

Creation ❀
and
Redemption.



T. P. Gorst.

Creation 

. . . AND . . .

 **Redemption**

OR,

*The Symbolical Teaching of the
Six Days' Work.*



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Creation and Redemption :

Or, The Symbolical Teaching of the Six Days' Work of Genesis I., in Relation to the Work of Redemption.

THE first chapter of Romans teaches, that the Divine Work of the six days, as detailed in the first chap. of Genesis, is a key to understand God's work of Redemption. "For the invisible things of Him from the Creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

From this a Divine principle, or law of analogy is deduced, which the symbolical teaching of Scripture bears witness to, viz., that "Creation" answers to "Redemption" even as "type" answers to "antitype"; "letter" to "spirit," and "shadow" to "substance." We need however to remember that spiritual things can "only be spiritually discerned" (1 Cor. ii. 6-16; iii. 1), for now as ever, "the secret of the Lord is with them that fear Him" (Psa. xxv. 14).

In the first verse of Gen. i., we read, "In the beginning God created the heaven and the earth." Now, as God's work is perfect (Deut. xxxii. 4), doubtless the words "In the beginning" refer to the boundless past, when the heavens and the earth came into existence, in the perfection of beauty and glory, by the creative power of the Triune God. The time between the awful and mysterious change described in verse 2, and the progressive restitution outlined in the Divine work of the six days, may be regarded as a typical parenthetical period, or Time—era, within which as a boundary, was foreshadowed all that is comprehended in the two Text words, "The Fall" (through Adam), and "The Recovery" (through the Second Man, the Lord from Heaven). Regarding the Heavens as one, and the Earth as another, we have then described two Creations in the past.

Now, according to the meaning of Scripture numericals, the twain presented (in a state of Union), a Creature testimony to the glory of God the Creator. A bond of mutual fellowship existed similar to that in Eden before Adam and Eve fell from allegiance to God. This union is expressed in the words, "In the beginning God created the Heaven AND the Earth." Thus the Bible begins with UNION, that which is so dear to God's heart. This state is perhaps better understood by the marriage companionship and felicity of our first parents before they sinned. Whether an order of beings inhabited the earth prior to its fall, it is not the purpose of this paper to enquire into. Suffice it to say, that this appears so is evident, the

union being suggestive of a Sabbath Rest, when the law of Heaven was the Government of Earth. A dispensational Day was it which had no night. How long this perfect state of bliss continued, we are not told, but the second verse describes a catastrophe and a division. The earth had become a lost Creation, and with it, the loss to God, of its creature testimony in fellowship with its Heavenly Partner. This suggests the presence of an antagonistic power, and consequent creature rebellion in some way. It also witnesses to judgment as an act of retribution on account of Divine anger. This is expressive of Divine holiness. A creation at once ruined and helpless becomes the platform-basis for the display in Sovereign grace, of Divine wisdom, power, and love, and so we are prepared to see the analogy between the fall of the earth, and that of Man, as well as the Divine Way (in Christ the Second Man), for the recovery of the one as well as of the other. The earth and man then were originally perfect creations, and both fell. The earth became lost amid the waters of the great deep, and man became separated from God, and spiritually dead in trespasses and sins (Eph. ii. 1), through Adam's transgression (Rom. v. 12). Thus, by the law of analogy, (which is simply the principle of comparing spiritual things with spiritual things, 1 Cor. ii. 13), the first, chap. of Genesis and Eph. ii., connect themselves in describing the two cases. What the waters were to the earth, the world is to the sinner. The one figures the other (as Israel in Egypt), with Satan and His

hosts ruling from the air (Eph. vi. 12). This is shewn by the darkness that covered the deep, which itself engulfed the earth as a captive-prisoner. Hence the Apostle John describes the world (man by nature) as "lying in wickedness" (lit "in the Wicked One").

In verse 3 of Gen. 1, we read, "And the Spirit of God moved upon the face of the waters." Thus the Holy Spirit is seen moving, before God is heard speaking, when light came as the invader of darkness, as a kingdom, as well as the Conqueror of darkness, as a Ruler. Herein is foreshadowed the great Mystery of godliness (1 Tim. iii. 16), that of the cross. God had said, "Let there be light, and there was light." That Solar light expressed in symbol (for God is light), the Divine nature of Him, who, as the Word was made flesh and tabernacled among men (John i. 5. 14; Heb. x. 5). This opened out, shows the incarnation of God the Son, as the One in and by whom, as Man, God was to be glorified, Satan vanquished, sins atoned for, man redeemed, a "New Birth" Creation, and death finally abolished; as well as the One by whom the heavens and the earth are ultimately to be re-united. The mystic ladder of Jacob's dream (Gen. xxviii.), is the Divine pledge of this (John i. 51). This truth further developed as it is in the Genesis portion of the Divine mirror before us, reveals in a series of stages, the complete fulfilment of the eternal purpose of God. "That in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in

Him " (Jacob's ladder again, Eph. i. 9-12). Then, that great mystery of godliness (1 Tim. iii.), which is now seen as through a glass darkly, in the domain of grace, will be understood in all the effulgence of revelation in an endless era of glory. Its incense which now fills the house (Cant. i. 12), and many a heart, will soon fill the earth. "Then shall the heavens sing, and the earth (joined to her former partner), be joyful" (Isa. xlix. 13), "and yield her increase, and God shall give His blessing, and all the ends of the earth shall fear Him" (Psa. lxxvii. 6-7). Then shall the earth which is now full of His mercy (Psa. cxix. 64), shine with His glory (Psa. lxxii. 19; Ezek. xliii 2), and be filled with His knowledge (Hab. ii. 14). Oh! the incomprehensibility of that word Redemption, as well as that devotion to God, and love to man of Him—the Redeemer. The two linked together, give us the Person and His Work, with results as they shall be fully seen in glory. Well may we sing,

My Redeemer; oh, what beauties!
 In that lovely Name appear,
 None but Jesus in His glories,
 Shall the honoured title wear.

Briefly, we may notice the two aspects of this work, in its relation to salvation and redemption. The former has to do with God in respect of Man as a sinner, and his sins. It may be called the "Sin Question." The latter exhibits that phase of the work which has to do with the arch-enemy. In respect to God, Jesus the Christ, became Man's Saviour. In

respect to Satan, He became our Redeemer. This work had its outward manifestation in the two aspects named, at the Cross. It has its inward application, correspondingly, when conversion takes place, as it relates to the soul of the believer. The body change will follow "in the morning."

As to the work in its outward aspect, we have noticed the mighty conflict, and the glorious victory foreshadowed in Gen. i. 3. This it will be seen shows the Redemptive side of the work—light versus darkness; and inasmuch as it came at God's command, to do His will in servant character, so the Holy One could say "Lo I come.....to do Thy will, O God (Heb. x. 7). Salvation and Redemption towards the earth are beautifully seen by its being restored in grace to Divine favour as well as delivered from the darkness on the one hand, and the waters on the other. Thus the Saviour and Redeemer, whether of earth or of man, becomes the Glorifier of God.

The salvation side of the work is also seen in type, in the killing of the Paschal Lamb, and the sprinkling of its typical Blood (Exod. xii. 13). After that, Jehovah dealt with the enemy as His people's Redeemer.

As to the inward application of the work, we have the exemplification of it in 2 Cor. iv. 6-7. "For God who commanded the light to shine out of darkness (victory without), hath shined in our hearts (victory within) to give out (in testimony), the light of the knowledge of the glory of God in the face of Jesus Christ."

This applies to the sinner, when he receives, by

faith, the Son of God according to John i. 12, for "faith cometh by hearing, and hearing by the Word of God." The written Word is that of which the Psalmist speaks when he says, "The entrance of Thy words giveth light." What is this? The Word is the "incorruptible seed" by which new creation life takes place (1 Pet. i. 23), and by which we are "born again" (John iii. 3).

After the Divine expression of satisfaction in the light (emblematical as we have seen of the Divine nature), God at once divided it from the darkness and called the light "Day" (Heb. "motion, from the agitation of the celestial fluid under the influence of the light"). The darkness He called "Night" (or "deviation" from a root signifying "to wind" or "turn.") Here again is foreshadowed the two kingdoms.

An epitome of the first day's work shows in symbol, the advent with the conflict and victory, of the Son of God over the powers of darkness, with results affecting the earth on the one hand, as well as the weal or woe of all mankind on the other. Gen. i. and John i. are analagous.

In the interval of the epoch between the 1st and 2nd verses of Gen. i. there appears to be a mystical foreshadowing of the Holy Spirit's operations, in, as well as prior to, the Old Testament dispensation, preparatory to the advent of The Christ, as "God manifest in the flesh." This is seen in the "moving" of the Spirit upon the face of the waters (abyss.).

The word "moved" is analagous with the words "brooded" and "fluttereth." In Deut. xxxii. 11, the latter word is used of the eagle in respect of her young.

