

THE HUMANITY OF CHRIST

Outline:

1. Prophesied in many Scriptures e.g. "A body hast
Thou prepared Me"
2. To be emphasized, as well as His true Deity.
3. His perfections in "the days of His flesh";
wondrous types.
4. Atonement and Reconciliation. "In the body of
His flesh through death".

5. "His glorious body" (Phil. 3.20,21).

Beloved friends, it is delightful that our precious Lord is the Centre of Scripture. This Book is not only a book in our hands. It brings before us God's gracious teaching for our hearts, and the more we can learn of Christ, and the more we can know Christ, the more shall we be encouraged. Every blessing centers round Christ. Last week we were privileged to ponder His glorious Coming Again. Now we think of His humanity. We have often meditated on His Deity, and rightly so. He is over all, God Blessed for ever. In the beginning was the Word, and the Word was with God, and the Word was God. We are grateful for the unveiling of His Deity, but we would never forget that the Word became flesh, and dwelt among us, and that He, Who was the One Mediator between God and men, was the Man Christ Jesus. It is precious to have a full-orbed view of Christ. His natures and attributes and works must all be viewed in their Scriptural blending and harmony and power. We cannot divide with dogmatic definitions. We cannot explain with HUMAN precision of language, but we go beyond this, and worship, acknowledging the Divine perfection of language, and seeking to enter into the fulness of the glory of Him Who is altogether glorious, and Who has been pleased to make His people members of Himself. The Humanity of Christ was prophesied in many Scriptures before He came down to this world, - both directly and indirectly. One of the best known passages is, "Mine ears hast Thou opened", explained by the Holy Spirit as "A body hast Thou prepared for Me". You will recollect further that in Psalm 16.11 we read, "My FLESH shall rest in hope", and David spoke with a view to Messiah. Likewise in Psalm 109.24, "My flesh faileth of fatness", and Psalm 102 refers to the physical frame of the Lord Jesus, even as the 69th. This suggestion of the Psalms at once brings to your mind other passages. For example, some think of Psalm 22, "They pierced My hands and My feet". These words imply Humanity. Others may take the 15th Psalm, and behold there the One Who walked this earth as an Obedient One: this, too, involves His Humanity. Yea, Psalm 1, describing the TRULY blessed One in the very opening of the book, has the same underlying thought. The Psalms are in one sense a further thought. The Psalms are in one sense a further 'Gospel-record'; they contain so much of the narrative of the Lord Jesus Christ. But He is not only found in the Psalms. He is brought before us in the law and the prophets; and brought before us in His

two natures. I am not now speaking of the Personal types. I think they, as Isaac, imply His Humanity. But there are other types. What shall we say about the altar of EARTH? Does not this set forth His Humanity? Indeed, every figure of humility in connection with One so glorious implies Humanity, and our mind is attracted to the hyssop, seen so delightfully in the cleansing of Lev. 14, nor can we overlook the shittim wood linked with the gold of glory, and, indeed, all the animal sacrifices themselves have the same suggestion. May we not say that every type of DEATH implies Humanity? This is so, whether it be a type in a sacrifice, or pictured by a smitten rock, for Christ in His Deity cannot be thus smitten. The One Who is described as God's Fellow in Zech. 13, was nevertheless the Shepherd Who was smitten, and Who came down to this world as the prophet declares, a Man of sorrows and acquainted with grief, though at the same time, the Lord our Righteousness. He Who is God over all, is, nevertheless, the Perfect Servant. The "Righteous One My Servant shall make a righteousness for the many", and the term 'servant' itself involves the thought of Humanity. Do you not at once see that prophecy is a FAR LARGER subject with respect to the Humanity of Christ than we are apt to acknowledge. We might divide up in some such way as this - (a) Direct prophecies, (b) Name of the Lord Jesus which imply His Humanity, (c) Personal types of the Lord Jesus that suggest this, (d) Material types that have the same hint, and (e) Actions which manifest Humanity. All these sections would provide us with Scriptures, exalting the Lord Jesus in His very humiliation, for He was perfect in His humiliation, that He might perfectly accomplish the work which He came to do. I believe we are all deeply interested in seeing the passages which bring before us Deity and Humanity TOGETHER, not only as John 1, but in the Earlier Scriptures. Take Ex. 3; there the angel of the Lord appears in the bush and declares that He is the Lord, that He is God, but goes on to give a prophecy of incarnation, for personally I can never lose the thought that in Ex. 3.15 it is incarnation which God brings before us. "I will become That Which I will become". That thought leads up to the Later Scriptures, "The Word BECAME flesh". The Holy Spirit has two ways of rendering 'to be' and 'to become' in the Greek, and He alludes to the Hebrew very definitely, and if that be so, He implies in John 1 that the real rendering of Exodus is not "I am That I am", but, "I will become THAT WHICH I will become". This seems the Holy Spirit's comment

