiv.).

"We feed upon the manna from day to day, in feeding upon the truth." . . . . "Yet it is life-manna concealed" (*Eur.*, *Vol. I.*, *p.* 314). When the words of Christ ("the truth") have been received and assimilated to the intellectual and moral nature of believers by faith and obedience, the apostle speaks of them as being "light in the Lord." They are

then prepared to obey the commandment of the Lord when He saith: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 16). "For the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18).

Of the manna, it is said: "The taste of it was as the taste of fresh oil" (Num. xi. 8). The oil used in compounding the "holy anointing oil," was for the anointing of the High Priest, the sanctuary, and all its furniture. This holy oil has been shown to be figurative of that holy anointing Spirit that sealed and anointed the "Cherub"—Christ Jesus. Pure olive oil was also commanded to be "beaten for the light, to cause the lamp to burn always" (Exod. xxvii. 20). The oil supplied the basis for the light. In the antitype, the anointing Spirit is the illuminator. Through Him "the Word of truth," "the Light," "the Life," "the Grace," and "the Glory" have been revealed. Of that "Spirit of truth," Christ said to His disciples: "He dwelleth with you, and shall be in you" (John xiv.).

The anointing, indwelling in Christ, is the subject of the prophet's testimony, when he saith: "The Spirit of Yahweh shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord: And shall make him of quick under-

standing in the fear of Yahweh, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears" (Isa. xi. 2, 3).

The Spirit-Word ("the Logos") testified again concerning Himself, saying, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (John xii.). Of this, the budding Almond-rod that was laid up within the Ark of the Testimony appears typical. "As the Father hath life in himself, so hath he given to the Son to have life in himself" (John v. 26). . . . . Concerning that Word of Life, the apostle John still further testifies, saying: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have beheld, and our hands have handled, concerning the Word of Life: For the life was manifested, and we have seen it, and bear witness, and declare unto you that eternal life, which was with the Father, and was manifested unto us" (1 John i. 1–2).

The testimony continually exhibits the Father as the great source of all things; and reveals more and more fully His great and glorious name as set forth in Moses and the Prophets. According as He hath said, "I, Yahweh, the First One and the Last One, and without me no Elohim" (*Isa. xliv., Eur., Vol. I., p.* 112).

Grace.

"Grace" is one of the elements of the Spirit-name. It signifies the free, unmerited favor and love of God, and of Christ. "The people who sat in darkness, and the region of the shadow of death," were, by the favor and love of God, privileged to see the light of truth. Not because of any merit or works on their part, but because of His own gracious and loving Spirit. This appertains equally to all people to whom the Gospel call is sent. The apostolic testimony thus instructs us. Paul says he "received the ministry of the Lord Jesus to testify the Gospel of the grace of God" (Acts xx. 24). "For, the grace of God, that bringeth salvation, hath appeared to all men" (Tit. ii. 11). To Timothy, He writes: "Be thou partaker of the afflictions of the Gospel, according to the power of God: Who hath saved us, and called us with an holy calling,—not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. But now is made manifest, by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel" (2 Tim. i. 9, 10). With this accord the words of the Psalmist: "In thy favor, is Life" (Psalm xxx. 5).

Grace abounds in the character of Christ. It is

one of the attributes of the Deity, so fully manifested through Him : and so beautifully exemplified in the acts of His life. The apostle Paul, speaking concerning it, says to the believers : "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. viii. 9). When the Syrophenician woman came to beg a favor of Him, He granted her request ; though not in the line of His mission, at that time, so to do. But because of her great faith, He said : "Be it unto thee even as thou wilt" (Matt. xv. 28).

The conversion of the apostle Paul, is a remarkable instance of the display of this divine quality. According to his own testimony, which saith : "It pleased God who called me by his grace" (Gal. i.). "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ" (Eph. ii. 8). "By the grace of God, I am what I am : and his grace which was bestowed upon me was not in vain : but I labored more abundantly than they all, —yet not I, but the grace of God that was with me" (1 Cor. xv. 10).

The grace of God, and of our Lord Jesus Christ, was extended through the apostle Paul, to the Gentiles. Addressing the Ephesian believers, he dwells especially upon the grace which had been bestowed upon them ; thus : "Blessed be the God

and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ. According as he hath chosen us in him before the foundation of the world; that we should be holy and without blame before him. Having in love, foreordained us unto adoption, as children through Jesus Christ unto himself, according to the good pleasure of his will: To the praise of the glory of his grace, which he freely bestowed on us in the Beloved: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. i.). "God, who is rich in mercy, for his great love wherewith he loved us,—even when we were dead in sins, hath quickened us together with Christ: by grace ye are saved." . . . . "By grace ye are saved through faith,—that not of yourselves, it is the gift of God" (Eph. ii. 4, 5, 8).

The possibility of receiving the grace of God in vain, is plainly shown by the apostle's teaching in the following passages: "We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain" (2 Cor. vi. 1). "Looking diligently, lest any man fail of the grace of God" (Heb. xii. 15). "Ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (1 Cor. xv. 2).

Grace, as an attribute of character, is imparted through the word, to those who form a part of the

name of Jesus. They are exhorted to grow into it. Peter, addressing the believing strangers, scattered abroad, enjoins upon them to, "Grow in grace, and in the knowledge of our Lord Jesus Christ" (2 Pet. iii. 18). Paul, to the Hebrews, saith: "Let us have grace whereby we may serve God acceptably, with reverence and godly fear" (ch. xii. 28). To the Colossians he exhorts: "Let your speech be always with grace, seasoned with salt" (Col. i. 5, 6). Concerning liberality in ministering to the poor saints, he writes to the Corinthian believers: "As ye abound in everything, ... see that ye abound in this grace also" (2 Cor. viii. 7).

This heavenly quality, in the unfolding of its varied beauties, the believers are solicited to cherish. "As each one hath received a gift, so minister it among yourselves, as good stewards of the *manifold* grace of God" (1 Pet. iv. 10). The grace, into which "we have access by faith"—in the present time—is an earnest of that fuller beneficence, which is to flow out when Christ shall be revealed in glory. "Wherefore," saith the apostle: "hope to the end, for the grace that is to be brought unto you, at the revelation of Jesus Christ" (1 Pet. i. 13). "That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus" (Eph. ii. 7).

The Anointing Spirit,—bringing the "Word of Truth," "Light," "Life," "Grace," and "Glory,"

which Jesus received from the Father; had been the theme of the prophets' testimony, and had animated their utterance. When "He went into the Synagogue, on a certain Sabbath day, and stood up for to read,—there was delivered unto him the book of the prophet Isaiah. And when he opened the book, he found the place where it was written": "The Spirit of the Lord is upon me; because he hath anointed me to preach glad tidings to the poor: he hath sent me to heal the broken-hearted,—to preach deliverance to the captives, and recovering of sight to the blind,—to set at liberty them that are bruised: To preach the acceptable year of the Lord." "And He closed the book, and gave it again to the minister, and sat down; and the eyes of all them that were in the Synagogue were fastened on him. And he began to say unto them, To-day is this Scripture fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth" (Luke iv. 18–22).

The initiation of that wonderful name, "Emmanuel,"—then came to be a reality. The gradual unfolding of its glories, still more and more revealing the name proclaimed unto Moses in the wilderness. The doctrine concerning this revelation,—so earnestly cherished by true believers,—is most clearly set forth in the pages of "Eureka." A pointed reference bearing upon the subject before us, is

found in the following passage: "The Deity manifested himself in Jesus, by the truth He spoke and the wonders He performed. In this manifestation the development of the Memorial Name was initiated. The One had become Two; and YAHWEH *Elohim*, in relation to the human race, had become a fact. But, the manifestation of the Name is only initiated, not completed, in the person of Jesus Christ" (*Vol. I., p.* 105). This initiation "constituted His revelation to the lost sheep of the house of Israel, as 'Immanuel,' or God with us." In view of the realization of the things promised in this manifestation, the words of the Psalmist appear most significant, when he saith: "The Lord God is a Sun and a shield: the Lord will give grace and glory" (Psalm lxxxiv. 11). Speaking of "things which he had made touching the king," He said: "Thou art fairer than the children of men: Grace is poured into thy lips: therefore God hath blessed thee forever" (Psalm xlv. 1, 2).

Glory.

The glory of the name, as we have before seen, is moral and spiritual, as well as physical. The glory that Christ manifested during His ministry on earth, consisted in the exhibiting of those "moral attributes," set forth in the name of Yahweh:—and in the display of that Spirit power, by

which He performed those marvellous works;—those miracles of His grace. Part of this glory appeared through His character as a sufferer. The sufferings are referred to by the prophet Isaiah, in chap. liii.—where the "long-suffering," patience, and forbearance, and meekness of the Saviour are portrayed. The glory attending His exaltation as king of the whole earth, is also described by the same prophet: and a prophetic vision of it is on record in chap. vi. The apostle John makes quotation from both chapters referred to, of testimony concerning the utter faithlessness of Israel, and says: "These things, said Isaiah, when he saw his glory and spake of him" (John xii. 41).

Faithfulness and fidelity, under trial and suffering characterized the spirit of Christ. And would appear to have been symbolized by the form in which the Spirit of glory descended upon Him: even the form of a Dove. The turtle-dove being noted for its quality of fidelity. The long-suffering, patience, meekness, and gentleness of His spirit, appeared most appropriately represented by the lamb. Innocence and purity are also among the qualities prefigured by these creatures. These all were most perfectly exemplified in the life of our Saviour.

The apostle Paul, writing to the saints that were at Colosse, expresses his earnest desire that they might have "all riches of the full assurance

of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ: In whom are hid all the treasures of wisdom and knowledge" (Col. ii. 2, 3). These "treasures of wisdom and knowledge" were a part of the glory hidden during the Mosaic "Olahm." Infolded in a mystery which was destined to be revealed through Christ, and the apostolic testimony. Thus Paul saith: "We speak the wisdom of God in a mystery; even the wisdom that hath been hidden, which God ordained before the Ages, for our glory. Which none of the rulers of this Age knew, for had they known it, they would not have crucified the Lord of glory" (1 Cor. ii. 7, 8). This wisdom of God, manifested through Christ, forms the only foundation for glory in the name;—both in this Age and that which is to come. According to the promise, "the wise shall inherit glory" (Prov. iii. 35). The glory belonging to an immortal existence in the future Age, can only be attained by getting "the wisdom which is from above" in this Age. To this kind of wisdom, the exhortation of Solomon has special reference, when he says: "Wisdom is the principal thing: therefore get wisdom; and with all thy getting, get understanding." "She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee" (Prov. iv. 7, 9).

"Christ" is styled "the wisdom of God" (1 Cor.

i. 24); and "Of God he is made unto" all who are in him—"wisdom, and righteousness, and sanctification, and redemption" (chap. i. 30). If we are able to partake of His wisdom and His righteousness, we partake to a certain extent in the glory of His name. Paul shows it to be a part of the mission of believers to make known this wisdom to the world, in his epistle to the Ephesians. Having spoken of the "fellowship of the mystery, which hath been hidden from the ages in God, who created all things," he says: "To the intent that now unto the principalities and powers in the heavenly places might be made known through the 'Ecclesia' the manifold wisdom of God" (Eph. iii. 9, 10). By the phrase, "manifold wisdom," it may be understood that wisdom has many foldings—a multiplicity and diversity of forms; so deep, so rich, so profound and unfathomable, as to lead the apostle to exclaim: "O the depth of the riches, of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past tracing out" (Rom. xi. 33).

The Word, is the medium through which this wisdom is conveyed to us, in all its varied shades of light. Righteousness is the companion of Wisdom. The Spirit of wisdom personified in the Proverbs is represented as saying, "Riches and honor are with me; yea, durable riches and righteousness." "I lead in the way of righteousness, in

the midst of the paths of judgment" (Prov. viii. 18–20). "All the words of my mouth are in righteousness" (chap. viii. 8).

Christ being the manifestation of the wisdom of God, He is also the manifestation of His righteousness. "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4). This righteousness is a part of those "attributes" of the Deity constituting the glory of His name. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth" (2 Cor. iii. 9, 10). "The ministration of righteousness" brings pardon and forgiveness of sin, and justification through the Faith of Jesus. For, "as by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 18, 19–21). "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him" (2 Cor. v. 21). The earnest desire of the apostle Paul that

he might be found clothed with this righteousness, he expresses thus: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them as naught that I may win Christ. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ—the righteousness which is of God by faith" (Phil. iii. 8, 9). "Even the righteousness of God, which is through the faith of Jesus Christ, unto all and upon all them that believe," "Being justified freely by his grace through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiatory (or 'Mercy-seat') through the Faith, by his blood;—to shew his righteousness, because of the passing over of the sins done aforetime in the forbearance of God. For the shewing, I say, of his righteousness at the present time: that he might be just, and the justifier of him who is of the faith of Jesus" (Rom. iii. 22–26). "For the promise that he should be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith" (Rom. iv. 13).

The righteousness of Christ, these Scriptures show, can only be attained through the Faith of Jesus Christ. "The Faith of Jesus" comprehends "the things concerning the kingdom of

God, and the Name of Jesus Anointed." The Lord's command to His apostles, after He was risen from the dead, saith: "Go ye into all the world and preach the Gospel to every creature. He that believes and is baptized shall be saved: he that believes not shall be condemned" (Mark xvi. 15, 16). Again, He said unto them,—"Go ye therefore and teach all nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Spirit" (Matt. xxviii.). The apostle Peter, upon the day of Pentecost, was empowered to use the "keys of the kingdom of heaven, which the Lord had entrusted to him. He commanded those who had become believers, saying,—"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins" (Acts ii.). "The obedience of Faith is made the condition of righteousness." . . . . "Having been begotten of the Father of the word of truth, and born of water, the first stage of the process is completed,—and the believer is constitutionally 'in Christ'" ("*Elpis Israel*," *pp.* 119–121).

Paul prays on behalf of the believers, that they might be "filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God" (Phil. i.). And earnestly enjoins upon them to "Put on the new man, which, after God, is created in righteousness and true holiness" (Eph. iv. 24). "Let the word of Christ dwell in

you richly in all wisdom" (Col. iii. 16). "That Christ may dwell in your hearts by faith: that being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height: and to know the love of Christ, which passeth knowledge,—that ye might be filled with all the fulness of God" (Eph. iii. 17–19). "Having put on the new man, which is being renewed by exact knowledge, according to the image of him that created him" (Col. iii. 10). When the spirit of the mind has become renewed, the moral image of Christ is reflected therefrom. This renewing of the inner man, is a process which is predetermined by the Father. As saith the apostle:—"Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren" (Rom. viii. 29). These testimonies enlighten us in regard to the meaning of the apostle, where he speaks concerning—"The mystery which had been hid from ages and from generations, but is now made manifest to the saints." "To whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory" (Col. i. 26, 27).

Returning to consider that Spirit of glory which dwelt in Christ, who said: "I proceeded forth and came from God" (John viii. 42),—we are shown that the Father's word, the Father's wisdom, the

Father's goodness, grace, and glory, were all beaming out through the character, the doctrine, and the works of Jesus the Anointed One. Abundant confirmation of this is afforded through the glory of that Spirit's power, exhibited in the wonderful works which he performed. Glory, in this light, is first mentioned in connection with the miracle Jesus did in Cana of Galilee, when He turned the water into wine. "This beginning of miracles, did Jesus in Cana of Galilee; and manifested forth His glory, and his disciples believed on him" (John ii. 11). When about to restore His beloved Lazarus to life again, He addressed his weeping sister thus: "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?"

He sought not His own glory, in the sense of exaltation or honor; but always that of the Father. Saying, as He taught the people: "My doctrine is not mine, but his that sent me." "He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him" (John vii. 16–18). "I honor my Father," "and I seek not mine own glory" (John viii. 49, 50). Expression is here given to one of those "moral attributes," so divine in its character: A perfect subjection of self, that the Father might be honored in all things. Indicative also of the exercise of "*will*" on the part of Jesus, He said: "I do always those things that

please the Father" (John viii. 29). Obedience, requires the exercise of will, in order to do the things that are pleasing to the Father. And the Saviour said: "I came down from heaven, not to do mine own will, but the will of him that sent me" (John vi. 38).