By the law of analogy, the interval alluded to, might be called, in type, the time of the preparation for the era of the Gospel. This is likewise beautifully shewn in the fact that up to the fourth day (Gen. i.), when the Sun is first seen—light ruled. Light (for "God is Light,") and the Sun (with the moon and stars), represent respectively the yesterday of the past (including the dispensation of Law), as tempered by the Spirit's operations, and the present day of grace.

In the inward aspect, it sets forth the living and eternal effects of that work in the redeemed, when new birth and new life takes place, and we are delivered from the power of darkness, and translated into the kingdom of God's dear Son (Col. i. 13). The Holy Place of the Tabernacle shows this kingdom in a typical way.

This inward work is begun in time by the redemption of the soul. It will be consummated "in the morning" with the redemption of the body (Rom. viii. 23). This heavenly house (2 Cor. v.) will be the spiritual body of light, beauty, and glory. See 1 Cor. xv. 41-44 and 1 John iii. 2. Light is spoken of in Psa. civ. 2 as a garment. Herein is revealed a part of the eternal purpose of God. He has decreed (Rom. viii. 29), that those "whom He foreknew shall be conformed to the image of His Son. This likeness will be of a triple nature, embracing the spirit, and the soul and the body. The eternal future

will witness to the fulness of manifestation of the three aspects of salvation and redemption which the Saviour-Redeemer will effect. Believers then shall be like Him, spiritually, morally, and physically.

First, as to the spiritual likeness. The spirit of man associates him with the spirit world, but the soul distinguishes him from spirits, as such (Gen. ii. 7), and unites him to the human, the body being the receptacle of both. The spirit is the highest part of man. As regards the believer, it is the place of Divine enthronement. Therefore the Seat of Government. It stands related to the understanding, whence cometh knowledge (1 Cor. ii. 11, 12). It is thus identified with the mind. Government speaks of a Kingdom, a Ruler, and the ruled. This latter implies fidelity and subjection. As it relates to the Holy One of God, we hear Him say, "Lo, I come to do Thy Will, O God." And again, "My meat is to do the will of Him that sent Me, and to finish His work." The spirit shews what Jesus was to God. His soul, what He was for God. Hence, "A body hast Thou prepared Me." His spirit thus viewed shews the perfection of obedience, and fulness of communion, that ever was, is, and shall be, between the Father and the Son. Such obedience and communion necessarily produced the unique service that followed. Believers, then, are to be like Him in humanity, who, as Man is like God in Divinity. The limits of this paper forbid a deeper reference to this aspect of likeness. This brief allusion may serve to indicate its meaning.

Second, as to the moral likeness. The embodiment and expression of it are seen in the law of the ten commandments, to which in type, the curtains of the Tabernacle bore witness. It illustrates that Word—His own—which still says “If thine eye be single, thy whole body shall be full of light” (Matt. vi. 22). This of course has its present moral application to the believer, but it expresses the moral likeness of the future, in keeping with that Scripture in Rom. viii. 18. “For I reckon (says Paul) that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed (apocalysed) in us.” Light which is character, which also is a glory, are thus seen to be synonymous.

As this aspect of likeness is identical with the soul of the believer, it is instructive to notice that, as the soul is mentioned, in Scripture order after the spirit, and before the body, we are thus taught that the soul (though itself a kingdom) is subject to the Divine government of the spirit. It is thereby influenced for well-doing in its measure, according as filial subjection is rendered on the part of the child-subject. The effect is seen in the body. The Tabernacle shews the Most Holy Place as typically representing the Kingdom of the Father; the Holy Place that of the Son, and the Court that of the Holy Spirit. In 1 Cor. vi. 19, the believer’s body is associated with the Spirit. It is spoken of as His Temple, Himself dwelling within it. Thus subjection to the Holy Spirit produces obedience to the Son, as Lord. Then the child becomes increasingly, in this

life, well pleasing to God the Father. This moral aspect of likeness has to do with character—His own. It is this alone that gives reality to service, and makes it a sweet-smelling savour. Like the lampstand of the Tabernacle, its weight is its worth. 2 Cor. iii. 18, bears upon the present aspect of conformity to the image of the perfect, and therefore pattern, Man. "But we all, with unveiled face, beholding, as in a mirror, the glory (or character) of the Lord, are changed (transformed) into the same image, from glory to glory (character in progressive growth) even as by the Spirit of the Lord."

It is said of a certain sculptor that, in his workshop one day, he was heard to say, "as the marble wastes, the image grows." John, the foreman, exclaimed "He must increase, but I must decrease." This is the aspect of sanctification which relates to the child of God in the life that now is.

Third, as to the physical likeness. "As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. xv.). A natural body now, a spiritual body "in the morning," changed in a moment, in the twinkling of an eye, "at the last trump." For.....this "corruptible must put on incorruption, and this mortal must put on immortality." Then the victor's song! Thus 1 Cor. xv. 55-57, and Exod. xv. 1, connect themselves as type and antitype.

This "out" body deliverance, was typically fore-shewn, when the time came for the earthly people to leave Egypt. Then the oath-promise made to

Joseph (Gen. l. 25), was historically fulfilled. They took his sleeping bones with them (Exod. xiii. 19). Joseph was a saviour (himself a type). In him we see death and burial, and with this the Book of Genesis closes. In Moses (Exod. i. "drawn forth," shadowing resurrection), we see the Deliverer. Joseph and Moses thus respectively typify the Holy One of God. The double type embraces His two advents. Soon shall 1 Thess. iv. 17 be historically fulfilled, and then the meeting "in the air."

Believers are then to be like Him spiritually, morally, and physically. This is further attested, in the mystic language of the Tabernacle in the wilderness, in respect of the most holy, and holy apartments, and the court respectively already touched upon. In the first-mentioned—the highest—Jehovah reigned, for His throne was there. On it He sat, from it He ruled, He spake out of (through) the Tabernacle to His servant Moses, but in these last days He speaks unto us through His Son (Heb. i. 2).

These bodies of light, beauty, and glory seem to be typified by the coats of skin (Heb. light), with which the Lord God clothed our first parents after they fell.

This act of covering implied atonement (Godward) by virtue of the typical victims slain, and substitutionary displacement (manward), as it illustrates that Scripture, "If any man be in Christ he is a new creature (creation), old things have passed away, behold all things have become new" (2 Cor. v. 17). The display of the above will be in glory (Col. iii. 4), and part of our occupation will be that of beholding

many glories, in this glory sphere, (see the glory of John xvii. 24), "for ever with the Lord."

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

It will be seen from the foregoing, that the image which was lost in Adam is not only restored, and vested in Christ the second representative Man, but it is eternally secured in Him, to the redeemed, by virtue of their relationship with Him in the domain of the new Creation. Into this, we pass judicially in a spiritual sense by new or heavenly birth, and so transitionally in bodies of glory, in the morning of the resurrection. Romans iv. 25 ; with v. 1-2, deal with our past, present, and future. He *was* delivered for our offences, and raised again for our justification. We *have* (as a result) peace *with* God through that blessed One, as well as access *to* God in Him by faith, into all that the fulness of grace now brings us. This enables us to rejoice in hope of the future manifestation of the glory of God—grace now, glory by and bye.

From this we learn that as to security (v. 1.), and standing (v. 2), here said to be in grace, and in 1 Cor. xv. 1, called a standing in "the Gospel," all depends upon the Head, which, as to Adam, became lost in his fall, but which as to Christ will eternally remain by Divine right, because of His fidelity to the Father under the greatest of all testings in life, as well as in death. Whether then for salvation, standing, or glory, the eternity of each is vested in the Son. Whom possessing in gift from the Father (John i. 12) is the

possession of all that the Divine charter of the New Testament bestows upon those that believe savingly in His Son.

In closing this first paper, we may observe of the boards which were made for the Tabernacle (Exod. xxvi. 15), that whilst they typify the redeemed as for the Redeemer (even as Eve was made for Adam) they also beautifully illustrate God's way in grace, for justification and glorification. As trees and boards respectively, they portray the redeemed according to Eph. ii. Children of wrath by nature, children of God by grace. The transition from trees to boards, is the expression of the believer's justification. Death and the grave judicially end our old Adam history before God, and in Christ representatively, we are seated upon the throne (Eph. ii. 6). His resurrection marks the beginning of our new life history which shall have no end (Exod. xii. 2). Here then is the "earnest of what we shall be," when He comes to be glorified *in* His saints, and to be admired (John xvii. 24), in all them that believe in that day (2 Thess. i. 10). The boards covered with gold bespeak a present as well as a future glorification, and their being further covered with two sets of curtains, and two coverings (denoting the character in different aspects of the Blessed One), illustrates the Scripture, "As He is, so are we in this world" (1 John iv. 17). With Paul, we may say "O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments, and His ways past finding out. For of Him and through Him, and to Him are all things, to Whom be glory for ever. Amen" (Rom. xi. 33-34).



Creation and Redemption ;

OR,

The Second Day's Work.