in the Later Scriptures, on this passage. Observe further, that you have the blending of Humanity and Deity in Isa. 9, "For 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 God", or "I will raise UNTO DAVID a Righteous Branch" in Jer. 23, "and this is His Name...The Lord our Righteousness". There we have brought before us the One Who in Micah 7 is thus described - "Who is a God like unto Thee, That beareth iniquity?" Here is a great mystery. How can God bear iniquity? The key is found in Ex. 34.16, "The Lord merciful and gracious, BEARING iniquity", explained in Isa. 53, "He Himself bare the sin of many". He Who was God became Man, that He might bear the iniquity. We must not weaken the rendering by taking the derived thought that He FORGIVETH iniquity. He BARE the iniquity - as definitely in the one passage as in the other. I suppose many other thoughts will rise in some minds. One believer will say, "Do not forget Adam is a type of the real Humanity of the Lord Jesus, with Eve brought from His side through the deep sleep picturing His death". Another will suggest "Do not ignore the prophecy of Lev. 16, THE MAN shall do these things and live in them". Another will remember Deut. 8, "THE MAN shall not live by bread only; but upon everything that proceedeth out of the mouth of the Lord shall THE MAN live". Christ claimed this as a Messianic prophecy in Matt. 4.4 and Luke 4.4. Yet another will recollect that Psalm 8 is marked out by the Holy Spirit in Heb. 2, "Unto the angels hath He not put in subjection the world to come...but one in a certain place testified, saying, 'What is Man?'" Yet another will recollect the 22nd Psalm, "I will declare Thy Name unto My brethren". "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same" is the Holy Spirit's own comment, and this we have placed before us in many varied Scriptures. The real humanity of the Lord Jesus is set forth in the sign of Isa. 7, "The virgin shall conceive and bear a Son", and the new thing of Jer. 31 - "A weak woman shall encompass a Mighty Man", in accord with Prov. 30, that which is too wonderful to be understood - "A Mighty Man in a virgin". All these expressions are delightful settings forth of the real Humanity of the Lord Jesus Christ. Presumably we have only fringed the subject. Thanks be unto God if we enjoy the fact that He became flesh, in order that we, beholding His glory, and seeing Jesus (Heb. 2.9) in the pages of Scripture, might yet be with Him WHERE He is, and that we might behold His glory for ever. How

much is given to those who have been made members of Himself, for He partook of flesh and blood that His people might become partakers with Him, and share, in that which is beyond language, but not beyond His grace.