"The glory of the Lord," in the sense of physical illumination and corporeal splendor, was only once transiently displayed to three witnesses—Peter, James, and John, upon the Mount of Transfiguration. But this, like the glory that overshadowed the rock in the wilderness, "passed by." The scene is thus described in the record: "As he prayed, the fashion of his countenance was altered, and his raiment became white and dazzling: And behold, there talked with him two men, which were Moses and Elijah: who appeared in glory, and spake of his decease, which he was about to accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake they saw his glory, and the two men that stood with him" (Luke ix. 29–32). The glory that had been veiled from Moses at the rock, he was privileged to obtain a glimpse of, in the reality of the glorious substance, in the person of Him whom the rock represented. And at a time when those things, prefigured by the stricken rock at Meribah, were about to come to pass. The apostle Peter afterward refers to this scene in his second epistle, when he

says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount" (2 Pet. i. 16).

In the memorable prayer which Jesus uttered on behalf of His disciples, when nearing the time of His departure, He alludes to the glories of the Name. He prays that they all might be one in Him and in the Father. The Oneness which had been and was to be established between Christ and His disciples, was by their reception of the things He had given them. These are thus stated in His prayer. Addressing the Father, He said: "I have manifested thy name unto the men which thou gavest me out of the world." "I have given unto them the words which thou gavest me, and they have received them, and have known of a truth that I came forth from thee, and have believed that thou didst send me." "I pray for them." . . . . "Holy Father, keep them in thy name, which thou hast given me; that they may be one, even as we are. While I was with them I kept them in thy name, which thou hast given me: and I guarded them." "And now I come to thee." "I have given them thy word." . . . .

"Sanctify them through thy truth—thy word is the Truth." . . . . "Neither pray I for these alone, but for them also which shall believe on me, through their word: that they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us." . . . . "And the glory which thou gavest me I have given them: that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." "And I made known unto them thy name, and will make it known: that the love wherewith thou hast loved me may be in them, and I in them" (John xvii.). At another time Jesus taught, saying, "I am the good Shepherd; the good Shepherd giveth his life for the sheep." . . . . "I know my sheep, and am known of mine." "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd" (John x. 11, 14, 16). That all these might be One in the Word, One in the Name, and One in the Glory, is the earnest breathing of Christ in this prayer, recorded in John xvii. Those who had continued with Him during His ministry upon the earth, were so, as far as these things had been revealed to them; but they were destined to grow up into that fulness of stature in Christ, which should bring them into more perfect oneness with Him. When "the Comforter" came—that holy Spirit of truth, which Jesus promised that the Father would send unto

them after His departure, and which should "guide them into all the truth," the oneness between Christ and His disciples became still more perfect and entire. Thus was developed that moral and spiritual oneness, that comes through receiving the truth in its fulness, and rendering entire obedience to it. This belief and obedience, being the true test of that love, which He requires of all His people. For Jesus said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John xiv. 23).

Still, the sentence of death rested within the mortal body. And all those were, in the course of time, called to sleep in the dust of the earth. Yet the promise is sure, that saith: "When Christ, who is our life, shall appear, then shall we also appear with him in glory" (Col. iii. 4). Then His glory will be revealed in fulness: and those who have become one in His Word, and one in His Name in this life, will be privileged to be made perfect in oneness with the glory which the Father will give him in that day, "Who will fashion anew the body of our humiliation, that it may be conformed to the body of his glory."

Jesus said, "I and the Father are One" (John x. 30). Philip saith unto Him, "Lord, shew us the Father, and it sufficeth us." The Spirit-word saith unto him, "Have I been so long time with you, and hast thou 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" (John xiv.). This indwelling oneness, revealed in the New Testament Scriptures, is part of that "mystery" contained in the Name of the Old. The Spirit of Yahweh, through the prophet Isaiah, tells of it, in a certain formula of the Memorial. "Thus saith Yahweh, king of Israel, and his redeemer, *He who will be of hosts*, I, the first One, and I, the last One; and without me no Elohim" (Isa. xliv. 6). (*Eureka*, *Vol. I.*, *p.* 112).

The testimony of the apostle Paul is in perfect harmony with that of the Lord Jesus, teaching the same doctrine of unity and oneness. He saith: "God was in Christ, reconciling the world unto himself" (2 Cor. v. 19). "He who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up into glory" (1 Tim. iii. 16). This manifestation and oneness, the Scriptures teach, came by means of the Holy Spirit. "This is the word of Jehovah unto Zerubbabel, saying: Not by might, nor by power, but by my Spirit, saith the Lord of Hosts" (Zech. iv. 6).

Since the withdrawal of the Spirit's glory, in the

form of spiritual gifts and powers from the earth, believers can only attain to the "unity of the Spirit" through faith in the written Word, and obedience to it. This unity the apostle Paul exhorts the believers to attain to. In his epistle to the Corinthians, he saith: "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing," "and that ye be perfectly joined together in the same mind, and in the same judgment" (1 Cor. i. 10). "Stand fast in one Spirit, with one mind striving together for the faith of the Gospel" (Phil. i. 27). Writing to the Hebrews, he saith: "For both he that sanctifieth, and they who are sanctified, are all of one" (Father), "for which cause he is not ashamed to call them brethren: saying, I will declare thy Name unto my brethren, in the midst of the congregation will I sing praise unto thee" (Heb. ii. 11, 12). For "to us there is one God, the Father, of whom are all things, and we in him: and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. viii. 6).

Christ, in His prayer for all, to the Father, said: "Sanctify them through thy truth: thy word is truth." Only in so far as believers believe and obey the "word of truth," will they be able to partake of the Spirit of Christ now. When our Lord shall come in the "glory of his Father with his angels: then shall he reward every man according to his works" (Matt. xvi. 27). Those who, upon the princi-

ple of faith and obedience, have become "One" in that "*Constitution of Righteousness*" provided by Christ, will be counted for the true "seed of Abraham." As saith the apostle, "The children of the promise are counted for the seed" (Rom. ix. 8). The faithful ones, who will be approved as worthy by the judge, to be "clothed upon with their house from heaven," that "mortality may be swallowed up of life," will then be born of the Spirit, and therefore be Spirit, upon the principle which Jesus taught, "that which is born of the Spirit, is Spirit" (John iii. 6). Therefore Spirit-bodies—in which the gift of immortality confers the power of shining forth in splendor like the sun—are made "like unto the Body of his glory." A glorified Body, made one in nature with their glorious head. Then will the "Father, who is above all," be "in all and through all" by His Spirit. In the preparation for this glorious life, we "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom all the building, fitly framed together, groweth *unto* a holy temple in the Lord: In whom ye are also builded together *for* a habitation of God through the Spirit" (Eph. ii. 20–22).

In prayer to the Father, on one occasion, Jesus said: "Father, glorify thy name. Then came there a voice from heaven, saying: I have both glorified it, and will glorify it again" (John xii. 28). Thus the Scriptures reveal a glorious manifestation of the

name of Yahweh in the future Age. "The First One," in "the Last Ones" will be revealed. The One Father manifested in and through a great multitude of redeemed ones, taken out from "every kindred and tongue and people and nation." Christ "is the head of the body" (the "Ecclesia"): "who is the beginning, the first-born from the dead: that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell." "For in him dwelleth all the fulness of the Godhead bodily" (Col. i., ii.).

Christ and the saints will then, in organized, indissoluble unity, constitute that "MULTITUDINOUS NAME" "which is to rule the world during the millennium."

This name in the present life, exists in a state of suffering, trial, and probation: awaiting the time of Christ's second appearing, for its manifestation in glory.

"Abundant in Goodness and Truth."

The goodness of Yahweh is mentioned in connection with His glory—in the proclaiming of His name to Moses on the mount. And His goodness is revealed, as underlying all the glory of His name, when manifested through Christ Jesus, our Lord. "God is love,"—so Christ is love also. The goodness and love of the Father and the Son,

are revealed to us through the "Glad tidings" which Jesus preached. It is brought near to us by the "Word of truth,"—"the Word of his Grace."

At the foundation of the Gospel (or glad tidings) are placed two grand covenants:—Jehovah's covenant with Abraham, and his covenant with David. In other words,—"The promises made of God unto the Fathers." From these, a number of precious promises branch out:—like the putting forth of branches from the main body of a tree. Concerning these the apostle Peter saith:—"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature" (2 Peter i. 4).

When Jehovah made His covenant with David, the latter in gratitude of heart said:—"O Lord, thou art that God, and thy words be true,—and thou hast promised this goodness unto thy servant" (2 Sam. vii. 28). At the birth of Jesus, this promised goodness, loomed up in the then distant future, to those who could discern it with the eye of faith. The goodness and mercy, promised to Abraham and to David, animated the theme of certain faithful ones, who were expectantly awaiting the consolation of Israel. This goodness and mercy they recognized, could only be dispensed to them and to the world, through one who should be "the Seed" promised to Abraham and to David.

According to the testimony of the apostle Paul, as he saith, "Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy seed, which is Christ" (Gal. iii. 16). "'The Fathers,' though holy men approved of God, still rested their hopes of entering the promised inheritance in the Son that should be born—the child that should be given." Concerning whom the prophet Isaiah spoke, revealing certain attributes of His name, as he saith:—"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty Ail, the everlasting Father, the Prince of Peace" (Isaiah ix.). "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. xxiii. 6).

David, though "a man after God's own heart," could not retain his kingdom forever. Everlasting possession of the kingdom of God, was to be vested in the One, who should "bring in everlasting righteousness" and Eternal Life. The righteousness and the life, could only be brought in through him who should be the manifestation of the name

of "Yahweh-Elohim." According to the word of Yahweh, through the prophet, saying:—"Is there an Eloah without me?—saith the Spirit: yea, there is no Rock—I know none" (Isaiah xliv. 8. *Eur., Vol. I., p.* 101). "I, I, Yahweh, and there is no Saviour beside me" (Isaiah xliii. 11; *Vol. I., p.* 113).

The mission of Christ as a prophet was revealed to Moses in the following testimony: Jehovah said,—"I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth: and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him" (Deut. xviii.). The testimony of Christ, in reference to Himself, said,—"A prophet is not without honor, save in his own country and in his own house" (Matt. xiii. 57). The disciples of Jesus understood Him to be that prophet: "when two of them were conversing together concerning him, after his resurrection, they spake of him as Jesus of Nazareth, which was a prophet, mighty in deed and word before God and all the people" (Luke xxiv.). The apostle Peter testified in harmony with these, when he spake of Christ to the Jews, and said:—"Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like

unto me: him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people" (Acts iii.).

In fulfilling His mission as that Prophet, Christ prophesied of the "things concerning the kingdom of God." His prophetic discourse is sometimes delivered in the form of plain testimony,—sometimes in parables, and sometimes in living pictorial representation. A few testimonies will illustrate this. "The prophecy of Mount Olivet" — recorded in Matt. xxiv. and Luke xxi.—foretold the dissolution of the Jewish Commonwealth and the destruction of Jerusalem and the temple: also, the second appearing of our Lord in glory. How plain and literal are the words,—"For the Son of man shall come in the glory of his Father, with his angels: and then he shall reward every man according to his works" (Matt. xvi.). "Hereafter ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven" (Matt. xxvi. 64). Jesus gave to His apostles an especial promise in these words: "Ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or

children, or lands for my name's sake, shall receive a hundredfold, and shall inherit everlasting life" (Matt. xix.). The latter promise, conveys enlightening comfort to all the true followers of the Lord Jesus, whether Jew or Gentile. Many of the Parables represent events pertaining to that coming day,—when rewards and punishments are to be meted out. The parable of the "nobleman who went into the far country to receive for himself a kingdom and to return,"—concludes with the inspection and recompensing of his servants. The parables concerning the "ten virgins," "the Talents," "the net cast into the sea," all bear the same prophetic character: in which are portrayed scenes pertaining to the day of judgment. The parable of the "rich man and Lazarus" depicts the relative position of two classes, the just and the unjust, after judgment has been passed upon them. The scene of Christ's entry into Jerusalem riding upon the colt, is typically representative of His second triumphal entrance into the same city, when her people shall say,—"Blessed be he that cometh in the name of Yahweh."

The feeding of multitudes with bread, and the healing of their diseases, seemed to present typical scenes of blessedness, to be fulfilled in the future Age,—when all people shall be blessed in Abraham and in his seed. Healing will then be dispensed through the leaves of "the Tree of Life." And

bountiful supplies of the "staff of Life" be given, —in fulfilment of the word of the Lord concerning Zion, when He saith:—"I will abundantly bless her provision: I will satisfy her poor with bread" (Psalm cxxxii. 15). The miraculous feeding of four thousand at one time, and five thousand at another, with a few loaves and a few fishes, seemed also emblematic of that goodness contained in the word that Christ had given unto them. Conveying an illustration also to those who had faith, of the word that He had spoken concerning Himself, saying:—"I am the living bread that came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world" (John vi.).

When the word saith, "the bread that I will give is my flesh, which I will give for the life of the world," instruction is given to the effect, that a vital, life-giving principle, is contained in the doctrine concerning the sacrificial offering of the body of Christ. Still more fully expressed in the words of our Lord: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (v. 53). "It is an intellectual eating and drinking of the Spirit and life words, or teaching that came down from heaven, concerning the Christ and him crucified" ("*Phanerosis*," *p.* 43). This eating of the Spirit and life word, in feeding

upon the truth in the present life, is an essential preparation for the receiving of that life-manna, which is now concealed. Which is being kept laid up within the glorious Ark of the testimony, and which the Lord has promised to give to them that overcome. The overcoming will be fully manifested at the judgment-seat of the Anointed. Then, the eating of the "hidden manna" comes to signify incorruptibility of body. "When Christ, who is our life, shall appear"—He will "fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. iii. 21). The Body of the Anointed, — the "Ecclesia,"— then will be revealed as the antitypical "Bread of the first-fruits,"—prefigured in the two wave-loaves offered at Pentecost under the typical order of things.

Wonderful, appeared the goodness of Christ in the ministration of His healing power, among the people. When they brought unto Him those that were sick or possessed with unclean Spirits: "He cast out the Spirits with his word, and healed all that were sick": "That it might be fulfilled which was spoken by Esaias the prophet, saying: Himself took our infirmities, and bare our sicknesses" (Matt. viii. 17). "Surely, he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted" (Isa. liii.). Was there any son or daughter of Abraham weighed

down with infirmities, who came to Jesus in faith, that did not receive His compassionate regard, and partake of His healing power? Even to the Syrophenician woman who craved a favor—was granted her request, on account of her great faith: though having no claim upon Him at that time, because she was a Gentile. The Centurion also, being testified of, that he was "worthy," and that he was a lover of Israel, received the favor which he asked. The weeping widow, whose only son had been taken from her by the ruthless hand of death, received him again: being raised up by the divine power and goodness of Christ. The blind received their sight, being delivered from a life of darkness, by the power and goodness of Christ.

When certain desired assuring evidence that He was the Christ, John the Baptist sent messengers to inquire of Him. "Jesus answered and said unto them: Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk,—the lepers are cleansed, and the deaf hear: the dead are raised up, and the poor have the gospel preached unto them" (Matt. xi.).

In view of the abundance of goodness and truth revealed through the ministry of Christ, the Psalmist saith: "Thou, O God, hast prepared of thy goodness for the poor" (Psalm lxviii. 10). And "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children

of men" (Psalm cvii.). The goodness manifested in the past, and that which is to be revealed in the future, is the theme of the Psalmist, as he saith: "Oh how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sons of men" (Psalm xxxi. 19). Jehovah's goodness will afford abundant material for thought and conversation in the Age to come, according to the word of the Spirit, as he saith: "They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness" (Psalm cxlv. 7).

"Keeping Mercy for Thousands, forgiving Iniquity, Transgression, and Sin."

The goodness and truth of Jehovah, revealed in the glad tidings, and through the beneficent ministrations of Christ, instituted a fundamental work of preparation, for the unfolding of that mercy contained in the sin-covering name of Jesus. The great work of the atonement still waited the appointed hour.

In that name, proclaimed to Moses on the mount, Yahweh's glorious attribute of mercy, in the forgiveness of sin, is memorialized. The words, "Keeping mercy for thousands," appear as memorial of that mercy to be revealed through Christ

Jesus our Lord. Which mercy is contained in "the promises made of God unto the Fathers: the covenants made with Abraham and with David. The mercy, in the keeping of Yahweh, for "the many thousands of Israel," is made primarily manifest through the forgiveness of sin. And appears in most sublime fulness, when manifested through Him who is constituted the only true propitiatory, or Mercy-seat. A prospective view of this mercy illumined the prophecy of Zechariah, when, speaking of the mission of Jesus and John, he said: "To perform the mercy promised to our fathers, and to remember his holy covenant." . . . . "To give knowledge of salvation unto his people, in the remission of their sins: Through the tender mercy of our God: whereby the day-spring from on high hath visited us" (Luke i. 72, 77, 78).

