

THE HEAVENLIES
LIVE LESSONS IN JOSHUA

Mary M. Bodie

"Whatsoever things were written
aforetime, were written for our
learning, that we thru patience
and comfort of the Scriptures
might have hope - written for our
admonition on whom the ends of
the ages are come" - Rom. 15:4
and 1 Cor. 10:9.

PREFACE

This little volume does not pretend to be a learned exposition, nor an exhaustive study of Joshua; neither is the geography of the country under consideration. There are many books of that character, which may be consulted. Our endeavor has been rather to unveil the spiritual teaching that lies hidden under the literal history of this miraculous people Israel. The aim has been to make it simple; speaking the common language of all, addressing ourselves to the heart, trusting that it will profit and build up the saints of God - the pressing need of the hour.

We commit it to the blessed Holy Spirit, who has inspired the Scriptures, and to whom also we are indebted for the illumination and guidance and the enabling to send it forth.

PRE-SCRIPT

"ALL SCRIPTURE IS GOD - BREATHED, AND IS PROFITABLE FOR DOCTRINE, FOR REPROOF, FOR CORRECTION, FOR INSTRUCTION IN RIGHTEOUSNESS, that the man of God may be perfect, throughly furnished unto all good works" - 2 Tim. 3:16-18. Joshua is the book of the overcomers of the Old Testament. It answers to the book of Ephesians where we have the teaching concerning our heavenly portion in Christ. Joshua gives us the type of that. Its lessons are deeply spiritual. We are dependent upon the Holy Spirit to search them out. There are priceless treasures yet hidden here - "much land ahead to be possessed," waiting for those who want the very best, to put their foot upon it; for notice this point, possession was only by occupation "every place that the sole of your foot shall tread upon." They could have all that they appropriated. The lazy, indolent and indifferent were the losers in Canaan. The energetic, zealous, untiring and courageous were the conquerors.

And so to us, the lesson for our admonition is easy to read. If we merely desire to get to heaven, we can afford to be indifferent to our heavenly portion; but if on the contrary, we should share jointly with Christ in His reign, as the Son of Man, we cannot let down in the slightest measure lest Satan get an advantage over us: for remember that Israel had to fight for possession of Canaan. God gave it as a free gift, it is true, as He has given to us the heavenlies; but they had to enter in and take possession by faith in the Word of Jehovah. If they only stood off in the distance and admired its beauty, its wealth or its fruitfulness, they would never have possessed nor enjoyed it. So with us, it is not enough to see the truth and admire it; there must be a corresponding appropriation of every truth we see. Canaan had to be desired ere it could be seen, and seen ere it could be appreciated; but appropriation, foot by foot, city by city, was an absolute requirement ere it could be enjoyed. The inhabitants of this chosen land did not run away and let Israel have their country just because God had given it to them. No indeed. They were in rebellion against the God of Israel, and they made a strenuous fight for their possessions. "Possession," as the world says, "is nine points of the law." According to this, they had the best of it; but you see God was with Israel. He, with the remaining one point, is more than the remaining nine points of the enemy. His strength has always been "made perfect in weakness." Paul was not the only overcomer who learned this amazing secret. In fact it is the secret of overcoming. The Lord always delights to choose "the weak things of the world to confound the things which are mighty. And base things of the world and things which are despised, hath God chosen, yea and things which are not, to bring to nought the things that are" -- I Cor. 1:27, 28.

POWER OF WEAKNESS

The cross of our Lord Jesus Christ is the perfect expression of the above. It is the weakest thing in the universe, apparently. What is great or mighty about a poor, despised Man who was led as a lamb to the slaughter; and put to death in the most ignominious, abhorred manner, yea the mode used to dispatch the lowest criminals? Well does the Scripture affirm that "He was crucified

thru weakness" - 2 Cor. 13:4. But on the other hand, God uses the death of His Son as the display of His greatest power; for He raised Him from the dead - "He liveth by the power of God." And the Gospel, emanating from this same cross, "is the power of God unto salvation to every one that believeth."