I think you will agree with me, beloved friends; that all this is to be emphasized as well as His real Deity, because although Satan particularly attacks the Deity today, both Deity and Humanity are Scripturally IMPORTANT, since they are Scripturally revealed. The unimportant verse of Scripture is yet to be found, or rather it will never be found. EVERY word of God is pure, and perfect and of permanent power. It may be that sometimes we do not see the force of a word, and that parts of doctrine seem to us fundamental, and we say glibly, "These are fundamental truths", but it is far better to say, "Truth(not using the plural) is fundamental, and I am seeking to be built up upon, and by, the whole of the Truth". Oh how important to recognize that every part of truth is meant to be fundamental, for your path and practice, and for mine! Men of this age often distinguish between little sins and great sins. The Romanist speaks of mortal and venial sins. The Mohammedan has his great and small iniquities, and they are classified. The believer regards EVERY iniquity as tremendous - "Pardon mine iniquity, for it is great", and he sees in the slightest turning aside a captivity as Rom. 7 sets forth. In like manner, all the things of God's truth are the "great things of His law". There is nothing small. Everything is precious. Everything is important. Everything is resultful. We have yet to find the ordinary thing which God has done. "He ONLY doeth wondrous things". If He does a small thing He does it in a large way, and thus puts a halo of glory around the tiniest detail.

Thus we emphasize the Humanity of Christ because it is in Scripture. We emphasize it because it is EMPHASIZED in Scripture. We emphasize it because it is necessary for our salvation. God has set forth that the way in which Christ took upon Himself the form of a servant was with a view to working out of a righteousness, that we VIA an atonement might become those who are the righteousness of God in Him, on resurrection ground, in living union with Himself. On behalf of us He lived, in place of us He died, and in Him we live on resurrection ground. THAT is the history of the work of grace, according to a covenant plan before the ages.

The Humanity of Christ moreover, must be the more jealously emphasized inasmuch as Satan has attacked it. There were those in the early Christendom (I avoid the term "early church"; we find the early church in Scripture in the Acts) - there were those in the early Christendom who spoke of a mere form or semblance of a body. They taught that there was an appearance, but not a reality. This was a grievous error. Others there were who practically identified the Deity and the Humanity. If Arianism made the Lord Jesus Christ to be only a creature, Sabellianism made Him to be only God, and ignored His humanity. Nor can we get away from the fact that though the general tendency is to deny the Deity of the Lord Jesus Christ, there have been those who have somewhat veiled His humanity, and some who have definitely attacked the Triune Godhead with an ignoring of the Father and the Holy Spirit. Swedenborgianism illustrates one of these sins, and even usual Christian hymnology is not without samples of it. It is so important we should not only emphasize the Deity of the Son, but the Deity of the Father, and the Deity of the Holy Spirit, yet not three Gods, but in mystery revealed, and accepted as revealed, and not explained with any human language - one God! How beautiful the fellowship of our Triune God in accord with the words "From the time that He was, there am I, and now the Lord God and His Spirit hath sent Me". Baptism into the NAME, not Names, of the Father and of the Son and of the Holy Spirit. We need to lay a stress further on the Humanity of the Lord Jesus Christ with regard to the future, for the spirit of antichrist is to deny Jesus Christ COMING in the flesh. In 1 John 4 we read plainly with regard to Jesus Christ having come in the flesh, but in 2 John 7 our version leaves out the three letters; deceivers are there viewed as denying Jesus Christ coming in the flesh. I do not say that all attack the Humanity of the Lord Jesus Christ in the future, who are confused regarding His coming, but if any imagine a "spiritual" coming, so-called, they have a dangerous inclination toward further error, and were there not those who taught that Christ was a Man Who has now become raised to a higher spiritual level, so that He is now viewed as entitled to the term "God" - a development, and not a reinstatement? I refer to the deadly teaching of "Zion's Watchtower" (so-called). Hence it is important for us to acknowledge not only that He Who was eternally and essentially God, in the fullness of time took upon Him the form of a Servant, but that, having taken that form of a Servant, and finished His work of atonement, He is pleased to remain in His glorious manhood at the right hand