After Jehovah had made certain promises unto Abraham concerning the Seed and the Land, Abraham said: "Lord God, whereby shall I know that I shall inherit it?" In reply to this inquiry, the Lord gave a confirmation of His covenant. He commanded Abraham to offer a sacrifice. "And when the sun was going down, a deep sleep fell upon Abraham, and lo, an horror of great darkness fell upon him." He thus passed through a figurative death state. In association with the sacrifice that Abraham made, there appeared, when the Sun went down, "a smoking furnace, and a burning

lamp, that passed between the pieces" (Gen. xv.). That these things prefigured the Christ in His sacrificial character, is made clear by the testimony of the apostle Paul, when he saith: "The covenant, that was confirmed before of God, concerning Christ, the law which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect" (Gal. iii. 17). The sacrificial character, pertains to a period of suffering and affliction; this is symbolized by the "smoking furnace." The "burning lamp," in association therewith, reveals the Spirit-fire embodied; and leads to the testimony of the apostle Paul, when he tells of the sanctifying power of the blood of Christ, and saith: "Who through the Eternal Spirit, offered himself without spot unto God" (Heb. ix. 14).

The mercy of the Lord, is bestowed according to the sovereign will and purpose of the Father. According to the word of Yahweh to Moses, saying, "I will shew mercy on whom I will shew mercy." Illustrations of this are given. In the ministry of Christ upon the earth, He sought out the "lost sheep of the house of Israel": And said: "I came not to call the righteous, but sinners to repentance." On one occasion, as He sat at meat in a Pharisee's house, there came to him "a woman, which was a sinner: and brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and

did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment." When the Pharisee saw it, he began to question within himself, the Master's power of discernment, saying: "If this man were a prophet, he would have known who and what manner of woman this is that toucheth him; for she is a sinner." Jesus, knowing his every thought, put forth a parable, drawing out his judgment. Upon this, He taught him a lesson of wisdom, justice, judgment, and mercy. And said unto him, "I say unto thee, her sins which are many, are forgiven; for she loved much." And He said unto the woman: "Thy sins are forgiven": . . . . "Thy faith hath saved thee; go in peace" (Luke vii.).

Following the Master in His work of mercy, we draw nearer and nearer the time, when the Mosaic constitution, the covenant from Sinai, should be done away, and the New Covenant, or will, the Abrahamic, should be brought into force. Being thus brought face to face, with certain grand vital truths, uttered by the apostle Paul, in which the purpose of the Father concerning the sacrificial death of His Son, is clearly shown. "That Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers: And that the Gentiles might glorify God for his mercy" (Rom. xv.). That "Christ is the mediator of the new covenant: that by means of death, for the re-

demption of the transgressions that were under the first covenant, they which have been called might receive the promise of the eternal inheritance. For where a covenant or testament is, there must, of necessity, be the death of the testator." "For a testament is of force over the dead, for it doth never avail while the testator liveth" (Heb. ix.).

Christ, as the representative of the Father, suffered the death appointed, so bringing the Abrahamic covenant into force. Being "made surety of a better testament" or "Covenant," than that which was passing away. And "now, hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises" (Heb. viii. 6).

The apostle Paul alludes to the mercy, *primarily*, brought to light through the confirming of the Abrahamic covenant, in his epistle to the Galatians, as he saith: "Christ hath redeemed us from the curse of the law, being made a curse for us," "that the blessing of Abraham might come on the Gentiles, through Jesus Christ: that we might receive the promise of the Spirit, through faith" (Gal. iii. 13, 14). Through the redemption that was being prepared for all believing, faithful Israelites; redemption was also being prepared for the Gentiles, who before "had not obtained mercy, but now have obtained mercy" (1 Pet. ii. 10).

The purpose is still further revealed in this testi-

mony: "For what the law could not do, in that it was weak through the flesh; God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. viii. 3, 4).

"The Law," saith the apostle, "is holy, and the commandment holy and just and good," but "it was weak through the flesh." "The flesh," we learn, is weak through the physical principle of evil inherent in it. Paul explains concerning this, in his epistle to the Romans, saying, "I find then, a law, that when I would do good, evil is present with me." Seeking for a source of deliverance, he says: "Who shall deliver me from this body of death?" The light of hope dispels the gloom, as he contemplates Christ, and says: "I thank God, by means of Jesus Christ our Lord" (Rom. vii.). The mercy of the Father, manifested through Christ Jesus our Lord, is more and more fully revealed, as we learn that the death principle has been destroyed in the person of our Lord himself: and is an earnest that it will finally be destroyed in all obedient, faithful children, through Him. The apostle Paul testifies of this, saying: "As the children are partakers of flesh and blood, he also, himself, likewise, took part of the same; that through death, he might destroy him that had the power of death—that is, the '*diabolos*'" (Heb. ii.).

In the type recorded in Num. xix.: "the purification for sin" was specially kept for the cleansing of those who had been in contact with the dead and the grave. The cleansing, purifying efficacy of the principles represented therein, are shown to be centered in the one great sacrifice for sin. Through the power of the cleansing, separating, purifying principles contained in his sacrificial offering, the believers are cleansed and purified from moral and spiritual death; so they will finally be cleansed, separated, and purified from the physical principle of sin and death, and from contact with the grave.

Isaac, as a type of Christ, passed through a figurative death. Abraham, being commanded to offer his son for a burnt-offering, prepared to obey; but the angel of Yahweh stayed his hand, and he "received him from the dead in a figure." Christ hath taught, saying: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16). "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John iv. 10). "He that hath the Son hath life; and he that hath not the Son of God hath not life" (Ch. v. 12). "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment."

The Scripture tells of Christ as the "Son of God,"

and the "Son of man." Therefore it is essential that we understand Him in this twofold relationship. A part of the Father's gracious purpose is shown through the following testimony, as the prophet saith: "For the transgression of my people was he stricken." . . . . "When thou shalt make his soul an offering for sin, he shall see a seed." . . . . "Through his knowledge shall my righteous servant make a justification for many: and he shall bear their iniquities. Therefore I will apportion to him among the great and the mighty. He shall divide the spoil, because he hath poured out his soul (or life) unto death" (Isa. liii.). *Eur., Vol. I.*

Bearing upon the subject of the atonement, the author of "Eureka" says: "The sin-covering efficacy of the Yahweh name, depended upon the person bearing it, being a flesh and blood Messiah: for, 'without the shedding of blood, there is no remission.' . . . . 'The Spirit plainly testifies this, in prophets and apostles.' . . . . 'Now, the blood of Jesus was more precious than the life-blood of any other man. If it had not been so, it would have been inadequate to the purchase of life for the world.' Jesus was an unblemished man, 'without spot or wrinkle, or any such thing: for he was holy harmless, undefiled, and separate from sinners. 'This precious blood of sprinkling, which speaks better things than the blood of Abel'—'the sanctifying blood of the covenant, shed for the remission

of the sins of many' (Heb. xii. 24; x. 22, 29; Matt. xxvi. 28), is the principle which makes the Yahweh name sin-cleansing, or a covering for the hiding of sin. So that the believer upon whom the name is invoked, may have 'no more conscience of sin,' or, in the words of the apostle Peter, may have the answer of a good conscience toward God" (1 Pet. iii. 21). *Eureka, Vol. I., pp.* 278–9).

The apostle Peter impresses upon the minds of believers,—how inestimable is that priceless and precious redemption that has been wrought out for them!—as he saith: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold":—"But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter i. 18, 19). The Psalmist tells how valueless all the wealth of this world is in the scheme of redemption. "None can by any means redeem his brother, nor give to God a ransom for him: For the redemption of their soul is precious, and it ceaseth to the 'Olahm'" (Ps. xlix.).

Through the testimony of the Psalmist, the voice of the Spirit saith:—"Sacrifice and offering thou didst not desire: burnt-offering and sin-offering hast thou not required. Then said I, lo, I come: in the volume of the book it is written of me: I delight to do thy will, O, my God: yea, thy law is within my heart. I have preached righteousness in the great congregation:—I have not hid

thy righteousness within my heart. I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord: Let thy loving-kindness and thy truth continually preserve me. For innumerable evils have compassed me about" (Ps. xl.). "Surely," saith the prophet, "he hath borne our griefs and carried our sorrows, yet we did esteem him stricken of God and afflicted." . . . . "He was oppressed and afflicted, yet he opened not his mouth: is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth" (Isaiah liii.).

He "did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again: when he suffered, he threatened not: but committed himself to him that judgeth righteously. Who his own self bare our sins in his own body to the tree, that we being dead to sins, should live unto righteousness" (1 Peter ii. 22–24).

Drawing near the time of His departure, we follow the Saviour still onward: and fall in with those tender-hearted women who had faithfully followed Him,—ministering unto Him in His journeyings.

And with those "daughters of Jerusalem,"—who "bewailed and lamented him" when they saw that He was about to be put to death. With them we are brought within sight of the cross. There, our

meditation turns upon Moses, as he stood beside the stricken rock at Meribah: surrounded by a murmuring crowd of people:—for whom still the life-giving waters flowed. "The rock," we have learned, represented "Christ." Certain words of the Spirit, expressed in Psalms lxix. and xxii., were breathings of the hour of suffering, as He saith: "Save me, O God, for the waters are come in unto my soul." "I am come into deep waters, where the floods overflow me." . . . . "Let me be delivered from them that hate me, and from the deep waters." . . . . "Reproach hath broken my heart, and I am full of heaviness." "They gave me gall for my meat: and, in my thirst, they gave me vinegar to drink" (Psa. lxix.). "They pierced my hands and my feet." — "They part my garments among them, and cast lots upon my vesture." "But be not thou far from me, O Lord." — "Save me from the lion's mouth: For I will declare thy name unto my brethren: in the midst of the congregation will I sing praise unto thee" (Psalm xxii.).

Turning the eye of faith within the Tabernacle, we view the high-priest, with the sacrificial lamb, for a burnt-offering. And the Spirit-fire upon the Altar of sacrifice. And upon the day of Atonement; the blood-sprinkled mercy-seat,—with the cloud of incense ascending from the golden Altar, and covering it over, as if laden with the sweet per-

fume of Spirit-prayer. Testimony for Jesus is abounding there. Beholding Him as the antitypical Passover Lamb: our attention is called to the type, — when the passover was instituted. The lamb was killed, and its blood sprinkled upon the door-posts of the houses of the children of Israel, when they were about departing from Egypt: that the destroying angel might pass over them in his mission of destruction. In this was represented that "precious blood of sprinkling," which should be for the covering over of the sins of those who were in a state to receive the atonement of Jesus.

No uncircumcised person was permitted to eat of the passover Lamb. In this was prefigured that revealed by the apostle Paul, when speaking of Christ to the believers, saying: "Ye are complete in him, who is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands,—in putting off the body of the sins of the flesh by the circumcision of Christ" (Col. ii). "Christ, our Passover, is sacrificed for us" (1 Cor. v. 7).

"From the sixth hour, there was darkness over all the land until the ninth hour." . . . . "The earth did quake, and the rocks rent." The darkened sun seemed to recall the scene of the typical confirmation of the covenant with Abraham. And the "rent rocks" seemed to tell of that "cleft rock" in the wilderness wherein Moses found a shelter. The

Father's Spirit of glory, that had dwelt within the temple—His body—and had shone out in word and deed from o'er the mercy-seat;—then departed; as the Saviour cried:—"My God, my God, why hast thou forsaken me?" And as, with latest breath, He said:—"It is finished,"—"the veil of the temple was rent in twain from the top to the bottom." And the words of the apostle Paul tell of "the new and living way, which he hath consecrated for us through the veil, that is to say, his flesh" (Heb. x. 30).

Early on the morning of the first day of the week, the record saith, the third day after His crucifixion,—Jesus arose from the tomb. Certain of the women went to the Sepulchre, early in the morning: and were sent to bear the tidings of His resurrection to the disciples. As two of them walked together and "communed one with another,"—"Jesus himself drew near, and went with them." Their conversation led Him to discourse upon the things concerning Himself: and reproving them for being "slow of heart to believe all that the prophets have spoken," He said unto them: "Ought not Christ to have suffered these things, and to enter into his glory?"—"And beginning at Moses and all the prophets he ex-

pounded unto them in all the Scriptures the things concerning himself." . . . . Afterward Jesus appeared to the eleven, as they were gathered together,—"and he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened he their understandings, that they might understand the Scriptures: And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke xxiv.).

He remained with His disciples forty days, after His resurrection; conversing with them upon the things of the kingdom and the Name. As the result of their earnest attention to His discourse, their minds were all aglow with hopeful animation, as they inquired: "Lord, wilt thou at this time restore the kingdom to Israel?"—Thus evincing their understanding that the kingdom of God, when established in the Holy Land, will be a restoration of the kingdom to Israel,—as in the days of old. These, who were favored to bear testimony concerning the resurrection of Christ, were also made witnesses of His ascension. And "while they beheld, he was taken up, and a cloud

received him out of their sight." But they were not left without a promise of His return. Angel messengers came and told them, saying,—"This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven" (Acts i.). "And when the day of Pentecost was fully come,"—"the Comforter came unto them: even that holy Spirit of truth," which Christ had promised that the Father would send. Being filled with this inspiration, the apostle Peter stood forth, and testified concerning the resurrection of Christ: and said,—"Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear." . . . . "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." They, being "pricked in their heart,"—earnestly appealed unto Peter and the rest of the apostles, saying: "Men and brethren, what shall we do?" Then Peter said unto them, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." "For the promise is unto you, and to your children, *and to all that are afar off, even as many as the Lord our God shall call.*" "And they that gladly received his word were baptized" (Acts ii.).

On another occasion the same apostle appealed to those who were repentant in Israel: for because they had done it ignorantly, the way of pardon and reconciliation was open unto them. He said: "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and he shall send Jesus Christ, which before was preached unto you. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the Fathers,—A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people." . . . . "Ye are the children of the Prophets and of the covenant which God made with our fathers, saying unto Abraham, And in thy Seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities" (Acts iii.). "This is the stone that was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be

saved" (ch. iv. 11, 12). "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts v. 31). For "the word of the oath," testifieth, saying: "Thou art a Priest forever, after the order of Melchizedec" (Heb. vii.).

When Peter was sent to open the door of faith to the Gentiles, he said: "Of a truth, I perceive that God is no respecter of persons: But in every nation he that feareth him and worketh righteousness, is accepted with him." Preaching to them Jesus, he said: "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins" (Acts x. 43). The apostle Paul, also addressing Israel, before he turned to the Gentiles, said: "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again: as it is also written in the second Psalm,—Thou art my Son, this day (*i.e.*, of his resurrection) I have begotten thee." . . . . "And he said on this wise: I will give you the sure mercies of David." . . . . "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii.). Paul, being sent to declare the glad tidings

to the Gentiles, thus explains, in his epistle to the Ephesians: "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ: Which in other ages was not made known unto the Sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel." . . . . "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ: And to make all see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ" (Eph. iii.). "For he is our peace, who hath made both one, and hath broken down the middle wall of partition. Having abolished in his flesh the enmity,—even the law of commandments, contained in ordinances; that he might create in himself of the twain, one new man, —so making peace. And might reconcile both unto God, in one body, by the cross, having slain the enmity thereby. And came and preached peace *to you which were afar off, and to them that were nigh.* For, through him we both have an access, by One Spirit unto the Father" (Eph. ii.).

Over a household, united in the "One Faith," the "One Hope," and the "One Lord": the "One Spirit," the "One Baptism," the "One God and

Father of all" (Eph. iv.). Christ has been constituted the High Priest. The Gentile believers, gathered "out of every kindred, and tongue, and people, and nation," are engrafted into the Israelitish Olive-tree: when they become united unto Christ. And are thenceforth partakers, with Israel, of the "root and fatness of the good olive-tree" (Rom. xi.). For Jesus said: "Salvation is of the Jews" (John iv. 22).