Thus God confounds the wisdom of this world. He shuts all men up to believe the Gospel or they cannot be saved. He confounds all the reason of man thru the cross. Yes, more: by it He takes the "things which are not, to bring to naught the things which are." That is, we who believe in the good news of the cross, are counted as justified from all sin, as dead with Christ, and also as raised up with Him and seated in the heavenlies with Him. Now these are facts with God; for He counts "the things that be not as tho they were;" but as to the actual experience of the body, we are still in the world. God in His Word insists that "He raised us up together with Christ and seated us in the heavenlies," the place of Satan's throne, from whence he rules as god of this world. This is an illustration of "the things which are not, bringing to naught the things which are." Satan and his principalities are really in the heavenlies; they have possession; but God says that we are there. Now when we count with God, He makes us, who are not, confound all the power of Satan in the heavenlies, and bring him to naught who is there. Faith in the Word of Jehovah gives Him the opportunity to display His power in our behalf. And we are thus taking actual possession of our future abiding place. For we will hereafter only enjoy of our inheritance that which we have put our foot upon down here. So we need not regret if we are little or unknown and poor and needy. These are no barriers to overcoming. They are a requisite rather. We need only regret our unbelief. This alone hinders God, not our impotency or insufficiency. The latter only give Him the opportunity He desires to come in and display His strength. "When I am weak, then am I strong." This was Paul's sure way to victory. Happy the man who truly grasps and confidently affirms it in the face of all the wisdom of the world.

A NEW CREATION

Israel did not enter Canaan immediately after leaving Egypt. They came up thru the wilderness as far as Kadesh-Barnea, "the sanctuary of the wanderer;" but they refused to go any farther. That was forty years previous to the history recorded in Joshua. They wandered in the wilderness all those years until the men died who rebelled against the Lord. Hence, it is the new creation which figures here in this book. They availed themselves of the opportunity which their fathers scorned. These latter represent our own fleshly, legal efforts, which must die in us before we can possess our inheritance. The reason why so many Christians never get into the fulness of their possessions in Christ is because in some way they are still trusting to their own fair doings to get them in. They are either too good to desire any more, or else they are too bad to hope for any more. In either case they do not see that their responsibility ends with faith in the Word of God. The Lord was forced, as it were, to let Israel go round and round in the wilderness, in the very same beaten path, until they were willing to take Him at His Word. The new generation did not stay in the wilderness. And neither will the new man in us, when once he is shown his privileges. The crossing of the Red Sea teaches us, in type, that there is only one way of escape from the bondage of sin, which is in the world (Egypt), and that is by death. Israel went down into the waters, signifying the judgment of God upon the old man; but they came up on the other side of the Red Sea - death. The Egyptians essayed to follow Israel; but they were all drowned. This is the figure of Calvary where the whole human race went down into death in their representative, Christ. He voluntarily assumed the place of the first Adam, our fallen head, and received the penalty, death, which Adam's one disobedience precipitated upon his seed. These two men, the first Adam and Last Adam, are the heads of our race. God put all the responsibility upon them. In the one, we all fell, and were made partakers of death. In the other, we who believe, arose, and were made partakers of life. "For as by one man's disobedience, many were made sinners; so by the obedience of One, shall many be made righteous" - Rom. 5:19. These are eternal facts and they are recorded for us. The responsibility is now upon Christ alone. He did not only overcome; that was not sufficient. He must redeem the race from its fallen estate. This He has done. All are redeemed; but all are not saved, because they do not avail themselves of the emancipation which the cross has effected. The latter are figured by the Egyptians who followed Israel into the Red Sea and were drowned. They, unlike Israel, had no resurrection. They had no share in the song of triumph which Israel sang upon the other side of death. And observe this further significant fact. Israel were called Israel even when they were in Egypt. They were no after thought in God's plan. His people were all "chosen in Christ." If it was not for this new Head of a