of the Father. Thus we have now a Mediator Who is not only God but Who is the Man Christ Jesus (1 Tim. 2.5), and He will come back again in flesh, and when we see Him we shall be fashioned anew, if we are His blood-bought people, like unto His body of glory. Granted there is a spiritual body, but it is a BODY, and He said, "A spirit hath not flesh and bones as ye see Me have" in resurrection; and now He Who is gone up into heaven, and is seated at the right hand of the Father, has not laid aside His Humanity. It is blessed, therefore, to lay a stress upon that which Scripture emphasizes against all the deadly confusion which would sap our spiritual strength, even if it cannot secure our adherence to error - for evil which is around us is very painful! If the devil cannot make us embrace it, he will seek to make us argumentative against it, until, VIA argument, we lose much of our spirituality. If we are inclined to show a loving tendency toward error instead of a sternness of love, we shall be ensnared to bid rejoice to those who hold not the doctrine of Christ, whereas it is distinctly said, "Bid him not rejoice". Our English Version says "Neither bid him God speed", but the literal rendering is more forcible. We ought to wish that every errorist should be made miserable, "Bid him not rejoice". If on the other hand we are preserved from this sin, and have a holy hatred of evil, we have another tendency, i.e. while we find out with the Ethiopian angel those who say they are apostles, and while we are unable to bear those who are evil, we may be occupied with attacking these sins and begin to leave our first love, in our sternness of denunciation. To be preserved from rock and whirlpool alike, and kept in the path of the Lord's will, requires a piloting of our vessel for which we have not the strength, but thanks be unto God we read of the full bearing along of the Holy Spirit, and if He controls the sails, as the word implies, we may be safely borne amidst all the rocks and whirlpools which would seem to give us at least a wound, if not a shipwreck.

We pass next to ponder the perfections of our beloved Lord in the days of His flesh. Himself, though wondrously humbled asserted these perfections. Of no other people could this be said. He is more than a prophet. We remember the statement "Which of you convinceth Me of sin?" - a question of definite power; and again, "The prince of this world cometh, and hath nothing in Me". "In me, that is in my flesh dwelleth no good thing" was

the CONTRASTED testimony of a very holy man. Our beloved Lord had nothing that responded to the attacks of the evil one. He was tempted in all points like as we are, "YET WITHOUT SIN". There was no attraction, even momentarily, toward evil. His was an inflexible perfection, an unbending delight in the will of the Father. The Holy Spirit thus sums up this character - "holy, harmless, undefiled and separate from sinners". Again, "He made Him to be sin for us WHO KNEW NO SIN". We need to lay a stress upon this, because there are those who would seek to tell us that the Lord Jesus Christ in the days of His flesh had wrong wishes. There are those who would tell us that though He did not actually yield to wrong desires, yet He conquered and controlled the flesh in Him. This aspect is, I think we all, by the grace of God, acknowledge - blasphemous. We recognize that He was without ANY evil wish, that from His birth there was perfection. Hence the Divine statement, "That Holy Thing Which shall be born of thee shall be called the Son of God". He Who was glorious was sent forth. God sent forth His Son born of a woman, born under the law, to become under the law, that He might redeem those that were under law. Thus we see the Lord Jesus Christ as the One Who from the beginning to the end made manifest that He was competent to be the accepted Sacrifice. The types illustrate this. They did not contain blemished animals healed, but those who were accepted were viewed as those in whom no blemish was beheld.

The silence of Scripture is striking. In like manner, leavened bread is beautifully DELIVERED FROM the working of leaven, yet this is not a type of Christ, but the unleavened. In other words, He was not One Who reached a perfection VIA victory, but Who was essentially righteous. It is true that He reached a goal VIA testing. "Though He were a Son(essentially), yet LEARNED He obedience(experimentally) through the things which He suffered, and being brought to the goal He became the Cause of everlasting salvation to those who obey Him". He was brought to the goal, but not to perfection through imperfection, rather to the completeness of a life by the appointed beginning of that life. The aspect is vastly different. Undoubtedly His obedience could not be complete till it was complete; yet it was not incomplete with failure, but incomplete because it still had appointed months and years to run. We are reminded too of the beautiful expression as to His priestly acceptability in the days of His flesh - "Who in the days of His