BEFORE proceeding to notice the Divine Work of the second day of Gen. 1, we may observe that in the creation of the heavens and the earth, the unity of the God-head is described. "God created." The plurality of Divine persons is first seen in connection with the earth's regeneration. Regeneration thus becomes the expression of a Fall and a Recovery. First, then, as to the Divine Trinity. "The Spirit of God moved upon the face of the waters." Second, God (in unity of essence or nature) said "Let there be light," and immediately the solar light proceeded—servant-like to do God's will. As the Nature of the Divine Trinity is one, so also is the will-power to act. This will is seen in connection with the Divine Agency for the restoration of the severed union between the heavens and the earth. Third, It thus became the analagous and prophetic expression of

the New Testament word. "The Father sent the Son to be the Saviour of the World." The earth's Restoration to Divine favour, as well as to answer the Divine purpose in its creation, foreshadowed the unfoldings of the fore-ordained purpose of God, as it related to the earth's future on the one hand, as well as to man on the other. Its analagous connection with the restoration of fallen man in a Divine way, is thus made manifest.

The careful reader will notice the many Scriptures which respectively bear upon the Unity and Trinity of the God-head. One or two Scriptures may be cited to call attention to this deep subject. First, as to the Unity (with which the Bible opens) we notice the Scriptures, "So God created man in His own image. In the image of God created He him. Male and female created He them. And God saw everything that He had made, and behold it was very good."

As to the plurality, or Trinity, one Scripture may suffice. God said "Let us make man in our image, after our likeness." It may be thus expressed in the language of the New Testament:—

"God created"—Here we see the Father.

"God said"—The Word, or the Son, came.

"The Spirit of God moved"—Here is the Holy Spirit giving Divine effect to the will of the Father, and the (foreknown) work of the Son.

Of this, the earth's regeneration (Gen. 1) was a kind of prophetic pledge, for what is prophecy but unfulfilled history, history being fulfilled prophecy.

Unity and Trinity are thus seen in two aspects. They may be humanly expressed by the terms "within" and "without."

As light, incarnate, the Son, in Human Form, was "God manifest in the flesh." He came to reveal the Father, and to finish the work He gave Him to do.

The following quotations, from an old writer, will be of interest :—

"The God-head in its incomprehensibility is in the Person of the Father."

"Its comprehensibility is in the Person of the Son."

"Its communicableness is in the Person of the Holy Spirit."

As far as the creature can dare to speak on this profoundly holy subject and then with profound veneration, we may say that the Unity of the God-head is expressed in the term, "Secret things belong to God." Therefore as to the Unity of the God-head, beyond a Divinely limited measure, we are forbidden to search. This measure, however, is great, as the meaning, in Hebrew, of the name "God" indicates. The unfoldings of that Divine name in the Divine language, are profoundly blessed, and are thus revealed to man in the "outward" sense referred to. With all reverence we may say that the Divine Unity is manifested in the Holy Trinity, in an "outward" sense. There is, then, an "inward" sense, which belongs to God. There is also an "outward" sense which pertains to the creature, especially to man, and by which God is made known. In respect of Salvation and Redemp-

tion, we may see the *will* of the Father. *Its accomplishment* is seen in the work of the Son. *Its manifestation* is seen in the revelation of the Spirit. We have need, however, to be careful (especially in these days of levity with Divine things) that the intellect is subservient to Divine Government so that its Servant-Ministry may be as an oracle of God, and so, well-pleasing in His sight.

Before proceeding to speak of the meaning, according to the Hebrew renderings, of the Divine name "God," we may remark that its unity is expressed by the Solar light. We are told that light is so marvellous in its nature, that notwithstanding all that has been discovered, it still remains a mystery. To convey ideas regarding its appearance and action, it has been called a vibrating fluid, or ether, which pervades all space. When the question has been asked, 'What is light?' the only answer that science can give is, that it is *the unknown cause of visibility*.

We may remark that light is the expression of unity, and so of God, for "God is light." The three primary colours, viz. :—Yellow, red, and blue, are of course a trinity. By colours, light is known. This we may call *outward* manifestation. It is also said that a combination of these primary colours in various proportions, produces the secondary colours, viz. :—Orange, green, indigo, and violet. "Thus," says this esteemed writer, "the seven prismatic, or rainbow colours, are produced; and every other variety by similar combinations. The presence and union of the three primary colours produce light; the

absence of all three is darkness." Remarkably, we may notice the numbers 3 *plus* 4. The former speaks of the Creator. The latter refers to the creature, embracing the universe. The operations in combination, in respect of the Divine Trinity as God, produced the Universe (as Gen. i. 1, and Col. i. 16 shews), and under the title of Lord God—man that followed. The combination of the three primary colours, with the four secondary ones, beautifully speak, with almost prophetic voice, of the glorious future, when "God shall be all in all," according to the prophetic word, "and when all things shall be subdued unto Him (that is the Son), then shall the Son also Himself be subject unto Him that put all things under Him, that *God may be all in all*" (1 Cor. xv.). To this end He has been working from the beginning. This is the great drama embraced in "the eternal purpose of God." As a tide may be described as a wave of the ocean, coming from it, and returning to it. So, ultimately, will the new earth and its holy citizens find their eternal rest in the unveiled glory of the Eternal Triune.

Light thus reflected in creation finds its happy union in that whence came its birth. So in like manner, it speaks of a creature rest in God Himself. This is what may be termed gratitude and contentment, resting in love. This will be union, in perfection, between the heavens and the earth.

A word may now be in place to help as to the meaning of the Divine Name "God," the first under which He is revealed. "Elohim" (Heb.) is formed from the Hebrew word "Alah," to swear. It

describes one who stands in a covenant relationship, which is ratified by an oath. Parkhurst, in his Lexicon, thus explains it:—"Elohim"—a name usually given in the Hebrew Scriptures to the ever-blessed Trinity, by which they represent themselves as under the obligation of an oath. This oath (referred to in Psalm cx. 4. "The Lord sware, and will not repent") was prior to creation.

The name also signifies—The Almighty or Almighty Powers.

The spiritual mind will rejoice in the contemplation of the unfoldings of the precious truths, thus revealed in the Divine Name "God."

As to eternal security, how blessed it is to read that "your life is hid with Christ in God," and that "God willing more abundantly to shew unto the heirs of Promise, the immutability of His counsel, confirmed it by an oath, that by two immutable things (the promise and the oath) in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

As to safety in the life that now is, we have the Word "kept (garrisoned) by the power of God."

The faithful servant too may rest in the Promise that "God is not unrighteous to forget your work and labour of love, which ye have shewed toward His Name, in that ye have ministered to the Saints, and do minister." The Name "God" (in keeping with the meaning of one as a number) also expresses sovereignty and supremacy. Hence it is written, "Hear, O Israel, the Lord our God is one Lord"—

“I am the first and the last, and beside Me there is no God.”

Herein is portrayed the Divine Ruler, and so by implication, His creatures to be ruled. Divine Rule not only refers to government, but it also embraces creature sustainment. The Hebrew word for Rule also means “to feed.” This outline, filled in by meditation, explains the Fall. From God’s benign government the creature revolted. One, then, as a number, shines forth—star-like—to reflect the dual character of Him, who is light as well as love. How He proceeded to restore the earth (as well as man) back to himself, according to the beautiful principle so graphically exemplified in Luke xv., is the subject-teaching of Genesis i.

Having in our first paper briefly reviewed the work of the first day, wherein is portrayed the salvation and redemption of God for the subsequent new-birth of His fallen creature. We now proceed to notice the Divine work of

THE SECOND DAY.

In the work of the first day, we noticed that after the conflict and the victory caused by the advent of the Solar light, God divided between the light and the darkness. This showed, in the language of Bible symbolism, the Kingdom of God on the one hand, and that of Satan on the other. In other words, we have revealed respectively, the angels of God, and the hosts of wicked spirits mentioned in Eph. vi.

The work of the second day is seen to have been a division between waters and waters, by means of

a Firmament (Heb. expansion), which God called Heaven. This is the atmosphere that surrounds the earth—the air. It is the sphere where Job says (chap. xxvi), “the waters are bound up in His thick clouds; and the cloud (probably the expanse) is not rent under them.” It may be styled the lower, or first Heaven. Heavens, in the Hebrew, signify the Placers, or the Arrangers, from another word, which means “to set,” or “place.” The Heavens are the agents in arranging things on the earth. This has been called by some the Meteoric Kingdom.

Nebuchadnezzar had to learn, through drastic discipline, that the Heavens (in another sense) Rule. (See the rulers of the fourth day). This will throw light upon the good news announced by John the Forerunner, that the Kingdom of the Heavens was at hand. It also explains what the Prodigal Son learnt through a bitterly sad experience, that he had sinned against Heaven, as well as in his father's sight.

The lower waters—called seas—represent in the symbolic language of Scripture, peoples, and multitudes, and nations, and tongues (Rev. xvii). The world is thus classified under four headings. Four is the world-number.

This form of Scripture language is applied to the King of Assyria and his hosts in Isa. viii. 7. It thus becomes a key to unlock one of the treasures of the Bible. The term “waters,” transferred, in contemplation from the natural to the spiritual, speaks in the upper, or higher sense, of a Heavenly people—the Church. In an inward sense, it speaks of the carnal and the spiritual natures of the redeemed. In

a word, it defines the two natures of the believer.