"Christ, therefore, having come, a high priest of the good things to come, — through the *greater and more perfect tabernacle*,—that is to say, not of this creation," (*i.e.*, not of the Mosaic constitution of things.) "Not indeed through the blood of goats and calves, but through his own blood; he entered in once for all into the Holy place having obtained eternal redemption" (Heb. ix. 11, 12). Through the apostolic preaching, the invitation is extended unto all, both Jew and Gentile, "to enter into the holiest, by the blood of Jesus: By the new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh. And having a High Priest over the house of God: Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the confession of our Hope, that it waver not: for he is faithful that promised" (Heb. x. 19–23). "We have such a High Priest, who is set down on the right hand of the throne of the

Majesty in the heavens: A minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. viii. 1, 2). And, "because he abideth forever, hath his priesthood unchangeable. Wherefore he is able also to save them to the uttermost, that draw near unto God through him: seeing he ever liveth, to make intercession for them" (Heb. vii. 24, 25). "For Christ is not entered into the holy places made with hands, the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. ix. 24). "For there is one God, and One Mediator between God and men, the man Christ Jesus: Who gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 5, 6).

The mediation and intercession of our Lord, the Scriptures teach, can only be obtained through faithfulness to the conditions therein set forth. The apostle John, in a brief, though comprehensive statement, reveals this truth, saying: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin." "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 7–9).

The people, for whom Christ is now the High Priest and mediator, are also called to be priests.

According to the word of the apostle, addressed to the believing "strangers scattered abroad": "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable unto God, by Jesus Christ." . . . . "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people: that ye should shew forth the praises ('excellences,' or 'perfections') of him who hath called you out of darkness into his marvellous light" (1 Pet. ii.). Called to be a "Royal Priesthood";—because Christ himself is a Royal High Priest. Therefore all who are privileged to be in Him, will be favored to partake of His dignity and station. The kingly and priestly offices are to be united in Him:—according to the testimony of the prophet,—"Thus speaketh the Lord of hosts, saying,—Behold the man whose name is the BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne" (Zech. vi. 12, 13). Solomon, being a type of Christ, in His reign of glory; the enlarged glory and power of His kingdom, will illustrate, on a small scale, the wonderful power and glory of the kingdom of God, when established under the rule of Christ. Israel and the nations will all share in the blessings that will accrue from the kingly and priestly min-

istrations of Christ and the saints. In the solemn prayer offered by king Solomon at the dedication of the temple, he intercedes for Israel, under divers circumstances of trial and difficulty that might befall them. And not only for Israel: obedient strangers were remembered also, as he said: "Moreover, concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm: if they come and pray in this house. Then hear thou from the heavens, from thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, and fear thee as doth thy people Israel: and may know that this house which I have built is called by thy name" (2 Chron. vi. 32, 33).

All things pertaining to the temple arrangements being typical, the appearing of a few strangers, to partake in the temple worship, along with Israel, in the days of "the first dominion," will appear to be typical also. Typical of that universal gathering of nations, at certain seasons, for worship, before the Lord at Jerusalem; which is to be the law in the Millennial Aion. Of which the prophet testifies saying, "It shall come to pass that every one that is left of all the nations that came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep

the feast of Tabernacles" (Zech. xiv. 16). The sacrificial offerings that pointed prospectively to the one only atoning sacrifice, Christ, the Lamb of God: are appointed to be restored in the future Age, when they will serve as memorials of it. That this is destined to obtain, the Prophet shows, when speaking the word of the Lord, he saith: "There shall enter into the gates of this city (Jerusalem) kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord" (Jer. xvii. 25, 26).

The "Spiritual sacrifices" that are now acceptable unto God, through Jesus Christ, from the Spiritual House or Tabernacle of the Deity, are described in the following testimonies: "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise" (Ps. l. 17). "By him," saith Paul, "therefore let us offer the sacrifice of praise unto God continually, that is, the fruit of our lips giving thanks to his name." "To do good and to communicate forget

not; for with such sacrifices God is well pleased" (Heb. xiii. 15, 16). Paul beseeches the believers,—"by the mercies of God to present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xii. 1). "Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing" (Ps. cvii. 22). Referring to the day when the favor of Yahweh shall return upon Israel, the word of the Lord through the prophet saith: "I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me: and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honor, before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it." Thus saith the Lord, "Again there shall be heard in this place," . . . . "The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord is good, for his mercy endureth forever: of them that shall bring the *sacrifice of praise* into the house of the Lord" (Jer. xxxiii. 7–11).

Then will Christ have conquered the world: and as the "Prince of Peace" will establish, "Peace on earth, good-will among men." The bearer of that glory which is to emanate from the Most Holy,—"he will sit and rule upon his throne; and be the priest upon his throne"; "after the order of Melchizedec." First, being "king of righteousness," then "king of Salem (Jerusalem), which is king of peace." And "Priest of the Most High Ail."

The Mercy that is contained in the Name of "Yahweh Elohim," has been very abundantly manifested, through Christ Jesus our Lord, in that preparatory foundation work of Redemption, brought to light in the time of His first ministry upon the earth. It still awaits the time of His second appearing for its full accomplishment and realization. For that glorious and beneficent outflow of it, that can only proceed from the divine character. He is still "keeping mercy for thousands." The mercy contained in the pardon and forgiveness of sin, will be fully realized by all the faithful children of promise, when they receive the "white Pebble," and are permitted to eat of the "hidden manna." For this mercy they are exhorted to hope: "Keep yourselves in the love of God," saith the apostle, "Looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude v. 21). Released then forever from the power of sin and death, they are represented in vision to John the revelator, as giving

expression to their gratitude, in singing a new song unto the Lord, saying: "Thou art worthy, O Lord, to take the book, and open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation: and hast made us unto our God, kings and priests: and we shall reign on the earth" (Rev. v. 9, 10).

"The Lord shall judge His People."

(Heb. x. 30).

"Christ hath abolished death, and hath brought life and immortality to light through the Gospel" (2 Tim. i. 10). Life and immortality being "brought to light through the Gospel," the conclusion is inevitable, that "The human race is essentially mortal, and under the law of sin and death." Christ "being made perfect" (through suffering, death, and resurrection), "became the author of eternal salvation to all them that obey him" (Heb. v. 9). "The Gospel" of Christ "is the power of God for salvation to every one that believeth, to the Jew first, and also to the Greek" (Rom. i. 16). To believe the Gospel, is first requisite before obedience can be rendered. Faith and obedience, therefore, are essential to salvation. The Gospel comprehends "The things concerning the kingdom of God, and the name of Jesus Christ" (Acts viii. 12);

which when understood and believed, lead the believer to obey the commandment of the Lord, and be baptized,—immersed in water. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. vi. 5). Believing the word of the Lord through his apostles, saying: "Go ye into all the world, and preach the Gospel to every creature: He that believes and is baptized shall be saved; he that believes not, shall be condemned" (Mark xvi.). Baptism is the rite which inducts the believer into the sin-covering Name: for the remission of sins; and for a union with that Name. As conveyed in the command Christ gave to His apostles, "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." The Union thus initiated is to be perfected through a course of faithfulness to the doctrine and commandments of Christ and His apostles. Enjoined in His following words, as He saith: "Teaching them" "to observe all things whatsoever I have commanded you: and lo, I am with you all the days, even unto the end of the Age" (Matt. xxviii. 19, 20).

The teachings of Christ to His disciples, He purposed, through them, should be extended among all the nations. The apostle Paul was "a chosen vessel unto him, to bear his name before the Gentiles, and kings, and the children of Israel" (Acts ix. 15).

Paul, writing to the Romans, tells of the fulfilling of his purpose in the following testimony: "Now to him that is of power to establish you according to my Gospel, and the preaching of Jesus Christ,—according to the revelation of the mystery which was kept secret since the world began: but now is made manifest, and by the Scriptures of the Prophets according to the commandment of the everlasting God made known to all nations, for obedience to the faith" (Rom. xvi.). The object of this ministry is still further unfolded in these words: "Simeon hath declared, how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts xv. 14). "Paul, a servant of Jesus Christ," . . . . "Received grace and apostleship, for obedience to the faith among all nations, for his name" (Rom. i.). Therefore the purpose is shown not to be the conversion of all the nations—but the "taking out from among them, a people for his name."

Paul, addressing the Athenians for the first time, testified, saying: "The times of ignorance God overlooked: but now he commandeth men that they should all everywhere repent: because he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained,—whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts xvii.). "Times of ignorance," in the

Scripture sense, we learn to be times wherein God has withheld the light of His word from men. But when He sends them His commandment, He sends them light. For "the commandment is a lamp, and the law is light," saith the Scripture. And where the light is given, there the basis for accountability is laid. According to the teaching of Christ, as He said: "This is the condemnation, that light is come into the world, and men loved darkness rather than light" (John iii. 19). "If any man hear my word and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: *the word that I have spoken*, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John xii. 47–49).

The apostle Paul bears testimony concerning the day to which Jesus refers in that passage, when he saith: "The Lord Jesus Christ shall judge the quick and the dead at his appearing, and his kingdom" (2 Tim. iv. 1). "There shall be a resurrection of the dead, both of the just and the unjust" (Acts xxiv. 15). Addressing the believers, he saith: "For we must all appear before the judgment-seat of Christ: that every one may receive the things done in the body, according to that he hath done,

whether it be good or bad" (2 Cor. v. 10). There, the faithful of the household will be divided from the unfaithful, the just from the unjust, "with reference to the question of life or death." According to the teaching of Christ; as He likened the kingdom of heaven "unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,—And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth" (Matt. xiii. 47–50). The unjust will be consigned to the second death: sent away to perish among those nations described as on the King's left hand. "These shall go away into everlasting punishment: but the righteous into life eternal" (Matt. xxv.). "The hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth: they that have done good, unto the standing up of life: and they that have done evil, unto the standing up of condemnation" (John v. 29). ("*Anastasis*," p. 20.) The word of the Lord, through Daniel the prophet, testifies to the same truth. "Many of them that sleep in the dust of the earth shall awake,—some to everlasting life, some to shame and everlasting contempt" (Dan. xii. 2).

Certain promises are on record for those that

"overcome": consequently for those who come forth "to everlasting life." "He that overcometh shall not be hurt of the second death." . . . . "To him that overcometh will I give to eat of the hidden manna, and I will give him a white 'Pebble,' and in the pebble a new name written, which no man knoweth, saving he that receiveth it" (Rev. ii. 11–17). "The hidden manna," that life-sustaining principle, concealed within the Ark of the Covenant now in the Most Holy place, will then confer incorruptibility of body: And the "white Pebble," the verdict of approval from the "judicial throne" (*Eur., Vol. I., p.* 316). It will readily be perceived that in mortal bodies we must first appear. That the Scripture may be fulfilled which Paul hath spoken, saying: "There is a natural body, there is also a spiritual body." . . . . "For this corruptible must be clothed with incorruption; and this mortal must be clothed with immortality: So when this corruptible shall be clothed with incorruption, and this mortal shall be clothed with immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. xv. 44, 53, 54). "Clothed upon with our house which is from heaven." . . . . "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Cor. v. 2, 4).

Those who may be accounted worthy to receive the gift of eternal life at His coming, are designated

as "first-fruits unto God, and to the Lamb." According to the testimony of the Revelator, as the vision was given unto him: "I saw," he says, "and behold the Lamb, standing on the mount Zion, and with him a hundred and forty-four thousand, having his name, and the name of his Father, written in their foreheads." . . . . "These are they that follow the Lamb whithersoever he goeth. These were redeemed from among men, to be the first-fruits unto God and unto the lamb" (Rev. xiv.).

Fuller testimony concerning these first-fruits is revealed, as the apostle saith: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of those who had been beheaded on account of the testimony of Jesus, and on account of the word of the Deity: and who had not worshipped the beast, nor his image, and had not received the sign upon their forehead, nor in their hand: and they lived and reigned with Christ a thousand years." "This is the first resurrection. Blessed and holy is he that hath part in the 'first-fruits' resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. xx. 4–6).

Judgment is to be given to the saints, after that they themselves have been judged. A certain order is indicated in these words of the apostle, "For, the time is come that judgment must begin at the

house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. iv. 17, 18). The Lord Jesus prophesied concerning two special epochs of judgment. First, that which should come upon Jerusalem, in "the last days of Judah's commonwealth," described in Luke xxi., and that which is to be manifested, when He shall come in power and great glory: described in Matt. xxv. A twofold significance appears contained in the words of Peter, quoted above: and the divine order pointed out; first, the judgment of the household, afterward the judgment of the nations. Those who have been favored with the highest privileges, are first called to an account. According to the testimony of Paul concerning "the day of wrath, and revelation of the righteous judgment of God: Who will render to every man according to his deeds: To them who by patient continuance in well doing, seek for glory and honor, and immortality: eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness: indignation, and wrath. Tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile: But glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God" (Rom. ii. 5–11).

The judgment, which the saints are to receive power to execute upon the nations, is thus foretold by the prophet Daniel: "I beheld, and the same horn (of the fourth beast dominion) made war with the saints, and prevailed against them: until the Ancient of Days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom." . . . . "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end" (Dan. vii.). In the days of the ten kingdoms, represented by the ten toes of Nebuchadnezzar's image, the prophet saith: "And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. ii. 44). The power of God in Christ, through whom all these things are to be accomplished, is symbolized by the "little stone cut out of the mountain without hands." The complete execution of the judgment upon the nations, through the instrumentality of the little Stone power (Christ and the saints), is thus described by the prophet: "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors: and the wind carried them away, that no place was found for them: and the stone

that smote the image became a great mountain, and filled the whole earth" (v. 35).

The Spirit, through the Psalmist, prophesies of the same hour of judgment, saying: "Let the saints be joyful in glory." "Let the high praises of God be in their mouth, and a two-edged sword in their hand: to execute vengeance upon the heathen, and punishments upon the people: To bind their kings with chains, and their nobles with fetters of iron: To execute upon them the judgment written; this honor have all his saints. Praise ye the Lord" (Psalm cxlix.).

The warlike attitude of the Sin Powers of the world against Yahweh and His Anointed King, as predicted in the 2d Psalm, is destined to culminate in that coalition which is to be headed up in the Gog power, as described in the prophecies of Ezekiel, and Daniel. The head of that power is styled, "The king of the North," of whom the prophet says: "He shall plant the tabernacle of his palace between the seas, toward the mountain, the glory of the Holy." "Yet he shall come to his end, and none shall help him" (Dan. xi. 45). "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people" (Daniel, ch. xii. 1). The result of the conflict between "Michael, the great prince, and his hosts," and the embattled hosts of Satan, under the leadership of Gog, is described by John, the Revelator, in

the following symbolic language: "And I saw an angel descending from the heaven, having the key of the abyss, and a great chain upon his hand. And he laid hold on the Dragon, the old Serpent, which is the devil and Satan, and bound him for a thousand years" (Rev. xx.).

The evil principle of antagonism to God, which emanated from the Serpent, in the garden of Eden, came to be a fixed principle in a large portion of the human race; consequently came to be embodied in the institutions of the world, civil and ecclesiastical, and will finally develop into that organized hostility to the Almighty, eventuating in the "gathering of all nations against Jerusalem to battle." "Then," saith the prophet, "the Lord shall go forth and fight against those nations, as when he fought in the day of battle" (Zech. xiv.). In symbolic speech the revelator describes the subject of the prophet's testimony, thus: "And I saw heaven opened, and behold a white horse: and he that sat upon him was called, Faithful and true: and in righteousness he doth judge and make war." . . . . "He was clothed with a vesture dipped in blood; and his name is called, the Word of God. And the armies in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress

of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh, a name written—KING OF KINGS AND LORD OF LORDS" (Rev. xix.). In the complete triumph of the King over His enemies, which is to be accomplished, "the seed of the woman" will have bruised "the serpent's head." And the sin of the world, in every form of manifestation—individual, social, political, and ecclesiastical—will be cast into the abyss, and chained in complete subjection during the thousand years. "And when the thousand years are expired, Satan shall be loosed out of his prison: And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle—the number of whom is as the sand of the sea." Yet, once more, the antagonism of Satan (the adversary) will work in a conspiracy against the dominion of Christ: but through the outpouring of His overwhelming judgments, the deceived and deceiver will be finally and forever destroyed from off the face of the earth. The resurrection of the "rest of the dead," will occur at this epoch. The ingathering of the harvest—of which the resurrection of the first-fruits at the beginning of the Millennial Aion, is as the earnest. The thousand years being ended, the kingdom of God will then have passed through its Mediatorial phase. "Then cometh the end when Christ shall deliver

up the kingdom to God even the Father: when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed, is death" (1 Cor. xv. 24–26).

The Name manifested in Glory.