flesh, when He had offered up prayers and strong cryings to Him That was able to save Him from death". In the days of HIS FLESH He offered. The Aaronic priesthood was marked by sacrifices AND gifts. God has distinctly said that He would not accept in this order. Why not? Heb. 10 gives us the striking contrast, "Sacrifice and offering Thou wouldest not". OFFERING and sacrifice God wished. The one who needed a sacrifice BEFORE he could bring an offering, as Aaron, was plainly imperfect. But Christ brought offering before sacrifice, and as such was the gloriously welcomed Contrast with Cain. Cain brought an offering without a sacrifice; Abel came as a sinner should come. He brought a sacrifice of the firstlings of his flock, and God evidently acknowledged more fully, it would seem, the subsequent drawing near after the sacrifice. We read, "God testifying of his GIFTS". After the sacrifice he brought gifts. The Lord Jesus Christ brought gifts before the sacrifice, proving His contrasted perfection. That which Cain could not do - "If thou doest well, shalt thou not be lifted up!?" was a prophecy of Christ. "If thou doest well, a sin offering lieth at the open door!" was a declaration of the way of salvation. Our English version says, "If thou doest well, shalt thou not be accepted?" It is rather 'lifted up', alluding to the fact "Behold My Servant shall deal prudently...He shall be lifted up" in Isa. 52. Eve thought she had obtained the Lord - "I have gotten the man, the Lord"; yet he was NOT the Lord, he was NOT the true Acquisition, but the Lord Jesus Christ WAS the One Who doing good was lifted up, whereas for Cain there was no hope except by the way of salvation which Abel realized. "If thou doest not well, a sin-offering lieth at the open door". Thus we have brought before us the one glorious Saviour Who was lifted up as having fully accomplished in life, in the days of His flesh, and VIA His death, the work which He came to do.

The next ^{re}ference to His flesh is very beautiful, with regard to His death. In Eph. 2 we read, "Having abolished in His flesh the enmity" and in Col. 1 "Reconciled in the body of His flesh", one delights to see the stress on His flesh, illustrating Heb. 2, He took "blood and flesh"; "The Word became flesh"; and Rom. 8 where we read of "God sending His own Son in the LIKENESS of sinful flesh, and for sin condemned sin in the flesh"; thus setting forth very precious that it was not the likeness of ~~flesh~~, but the likeness of SINFUL flesh - the reality of flesh, but only the likeness of SINFUL flesh. Thus God condemned sin in

the flesh, namely in Christ's flesh. The Greek does not say "Condemned sin which was in the flesh", but "condemned in the flesh sin", condemned in Christ's flesh the sin of those who were sinners, - a contrasted aspect. The flesh had sinned, man had sinned, and He Who was God became Man that in the flesh He might deal with the sin, that substitution might be a fact and not a theory, that there might be no legal fiction but a legal reality; and the accomplishment of the Divinely appointed purpose, the redemption of a great number who no man can number. In accord with this we find that He was the Seed of David according to the flesh, though declared to be the Son of God with power, and as Rom. 9.5 puts it, "Of Whom, as concerning the flesh, Christ came, Who is over all God blessed for ever". Concerning men, we have the Divine statement, "What shall we say that Abraham our father as pertaining to the flesh hath found?" and further, "Flesh and blood cannot inherit the kingdom of God", but He said "MY flesh is meat indeed, and MY blood is drink indeed". His flesh is marked off in contrast - the Perfect One. Israel knew not what it meant, and many said "How can this Man give us His flesh to eat"? But in the type of the Lord's Supper, He pictured His flesh by the Unfermented, or UN-leavened bread; and His blood as the contrast with the blood of sinners who are described as fermented in Isa. 63, "Who is this That cometh from Edom, with fermented garments (i.e. with dyed garments) from Bozrah?" The blood of SINNERS is likened to fermented wine, but His blood, to the blood of the grape, having no addition, no taint, no foreign substance, no corruption, no removal of its inherent perfection; that there might be the remembrance throughout, with respect to His Humanity and all His finished work of that which was illustrated when He was laid in the grave, "He Whom God raised up saw no corruption".