new creation, and God's eternal marked-out purposes in Him, the whole old creation would have been blotted out long ago. It is too depraved, too utterly bad to be repaired or fixed up in any way. But even this sovereignly elected nation, God's chosen people, who died in their representative, Moses, in the Red Sea, and were brought out of the waters of judgment in triumph, refused to enter the land of promise at the commandment of Jehovah. What is the reason? Because they did not understand what God had done for them. They, as our type, had to learn by experience their need of being put to death. At conversion, we have very little knowledge of the deep-seated, depraved, rebellious nature to which we are heir in our head, Adam. This is a lesson slowly and painfully learned, as every one will admit, who has gone this way. The fact is finally forced upon our notice, by repeated failure and lack, that we have in our members a law which does not desire to do the will of God. "For the good that I would (do), I do not; but the evil that I would not (do), that I do" -- Rom. 7:19. Now do not tell me this is the sinner, for it is not. The latter knows nothing of such warfare. This is the experience of a man who has two natures. He "delights in the law of God after the inward man." The sinner has no "inward man." He is born of the flesh only; but a Christian has also a spiritual birth. He has two natures which are totally opposed, the one to the other; consequently there is a warfare. This is figured to us by the experience of the children of Israel in the wilderness. It does not speak altogether of failure; for it is absolutely necessary that we go this way. We must experience the conflict that we may desire deliverance. We must be necessitated to cry, "O wretched man that I am; who shall deliver me from the body of this death?" - Rom. 7:24. Then we are ready for our inheritance.

THE GREAT MEDIATOR

Moses, the mediator and deliverer of Israel in whom they were "all baptized in the sea," is a type of the Greater Mediator, Christ. Moses had to die ere his beloved people could enter Canaan. He was apparently punished for his own disobedience (Num. 20:12) ; but that was also in perfect accord with the type: for Christ was judicially identified with us in our sin. Israel were disobedient and rebellious all the way; but Moses, with the exception of that one lapse, never failed Jehovah. Yet, to conform perfectly to the figure, he must be actually identified with Israel in their sin and rebellion. He was of course sinful as they, in himself, and in this respect differing from his blessed Antitype; for Jehovah had heretofore preserved His dear faithful servant from every violation of unbelief and rebellion. He was, even as Christ, obedient unto death, for tho "his eye was not dim nor his natural force abated;" yet the Lord commanded him to go up upon Mt. Pisgah and die there. That is, his life was taken from him in the will of God. He did not die of disease nor old age. From this point, the place of his death, he viewed all the glorious land of Canaan, into which Jehovah was about to lead Israel; but he could "not go over thither." In this again, the shadow of the substance, the figure of the reality, he too "for the joy that was set before Him, endured" death; for the former only came by way of the latter. And "God buried him," the only man of whom this is written. Even the dust of this wonderful deliverer, because he figured the spotless, unblemished character of the Lamb of God, is preserved from prying, profane eyes. For it is written that "no man knoweth of his sepulchre unto this day." God may have raised him from the dead, as the further figure of Him "of Whom Moses in the law and the prophets did write." Of this we are assured, that Moses died. And thus Israel are ready for their inheritance.

THE CANAANITES

These people were the children of Canaan, the son of Ham, upon whom the curse of Noah rested. His name means "merchant," in the sense of a peddler, one who stoops down and lays out his goods for display, seeking to entice men to buy his wares. This is in perfect accord with the teaching of Ephesians, where we are exhorted "to stand against all the wiles of the devil;" for he is a Canaanite. He lays down before us all the glory of this world, as he did to our conquering Head, that we may buy his goods at the ruinous price of the loss of our inheritance. And the devil is not alone. Canaan had a large progeny. They covered the land of promise, and they had cities great and secure, "walled up to heaven." They were intrenched there and it was no weakling arm that could dislodge them. These answer to "the principalities and powers in the heavenlies," or as the revisers translate - "the world rulers of this darkness." Thus Satan and his princes work thru the evil in a world that is under their sway. Darkness is in their power. It is their dominion. "God is light;" thus darkness is His opposite. And our armor is therefore "the armor of light." As was stated, these Canaanites did not take kindly to Israel. They considered them intruders in their domain and treated them as such. They did not yield possession without a desperate struggle. And we need not be surprised at this; rather it would be strange if they did not endeavor to hold