As this truth relates to the Old Testament Dispensation, the earth answers to the Hebrews; the waters to the Gentiles.

We have observed that the division of the first day foreshadowed that between the Celestial Hosts—the angels—and the Infernal Ones—the wicked spirits (Eph. vi.).

The physical division of the second day shews, in turn, the line of demarcation between the world and the Church, on the one hand, and the believer's two natures on the other.

The aspect which relates to the Old Testament is not here gone into, for the sake of clearness to the reader. We have now to learn what the expanse, called Heaven, signifies, in respect of the world without, and the world within. For there is a world within, just as there is a world without. In the outward sense the term "world" represents mankind in nature as well as in practice. It is expressed in the leaven of Herod (representing the world's power), in the leaven of the Pharisees (the world's religion), and the leaven of the Sadducees (the world's wisdom). It is also to be discerned in the leaven which the woman took and hid (secreted) in three measures of meal (Matt xiii.). It is summed up, by the Apostle John, as "the lust of the flesh, and the lust of the eye, and the pride of life." The principle of the outward obtains in its application to the inward.

Coming, as the expanse does, on the second day, it is suggestive of a Divine something that separates between the world and the Church, as well as, in the

life of a believer, between opposites in nature, as well as in practice.

Two, as a number, shews this in the language of symbolism; it is the first number that speaks of division. While "one" excludes difference, and speaks of sovereignty, so "two" expresses the presence of another. This, in a bad sense, suggests an enemy, with consequent antagonism and conflict. The first statement of the Bible is that "In the beginning God created the Heavens and the earth."

The second statement is that "The earth was (or rather became) without form and void."

The first speaks of the sovereignty and power of the God-head in creation.

The second describes the Fall of the earth and its consequent ruin. Hereby two, as a number, is illustrated. This is further shewn in the fact that the Second Book of the Bible (Exodus) records the oppression of the enemy. Two, like the other numbers, also has its good sense. In the same Book (Exodus) the Deliverer is seen.

The Second Person of the God-head was the faithful witness, in the conjunction of the Divine and Human Natures, as Christ Jesus.

The two Testaments of the Bible are God's witnesses to all that they unfold in their diverse, yet harmonious, ways. So, too, are Creation and Redemption. Their united voices proclaim in perfect harmony, that "God is light" and "God is love." Two then speaks of testimony as well as division.

The Heavens and the earth were once united. The twain were as one. Then followed a mysterious

separation on the part of the earth. Then came a Creator—deliverance from the darkness and the waters, respectively as adverse powers. With the earth's deliverance came a restoration to Divine favour, and a re-union (suggesting a reconciliation) with its former partners—the Heavens. After, and in consequence of this, the earth responds in "bringing forth" at the expressed will of God. The ruler then followed on the sixth day. This is shewn in the work of the six days. It also answers to progressive sanctification in the life of a believer, after "new-birth" creation has taken place. It was a work of Regeneration in a physical way. It was also a prophetic forecast of God's dealings with the earth in 6000 years—a day doubtless answering to 1000 years—to prepare it for (and to usher in) the millennial Reign of the Son of Man, and the Sabbatic Rest that remaineth for the people of God.

It also expressed the Fall of Man in the person of Adam, as head of the human race. This regeneration also indicated as it foreshadowed the birth of a Heavenly life, spiritually and morally, out of Adam's Fall and its awful sequences, through the Second Man, the Lord from Heaven. To restore the concord and unity between the Creator, and the Heavens, and the earth on the one hand, and man on the other, is part of the great and foreordained purpose of God (Eph. i. 9).

As then the expanse separates between the lower waters (the seas) and the upper waters (the rains) so does God separate in another way, between the two Seeds outwardly, and the two Natures inwardly. The

Expanse is illustrated by the cloud in which Jehovah "came between the Camp of the Egyptians, and the Camp of Israel" (Ex. xiv.). Here, again, two as a number, witnesses to division. Jehovah Himself "came between" the two Camps as the Defender and Protector of His People, Israel. As it was in the "yesterday" of the past dispensation, so is it in the "to-day" of the present Dispensation. There is Satanic presence, with Hosts of Emissaries, seen and unseen, on the one hand, and Divine and Angelic presence and protection on the other. Hence the word "kept (garrisoned) by the power of God."

Mention may here be made of Satan's two titles, as "*god of this present evil world,*" and "*prince of the power of the air.*" One title is religious; the other is secular. They have an awful depth of meaning. As it is, then, without; so is it, also in a restrained measure, within. Before, however, speaking further on this subject, it may be necessary, as following the above expositions, to look a little deeper into the meaning of the Expanse in its applied forms. In two outward aspects, we have seen it described (first) as a boundary between waters (seas) and waters (rains); and (second) between peoples (worldly) and a people (heavenly). This, in the spiritual application, is seen in the sense in which these terms apply to the two seeds, or, in other words, to the world and the Church. The analysis of the cloud in the Wilderness beautifully explains this. This "object-lesson" way of teaching shews how graciously pleased the Lord is to help His people to understand the Scriptures.

The Cloud was His Pavilion in the air. The air, we have noticed, is the expanse called Heaven. What the cloud was to Israel; the air, or expanse, is to the upper waters. The spiritual signification is to the Church in the world, in an outward sense; and to the believer's two natures, in an inward sense.

From the cloud Jehovah ruled. Hence it became associated with government. This is seen in two ways. *First.* As a defence against Israel's foes. *Second.* As it related to the Israelites themselves. The voice of the one cried "God for us." The voice of the other proclaimed "God with us." Whether, then, we look at the Cloud or the Expanse, we see them, in their respective ways, as teachers of the truths they thus unfold. The prophet Isaiah (chap. xl. 22) describes God as "stretching out the Heavens as a curtain, and spreading them out as a tent to dwell in." This wondrously constructed tent of vast magnitude, was expressive of the Heavens as a Divine Temple. Doubtless there is an allusion here to the expanse of Gen. i., which Isaiah takes up in his prophetic office, in reference to the future. This truth opened out, shews that the whole of Nature is one vast book of symbolic teaching. The following chapter out of this wonderful book will make it manifest. The immense body of celestial fluid is said to subsist in the three conditions of fire, light, and air, or spirit. The sacred writers, when speaking of God, compare the Father to a consuming fire. The Son to a universal light. The Holy Spirit to the air which fills the space of immensity. Fire, light, and air are the three great agents in Nature which

carry on all its operations. They act in perfect harmony, though each works in a distinctive way. They are thus three of God's servants in Nature.

The Persons of the Eternal Three, and their respective operations in the spiritual world, are thus represented by the three conditions of the celestial fluid, by which the material world is maintained.

We may now look at the testimony of another witness (that of the Tabernacle) as it testifies to the profundity of the great truth of triplicity in the manner indicated. The fire beneath the grating of the Brazen altar, fed upon, as it consumed the offering. This fire symbolically represented the Father feeding upon His Son, in the sense of finding complete satisfaction in all that the Burnt Offering expressed. This was in the four-square altar of wood which was covered with brass. It answered in a typical way to Him who said, "A body hast Thou prepared Me." In this body "He gave Himself for us, an offering and a sacrifice to God, for a sweet-smelling savour." This is the teaching of the Burnt Offering.

The fire in the Altar witnessed to the Divine Nature. It corresponded with the Law that was placed in the Ark within the Holiest. As the fire answered to the Divine Nature, so the Law answered to the Divine Character. Thus God's character is the expression of Himself. "God is light, and God is love." "Our God, then, is a consuming fire," whether in grace or in judgment.

The *Court* of the Tabernacle was open to the Heavens. It was, so to speak, connected with the

Heavens. It contained fire, water, and air.

The reader will here notice Nature again as a Teacher of Spiritual Truths. The fire, water, and air, with the earth which the Court enclosed, answered to the lower world—the Universe—in a limited sense. In this prescribed way, it is typically expressive of the Kingdom of the Holy Spirit in an aspect of Relationship that embraced all that the teaching of the Camp and the Court indicated. The Camp spoke of *Relationship with God*. The Court was expressive of *access to God*. The air, in its wider sense, illustrates the governmental operations of the Holy Spirit, in connection with the Universe as a whole.

That part of the earth which was thus enclosed, was truly a “consecrated spot,” while Israel was a “set apart” people. They were Divinely separated from the surrounding nations. As a chosen and peculiar people, they were thus intended to be a nation by themselves. They were thus put into a central, or “in the midst” position. Surely this was a prophetic forecast of what the heavens and the earth will witness to in the ages to come, in respect of the Church (as seen in the cherubim of the Holiest of the Tabernacle); Israel, and the Gentile nations.

It was a bright earnest of good things to come. As it relates to Israel, it shews a holy people, and a holy city. This will be the earthly Jerusalem, the destined metropolis of the world.

The holy place corresponded with the second Heaven (the Kingdom of the Son).

The *most holy place* answered to the Kingdom of

the Father. Herein was shown a similitude of the Kingdom of the Heavens, embracing the government of the earth, the air, and the stars as the worlds beyond. The eternal future will witness to God's will being done on earth, as it is now done in Heaven.