THE Spirit-word, through Prophets, hath testified: "YAHWEH-*Elohim*, *of hosts;* YAHWEH, his memorial" (Hos. xii. 5). "YAHWEH, my *Elohim;* all the saints shall come in with thee" (Zech. xiv. 5). *Eur., Vol. II.*

The announcement of this prophecy leads to the consideration of those symbolic representations of that Spirit-name, revealed in vision to the apostle John. Through "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants, things which must shortly come to pass; he sent and signified it by his angel, unto his servant John" (Rev. i.).

After the salutation of John to the seven Ecclesias that were in Asia, he calls the reader's attention to the second coming of the Anointed One: "Behold, he is coming with the clouds" (ver. 7). Moses prophesied concerning this coming, when he said: "There is none like the Ail of Yeshurun, riding heavens in thy help, and in his Majesty of clouds" (Deut. xxxiii.). The clouds here signified, are those multitudes mentioned in the beginning

of his prophecy, as he saith: "Yahweh came from Sinai,"—"He shined forth from Mount Paran, and he came with ten thousands of saints." "Enoch," also, prophesied of the same, saying: "Behold, the Lord cometh with ten thousands of his saints" (Jude ver. 14). In the vision of His coming that appeared to the prophet Daniel,—"thousand thousands ministered unto him, and ten thousand times ten thousand stood before him" (Dan. vii. 10).

The "Annunciation," contained in ver. 8, tells who the Royal personage is that is coming. Introducing Himself, He saith: "I am Alpha and Omega, the beginning and the ending, saith the Lord, who is, and who was, and who is coming,—the Almighty." Into "the day of the Lord," when He shall come "in power and great glory," the apostle John was carried in spirit; and heard still further annunciation concerning Him: as He said, "I was in spirit, in the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the First, and the Last." The Eternal Spirit, through the prophet, had long before announced himself as the First and the Last. In Isaiah it is thus written: "Thus saith Yahweh, king of Israel, and his Redeemer Yahweh Tz'vahoth (*or He who will be of hosts*, that is, 'COMMANDER' of them" (ch. lv. 4). "I THE FIRST ONE, and I THE LAST ONE: and without me no ELOHIM" (Isa. xliv. 6). *Eur., Vol. I.* "The First One"; the

Father-Spirit,—"AIL." "The Last One"; He who is called "the Beginning of the Creation of the Deity." In Him are comprehended those styled the "*Last Ones*": In the words of Isaiah, as the Spirit saith: "Who hath wrought and done this, naming the generations from the beginning?—to which inquiry the Eternal Spirit answers: "ANI-YAHWEH, *I who will be:* THE FIRST ONE, and with THE LAST ONES: I—He" (Isa. xli. 4).

This multitudinous manifestation of the Name of Yahweh, is the subject of various symbolic representations in the Apocalypse. Exhibiting the perfected Unity and oneness of the whole mystical Body of Christ, when it shall be united with its glorious Head. In whom the divine name has been first manifested in the flesh, perfected in the Spirit and glorified.

The first vision, seen by the "beloved apostle," is described as "One like to a Son of man, clothed to the feet, and girded about the breast with a golden girdle. His head and his hairs were white like wool, as white as snow: and his eyes as a flame of fire: his feet like unto fine brass, as if they had been glowing in a furnace: and his voice, as the sound of many waters." "*Many waters*," in this book of symbols, is defined to be "Peoples and multitudes and nations and tongues" (ch. xvii.).

To the prophet Daniel there appeared in vision a similitude, representative of the same multitudi-

nous *Unity*, as that revealed to the apostle John. He describes "the voice of his words," as "like the voice of a multitude" (ch. x.). To the prophet Ezekiel, his vision of the "Cherubim" symbolized the same mighty host. "The noise of their wings," when in motion, he compared to "the noise of great waters: as the voice of Mighty Ones, the voice of speech" (ch. i.). The symbolism of these glorious visions is shown to prefigure that glorious company, referred to in other portions of the Apocalypse. In ch. vii. it is seen as "a great multitude, which no man could number, of all nations and kindreds, and people and tongues, that stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

While the multitude represented, are still awaiting the time of glorification, the Son of man Himself, who is the Central figure,—in whom the goodness, the glory, and the life are concentered,—is, and was, at the time when the Revelation was given, in the state of glorified, immortal, and incorruptible existence. The messages which Christ sent to the seven Ecclesias that were in Asia in the days of John the Revelator, expressing His judgment concerning their spiritual state, and giving them exhortation and warning, are also for the guidance of all saints, who may have lived in succeeding ages, down to the present day.

Considering the vision of the Son of man de-

scribed in chapter i. the eye of faith takes primary note of his apparel. The brilliant array is significant of the character and office pertaining to the Son of man, and to the multitude represented in Him. It is stated concerning the Spirit-man, whom Daniel beheld, that He was "clothed with linen." John simply says He "was clothed to the feet." "The fine linen," is "the righteousness of saints" (Rev. xix.)—The righteousness which they derive from being in Christ. The holy garments worn by the priests under the law, when they ministered in the holy places, were of fine linen. The fine linen garment, then, is seen to be emblematic of the priestly office also. The "golden girdle" has been shown to be representative of "Faith perfected by trial." "When he hath tried me," saith Job, "I shall come forth as gold." In the Spirit's imagery of Psalm xlv., the golden qualities of the faithful are referred to. Addressing the King, the Spirit saith: "Upon thy right hand, the Queen in fine gold of Ophir." . . . . "The King's daughter is all glorious within: her clothing is of wrought gold: She shall be brought unto the king in raiment of needlework." This figurative description is illustrative of the relationship which is to exist between Christ, as "the King," and the glorified multitude who will bear His Name in the future Age:—"the Bride."

The moral and spiritual qualities, that have

adorned the "hidden man of the heart," are the first things that are brought to view in the symbolic array of the Son of man, in multitudinous manifestation. Hence, these are the first things dealt with by the Spirit, in His messages to the "Ecclesias." In harmony with this, the teaching of Christ and the apostles, concerning the order of things, in the future day of judgment, is revealed in plain testimony. The first things to be dealt with, at the coming of the Anointed, will be the spiritual condition of the household of faith. The result of the Master's inspection, will appear in the approval or disapproval which He will dispense to every one, "according to his works."

Other symbols presented in the vision of ch. i. prefigure certain other things pertaining to the glorious mission and work of Christ, when He shall come in power and great glory. They are described in detail in the works on the Apocalypse.

The Throne of Glory.

The scene opened up in the vision of the fourth chapter, presents a picture of gorgeous beauty. The Revelator says,—"I looked, and behold a door was opened in heaven." . . . . "I was in Spirit: and behold A THRONE was established in the heaven. And upon the throne, One sitting. And the One sitting was in appearance like a jasper and a sardine stone. And a Rainbow circled

about the throne, in appearance like an emerald. And round about the throne were twenty-four thrones: and upon the thrones I saw twenty-four elders sitting, having been clothed with white garments: and they had upon their heads golden coronal wreaths. And out of the throne proceeded lightnings and thunders and voices. And seven lamps of fire, burning before the throne, which are the seven spirits of the Deity" (Rev. iv.).

"The throne covenanted to the Son of David," to be "established in the hour of judgment"—is represented there.

To the prophet Ezekiel there appeared in vision, "the likeness of a throne; and the likeness as the appearance of a man above upon it,—and the appearance of the likeness of the glory of the Lord" (Ezek. i.). The prophet Isaiah records a vision of the same throne; as he saith:—"I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple" (Isa. vi.).

In the vision that was revealed to the apostle John, those who will be accounted worthy to bear the Name of the Anointed One, are represented by the "Four Living Ones, full of eyes," and "the twenty-four Elders." In the "visions of Elohim," that appeared to the prophet Ezekiel,—"the Four living ones" are described as having an "appearance like burning coals of fire, and like the appearance of lamps":—"And the living creatures ran

and returned, like the appearance of a flash of lightning" (ch. i.). The "fire" and the "Lightning" animating those living ones is representative of that Spirit symbolized in the Apocalyptic vision by seven lamps of fire burning before the throne: which are interpreted to signify "the seven spirits of the Deity." Seven being a number symbolic of perfection:—"the One Spirit," in perfect manifestation, is there represented.

"Out of the throne proceed lightnings and thunderings and voices." This symbolizes a period of war. The outpouring of the wrath of Deity; to be executed through the agency of the "Four Living Ones,"—whose movements, energized by the power of the Spirit, are likened to "a flash of lightning." The throne is to be established in a stormy period. Distinguished, by the prophet, as "the great and notable day of the Lord." Made terrible by "the war of the great day of God Almighty" (Rev. xvi.). The going forth of Spirit-hosts on their mission of conquest and destruction, energized by spirit-fire, is foreshadowed in the vision seen by the prophet Daniel, as it is written: "His throne was like the fiery flame, and his wheels as burning fire: A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him" (Daniel vii.). The work of these warrior-messengers will be attended

with permanent results: and "the Controversy of Zion" will be decided beyond the power of mortal disputation. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. ii.).

The establishment of this throne, and the King sitting upon it, (who is to "bear the glory")—is the subject of the covenant which Jehovah made unto David. "The last words of David," recorded in 2 Sam. xxiii., are prophetic concerning the King. The revised translation of these words by the Dr., reads thus:—"Now, these words of David, the last, are an oracle of David, son of Jesse: even an oracle of the mighty man enthroned, concerning an Anointed One of the Elohim of Jacob; and the pleasant theme of Israel's songs. Yahweh's spirit spake by me, and his word was upon my tongue: Elohim of Israel spake to me, and the Rock of Israel discoursed, saying,—There shall be a ruler over mankind, ruling in the righteous precepts of Elohim. And as brightness of morning he shall rise, the Sun of an unclouded dawn, shining forth after rain, upon tender grass out of the earth. Though my house is not so with AIL, yet he hath appointed for me the COVENANT OF THE OLAHM, ordered in everything and sure: truly, this is all my salvation, and all my delight, though he cause it not to spring forth. But the wicked shall be all of them as a thorn-bush to be thrust away: yet without

hand they shall be taken: nevertheless a Man shall smite upon them. He shall be filled with iron, and the shaft of a spear: but with fire to burn up while standing, they shall be consumed." The word of the Spirit through the Psalmist further said: "His seed shall endure forever, and his throne as the Sun before me. It shall be established forever as the moon, and a faithful witness in heaven" (Ps. lxxxix.).

When the tempest of war shall have subsided,—and the gentle showers of refreshing rain shall descend upon the harvested earth, — the Rainbow is represented as appearing in the cloud over-arching the throne. Jehovah has appointed the rainbow for a token of the unfailing steadfastness of His promise. Encircling the throne of His glory, it is a symbol of the everlasting stability of the "Covenanted throne,"—"the King and the glory," of the kingdom of the "Millennial Aion." According to the word of the Spirit,—"'A Hidden period' of mercy shall be builded: thy faithfulness in the heavens thou wilt establish." "The glory of the Lord shall endure forever" (Ps. civ.). The rainbow is seen in the natural heavens when the sun is shining and the rain is gently falling. The shining forth of the light of the "Sun of Righteousness,"—who shall rise the "Sun of an unclouded dawn," will reveal the goodness and glory of that time of blessing, in which all nations

shall be blessed in Abraham and his seed. "The day of Rain," referred to by the prophet, will bring to all people the blessedness contained in the following testimonies. The Spirit through His servant Moses spake, saying,—"Give ear, O ye heavens, and I will speak, and hear, O earth, the words of my mouth. *My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:* because I will publish the Name of Yahweh: ascribe ye greatness unto our Elohim. The Rock, his work, is perfect: for all his ways are judgment: an Ail of truth, and without iniquity, just and right is he" (Deut. xxxii. 1–4). The refreshing fertilizing influences of the doctrine, the Word, the precepts of Yahweh, are likened to the gently showering rain, dispensing fertility and vigor to the tender herbage of the earth. The descent of life-giving Spirit power upon the people is also represented in the rain of the following passages. The Spirit for Israel says,—"After two days he will revive us: in the third day he will raise us up, and we shall live in his sight." "His going forth is prepared as the morning: and he shall come unto us as the rain: as the latter and former rain unto the earth" (Hos. vi. 2, 3). "He will cause to come down for you the rain, the former rain and the latter rain, in the first month" (Joel ii. 23). "He shall come down like rain upon

the mown grass: as showers that water the earth" (Ps. lxxii. 6).

Having gained the victory in their conflict with the sin-powers of the world,—the saints are symbolically represented by the "twenty-four elders" enthroned. In realization of the Lord's promise to those that overcome, saying: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. iii. 21). The number twenty-four being so many distinct orders of priests, apportioned for the temple service of the kingdom, when restored; according to the typical "priestly arrangement" in David's kingdom in "the days of old." In "their official capacity as kings and priests," the twenty-four elders are represented as occupying thrones circling around the One throne;—having golden crowns upon their heads. And they do homage unto the "One sitting upon the throne," casting their crowns before the throne, and saying: "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things: and for thy pleasure they are and were created" (Rev. iv. 11). "And they sing a new song, saying,—Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation: and hast made us unto our God

kings and priests, and we shall reign upon the earth" (ch. v. 9, 10).

Prophetic reference to these thrones appears in the word of the Psalmist, as he saith: "For there are set thrones of judgment, the thrones of the house of David" (Ps. cxxii. 5). The spirit of adoration awakened in contemplation of the wonderful excellences of the name of Yahweh, finds expression in these words of the prophet: "O Lord, our Lord, how excellent is thy name in all the earth! —who hast set thy glory above the heavens" (Ps. viii. 1).

"The Rainbowed Angel."

The Name of Glory, is again symbolically represented in the vision of the tenth chapter of the Apocalypse. The Revelator says:—"And I saw another mighty angel descending out of the heaven, having been clothed with a cloud, and the rainbow upon his head, and his face as the sun, and his feet as pillars of fire" (Rev. x. 1). The similitude of the Son of man in multitudinous manifestation seen by the apostle John in his first vision, is made to reappear in this chapter. In the first, the clothing pertaining to His spiritual character and office is brought to view: in the vision of the tenth chapter, He appears clothed with His immortalized spirit-hosts: "a great cloud of witnesses, of whom in the day of their flesh the world was not worthy."

"His feet as pillars of fire," identifies His mission with that of the "fiery stream issuing forth from before the Ancient of Days" (Dan. vii.). The same mission is indicated by the feet of the symbolic Son of man, seen in the first vision, described by John as "like to fine brass glowing in a furnace."

"His face as the sun," is the same as that described in the first, as it saith: "His countenance as the sun shineth in his strength." The rainbow over His head identifies the mighty angel and his glorious company with the rainbowed throne, and with the company of kings and priests surrounding it. These having all been purchased with the blood of the "Abrahamic Covenant," the rainbow symbol, in token of the covenant, is given to this representation of the "Messenger of the Covenant," with his multitude of redeemed ones.

In the hand of the angel was "a little book open: and he set his right foot upon the sea, and his left foot upon the earth: And cried with a loud voice, as when a lion roareth: And when he had cried, seven thunders uttered their voices." The symbol of a lion is introduced in other testimonies, as descriptive of a certain element that is to characterize the Messiah in "the latter days." He is styled, "the lion of the tribe of Judah" (Rev. v.). The prophet's testimony concerning Him in that day, says: "The Lord shall roar out of Zion, and utter his voice from Jerusalem: and the heavens and the

earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel" (Joel iii. 16). In going forth for the deliverance of His people, the Spirit saith: "I will be unto Ephraim as a lion, and as a young lion to the house of Judah." "I will take away, and none shall rescue." "They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord" (Hos. v. 14; xi. 10, 11).

As the "Pillar of cloud" guided the children of Israel through the wilderness in "the days of old," so the mighty angel of the Covenant, clothed with the cloud of spirit-hosts, will "bring them again from the depths of the sea": and lead them to the promised land.

For full and complete expositions of the symbols related to this representation, as well as all other in the Apocalyptic visions, we must refer the reader to the works on the Apocalypse.

The same glorious host represented by the rainbowed angel, is seen again in the vision of chapter xix. And the same mighty angel appears as the "Binder of the Dragon," in chapter xx.

The Holy City.

Chapter xxi. presents a vision of the holy city—the New Jerusalem. An angel came to John, and "talked with him, saying, Come hither, I will shew thee the Bride, the Lamb's wife." "And," saith the Revelator, "he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God: having the glory of Deity. And her light was like unto a stone most precious, even like a jasper stone, clear as crystal." The "One sitting upon the throne," represented in the vision of chapter iv., is likened to a jasper stone. The city had a wall great and high, and had "twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." The holy community, comprised within the city, will exist as the "Commonwealth of Israel," referred to by the apostle Paul, in the epistle to the Ephesians (ch. ii. 12). Even "the Israel of the Deity." "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

Paul, addressing the believers, says: "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone" (Eph. ii. 20). "And the city lieth

foursquare," as typically represented in the "Breast-plate" worn by the high-priest under the law.