their own. For notice that this was their land for ages. Israel had no apparent title to it except that which the Word of God gave to them. The Lord claimed it and counted the Canaanites as usurpers of His land. He commanded Joshua to be strong and of good courage, that He, Jehovah, would be with him and "that no man would be able to stand against him," as he, Joshua, went on in obedience to the Lord.

The very same is true of the heavenlies which answer to the land of Canaan. It is ours only because God has said it. Satan yet claims it and endeavors to hold it with an iron grasp. He has had possession for ages, and it would be strange indeed if he surrendered without a fight. It is no marvel that he "transforms himself into an angel of light," he who is the epitome of darkness, that he might deceive the elect, and persuade them to build up something great and high in the world so that they will be satisfied with their possessions here and thus not invade his princely realm. He will not put up much of a fight until we rise up and begin to enter Canaan. He will never resist us while we "walk as men." We may do all the good works we desire; feed the poor, clothe the hungry, build almshouses, hospitals and even fine churches with towers. O yes, he loves towers, and he will never bother. We may even say more. Satan will let us organize, count our great numbers, exalt ourselves in any way we desire and will not disturb us in any measure, if we will only allow him to remain in undisturbed possession of the heavenlies. "He blinds the minds of them that believe not, lest the light of the Gospel of the glory of Christ, who is the image of God, should shine in their hearts" - 2 Cor. 4:4. This does not include the sinners only, but also the saints, as is very manifest by all the man-made religious organizations in Christendom. The devil has successfully blinded many of God's true saints by the glitter of the world. They have inspected his goods and they have found them too desirable to resist - the conversion of the world, the taking of cities for Christ, the building of grand temples for God, with wonderful pipe organs, enticing music with enthusiastic reports of world-wide revivals, etc. These have all been snares of Satan to keep the Lord's people out of their portion in the heavenlies.

THE DIVINE PURPOSE

For all these years since Christ ascended, this arch-enemy has succeeded in blinding the majority of the saints to God's primary purpose for this dispensation -- "to take out of the Gentiles a people for His name" -- Acts 15:14. The Father is concerned with the getting of a Bride for His Son. He is not a whit interested in the conversion of the world. His Son will attend to that when His Bride is with Him. That will be their united work. How blessed for us to work in harmony with the Father even now and be instrumental in His hands in building up this woman, "the assembly glorious," who is to be presented "without spot or wrinkle or any such thing, holy and without blemish" - Eph. 5:27. She will truly be a help meet for Christ, a full grown woman capable of assuming her place on the judgment seat with the "Son of Man," and judge this world. She must of necessity have judged it previously by appropriating her heavenly place of "oneness with Christ." She must thus have faced the principalities and powers of Satan in the heavenlies and successfully withstood and conquered them by faith in the victory of the cross. She condemns the world by this attitude, thus affirming that she is in rejection with her Lord and Master. She waits His time to be applauded and approved. She is not playing her part to be seen of man. She shines only for Christ now; later she will shine with Him. She thus reckons with God and knows "no man after the flesh;" "for if one died for all, then all died" - 2 Cor. 5. The devil's power is that of craft and deceit. He is the "father of lies." He will give you the world in whatever form suits you best, be it religious or otherwise. There is one point more to be borne in mind in order to read clearly the spiritual meaning in these types; that while our conflict is with the wicked spirits, these are only the "rulers," the principals. They use the men, the old creation, as the instruments of our defeat. Thus the fight often seems against "flesh and blood." It is because the wicked spirits identify themselves with, and exercise dominion over the old creation. Satan seldom appears openly as Satan. He has many attractive disguises. Pride, self-will, self-exaltation and ambition manifest his kingdom, and sway the minds and thus the hearts of men. And remember that the "old man" even in the Lord's people is susceptible to Satan's dominating presence unless kept in the death state by faith in God's Word.