The perfection in the days of His flesh is further seen in His words, in His works, in His thoughts, and in His omissions. If He was teaching His disciples only humility in John 13 would He not have said, "Ye ought to wash My feet", as He told Simon that he had not given water for the feet? but not a hint of this came from His lips. "Ye ought to wash one another's feet". He was not alluding to a literal action of feet-washing, for did He not say to Simon Peter, "That which I do thou knowest not now"? Peter knew the literal, but he did not know the spiritual meaning, and the Lord Jesus Christ as to the spiritual meaning did not NEED to

be washed, for He was the perfect One, and is thus marked out in the precious type of another aspect, in the appointment of the priesthood. For you will recollect that Aaron was clothed and anointed before there was a sacrifice of Lev. 8.14 to set forth the Lord Jesus Christ as the Perfect One. True, He was baptized, (cf. Lev. 8.6), but this was in His case to show by type how He would VIA bearing of wrath, accomplish the Father's will, and fulfil all righteousness; it was not because He was professing sin. And He was the clothed One and He was the anointed One of the Holy Spirit before the appointed time when He died. But Aaron's sons were not anointed until AFTER the blood. The contrast is remarkable. Men were compelled to bear a testimony to His perfection in the days of His flesh. "Never man spake like this Man", "This Man hath done nothing amiss", "Have thou nothing to do with that Just Person". Gloriously He shines out, in every page of the narrative, as the One Who in all that He did and did not, was fully acceptable to the Father, to fulfil the Divine statement, "He shall receive blessing from the Lord, and righteousness from the God associated with His salvation". The award of righteousness was His, and it becomes His salvation, it is made to us an eternal benefit.

In the outline I put (primarily) Reconciliation "in the Body of His flesh through death". I am not sure if I completely worded this. Atonement needs emphasis. I simply used the word "Reconciliation", and this alludes to the effect; but let us realize that He secured for us reconciliation VIA ATONEMENT. He bore the WRATH of God that we might be reconciled. Atonement is not 'at-one-ment'. 'At-one-ment' is the effect of atonement. Atonement is the bearing of wrath. The proof of the working of atonement was forgiveness. The priest was to make an atonement, then the words sound forth, "It shall be forgiven him". Atonement is not forgiveness, but the BASIS of forgiveness. It is a legal work, "Through Him we have received the atonement" is an incorrect rendering - "We have received the reconciliation". But the atonement was presented BEFORE GOD in the full and just settlement of all the Divine claims. This leads our mind back to consider the perfection of the One Who was able to accomplish this. I spoke of the wondrous types of the perfection of the body of the Lord Jesus - the perfection of the life of the Lord Jesus. There are many others which might have been mentioned. The unhewn

stones of the altar, whereas we are likened to the hewn stones. On those unhewn stones, complete stones, was there not written the law? Again, Christ was pictured by the brazen serpent of strength, and set forth in the covered vessel of Numbers 19, which was not tainted by evil around. The manna, moreover, which came down from heaven, likewise set forth His perfect Humanity. All these things are suggestive, indeed we never exhaust the fullness of the types. But, oh that each may lead us on in the power of the Holy Spirit to love and value the Anti-type more.