The wall thereof he measured, "an hundred and forty-four cubits, according to the measure of a man, that is, of the angel." The angel-man of this measurement, is identical with the rainbowed angel of chap. x. Christ and the saints, in the perfection of oneness and completeness, as the multitudinous manifestation of the Name. The "mighty angel, clothed with the cloud," having completed his mission of war and conquest, is revealed in a more glorious and perfect organization, the "Holy city," to be thenceforth the Queen city of the world. "And the city was pure gold, like unto clear glass." So pure will be the tried and perfected Faith of that community of faithful ones. Its perfections being also symbolically represented in the king's daughter, whose "clothing is of wrought gold"—"all glorious within."

"And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." "And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Therefore is the light of the city likened to a "jasper stone, clear as crystal." "Jasper being a stone of varied hue, is used as an emblem of the Spirit of the Deity condensed into substance," Jasper being the "first foundation" of the city, and the building of

the wall of it—the Spirit of YAHWEH-*Elohim* has laid the foundation, and His Spirit and His glory have raised the superstructure, according to the word unto Zerubbabel, saying: "Not by might nor by power, but by my Spirit, saith Yahweh of hosts" (Zech. iv. 6). The Spirit, in His fulness of glory through Christ is the Light of the city. "And the nations of them that are saved shall walk in the light of it": "and the kings of the earth bring their glory and honor into it." "The light" of the city in which the "nations shall walk," will be seen to be the light of truth and righteousness. For, saith the prophet: "Jerusalem shall be called, 'A city of truth.'" The prophet tells of the time when Israel shall be brought "a present unto the Lord of hosts," "to the place of the name of 'Yahweh Iz'vahoth,' the mount Zion" (Isa. xviii. 7). Mount Zion is the place where the Lamb and His glorious company are represented at one time as standing. Their symbolic number, "An hundred and forty-four thousand," with the Lamb, "Having his name, and the name of his Father written in their foreheads" (Rev. xiv.).

"At that time," saith the prophet, "they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it, to the Name of Yahweh, to Jerusalem": "neither shall they walk any more after the imagination of their evil heart" (Jer. iii. 17). "For the earth shall be filled with the

knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14). "Then will come to pass the word that Jehovah spake unto Moses, saying, 'As truly as I live, all the earth shall be filled with the glory of Yahweh'" (Numb. xiv. 21). "The glory of the Lord shall be revealed, and all flesh shall see it together" (Isa. xl. 5). The "Hidden Period" foreshadowed in the cloud-covered glory that encircled the cleft Rock, will then disclose its flood of glorious light to all the inhabitants of the earth. And "the ministration of the Spirit," the "ministration of righteousness," far exceed the glory of the dispensations that are past. The "Goodness" of Yahweh will be realized in its fullest munificence. And the mercy, through the judgments, shine out in healing beams of golden light.

Of Christ, the Word through the prophet, saith: "And he shall stand and feed in the strength of Jehovah: in the majesty of the name of Yahweh-Elohim. *And they shall abide:* for now shall he be great unto the ends of the earth" (Mic. v. 4). "His name shall endure forever; his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." . . . . "And blessed be his glorious name forever: and let the whole earth be filled with his glory" (Psalm lxxii.).

The glory of His name "Emmanuel"—"God with us"—will then be established in the splendor and

beauty of Royal estate; an ever-present reality among men. And the acclamation of the angelic host at the time of His birth will then become an accomplished fact, as they sang: "Glory to God in the highest, and on earth peace, good-will among men."

The Temple.

Of the "new Jerusalem," the Revelator saith: "I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." The mighty Spirit-power of AIL and the Lamb will be the temple wall in and around the city. "For I," saith Yahweh, "will be unto her (Jerusalem) a wall of fire round about, and will be the glory in the midst of her" (Zech. ii. 5).

The stone that Jacob took for a pillar, and poured oil upon the top of it, was a representative stone. He said: "This stone which I have set for a pillar shall be God's house." The anointing of it with oil appears a figure of the anointing of the house of God with His holy Spirit-power. Ascending higher the ladder of ages, we come to the Rock in the wilderness, and find the foundation of the house of God laid upon the rock. The spirit-power of Ail anointed the rock, and caused the water to flow out of it. In, around, and above it, the Name of Yahweh was recorded in living characters: and His law engraven in stone. When the time arrived for the

kingdom to be established in the land of Israel, the word, the Name, and the glory, came to be represented in a temple of rare and costly magnificence. It was built of stone. It was in the place that Yahweh had chosen to place His name in,—the city of Jerusalem. And when it was finished and consecrated, the cloud and the glory of Yahweh filled the house. It was a house especially designed for the name of Yahweh, and "for the place of his dwelling forever."

When the time shall arrive for the establishing of the Lord's house in the Age to come, the mighty power of "Ail-Elohim" is first represented as "a stone cut out of the mountain without hands," gradually becoming a great mountain, and filling the whole earth. The Stone and the Rock, of the record of the name in the past, are therefore seen to be emblematic of that Eternal Spirit power and Word manifested through the Name of Yahweh-Elohim,—both in the day of suffering, and when revealed in glory. In Jacob's blessing upon Joseph, his speech had a prophetic signification, as he said: "His hands were made strong by the hands of the mighty Ail of Jacob,—from thence is the Shepherd, the Stone of Israel." "He is the Rock; his work is perfect." He is the spirit-wall and the foundation, the light and the glory of that glorious community—the "Jerusalem, which is from above." The apostle Paul, addressing believers, "built upon

ne foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," says: "In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit" (Eph. ii.).

The apostle Peter describing the relationship of the believers to that "precious corner-stone," saith: "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious. Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable, to God by Jesus Christ" (1 Pet. ii.). The symbolic stones, forming the foundations of the symbolic city, are the most precious gems: cut and polished in the highest degree, so as to be fitted to reflect the light of the glory of "Yahweh-Ail." "The twelve gates were twelve pearls." The gold, silver, and precious stones, and pearls of the Holy city, are, harmoniously with these symbols in nature, brought forth from the depths of the earth and sea. But the Spirit-power that brings them forth and makes them shine out in brilliancy and glory is from above; it cometh down from the Father of lights. Therefore the holy city is described as descending from God out of heaven: because Christ, who is "the Life," "the Light," and "the Glory," by whose words and Spirit-power, it is caused to exist, comes down from heaven. In Him,

the twelve foundation precious gems—the twelve apostles. Also, all those who have believed on Him "through their word," the "all manner of precious stones garnishing the foundation" will be made to reflect His light and glory, as the "Urim" of His Breastplate. In Him, also, the twelve gates of pearl, having "the names of the twelve tribes of the children of Israel written thereon." These were the names of "the Fathers," from whom, according to the flesh, the twelve tribes were descended. "They are not all Israel, who are of Israel," saith Paul, "but the children of the promise are counted for the seed." "Of whom, according to the flesh, Christ came." Christ is "the door"—the way of entrance into that life of glory. They, in Him, are assigned a place of honor likewise. In the temple of Solomon, the doors for the entering in of the oracle (or Most Holy) were of Olive-tree. The good olive-tree, is representative of the Israelitish nationality. Therefore, in Christ, we are grafted into the good olive-tree: and so find an entrance through Him into "the inheritance of the saints in light."

"The government shall be upon his shoulder" (Isa. ix. 6). "He hath the key of David; he openeth, and no man shutteth: he shutteth, and no man openeth" (Rev. iii. 7). The Spirit, through the prophet, testifies concerning the same, saying: "The key of the house of David will I lay upon his

shoulder: so he shall open, and none shall shut: and he shall shut, and none shall open" (Isa. xxii.).

The new Jerusalem, as the mystical body, together with Christ as the head: in Him, and through Him becomes resplendent in the illumination of Spirit-light and glory. This, the Breastplate and Ephod and shoulder-pieces, with the high-priest of the Tabernacle, in miniature, as it were, foreshadowed. "The throne of glory" shadowed forth in the Ark of the Covenant, and attendant Cherubims of gold. The translucent river of life symbolized in the robe of blue: And the spiritual fruitfulness, abounding within the paradise of Deity, appears in the pendant pomegranates and little golden bells that fringe His Spirit-robe in the holy place.

In the vision that appeared to the prophet Ezekiel, the appearance of the throne is described "as the appearance of a sapphire stone." And in the scene in the wilderness there appeared "under the God of Israel, as it were, a paved work of a sapphire stone, and, as it were, the body of heaven in His clearness." Sapphire, is described as "a precious stone of a sky-blue or fine azure color." The rainbow over-arching the throne in Rev. iv. is described as the color of an emerald, "light green." It is suggested in "Eureka," that the emerald color of the bow in that scene "typifies the fertilizing effect of

the rain that forms the bow." It may possibly be reasonably suggested that the sapphire blue of the throne may be significant of its heavenly character. And the pure transparent stream of living water flowing out of it—the life-giving stream of spirit—would appear to reflect its azure hue, even as clear deep waters of the earth sometimes reflect the azure of the sky.

Christ, the true "high-priest of Israel," is seen in the vision of the prophet, shadowed in the form of One upon the throne, as he describes, saying: "And upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it: from the appearance of his loins even upward: and from the appearance of his loins even downward. I saw, as it were, the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord" (Ezek. i.). The "amber" referred to in this passage is described by the learned as "a very brilliant metal, composed of silver and gold, much prized in antiquity." The golden hue of the glory here described, will appear to the mental vision in beautiful contrast with the sapphire and the emerald, and with the "brightness round about, like the appearance of the bow in the

cloud in the day of rain." The "holy garments" of Aaron "made for glory and for beauty," but faintly illustrated the glorious investment of the high-priest of the Millennial Aion. The gold, the blue, the pure white, and the variegated jasper, are all portrayed in the visions of Spirit-glory to be revealed in the future Age. And concerning those antitypical "Lilies" twining around the pillars of that "temple" or "house of God," the Saviour's words appear applicable, when He said: "Solomon in all his glory was not arrayed like one of these." Jerusalem, the literal, material "city of the great king," will be made to shine in the splendor to be conferred upon her: according to the word of the prophet, addressing her prophetically, saying: "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee" (Isa. lx. 1). "At that time they shall call Jerusalem the throne of Yahweh: and all the nations shall be gathered unto it, to the Name of Yahweh, to Jerusalem" (Jer. iii. 17). Then will come to pass these words: "Jerusalem is as a city that is compact together: Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of Yahweh" (Ps. cxxii.). "And ye shall praise the name of 'Yahweh' your 'Elohim,' that hath dealt wondrously with you" (Joel ii. 26).

"From the rising of the sun unto the going down of the same, Yahweh's name is to be praised"

(Ps. cxiii.). "Praise ye the name of Yahweh" (Ps. cxxxv.). "Let them praise the name of Yahweh: for his name alone is excellent: his glory is above the earth and heaven" (Ps. cxlix. 13).

The glory of the Spirit of Ail-Elohim, that is to deck the "new heavens" of the Millennial Aion, with splendor and beauty—will also be the source of renewed fertility and adornment to the natural earth. The richest productions of nature, will adorn the landscape, within the "Paradise of the Deity." According to the word of the Lord, as it is written: "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious" (Is. lx.). "The wilderness and the solitary place shall be glad for them: and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God" (Isa. xxxv.). "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Ch. lv.).

"For, the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody" (Isa. li.).

Such entire renovation of the face of nature, will testify to the invigorating influences of "the day of rain," upon the land that has so long lain in barrenness and sterility, on account of the sins of the people that once inhabited it. When Messiah shall extend mercy, and forgiveness of sin, to an obedient and reconciled people, the Spirit saith, "Our land shall yield her increase." "The wilderness shall be a fruitful field, and the fruitful field be counted for a forest." The luxuriant increase, which the earth will then yield, is thus described: "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord." "And the floors shall be full of wheat, and the fats shall overflow with wine and oil" (Joel ii., iii.). "Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes, him that soweth seed: and the mountains shall drop sweet wine, and all the hills shall melt." "And I will bring again the captivity of my people

Israel, and they shall build the waste cities, and inhabit them: and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eat the fruit of them" (Amos ix. 13, 14). "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate, is become like the garden of Eden: and the waste and desolate and ruined cities are become fenced and are inhabited" (Ezek. xxxvi.). "And it shall come to pass in that day, I will hear, saith the Lord: I will hear the heavens, and they shall hear the earth: and the earth shall hear the corn, the wine, and the oil: and they shall hear Jezreel" (or "*the Seed of God*") (Hos. ii. 21, 22).

"Righteousness shall look down from heaven": even those mediatorial heavens, wherein the throne, the King, and his Name of glory shall be established. The people also, who may be permitted to live under the dominion of Christ and the saints, will partake of that righteousness, which is to be the ruling spirit of the Age. As saith the prophet, "Thy people also shall be all righteous" (Isa. lx.). The principles of truth and righteousness, that will be required of the people then, will be the same that have been required in the ages that are past. Foremost, will ever stand, implicit Faith in the Word of God, and unqualified obedience to His commandments. This will characterize the people

of that "Kosmos," or order of things. Renewed moral and intellectual vigor, will be imparted to the inhabitants of the earth, in consequence. Then will come to pass the word of the prophet, as it is written, "The Lord is exalted: for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord his treasure" (Isa. xxxiii.). So intense will be the reverence for the truth of God, that no toleration will be extended to any, that teach "lies in the name of the Lord." As saith the prophet: "When any shall yet prophesy, then his father and his mother that begat him, shall say unto him, Thou shalt not live: for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth." The pursuits of agriculture, will be found far more desirable, than those attending the occupation of teaching "lies in the name of the Lord." For, "it shall come to pass in that day, that the prophets shall be ashamed every one of his vision when he hath prophesied: neither shall they wear a rough garment to deceive: But he shall say, I am no prophet, I am an husbandman: for man taught me to keep cattle from my youth" (Zech. xiii. 3, 4). Such will be the purifying effect of the judgments of Yahweh upon the moral and spiritual condition of the people; accord-

ing to the word of the prophet, saying: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. xxvi.). Certain, are represented as inquiring: "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? The Spirit answering, saith: He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil: he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off" (Isa. xxxiii.). Testimonies of corresponding import, are recorded in Psalms xv.–ci.: "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." In the words of the text, quoted above, he "shutteth his eyes from seeing evil." He refrains from noticing, or magnifying, the little foibles and weaknesses of his neighbor, and from ascribing evil to him. This being especially reprehensible, in the eyes of Jehovah. As it is written again: "Whoso privily slandereth

his neighbor, him will I cut off,—a high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me."

Enlightened zeal, for the truth of God, and the keeping of His commandments, is the outflow of the love of God and of Christ Jesus our Lord. This is the first, the highest of spiritual attainments. As the word of Christ hath said: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; this is the first commandment. The second is like, namely this: Thou shalt love thy neighbor as thyself; there is none other commandment greater than these." In these are contained that "law of righteousness," which is unchanging. Overtopping the boundaries of ages and dispensations, its full deep current flows on continuously, steadily, surely. Onward and upward toward the great source whence it is derived.

The moral and spiritual character to which Israel will attain, as the result of absolute Faith and obedience toward the Messiah, will be permanent and enduring. Therefore they will realize the promises which Jehovah has caused to be recorded for them, as a nation. When restored to their ancient heritages, longevity and permanent possession of their estates, will be accorded them. According to the

Word of the Lord, saying: "They shall build houses and inhabit them: they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit: they shall not plant and another eat: for as the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them" (Isa. lxv.). They will enjoy the protection of that great o'ershadowing tree, of the kingdom of heaven: which in its beginning is likened to a grain of mustard seed,—and when fully grown, to a "great tree, and the fowls of the aerial, come and lodge in the branches of it" (Luke xiii.).

The state of perennial spiritual vigor, freshness, and fruitfulness, to be enjoyed by the saints in the immortal body, is symbolically represented by the "Wood of life, on either side of the river." The pure river of the water of life, that is to flow out from the sanctuary, described in Revelation, is a spiritual stream. The literal water, being representative of that pure life-giving stream of spirit, that is to issue from the throne. By this stream of spirit life, "the Wood, on either side of it,"—the trees within the Paradise of Deity, will receive power to impart healing and enlightenment to the nations of the earth. "The leaves of the Wood were for the healing of the nations" (Rev. xxii.).