As the fire then speaks metaphorically of the Father, so light speaks of the Son. John i. shews this very plainly. As the solar light illumines the world without, so the Divine Light enlightens the souls of men in the world within. The air (wind, breath, or spirit) speaks of the Holy Spirit. Without air no life could live.

It is said that the heat of fire preserves the fluidity of the blood in the veins and arteries, and is necessary to the circulation of it. The nerves, which are the channels of sensation, are acted upon by the light.

“The organs of respiration are acted upon by the air which gives us breath. Thus, it appears that life is preserved in the three several departments of the animal economy by the three elementary principles which govern the world. The heart is the proper residence of fire, not of burning, but of vivifying fire. The head is the seat of light, which acts most sensibly in the organs of sight, but is diffused from the brain to all parts of the body.”

“In the lungs is the proper residence of air; the inspiration and respiration of which assist in the circulation of the blood; and if the heart be considered as a cistern, the lungs may be regarded as a pump continually at work upon it!” Thus anatomy as another servant bears its testimony to the glory of God.

We now come to notice that the Expanse, or Air, answers in a spiritual sense to the Holy Spirit. This shews the third Person of the God-head in a governmental sense as between the Church and the World, for the defence and protection of His people against their enemies. It also shews His governmental Rule in respect of the people themselves. This Rule includes all that "feeding" imparts, as the Hebrew word means. To this the Pillar of Cloud bore witness.

The principle also has its application to the believer's two natures. This truth may be viewed in two ways.

First, in a Godward sense. In this aspect, the Holy Spirit is seen as the Defender and Protector of His people against their enemies in the world, whether human or spiritual. On the same principle, He acts in the world within, as that action relates to the believer's two natures. Thus divers kinds of enemies are seen.

Second. The truth is seen, as it views the Holy Spirit in respect of His people themselves, whether in the world without, or the world within. This has to do exclusively with the Church itself on the one hand, and the individual believer on the other. It speaks of Consecration. This is separation to God. In the inner sense the spirit of the believer is seen as the Throne Chamber, and place of Divine government. It will thus be seen that this is wilderness teaching. It bespeaks Divine Government in a parental or household sense. One phase of the truth regards the members of this household, as children would be

regarded outside the house. The other view regards them as children inside the house. The cloudy pillar was likewise their Oracle in an outward (or governmental) sense (Psa. xcix. 7) just as the Tabernacle became an Oracle in an inward (or worship) sense (Lev. i. 1). In the former, or outward, sense, it witnessed to them in the Divine promulgation of the moral and divers other laws, together with instructions concerning the erection of the Tabernacle. This is shewn in the Book of Exodus.

It also witnessed against them as detailed in Ex. xxxiii. and Num. xii. Its application speaks with a voice of solemn warning as well as encouragement to the Church of God to-day. Its teaching is necessary as a preparation for the inside (or worship) aspect, beginning with the first verse of Lev. i. It reads thus—"And Jehovah called unto Moses, and spake unto him out of the tabernacle of the Congregation, saying (v. 2) Speak unto the children of Israel, and say." . . .

Type answered to that day. Antitype answers to this day. In either case, and according to their respective ways, access to God, for worship and communion, is seen to be the teaching of the Book of Leviticus—the third Book of the Bible—according to the sayings of the Lord. These sayings became the expression of the Divine mind and will. Obedience thereto marked the dutiful response of the creature to the Creator as Lord. We may further remark in regard to the Pillar of Cloud that it was Israel's shepherd-like guide (Ex. xiii. 21) in their journeyings from Egypt to Canaan. By day

it was a Pillar of Cloud ; by night it was a Pillar of Fire to give them light. It was also a covering from the burning rays of the desert sun. Its voice spoke in a three-fold way to them, as it does to us who believe.

God for us (Ex. xiv. 19). As it stood between them and the Foe.

God in us (Ex. xl. 34). As it rested in their midst.

God with us (Num. ix. 17). As it went before them in the desert to seek a resting-place for them.

Thus it governed all their movements, as those movements affected themselves. On the other hand, the Oracle within the Tabernacle regulated all their movements, as the same related to Jehovah.

Coming now more immediately to the inward application of the Expanse (or first Heaven) we observe that it suggests the beginning of the recognition of Divine government on the part of a new-born soul. Thus it witnesses to the subjecting effects of the Holy Spirit's Rule in the will faculty of the Child of God. This will pertains to the understanding which belongs to the Throne Chamber of the Spirit. Being nearest the earth, the inward aspect of the expanse would be analagous with the teaching of the Court of the Tabernacle. This Court, as already stated, answered to the first or open Heaven. The Court, with the Holy Place, and the Most Holy, corresponded in three ways with what may be termed the "going in" aspect from the gate to the Throne. This is true, more or less, in the spiritual and practical experience of the child of God,

in the life that now is. It becomes true in a higher sense, when the transition takes place, and the believer is removed from earth to Heaven. We learn then that the government of the Holy Spirit has to do with the body in a very special manner. Indeed the believer's solemn responsibility in respect of the body as a house is very forcibly alluded to in 1 Cor. vi., in connection with the Holy Spirit, as the Divine Indweller. The Son has to do with the government of the soul, and the Father with that of the spirit. We may thus read the Scripture (Phil. ii.) as follows:—"For it is God (the Divine Unity in Trinity) who worketh in you, both to will and to do of His good pleasure." The Will power is connected with the spirit of the believer. The harmonious effect produced in action is the outcome of the soul's acquiescence. Both faculties are identified with the body. This line of truth, which is of growth in progressive stages, leads to the mention of the Scripture reference to the three aspects of growth, viz. :—Childhood, Young-Manhood, and Fatherhood; the blade, the ear, the full corn of the ear. They are witnessed to in the three stories of Noah's Ark. A careful perusal of this solemn subject will enable the reader to see the different stages of growth in the Divine life of the believer.

The first stage corresponds with the teaching of the elementary principles of that life, on the part of a new-born soul. It is the believer's experimental ascent to the Father in his life upon earth. The idea appears to be associated with the understanding, as the following Scriptures shew.

The Expanse, in its outward manifestation, is that in Prov. iii. 5, which is said to keep (garrison) "the son of obedience." This is the language of ch. ii. 2—"Understanding shall keep (garrison) thee." The understanding is one of the faculties of the mind. It is allied with the will. Their seat, or throne-chamber, is in the spirit. In this, the highest part of the believer, the Holy Spirit dwells. The holiest place of the Tabernacle shews this in the aspect of its mystic teaching, which applies to the humanity of Jesus.

Understanding is Divine knowledge in practice.

The Proverbs, as a whole, describe the purifying stage, which, when reached through divine training, exhibit, in measure, "a son of obedience." Hence, it is written—"A wise son maketh a glad father."

The purifying stage is simply another term for the believer's side of sanctification. This is holiness within. It produces practical righteousness without. It will thus be seen that, in the spirit of the believer, the Holy Spirit uses the understanding (where there is obedient submission) in a "garrison" sense, whether in respect of the world without, or the world within.

Divine operations within, in respect of the two natures, have their counterpart manifestations without, in respect of the two seeds.

God, by the Holy Spirit, is the protector of His people, in either case. The idea of a garrison (which is a military phrase) is thus taught by the expanse, in a defensive sense. It is illustrated, as before stated, by the cloud of Mosaic history. It served as a garrison to Israel.

This line of truth will now be reviewed, as it bears upon the understanding.

In Prov. iii. 5, we learn that there is a natural understanding connected with the mind of the regenerate. In Eph. iv. 18, it is described as "darkened." This is literally to be without God, who is light. Hence it describes the unregenerate as "dead in trespasses and sins." In Rom. i., man, by nature, is said to be "without understanding," in its true sense. It is stated in Ezek. xiii., that Prophets prophesied out of their own hearts. Prov. ii. deals with understanding in respect of the Regenerate. By the exhortation to a son to seek it, we learn that even a believer may remain without it, and so live and walk in a carnal state. In Luke xxiv. we find that Jesus opened the understanding (or mind) of "the eleven," "and those that were with them." The one aspect has to do with Man by nature, the other with Man by grace. This, it will be seen, represents the place of the lower waters, and the upper waters, respectively. The one speaks of the carnal and the earthy; the other speaks of the spiritual and the heavenly. Hence, to the believer it is written, "Keep (garrison) thine heart with all diligence, for out of it are the issues of life." Now, a word as to the heart. It bears an evident relationship to the soul, as the will does to the spirit. In another aspect the will answers to the man. The heart answers to the woman. This shews an affinity of relationship with the creature. Hence, when God says "Son, give me thine heart," it is that he may, as Father, be able, uninterruptedly, to shew all that

He in His parental goodness, loves to display for the good government and consequent blessing of the one He calls Son. This, of course, applies to every child of His household. The soul of man on the other hand has a relationship with the spirit world. Blessed is it when it becomes "alive to God." The case of Jacob returning home, rich in cattle, from the service of Laban, the Gentile, will perhaps make this truth clearer. Cattle in the inner sense, apply to the animal faculties. In respect of Laban and Jacob, we see a change of masters, as that relates to the cattle that belonged to Laban. This change of mastership is the idea in its inward application. It is expressed thus by the Apostle Paul—"Know ye not, that to whom ye yield yourselves servants to obey, His servants ye are to whom ye obey (Rom. vi.) whether of sin unto death, or of obedience unto righteousness." It is apparent that it was into the lower (or first) storey that the animals went, in the Ark of Noah's day. Allusion to this, as a lantern slide, will help to elucidate this important subject. Referring again to the heart, it is connected with the understanding in Job xxxviii. 36. So, too, is it in Matt. xiii. 15. It therefore shews an affinity between the mind and the spirit.