The days of our pilgrimage will soon be over. Either we shall depart to be with Christ which is far better, or our Lord Himself will descend from heaven with a shout, and we, if found in Him, shall be caught up to meet our Lord in the air, to be for ever with the Lord. This mortal will then put on immortality, and this corruptible incorruption. The body of our humiliation will be fashioned anew like unto His body of glory. We shall all be changed in a moment, in the twinkling of an eye, at the last trump. We do not wish to be naked, but clothed upon, that mortality might be swallowed up of life, for He hath wrought us for this selfsame thing, and we shall be satisfied when we awake in His likeness. Now we see through a glass darkly, and know not what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is. For if our life is hid with Christ in God, when Christ Who is our life shall appear, then shall we also appear with Him in glory. In that day therefore, His body will be manifested. He Who came as Man will come again as Man, come in flesh, that the Righteous One may be recompensed in the earth, to fulfil the Divine principle, that He Whom Israel said, Away with Him, and after Whom they sent the message, We will not have this Man to reign over us, may yet be exalted here, and Israel yet be caused to say, This is our God, we have waited for Him, and He will save us...we will be glad and rejoice in His salvation. Then He Who is the Branch of the Lord, will also be the Fruit of the earth, and will be comely for those who are escaped of Israel. He will then reign on the throne of David. The city where He died will be the city where He will rule—so great will be the change. Man's day will be altered, and the Lord alone shall be exalted in that Day. No longer will He be weary and sit on the well, but He Who drinks of the water of the well, will lift up the head, and He will wound the head over much earth (Psalm 110). He Himself shall have dominion from sea to sea, and

from the river to the ends of the earth, and all nations shall bow down before Him, and serve Him. He came to die, but He WILL come to reign. "Have dominion" was the command in Genesis 1, and though the first Adam lost it, the second Man is the Lord from heaven, and unto a Man is put in subjection the world to come, of which we speak, the INHABITED world to come. Thanks be unto God He will have control and all shall be in subjection; earth shall not be a desolation, the thousand years will not be a thousand years of ruin, as some have vainly taught, but the inhabited world to come will be His, and men will go up to Jerusalem, not only representatives of the Lord, but many people and strong nations to the mountain of the Lord, to the house of the God of Jacob, Who will teach them of His ways. It will be a delightful change, then righteousness will be given unto the King's Son, and judgments, and a King shall reign in righteousness, and with Him princes rule in judgment, for, though the Lord alone shall be exalted in That Day, He has been pleased to bring many into fellowship with Himself, though He was anointed with the oil of gladness ABOVE His fellows. Yet they must share, and Abraham will receive Palestine, for it is written, "TO THEE AND TO THY SEED". David will be at Jerusalem, "Israel will seek David their king" when they own the Lord. David will be raised up to them. The apostles will sit upon thrones judging the twelve tribes of Israel, and the Lord will not fail to recompense all His people in the earth, when the times and the seasons will be changed by Christ, antichrist having tried in vain to alter them. The Lord Jesus will then make manifest that all the waiting has not been without purpose. "Have dominion" says Gen. 1, and HE SHALL have dominion. The purpose of God must stand, and the creation delivered from the bondage of corruption into the glorious liberty of the children of God. We that are in this tabernacle do groan being burdened, but then the groaning creation shall be delivered; - the Lord not only in His Deity, but in His wondrous Deity and Humanity together, shall be glorified in the earth until; at the end of the thousand years, He will deliver up the kingdom, and there will be the bringing in of the eternal state, that God, in His Triune Majesty, may be eternally All in All, and that those who have rebelled may be for ever cast away from His presence, in the solemn "without" of Rev.22. And the purpose of grace will stand, that those who are HIS by sovereign grace, may be for ever brought near, as it is written that in the dispensation of the

fulness of times, there will be a heading up of all thus favoured in Christ. The things UNDER the earth will remain in judgment, but the extent of redemption, and its height are glorious indeed. This is the prospect, redemption is not a fallacy, salvation is not a contrivance, grace is not a bare scheme. God hath purposed, God will not fail. Before the times of the ages the plan was laid, and in the ages to come He will show to us the exceeding riches of His grace in His kindness toward us in Christ Jesus, to the end that our glory may sing praise unto Him and not be silent, and that even now in the days of our flesh, we make manifest that we have been brought out of death into life, and from darkness to light, that we may in the house of our pilgrimage, show forth the praises of Him Who hath called us, knowing that we are blessed with all spiritual blessings in heavenly places, and that we HAVE redemption through His blood, even the forgiveness of sins - a wondrous reality - to the praise of the glory of God's grace, wherein He hath graced us in the Beloved.

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