This representation, prefigures much blessedness of spiritual nourishment and felicity, through the saints, in their ministrations to the people of the world. In this, will be realized that blessedness promised to those who "delight in the law of the Lord," in the present life. Of which, the Psalmist thus speaks: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. i.). Trees of choicest beauty, fragrance, and fruitfulness, mentioned in Canticles iv. are shown to be emblematic of those living ones, represented in the "Wood of life." The "Garden" (the "Holy Land," when restored to Eden-like glory) is addressed by the Sprit, as "my sister bride, a spring shut up, a fountain sealed. Thy plants, an orchard of pomegranate trees, with fruits of most pleasant ones: cypress, with spikenard, and saffron, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices. A fountain of gardens; a well of living waters, and streams from Lebanon." Upon the walls of Solomon's temple, were "carved figures of Cherubim and palm-trees, and open flowers."

"The palm-tree is a symbol of victory." And in association with the Cherubim, and the temple, symbolize the time of complete triumphal victory wrought through Christ and the saints.

The glorified multitude of the redeemed, represented in the seventh chapter of the Apocalypse, are described as standing "before the throne and before the Lamb, clothed with white robes, and palms in their hands." The palms being significant of the time of festive celebration and rejoicing before Yahweh-Elohim, when the saints have become victorious over every foe, under the command of the "King of kings and Lord of lords." And the twelve tribes of Israel, are restored to their own land again. The "feast of tabernacles," is to be restored then; and Israel and the nations in unity assemble "from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zech. xiv.). At the "feast of ingathering," in the seventh month, when the children of Israel had "gathered in the fruit of the land," they were commanded to keep "the feast of tabernacles," "seven days unto the Lord." And they took "the boughs of goodly trees, branches of palm-trees, and willows of the brook," and "rejoiced before the Lord, seven days" (Lev. xxiii.). The palm-tree was made tributary also, in the scene of joyous welcome, that attended the entry of Jesus into the city of Jerusalem, riding upon the

colt. The multitude that went out to meet Him, took branches of palm-trees, and cried, "Hosanna! blessed is the King of Israel that cometh in the name of Yahweh" (John xii.). This scene, as well as the one recorded in Leviticus, was typical of that grand and glorious celebration in the future Age, when the great King shall be established in the city and throne of his father David, "to reign over the house of Jacob forever."

The rich, flowering beauties of nature, to be revealed in the garden paradise of the Deity, are the subject of allegorical discourse, in the Song of Solomon. Exhibiting their glories in the time when the Bridegroom and the Bride appear ("the holy city"), the light, life, and glory of the scene. Upon the temple walls, were figures of the Cherubim; symbolizing "Deity manifested in the flesh," in association with palm-trees, indicating the time of victory and rejoicing: together with the representations of open flowers. There, also, in the outer court, "the molten sea," with its "brim wrought like the brim of a cup, with flowers of lilies,"—seeming to shadow the fountain of waters, to issue forth from the sanctuary; with beds of lilies and "sweet flowers," environing its borders. An interweaving of figures representative of both the natural and the spiritual, appears in these emblems.

In the day of palm-bearing, the "redeemed

of the Lord," shall have returned; they "shall come with singing unto Zion; and everlasting joy shall be upon their head." Addressing Israel restored, the prophet saith: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. Yahweh hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, the Lord is in the midst of thee; thou shalt not see evil any more." . . . . "Yahweh, thine Elohim, in the midst of thee is mighty; he will save, he will rejoice over thee with joy,—he will rejoice over thee with singing." . . . . "At that time will I bring you, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord" (Zeph. iii.). "In that day, shall this song be sung in the land of Judah. We have a strong city: salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth, may enter in. Thou wilt keep him in perfect peace whose mind is stayed on thee. Trust ye in the Lord forever; for in the Lord Jehovah is the Rock of Ages" (Isa. xxvi.). "The righteous nation," keeping "the truth," is seen in the visions of the Apocalypse: and represented in chap. xv. as having "gotten the victory over the beast, and over his image, and over his mark, and

over the number of his name; standing upon the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee: for thy judgments are made manifest" (Rev. xv.). "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of Yahweh-Elohim of Israel, in the isles of the sea" (Isa. xxiv.). The invitation will then be extended to the nations, to sing unto the Lord; because they will then be in the attitude of obedience toward God. According as it is written, saying, "Make a joyful noise unto God, all ye lands; sing forth the honor of his name; make his praise glorious." . . . . "All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name" (Ps. lxvi.). "Let the people praise thee, O God; let all the people praise thee. O let the nations be glad, and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth" (Ps. lxvii.). "Sing unto the Lord, bless his name: shew forth his salvation from day to day. Declare his glory among the nations, his wonders

among all people." . . . . "Honor and majesty are before him; strength and beauty are in his sanctuary." . . . . "Give unto the Lord the glory due unto his name." . . . . "O worship the Lord in the beauty of holiness; fear before him all the earth" (Ps. xcvi.).

In that day of glory and joy, the Lord's people will realize that fulness of comfort, which proceedeth from the Father of mercies. He will "comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called trees of righteousness, the planting of Yahweh, that he might be glorified" (Isa. lxi.). "They shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." . . . . "For the Lord hath comforted his people, and will have mercy upon his afflicted" (Isa. xlix.). "The Lord shall yet comfort Zion, and shall yet choose Jerusalem" (Zech. i. 17). Many are the forms in which the comfort will be realized and enjoyed. There is the comfort arising from meditation upon the word; in receiving the ideas and thoughts of Deity. Of this, the Psalmist speaks thus: "In the multitude of my thoughts within me thy comforts delight my soul" (Ps. xciv.). The beauty, the strength, the praise, the glory per

taining to the name of Yahweh, will also form a part of that "good thing, which the Lord has promised to the house of Israel, and the house of Judah." Through that Name of glory, light and joy will be dispensed to them. For the Lord hath promised Israel, saying: "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jer. iii. 15). "I will also make thy officers peace, and thine exacters righteousness" (Isa. lx.). This, the light of truth, knowledge, wisdom, and righteousness, will then, as in the ages that are past, be the fundamental elements of glory revealed through the name of Jesus Anointed. These, in the end, bring joy and gladness of heart; though suffering, tribulation, and trial, are a part of the essential, refining process. But the word is a never-failing source of comfort and peace, and joy and light. And by it we learn, that "Light is sown for the righteous, and gladness for the upright in heart." And the righteous are exhorted to "Rejoice in the Lord," and "give thanks at the remembrance of his holiness" (Ps. xcvii.).

The righteous judgments of Yahweh, will bring comfort and rejoicing to His people; according to the testimony. "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh; for he

cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth" (Ps. xcvi.). "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people: And for a spirit of judgment, to him that sitteth in judgment, and for strength to them that turn the battle to the gate" (Isa. xxviii. 5, 6). Addressing the house of Israel, Yahweh saith: "How shall I put thee among the children, and give thee a pleasant land; an heritage of glory, or of beauty of the hosts of nations? And I said: Thou shalt call me, My father: and shall not turn away from me" (Jer. iii. 19). Faithfulness, and steadfastness, in His covenant, are the conditions upon which alone, the glory is to be obtained.

All the glory and honor, is ascribed unto the name of Yahweh, in the words of David, when all the preparations for the building of the temple were completed. As he said: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven, and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all: and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank thee, and praise thy glorious Name" (1 Chron. xxix. 11, 12).

"The King of Kings."

The Spirit, inditing things touching the King—through the Psalmist saith: "Thou art fairer than the children of men: Grace is poured into thy lips, therefore God hath blessed thee forever: Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness." . . . . "Thou lovest righteousness, and hatest wickedness: therefore God, thy God hath anointed thee with the oil of gladness above thy fellows" (Ps. xlv.). "Truth, meekness, and righteousness," in the time of suffering, trial and probation, will have been the basis of the King's exaltation in the day of glory. The "Grace," characterizing His heavenly ministry upon the earth, in the name of Yahweh, establishes the groundwork for the overflowing fulness of that blessedness that is promised shall attend Him forever. Because, He "loved righteousness, and hated wickedness," the anointing Spirit, sheds heavenly beams of joy and gladness upon Him, above all others. Wisdom's crown, of light and glory encircles His head. "Honor and majesty are before him, strength and beauty are in his sanctuary." And because of bearing those glorious "attributes," pertaining to the name of Yahweh-Elohim, the splendor and

magnificence of His Royal estate, will exceed that of any other King that has ever ascended a throne. According to the word of Jehovah, saying, "I will make him my first-born, *higher than the kings of the earth.*" For, saith the apostle, "In him were created all things: the things in the heavens, and the things on the earth: visible and invisible; whether thrones or dominions, or principalities, or powers: all things on account of him, and for him have been created. He is before all things, and in him all things have been placed together. He is the head of the body, the congregation; who is the beginning, the first-born from the dead: that among all he might have the pre-eminence" (Col. i. 16, 18). These utterances of the Spirit concerning Him, will then appear in all the power and distinctness of a real personal existence among men. And the words, "The Lord reigneth, he is clothed with majesty: the Lord is clothed with strength,—he hath girded himself: the world also is stablished that it can not be moved" (Ps. xciii.), will be realized in truth and verity by all people.

The great source and origin, of all His power, strength, glory and blessing, is the Eternal Father. According to the testimony, saying: "The King shall joy in thy strength, O Yahweh: and in thy salvation how greatly shall he rejoice! Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah. For thou

preventest him with the blessings of goodness: thou settest a crown of pure gold on his head. He asked life of thee, and thou gavest it him, even length of days forever and ever. His glory is great in thy salvation: honor and majesty hast thou laid upon him. For thou hast made him most blessed forever; thou hast made him exceeding glad with thy countenance. For the king trusteth in Jehovah, and through the mercy of the most High he shall not be moved" (Ps. xxi.).

Through the Spirit's "ministration of righteousness," memorialized in the name of Yahweh, the king's throne will be established. For, unto the Son, Jehovah saith: "Thy throne, O God, is for the Age: a sceptre of righteousness, is the sceptre of thy kingdom" (Heb. i.). "Righteousness and judgment are the habitation of thy throne" (Ps. xcvii. 2). "Mercy and truth shall go before thy face" (Ps. lxxxix.). The "Great white Throne,"* to be established in Zion, will be compassed about, in every aspect, with the righteousness of the King, and His associate kings and priests. "Truth, meekness, and righteousness," have formed the foundation of the glory of His Name. Outflowing from

* The "great white throne," seen in the vision of John the revelator, and the "sapphire throne," that appeared in the vision of Ezekiel the prophet, are one and the same. The latter, seeming to describe an outer, aerial view of it; while to the apostle John, an innermost view of its clear, sun-light glory, seems to have been revealed.

that divine wisdom, to which the apostle makes allusion, as he saith,—"The wisdom which is from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits." In attaining to the purity of that wisdom, the fire of trial and the "furnace of affliction," have to be passed through. The heritage of suffering, trial, and probation, must precede the heritage of serene and peaceful glory. "Truth, meekness, and righteousness," in the day of trial and probation, are fundamental elements in the wisdom and the purity, pertaining to the name of Jesus. In the life of Christ, upon the earth, these were abundantly exemplified. His patient endurance of misrepresentation and wrong, at the hands of His contemporaries, is plainly testified of, in the record. The breathings of His grieved and sorrowful spirit, are revealed in many of the Psalms. In the New Testament record, we are told, how the chief priests, and Pharisees, sought to entrap Him, that they might find occasion against Him. "They watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, and so deliver him to the power and authority of the governor." Through the Psalmist, the Spirit of sorrow, finds expression, as he saith: "Be merciful unto me, O God: for man would swallow me up: he fighting daily, oppresseth me." . . . . "Every day they wrest my words; all their thoughts

are against me for evil." . . . . "Thou tellest my wanderings; put thou my tears into thy bottle" (Ps. lvi.). Lamb-like meekness and gentleness characterized the whole career of Jesus. When arraigned before the bar of Pilate's judgment-seat, and questioned concerning His claims to be "the King,"—the wisdom of "truth, and meekness, and righteousness," illumined the darkest hours in the life of Christ. "Truth, meekness, and righteousness," Christ most perfectly fulfilled, in being obedient to the Father's will, even to the death of the cross: and in bearing testimony to the truth, unto the end. The truth concerning His kingly station, He did not evade: though the acknowledgment of it, at that time, would bring certain condemnation. When Pilate asked Him, saying, "Art thou the king of the Jews?" Jesus replied, "Thou sayest it" (Luke xxiii. 3). The spirit of faith, fully revealing, that the Father would raise Him up from the death state, and establish His promises in the appointed time. The Spirit-word, testifies of the Father's overshadowing care. "He that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty. I will say of Yahweh, He is my refuge and my fortress: my God, in him will I trust." "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth, thy shield and buckler." The Father's promise is full of comfort, as He saith, "I

will be with him in trouble ; I will deliver him, and honor him. With long life will I satisfy him, and shew him my salvation" (Ps. xci.). In the resurrection, and glorification of Christ ; His ascent to the Father's right hand,—deliverance and "honor," "long life," and "salvation," were granted Him. But this is only the earnest of the great deliverance and honor, that is awaiting the Lord's Anointed in the future Aion of glory when His "enemies shall be made his footstool," and "all kings shall fall down before him." The Spirit-word, contained in the 2d Psalm, predicts concerning the hostility of the kings and rulers of the earth, against Jehovah, and against His anointed king. A primary fulfilment of it, appeared when "Herod and Pontius Pilate, with the Gentiles, and the children of Israel, were gathered together against Christ" (Acts iv.). They "intended evil, and imagined a mischievous device": but their evil designs were only permitted to succeed so far as to accomplish a certain purpose, which the Father had predetermined. The full signification of the words of the prophet, still remains to be fulfilled : when the kings and rulers of the earth, shall assemble their armies against Jerusalem to battle : And shall "make war with the Lamb." But "the Lamb shall overcome them"; for He is made, "Lord of lords, and King of kings" (Rev. xvii.). "The kings of the earth set themselves, and the rulers take counsel together, against

the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." Notwithstanding all their efforts, the decree of Jehovah will stand fast forever: According to the word that He hath spoken, saying, "Yet have I set my king upon my holy hill of Zion."

A kindly warning is given to the kings and rulers of the earth, in the words of the prophet, as he saith: "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Ps. ii.).

An appeal unto Yahweh, the Spirit, through the prophet utters, in view of the adversary's work, as he saith: "Lift up thyself, thou judge of the earth: render a reward to the proud" (Ps. xciv. 2). The people of the Lord are led to rejoice in contemplation of His character as "the Judge of all the earth." "For," saith the prophet, "the Lord will not cast off his people, neither will he forsake his inheritance. But judgment shall return unto righteousness; and all the upright in heart shall follow it" (v. 14, 15).

The people, described as "the upright in heart," are those who will be privileged to "follow the Lamb": The "Called, the chosen, and the Faithful" (Rev. xvii. 14). The Spirit, through the prophet, addressing this people, saith: "Hearken unto me, ye that know righteousness, the people in whose heart is my law" (Isa. li.). This is the people who will have the "righteousness which is of Faith." Having rendered the obedience of faith, they are brought into that "Constitution of righteousness," which is in Christ Jesus; and come to be clothed with His righteousness, through His name.

An illustration of the unity and oneness of this relationship, between Christ, and "*the people in whose heart is his law*,"—is given in His teaching concerning Himself as "the Vine." Discoursing thus, He saith: "I am the true vine, and my Father is the husbandman. Every branch in me, that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me: I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me, ye can do nothing." . . . . "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." . . . . "If ye keep my com-

mandments, ye shall abide in my love: even as I have kept my Father's commandments and abide in his love" (John xv.). To "know righteousness," therefore, is not merely an intellectual apprehension of the doctrine and precepts of Christ; (though this is essential to its reception). It can only be attained, through that genuine "Faith, that works by love, and purifies the heart."

The people that "know righteousness," (the saints), are referred to by the Psalmist, in these words: "Blessed is the people that know the joyful sound; they shall walk, O Yahweh, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted. For thou art the glory of their strength; and in thy favor our horn shall be exalted. For the Lord is our defence; and the Holy One of Israel is our King" (Ps. lxxxix.).