The heart, indeed, is a citadel to the house, as a castle. We can well understand it as being the "key to the situation," to use a military expression. As the curtain is raised, we truly see it as a battle-field between opposing forces for "right of possession." Blessed is it when the key of its door is given up to its rightful owner. In Deut. xxix. 4, precepts are

associated with the heart.

Wisdom, also, is said to rest in the heart of him that hath understanding (Prov. xiv. 33).

Counsel in the heart of a man is likened to deep water (Prov. xxv). "Out of the heart proceedeth evil thoughts." The wicked, also, are likened to the troubled sea, whose waters (the lower) cast up mire and dirt (Isa. lvii. 20). Surely we have here presented a black picture of the heart of man by Adam—nature.

In resplendent contrast, the Holy One could say—"Thy law is within My heart." Thus the ark which contained the law, became a type of His heart. It was thus the expression of Himself. In the light of the Scriptures quoted, it will be seen that the human heart (though it may be regarded as the seat of the affections in their contrariety of ways) is not only, in the believer, a partner for the understanding to dwell with in truth and love, but it is also, in a general way, a womb to give birth to many and varied forms of life. In Eccl. viii. 5, man's heart is said to discern both times and judgment. We are thus able to trace, in some measure, the affinity between the spirit and the soul, in the body as a house.

While this affinity speaks of diversity in relationship, it also speaks of unity (agreement, more or less) in operation. A few additional remarks as to the upper waters in their spiritual application to the Lord's people, may increase the interest in this wonderful subject.

The Cloud, as a Temple-Habitation of Divine Majesty, was also a kind of window, as it is written—"And it came to pass that in the morning watch, the

Lord looked unto the host of the Egyptians, through the pillar of fire, and of the cloud" (Ex. xiv.).

The clouds, as reservoirs, are called the windows of Heaven. The first mention in Scripture (Gen. vii.) records their opening in connection with the judgment of the Flood. Their last reference under that title is in the last book of the Old Testament, that of the prophet Malachi. The one speaks of judgment, and declares that "God is light." The other speaks of mercy and of grace, and cries, as it shews, that "God is love." It may here be noticed, that the "rain flood" of Matt. vii. 27, is parallel, in its teaching, with the flood of Noah's day; it having a dispensational meaning.

In the "upper waters" aspect, the term "windows of Heaven" will further help to elucidate their spiritual meaning. As the teaching relates to the present dispensation, it shews the Church as a channel of communication between Heaven and earth, either for blessing or judgment. What a position of honour to be in! The men of the world little realize that every blessing they receive, whether directly or indirectly, comes from God, through the Church—"the Assembly of the First-born" (Col. i. 18). Though the chief characteristic of the present dispensation is that of grace, unlike its predecessor, which was one of law, yet, doubtless the principles relating to judgment are tempered by God's ways in marvellous grace to a rebel world.

The following case (John vi.) will illustrate the nature of God's dealings with the world to-day. They are in keeping with the manifestation, at the Cross,

of His heart of love to fallen man. By it He is made known as a God of light against all that darkness indicates, and a God of love in all that the good news of the Gospel unfolds. In the case referred to, the multitude (through the considerateness of Jesus, who knew that they were hungry) were made to sit down. He, after giving thanks, distributed the food to His disciples, and the disciples to them that were set down. Here we see that the disciples were between Jesus and the people, in the ministry of distribution. One other case may be mentioned as embracing both grace and judgment. It is that of the seven years of plenty, and seven years of famine in the days of Joseph. The two events had to do with Egypt on the one hand, and "the brethren" (with their father Israel) on the other. The fruit of history was then, as now, the seed of prophecy. To this will the near future bear witness, in the history of Israel and the Gentile world. It will be seen in this double event, that the bringing to light of "the brethren's" sin, and their subsequent reconciliation to the brother they had so grievously wronged, was the primary cause of the famine troubles that commenced in the land of Egypt. Here is a chapter in the book of God's Providence. The famine was necessary for the unfolding of God's purposes, primarily in respect of His people Israel. Out of one family sprang a nation. They were the descendants of Abraham, the man of faith—the friend of God. "If, then" (says the great Apostle of the Gentiles), the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead."

In pursuing this subject, we have been led to look at the expanse in its prophetic as well as its historic application to the earthly Israel.

The intermediary position of the Church of God to-day, in its respective members, as noticed in John vi., is the operative principle of ministry (whether of Reconciliation or Distribution), which the Scriptures so clearly bear witness to. We may again say, what a position of honour to be in! The measure of its manifestation depends upon that of individual faithfulness. Attention may here be called to the statement in John vi. that *Disciples* were used in the ministry of distribution. Although the term "disciple" may be applied to distinguish between those who are the Lord's people, and those who are not, yet, in a special and primary sense, the term is applicable to those "within." A disciple is a learner or scholar, then a follower.

Referring again to the upper waters in their spiritual application to the Church of the First-born, in respect of the world, the studious believer will see the import of the words in Rev. i. 5, "Behold He cometh with Clouds." Surely there is a designed connection here with the "Armies of Heaven," referred to in Rev. xix. By the law of analogy, if the waters, enclosed in the clouds, refer in a spiritual sense to the sons of God, then the Pillar of Cloud of Wilderness fame must refer in the same manner to the Son of God, *vice versa*. Some, more deeply taught, may here see a shadow of the future glorified Body of the Redeemed Church. The Heavenly house mentioned in 2 Cor. v.

It will be seen that the foregoing remarks apply to the spiritual meaning of the clouds in an outward sense.

As it relates to the inward, the following Scripture references will shew its application.

In the Song of Solomon (ch. ii. 9) "the bride speaks of the Bridegroom—her beloved—under the metaphor of a roe, or a young hart, standing behind the wall and looking forth at the windows, shewing Himself through the lattice." The truth here expands most beautifully. In addition to the Bride and the Bridegroom we have the review of a House. The Bride's House—spiritually the believer's body. The Bridegroom is viewed in three ways. They shew His manifestation in progressive stages, or by degrees. First, He standeth behind our wall (probably the wall of partition of Eph. ii.). Second, He looketh forth at the windows. Third, shewing himself through the lattice. As it would not be in keeping with the purpose of this exposition to more than briefly allude to the various Scriptural lights that bear on the subject matter in hand, we must be reluctantly compelled to simply shew them, as lantern slides, and pass on. The windows were made for the letting in of light, spiritually speaking, for the manifestation of Himself through what the lattice, or gratings, represent. The lattice, formed of cross-bars, served as a window fence. They are referred to in Judges v. 28, and 2 Kings, ch. i. 2. In the former we read that the "Mother of Sisera looked out of a window, and cried through the lattice." In the latter case we are informed that Abaziah fell down through

a lattice in his upper chamber.

From these Scriptures it would appear that there were openings in these lattices. They would thus let in the air, as the windows let in the light. By the wall, we are to understand, in the inward sense, an obstruction in the way of access to the house. The house, we have said, is in this view, the believer's body. Now the picture of the Tabernacle, with its series of lantern slides, will here be of assistance. It was a holy house enclosed by a righteous wall. In respect of the believer, whatever is an obstruction to sanctification, must of necessity, savour of unrighteousness. The wall seems to speak to us of the Adam will which must be subdued, ere the Beloved can enlighten, and so commune with His fair one. Hence it is written—"In thy light we shall see light." The windows, then, represent the eyes of the understanding. They shew the Holy One seeking to illuminate the mind, that, through the lattice, answering to the house, He may be able, by the Holy Spirit, to shew or manifest Himself. The conditions of such manifestations are recorded in John xiv. 21. They are summed up in the obedience of a consecrated life. After this He can say to such an one, even in this life, "Rise up my love, my fair one, and come away" (Song of Solomon ii. 10). This, in present application, expresses Communion.

We may further observe that in Eph. i. the ears are spoken of in connection with the sinner. Then after that, in verse 18, the eyes of the believer are referred to. "That (says the Apostle Paul in his prayer) the eyes of your understanding being en-

lightened, *ye may know* what is the hope of His Calling, and what the riches of the glory (the character or nature) of His inheritance in the Saints." . . . We have, then, first, the ears for life; second, the eyes for light. The act of "shining in" our hearts in the former, or life, sense, is referred to in 2 Cor. iv. 6. It reads thus. "For God, who commanded the light to shine out of darkness (as detailed in Gen. 1) hath shined in our hearts, to give the light of the knowledge of the glory (or character) of God, in the face of Jesus Christ." "This treasure (adds the Apostle) we have in earthen vessels (in respect of our frailty) that the excellency of the power may be of God, and not of us." The Divine order, and the respective places of the two Scripture references quoted, are beautiful to behold. The latter (2 Cor. iv. 6), of necessity takes precedence of the former (Eph. i. 18), as the second Epistle to the Corinthians precedes (in the Divine unfoldings) the Epistle to the Ephesians.