Christ, as the "king of righteousness," desires to be honored by the righteousness of His people. When He shall return, to establish His throne and kingdom upon the earth, He will be fully manifested, in this glorious character. Appearing first, as the "Righteous Judge," He will investigate the righteousness of His servants. His future coming, and the work attendant upon it, is the subject of the following testimonies: "The Son of man shall come in the clouds of heaven, with power and great glory. And he shall send his angels with a great

sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. xxiv. 30, 31). The Spirit through the Prophet, tells of this, as he saith: "Our Elohim shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me: those that have made a covenant with me by sacrifice" (Ps. l.). "For the Son of man shall come in the glory of his Father, with his angels; then shall he reward every man according to his works" (Matt. xvi.). "To them who by patient continuance in well-doing, seek for glory and honor and immortality: eternal life. But unto them who are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath: tribulation and anguish, upon every soul of man that doeth evil: of the Jew first, and also of the Gentile. But glory, honor, and peace, to every man that worketh good: to the Jew first and also to the Gentile" (Rom. ii.).

The time for the accomplishment of the things contained in these testimonies, is that designated as, "'the time of the dead,' that they should be judged" (Rev. xi. 18). Before the dead can be judged, they must be "caused to exist." The time of their "*anastasis*," rising, or standing up again,

is referred to by Job, when he says concerning himself: "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth: and *after I shall awake*, though this body be destroyed, yet from out of my flesh shall I see ELOAHH: whom I shall see for myself, and mine eyes shall behold, and not a stranger" (ch. xix. 25). This is one of the wonderful testimonies in the Old Testament Scriptures, teaching the resurrection of the dead. Its import is plain and unmistakable. The apostle Paul, gives certain interesting details, concerning the rebuilding of those who shall be the subjects of "*anastasis*," or standing up. Replying to the inquiry of certain in his day, saying, "How are the dead ones rebuilded? And for what body do they come forth?"—he has favored the Lord's people with a grand testimony concerning the resurrection of the body. And the appearing before the "judicial throne," or "judgment-seat, of Christ." According to the account which each shall render there, will be the sentence of the Judge concerning them. The word and spirit-power of the Eternal Father, is vested in the King, for His people. Through Him, and for Him, all things, will be caused to exist. The body, that by His word and power, is caused to "spring forth," from the dust of the earth, is the natural body. The same body, by His word and spirit-power, will be raised, reared, built up, a spiritual body. The correct rendering of the

words of the apostle Paul, in 1 Cor. xv. 42, exhibits in a wonderful light, the distinction between the body that springs forth, and the body that is raised up to a spiritual, glorified existence. It is thus given in "Anastasis": "The resurrection-body, *speiretai*, springs, is sprouted, or born, in corruption: *egheiretai*, it is built, reared up, or raised, in incorruption: it is sprouted in dishonor: it is reared up in glory: it is sprouted in weakness: it is built up in power: it is born (of the earth) a natural body, it is reared up, (or transformed by spirit into,) a spiritual body": This is the sense of the passage, and in strict harmony with the "form of sound words," used by the apostle Paul (p. 37).

The approved character, on record in the Lamb's book of life, will, when the process is completed, be invested with a body, that is incorruptible, glorious, powerful, spiritual. "Mortality, shall be swallowed up of life": immortal, unending, spirit-life from heaven.

Being thus, "clothed upon with our house which is from heaven" (2 Cor. v. 2): "the body of our humiliation," will be "fashioned anew, and conformed unto the body of his glory" (Phil. iii. 21). "That which is born of the Spirit, is Spirit," saith Jesus.

The "golden Stephan," that Christ will confer upon the approved, appears indicated by the apostle Paul, when speaking of the "crown of righteousness," which "the Lord, the righteous judge," will

give to him at that day "and to all them that love his appearing" (2 Tim. iv. 8). They, in the fulness of their gratitude, worship and adore the Lamb: and do homage unto Him, as the "*King of saints.*" They are described, as singing a new song, saying: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. v. 9, 10).

The spiritual affairs of His household being set in order, Christ, together with His hosts of immortalized redeemed, go forth as the "Rainbowed angel," upon His mission of war and conquest. The latter portion of Psalm xxi. will then find its accomplishment, in the retribution to be meted out to the enemies of the King. "Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee: thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them." . . . . For they "intended evil against thee: they imagined a mischievous device, which they are not able to perform." The "arrows," of Yahweh, will be "sharp in the heart of the King's enemies, whereby the people fall under him." His "right hand shall teach terrible things" (Ps. xlv.). The command, on record, will be most perfectly obeyed, that the Spirit hath said: "Gird

thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness."

Yahweh-Elohim, will then appear as a "Man of war." He will "execute the judgment written, this honor have all his saints" (Ps. cxlix. 9).

A vision of these executors of the hour of judgment, upon the nations, is thus described by the apostle John: "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood; 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 out of his mouth goeth a sharp sword that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. He hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS" (Rev. xix.).

Concerning him, the Spirit, through the Prophet saith: "He shall not fail, nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law" (Isa. xlii.).

The Spirit-word, describing the power of the Eternal Father, in unity with the Christ in that day, saith: "He hath made my mouth like a sharp sword: in the shadow of his hand hath he hid me. And he said unto me, Thou art my servant, O Israel, in whom I will be glorified." . . . . "Though Israel be not gathered, yet shall I, be glorious in the eyes of Jehovah, and my God shall be my strength. And he said it is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isa. xlix.).

As the "Lion of the tribe of Judah," the King, will enter upon the work of restoring the preserved of Israel. He will "save the tents of Judah first" —saith the prophet. This is the tribe, nearest to the King. He will be "unto Ephraim as a lion, and as a young lion to the house of Judah": saith the testimony,—"I will take away and none shall rescue" (Hos. v. 14). Israel also is likened to a lion, in the day of deliverance, because they will receive power from the King. "The remnant of Jacob," saith the prophet, "shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who if he go through, both treadeth down, and teareth in pieces, and none can de-

liver" (Mic. v.). "For the Lord of hosts hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle. And they shall be as mighty ones, 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," saith Yahweh, "I will strengthen the house of Judah, and will save the house of Joseph, and will bring them again to place them" (Zech. x.). When Jerusalem shall be delivered from the great army, that is to lay siege to the city, the word of the prophet saith: "The governors of Judah shall say heartily, "The inhabitants of Jerusalem shall be my strength in Yahweh, *Tz'vaoth* their *Elohim*" (ch. xii. 5). And because, "the Light of Israel shall be for a fire, and his Holy One for a flame," the governors of Judah, in that day, are likened to "an hearth of fire among the wood, and like a torch of fire in a sheaf: and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem."

Then will be accomplished the word of the Prophet, as it is written: "In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling-place in Zion. There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah. Thou art more glo-

rious and excellent than the mountains of prey." . . . . "Thou didst cause judgment to be heard from heaven: the earth feared and was still. When God arose to judgment, to *save all the meek of the earth.* Selah" (Ps. lxxvi.). A recognition of the presence and power, and wondrous works of Jehovah, in that time, is expressed in this testimony; and also in these words of the Spirit: "The Lord of hosts is with us: the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth: he breaketh the bow, and cutteth the spear in sunder: he burneth the chariot in the fire" (Ps. xlvi.).

Then, as "the Prince of Peace"—"the Lord, will bless his people with peace." "He will speak peace unto his people and to his saints" (Ps. lxxxv.). The word of the Spirit, thus addresses all that love Jerusalem: "Rejoice ye with Jerusalem, and be glad with her, all ye that love her." . . . . "For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (Isa. lxvi.). In view of the reception of the blessing, the people are represented as supplicating the Lord, saying: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock: thou, inhabiting the Cherubims, shine forth." . . . . "Turn us again, O God, and cause thy face to shine; and we shall be saved." . . . . "Let thy

hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. So will we not go back from thee: quicken us and we will call upon thy name" (Ps. lxxx.). To Israel, the Spirit speaks comfortably, saying, "My kindness shall not depart from thee, neither shall the covenant of my peace be removed." . . . . "Great shall be the peace of thy children: In righteousness shalt thou be established" (Isa. liv.). "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever" (Isa. xxxii. 17).

Then, the prayer of the Psalmist, as he saith, "Give the king thy judgments, O God, and thy righteousness unto the king's son,"—will find its full accomplishment. "The mountains" (of the Lord's house), "shall bring peace to the people, and the little hills by righteousness." . . . . "In his days shall the righteous flourish: and abundance of peace so long as the moon endureth" (Ps. lxxii.). Not only, will His "peace be upon Israel," it will be extended to all the nations: according to the word of the prophet, saying, "He shall speak peace unto the heathen (or nations), and his dominion shall be from sea, even to sea, and from the river unto the ends of the earth" (Zech. ix. 10). And as "king of Salem," which is "king of peace," will be fully established as king and priest upon his throne,—after the order of Melchizedec.

As the "Great Shepherd," who "shall stand and feed in the strength of Jehovah, in the majesty of the name of Yahweh-Elohim; the Prophet saith: "This man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces,—then shall we raise against him seven Shepherds and eight principal men." . . . . "He shall deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders" (Mic. v.).

Christ and the saints, in their perfection of unity and oneness, will exercise, protection and guardianship, overshadowing all people: thus appearing in the character of the Shepherd. This would appear to have been typically represented in the lives of the Fathers of Israel. Their occupation having been that of shepherds. "He chose David also his servant, and took him from the sheepfolds;—he brought him to feed Jacob his people, and Israel his inheritance" (Ps. lxxviii.). Shepherds, were the selected auditors of the angel choir, as they announced the birth of Jesus, and praised God, saying,—"Glory to God in the highest, on earth peace, good-will toward men." The scene, there presented, appeared typically prophetic of the glory and blessedness and peace, that should obtain, when Christ should be revealed as the "Great Shepherd of the sheep." The word, through the prophet saith, "He shall feed his flock like a shepherd; he shall

gather the lambs with his arms, and carry them in his bosom" (Isa. xl.). How beautiful the illustration, of the loving tenderness, and protecting care, which will attend the ministrations of Christ to His people! His Shepherd care, though now unseen, is not the less real on behalf of His saints. It follows His people to a great extent all along their journeyings through the present life. As we learn from many testimonies: such as these, "Seek ye first the kingdom of God, and his righteousness, and all things shall be added unto you" (Matt. vi. 33). "Casting all your care upon him, for he careth for you" (1 Pet. v.). In the spirit of that full assurance of faith, expressed in the words of the Psalmist, as he saith: "The Lord is my Shepherd: I shall not want: He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake" (Ps. xxiii.). The "green pastures," and the "still waters," to which the sheep are first led, are those precious truths of the word of God, that lead into "the paths of righteousness, for his name's sake." This appears, from the teaching of Jesus, when He saith: "I am the door: by me if any man enter in, he shall be saved; and shall go in and out, and find pasture." . . . . "And other sheep I have, which are not of this fold: them also I must bring, and they shall *hear my voice*, and there shall be one

fold, and one shepherd" (John x. 9–16). The hearing of the voice of Christ, in this testimony, has reference to the hearing of His word. The word, is also the voice signified in the following testimony: "He is our God: and we are the people of his pasture, and the sheep of his hand. To-day, if ye will hear his voice, harden not your heart, as in the provocation, the day of temptation in the wilderness" (Ps. xcv.). To the voice of His word, the angels bow in perfect obedience,—according to the testimony of the Psalmist: "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the *voice of his word*" (Ps. ciii.).

The tender supervision, and guardianship, of the "good Shepherd," is also conveyed in the following testimonies: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth." . . . . "The Lord preserveth all them that love him" (Ps. cxlv.). "O love the Lord, all ye his saints; for the Lord preserveth the faithful." . . . . "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord" (Ps. xxxi.). "The angel of the Lord encampeth round about them that fear him, and delivereth them." . . . . "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." . . . . "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Ps.

xxxiv.). "The Lord taketh pleasure in his people, he will beautify the meek with salvation" (Ps. cxlix.). "The Lord taketh pleasure in them that fear him, in those that hope in his mercy" (Ps. cxlvii.). "The Lord loveth the righteous" (Ps. cxlvi.).

The "good shepherd," will defend his sheep, when they are attacked by any ravenous beast. An instance of this, occurs in the life of David. "And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock: and I went out after him and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God" (1 Sam. xvii.). The part which David there enacted, appears typically illustrative, of the deliverance which the "Great Shepherd" of all the sheep, will extend over Israel, when "the Assyrian," shall "come into their land, and tread within their borders." The "Assyrian," there, we understand to be the representative Gog power, of the latter days: when he shall form a confederacy of nations, and invade the land of Israel, and besiege "the city of the great king." "For, in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath

said; and in the remnant whom the Lord shall call" (Joel ii. 32). For "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock: For the Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he" (Jer. xxxi. 10).

When the day of Palm-bearing, shall have arrived, and all the redeemed ones shall be assembled before the throne: the tender love and care of the Great Shepherd will be still more fully and gloriously revealed toward them. They are described, as "they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. vii.).

The Great Shepherd, speaks comforting words unto Zion: to the people and the city, of the great King: as he saith,—"Sing and rejoice, O daughter of Zion; for lo I come, and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts, hath sent me unto thee. And the Lord shall in-

herit Judah, his portion in the Holy Land, and shall choose Jerusalem again" (Zech. ii. 10–12). Concerning the city Yahweh saith,—"The Lord hath chosen Zion: he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it." . . . . "There will I make the horn of David to bud" (Ps. cxxxii.). "Then will the heavens declare his righteousness, and all the people see his glory." "Zion heard and was glad: and the daughters of Judah rejoiced because of thy judgments, O Lord" (Ps. xcvii.). "His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God." Selah. "I," saith Jehovah, "will place salvation in Zion for Israel my glory" (Isa. xlvi.). "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth" (Isa. lxii.).

The "righteousness," the "brightness," and the "salvation," all belong to, and emanate from "the King," and his bride. "The Queen," in golden array, shining in the light, the brightness, the salvation, that has been provided for her by the King, is described as standing "upon his right hand" (Ps. xlv.). The "Holy City," the "New Jerusalem," having "descended from God out of heaven,"—

"having the glory of the Deity,"—then, in the perfection of unity and oneness with his Royal majesty, the "King of kings," will together with him, be the "righteousness," "the brightness," and "the salvation," of the "natural branches,"—the literal city and people, now "trodden down of the Gentiles." Thus, will Yahweh, "place salvation in Zion," for it is the chosen dwelling-place, of His glorious King. The "glorious things that are spoken" of her, can only be realized through Him. "For with thee," ("Yahweh-Elohim") "is the fountain of life; in thy light, shall we see light" (Ps. xxxvi.). "The Queen," is indebted to Him, for all the glory and beauty of her royal estate. And is called upon to render homage, adoration, and worship. In the words of the Spirit: "So shall the King greatly desire thy beauty: for he is thy Lord: and worship thou him" (Ps. xlv.). "The daughter of Tyre, shall be there with a gift; the rich among the people, shall entreat thy favor." The Tyre, of the latter days, has been shown to be the British Power: That it is to form alliance with the King, and place her fleet, at his disposal. The Spirit through the Prophet, saith: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the name of Yahweh thy Elohim, and to the Holy One of Israel, because he hath glorified thee" (Isa. lx.). In view

of all the favor and glory that is to be revealed in Zion, the Spirit, addressing her saith: "Arise, shine; for thy light is come, and the glory of Yahweh is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but Yahweh shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. lx.). Moral and spiritual darkness, will prevail over all the earth. And the luminaries of the political and ecclesiastical heavens of the world will be darkened and totally eclipsed, by the light of Zion's Sun. According to the word of the Lord, saying, "Then the moon shall be confounded and the sun ashamed, when 'Yahweh Tz'vaoth,' shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. xxiv. 23).

"Behold, a King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isa. xxxii.). Those whose characters shall be able to stand the test of trial, are addressed in these words: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken

down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams" (Isa. xxxiii.). "There is a river, the streams whereof shall make glad the city of Elohim, the holy place of the tabernacles of the Most High. God is in the midst of her: she shall not be moved; God shall help her and that right early. The heathen (or nations), raged, the kingdoms were moved: he uttered his voice, the earth melted." When these prophetic utterances shall be fulfilled, then, in the fulness of that glorious manifestation—of the Name, "Yahweh-Elohim" will appear these words: "The Lord of hosts is with us; the God of Jacob is our refuge." Selah (Ps. xlvi.). "The Lord reigneth: let the people tremble: he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion: he is high above all the people. Let them praise thy great and terrible name: for it is holy" (Ps. xcix.).

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