The shining of light into the heart (with the consent of the Will) is the Divine way of describing the "New Birth" of a soul. As is noticed in the notes on the first day's work of Gen. 1, we have described in Gen. i. 3 and 2 Cor. iv. 6, two conflicts and two victories, one without and the other within. The latter event (the effect of the first) bespeaks the great change of being a child of wrath by nature, and becoming a child of God, by grace. The incoming light is the expression of the Divine nature. It sets forth Divine relationship according to John i. 12—"To as many as received Him, to them gave He power (privi-

lege, or right) to become sons of God, even to them that believe in His Name." Whereas, then, this first aspect of light has to do with the Gospel of God's Grace to the sinner, for Salvation, in all that that means, and corresponds with the ear of Eph. 1, "For faith cometh by hearing, and hearing by the Word of God," so the second aspect corresponds with the opening of the eyes, or the windows, of the understanding, that we may (begin to) know, and go on to know, till we become absorbed in knowing (though only here in part) His inheritance in the saints, and (what the Holy Spirit is pleased to put first) our inheritance in Him. Well may the Apostle exclaim—"Now we see through a glass, or mirror, darkly, but then, face to face," for we shall know, even as we are (now) known.

Now another word as to the teaching of the lattice. Remarkably, the word only appears to be referred to three times in holy writ. Now three, as a number, speaks of manifestation. This is an aspect of resurrection—On the third day the earth (Gen. 1) became manifested. Accordingly it is stated, as already mentioned, that the Bride (Song of Solomon ii.) speaks of her Beloved as shewing Himself through the lattice. Surely this is associated with the climax of bliss! Associated we say, for the manifestation of Himself will be as from glory to glory, in the life that now is, as well as in the life that is to be. This inward aspect of manifestation begets a consequent assimilation of likeness to the character of this blessed One. Hence it is written—"But we all with unveiled face, beholding, as in a mirror, the glory (character)

of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord," *i.e.*, from one degree to another. His character is His glory. We may now bow in the gratitude of adoring homage, as we trace the grace that brings us (if the Lord's) from "the state by nature," into the "state by grace," according to the teaching of 2 Cor. iv. 6; and thence leads us (if led we are willing to be) into the glorious unfoldings of the treasures in that house where He is, and wherein we are said to be seated in Him, in a representative sense. If our joys are thus now in spirit, immeasurably great, what must they be when we are with him for evermore.

In summing up, in brief, the review of the work of the Second Day, in its inward application, we have seen *the first mark, or manifestation, of consecration* in the Divine education of the child of God in his life upon earth. A separation to God is necessarily a separation from all that is opposed to God. The work of the Second Day shows the pliability of the child to the operations, for godliness (God-likeness) in this life, is part of the work of the Holy Spirit. The stages of growth in this way involve the birth of higher forms of life in the creature, as the subsequent unfoldings of the teaching of the first chapter of Genesis bear witness to. It is a kind of preface to the Bible. Its consummation of bliss is seen in its inward and outward aspects, in the close of the book of "The Revelation of Jesus Christ." As there were six steps to Solomon's Throne (1 Kings x. 19), so, on the sixth day, Jehovah's man came to rule. Adam was "the figure of Him who was to come." In like

manner, there are six stages in the work of God in the world within, ere the creature is seen in peaceful subjection to the government of the one He calls Lord. At this stage we may see the mark of a "perfect man" (Psa. xxxvii. 37 ; James i. 4).

As the Lord may be pleased to permit, it is proposed to trace the teaching of these stage unfoldings in a series of papers. Before closing the present or second chapter of this (what we may speak of as a) wonderful Book (that is regarding the first chapter of Genesis as a Book itself) we may further remark that a believer thus yielding himself to the school-training operations of the Divine Spirit, is brought experimentally to know, and thus to see, the workings of the old, or carnal, nature in its opposition to the new. This answers to the contrary natures of Cain and Abel. One represents the carnal mind ; the other the spiritual mind. They are respectively described by the Apostle Paul in the early chapters of the Epistle to the Romans. They shew the masterful and tyrannical spirit or nature of the "old man," called Sin (see chap. vi.). "That is not first which is spiritual, but that which is natural ; afterward that which is spiritual." "The carnal mind is enmity against God ; it is not subject to the Law of God. Neither indeed can it be" (Rom. viii.). The following quotation from the writings of one who was deeply taught in this all important line of truth (Jukes, on the Types of Genesis) will, by some, be read with interest :—"If we look further at the names in these two lines (referring to Cain and Abel)—for the names in scripture ever denote character—we shall

learn yet more of the different forms of life, which succeed each other in us, both in the flesh and in the spirit; for flesh and spirit, though in substance unchanged, take fresh forms at different stages. A life of faith, or of sonship, or service, are all at rest the same elect spirit; but this one spirit shews itself in different forms, according to the varying degrees of its development, as the selfsame tree, or flower, looks different at different stages of its growth. These different forms, which succeed each other, are here represented to us by different men, each of whom figures one stage or form of the inward life. Cain means "a possession," a name pointing as his life, to hopes fixed on earthly things. Abel, that is "a vapour" (or vanity, as saith the preacher in Ecclesiastes) speaks of soon passing hence and of mounting up into another higher atmosphere. The names of this line, as raised up in Seth, tell all the different parts of the same mystery. We first have Seth, that is "replaced;" then Enos, that is "infirm man;" then Cainan, that is "lamentation;" then Mahalaleel, that is "praising God." After this comes Jared, that is "strong" or "commanding;" then Enoch, or "dedication;" then Methusalah, that is the "spoiling of death;" then Lamech, that is "humbled;" then Noah, "quietness." Thus goes this life. Instead of Adam, there is a life replaced in a state to serve God. Then comes the sense of wretched weakness, then lamentation for this; then praise and thanksgiving, then strength to command and overcome, then a life of real dedication, then the spoiling of death, then true humiliation, and then a life of rest, which passes from

the world of the curse to that beyond the deep waters—such was the course: such is it now. “I need not (says Jukes) trace the other line, though there too the names are significant. But I note that in Cain’s seed we find an Enoch, though at a much earlier stage than in the other line; while in both, the last but one is Lamech. Much is shadowed forth in this. The flesh professes soon to reach what the spiritual seed is long waiting for, but its Enoch is not that which walks with God; while the fact that in both seeds a stage is reached which is indeed Lamech, only shews how the flesh, as well as the spirit, may be poor and humbled; the one humiliation, like the care and sorrow of the world, only to bring forth a worldly possession, which runs or flows away; the other, like godly sorrow, to bring forth a rest and repentance never to be repented of. Lamech’s sons (Cain’s Lamech) were Tubal-Cain, Jubal and Jabal (Gen. iv. 22). Tubal-Cain means “worldly possession;” Jubal and Jabal mean “that which runs or flows away.” The other Lamech’s Son was Noah, or “rest.” Alas! how few, comparatively, of God’s children go on in spiritual growth from stage to stage, simply because death to the flesh in practical every day life is little known. This is because of the Cross which it necessarily entails. May the words of Samuel the seer, not be repeated to-day, as he said to Saul, “What meaneth then this bleating of the sheep in mine ears, and the lowing of oxen which I hear!” (1 Sam. xv.). Living creatures which should be destroyed, at the command of the Lord, were spared, ostensibly “to sacrifice unto the Lord thy God in Gilgal.” What a day is

this of profession ! alas for the practice even where it should most be seen ! It has been conclusively shewn, we trust, that the lower waters represent, in the inward sense, sin in the believer. It is the "I," or "old man," which either wars a great warfare (where its authority is thwarted or opposed) to maintain its supremacy as a tyrant king, or else it acts in a subtle manner as the above case of Saul and the people shews. This monster called sin (self) cannot tolerate opposition, as many a battlefield in the world without, as well as the battlefield in the world within, of many a child of God, has borne witness to. Its object is to prevent the believer, as a "new man," escaping from its cruel and terribly tyrannical bondage. Hence the injunction, "Let not sin therefore reign (as a monarch) in your mortal body, that ye should obey it in the lusts thereof." Here again is the body seen as a kingdom. The hitherto and still helpless one has now within him (through "New Birth" creation) an Almighty Power, which he never had before, and by which alone sin can be dethroned, and kept in the place of subjection ; for to the end of the earthly chapter, sin will be in the believer, as it answers to the Adam Nature. This, of necessity, will only cease to be when the present state of mortality comes to an end. The Power referred to is the indwelling Holy Spirit. In Gen. vi. we have described the two ways which sin takes. They are summed up in verse 11 of that chapter. "The earth also was *Corrupt* before God, and the earth was filled with *violence*." Corruption and violence were thus the special characteristics of the flesh in that

day. They had reached their climax. Whether in sin, then, or in holiness, we perceive stages of progressiveness. The two ways of sin's action referred to, are illustrated in the first chapter of Exodus. We read (verse 10) that Pharaoh counselled his people to use strategy toward the children of Israel. This led to affliction. The lives of the Israelites were made bitter with hard bondage in consequence. Strategy (or diplomatic subtlety) thus becomes one of the principles or seeds of corruption. Here we may notice that Satan is described as appearing as an "angel of light," and also, where it suits his purpose, as a "roaring lion." It was as the former he appeared to Eve, and as the latter to Abel. Therefore, from all this we learn that the principles that are at work in the world without, must have their counterpart in the world within. As to the latter, the Apostle Paul knew what it meant by his exclamation, "O, wretched man that I am! Who shall deliver me from the body of this death." This was a necessary and important lesson in his school of experience. He obtained, and so learned, that the deliverance he groaned for could only come from God, through Jesus Christ our Lord. He thus linked the way of deliverance, with the recognition of the Lordship of Christ.

As in Rom. vi., sin is viewed as a ruler to be dethroned, so in chapter vii., the law is viewed as a husband. In the former chapter, believers are *commanded* to reckon themselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. In the latter chapter, we are viewed as having become dead to the law (our first husband),

by the body of Christ, who thus becomes our second Husband in the manner, and for the purpose described by the apostle. Through Union with the Holy One, we are placed in a position to "bring forth" fruit unto God. Here is an analogy in respect of the earth and the Divine work of production on the third day of Genesis i. The law reveals sin (as a mirror), and sin works death. The law shews the nature of God, as well as His character. Light expresses the one, Truth the other. It thus became a Divine standard, as it spoke of Divine requirements which involved a humanly perfect life. The same mirror, then, that reveals the Holy character of God, also shews the total depravity of the human race. The law not only shews man's "root" state by Adam-nature, but it also makes manifest his total inability to fit himself, even if it could aid him, for acceptable presentation at the Court of Heaven. The law, therefore, as it relates to man, answers a twofold end, according to its design.

First—It is a minister of death. As a judge, it demands absolute obedience to the expressed will of God, as the Law-giver. As only One—and He the Father's Son—was ever able to comply with the holy demands, all other of mankind, of necessity, through inherent depravity, are brought under condemnation at its all-searching tribunal.

Second—As a teacher it is (says Paul) "our school-master to bring us to Christ." He is the end of the law, for (imputed) righteousness, to every one that believeth.

The history, in trial, of the children of Israel, with

their failures, was just, in effect, the trial of every member of the Adam race. And yet they, to whom alone the law was given, were Jehovah's people. The Gentiles, as such were not. Remarkably, then, do we notice that the Old Testament dispensation ended in "the death of the Cross." Of this the baptism of the Holy One in the mystical waters of Jordan was the appointed figure. It showed, in a figure, the judicial aspect of the death of The One who thus became "the end of the law for righteousness, to everyone that believeth." Hence the believer is exhorted to reckon himself not only dead to sin (Rom. vi.), but also as dead to the law (Rom. vii.). The one scripture shews in the clause that follows, that we are to "reckon ourselves *alive unto God*, through Jesus Christ our Lord." The other scripture shews "that we have become dead to the law by the body of Christ; that we should be *married to another*, even to Him who has been raised from (among) the dead, that we should bring forth fruit unto God." Fruit, therefore, is the outcome of death. To this even nature is a witness. The effect of the twofold "reckoning" referred to, is to keep the mind from being occupied with what we were in our "yesterday of the past," and to have it engrossed with what is true of us of God, in Christ, in the "to-day of the present," and to rejoice, in hope, of the glory of God in the "to-morrow of the future, that shall have no end."

At this advanced stage in our meditations, we are brought to see that, as believers, we are now *alive unto God*, through Jesus Christ our Lord, and as

living ones in a relationship that owns us in Heaven as children of God. So are we united to Him who is the First-born among many brethren, to the destined end, that in this life we should "bring forth" fruit unto God. This brings us very near to the teaching of the third day of Gen. i. How thankful we should be for the ministry of the law! To witness *for* God, and *against* us, on the one hand, as well as to lead us as a schoolmaster, to Christ, on the other. Necessarily its judicial and ministerial operations must cause commotions in the world within, even of the believer. Self must be learned in all its Satanic hideousness and loathsomeness with its corruption and violence. The two lessons of the wilderness were, and still are, all that self is on the one hand, and all that God is on the other. Job learned to loathe himself under the chastening, yet loving, hand of God. The wise man learned by sad and bitter experience that everything *beneath the sun* was but vanity (vapour) "and vexation of spirit" The one learned "self" ("sin" in an "inward" sense); the other learned what the world is. Therefore his lesson was of an "outward" character. Both lessons shew a Divine "needs be," ere we can reach the Heavenly unfoldings of the Song of Songs. This is the Song that excelleth. It was so, then, in its own way, and measure. It must be so now, if we are, in this life, to enter into the high experiences which that Song unfolds. To bring us to Christ! Surely the *fulness* of its import, in this life is what this song opens out, in its Heavenly music. Even in earth's life it fills many a heart, though, at times, earth's noises dim its melodi-

ous sound. What then must it be to be there!

To bring us to Christ! Ah, then, to deliver us from the legality of fear and every other kind of bondage, that we may enjoy, and make His heart glad, as we enter, with Him, into the enjoyment of that liberty, and those possessions which, to the Sons of God, are summed up in the words—"Our Inheritance in Him," and "His Inheritance in us" (Eph. 1.) for "the Lord's portion is His people." Happy people! Blessed Lord!

In a final word ere staying the pen, we may just add that we can well understand, what we will most certainly experience, if *we are following on to know the Lord*, that a believer passing through the judgments within, in a way which a reflective mind can understand, will find that a victorious deliverance from the thralldom of the "old man" can only, to the end of the earthly chapter, come by "reckoning ourselves dead indeed to sin, but alive unto God, through Jesus Christ our Lord." This lesson must be learnt in its measure, sooner or later, if the believer is to advance, in this life, from glory to glory. In the chapter (2 Cor. iii.) whence the expression is taken, we see that these attainments are only reached by "beholding, as in a mirror, the character of the Lord." This is looking off unto Jesus. The delivering power is, as we have observed, the Holy Spirit. With this Holy One we see all that the warfare of light against darkness expresses. With us it is also a resistance, but it is in the sense in which it is illustrated in Ex. xvii. While the hand of Moses was held up, in prayer, as the typical inter-

cessor, Joshua at the head of certain chosen men of Israel, fought with Amalek, and prevailed, with the edge of the sword. To us the sword represents the Word of God. Here is where our resistance is seen. It shews the "new man" longing for deliverance from the thralldom of the "old man" called the flesh, and in the consciousness of its own helplessness to undertake its own cause, commits its way to the Lord—the Spirit—whence cometh the victory through the believer's use of the spiritual sword, as on earth, and the intercession of the Great High Priest in Heaven. The "chosen" men represent those believers who are in earnest in spiritual matters, and who, as a consequence, achieve victories, and carry off, to enjoy with their Captain, the feasts of many a spoil.

By faith also we are called upon to resist the enemy, as the list of worthies in Heb. xi. so plainly shews. The one aspect describes the conflict within. The other shows it without. In either case the weapons of our warfare are spiritual, and can only be had from the Spirit's armoury, the full contents of which are detailed in Eph. vi. Deliverance within is also shewn in *Noah's escape*, by means of the Ark, from the "old world" to the "new world," or the world beyond the flood. He represents the onward course of the spiritual mind. In this aspect he was the expression of a "resurrection man," emancipated for all that "new world" privileges and responsibilities set forth. To Noah, as a typical representative of the Hebrew people, it embraces all that their future, as a nation, is destined to be.

To the Church of God it expresses all that its life

now is in a wilderness sense. As with Noah, then, in his way, so with us in ours, clouds come and go, till, bye and bye, the day dawn arises, and all earth's shadows shall have fled away.

May we not close the pages of this Second Epistle by quoting the sublime words of that Psalm (the last) which expresses the highest aspect of praise that can possibly be given. It is unalloyed in golden purity, "for the gold of that land is good."

In this Psalm the creature is lost in the Creator. His gratitude, as a river, empties itself, so to speak, into the ocean-like Source whence it came—*God*

This Psalm closes, in Prophecy, the Book of the Psalms, which itself is a pentateuch of the Bible.

Praise ye the Lord. Praise God in His sanctuary ; praise Him in the firmament of His power.

Praise Him for His mighty acts ; praise Him according to His excellent greatness.

Praise Him with the sound of the trumpet ; praise Him with the psaltery and harp.

Praise Him with the timbrel and dance ; praise Him with stringed instruments and organs.

Praise Him upon the loud cymbals ; praise Him upon the high sounding cymbals.

Let every thing that hath breath praise the Lord. Praise ye the Lord.

Amen and Amen.