A MIS-USED TOOL

A. S. Copley

A critic sat upon his bench.

The Bible on a stand,

And in his ready hand
Was seen a workman's useful wrench.
The Book he seemed to love indeed,
But as he read, he gazed
And always was amazed
That few folk ever gave him heed.
He prized his own strait rule of six,
And measured all who passed.
Some walked too slow, or fast.
Oh, how he toiled their ways to fix.
So when his word would none correct,
He quickly threw the wrench,
Tho' that did never quench
His jealous ire, nor good effect.
How sad to think that none but I
Is good. How small a brain
And heart. It gives one pain.
O save from such a state, we cry.
A wrench is made to tighten nuts,
But not to righten wrongs.
We live by grace, not tongs.
Self-judgment saves from critic ruts.

TWO DIVISIONS

There are two divisions to the book of Joshua. The first division, twelve chapters, gives the entrance into the land. The second division, also twelve chapters, has for its general subject the land portioned out to the tribes. The power and might of Jehovah are present when they enter Canaan. The enemy is not in sight. And observe that there is no conflict until they are across the river; then they themselves are the aggressors. So with us. The work of Christ on Calvary is that which has carried us thru death, giving us our place in the heavenlies. Then our part commences. For to be practically in possession of our inheritance we must wrest it from Satan.

ISRAEL IN THE LAND

THE FIRST DIVISION

Chapters 1-12

INTRODUCTORY

Chapter 1

"NOW AFTER THE DEATH OF MOSES THE SERVANT OF THE LORD, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you as I said unto Moses" - Chap. 1:1.

The first chapter is mainly an introduction, stating the principles which govern all the advance of Israel and their every victory. Moses is no longer with them. They have another leader, Joshua, "Moses' servant." The latter figures Christ as Prophet and Deliverer; Christ before His death, as a Man among men. Joshua the son of Nun, figures Christ in resurrection, acting by the Holy Spirit in His people. "Nun" means fish, the most prolific of creatures. He emphasizes the wonderful results of Christ's death. He came forth from the waters of judgment, the place of the fish, thus becoming fruitful. So it is Joshua who leads the people into the land. Moses is called the "servant of the Lord," the picture of Jehovah's perfect Servant, the Son of God; but Joshua is named "Moses' minister," type of the Holy Spirit, who is servant to Christ, waiting upon Him.

Notice that it is Jehovah Himself who summons the people to enter and take possession: the one and only requirement for this being the energy of faith. "Every place that the sole of your foot shall tread upon, that have I given unto you." Next, the definite limits of their land, for the time then present, are mentioned. For observe that these are not the final limits of the promised inheritance. Jehovah's words to Abraham, "unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates" (Gen. 15:18), have not yet been fulfilled. Israel have never possessed this vast extent of territory. The river of Egypt, the Nile, bounds their land

on the South, so that part of the very country over which Joseph their great kinsman reigned, belongs to them in the purposes of God. The "land of the Hittites," went up far beyond Lebanon to the Euphrates; all of which, to the coast of the Mediterranean, is also secured to Israel by promise, waiting only to be actually possessed by their faith.

But why the failure at this time to receive the inheritance? This is a most important question. It has much instruction for us. Listen! They were under the legal covenant from Sinai, and the promise to Abraham of these vast dimensions was in absolute grace - no conditions attached whatever. Abraham's faith in God's promise was all the requirement. And this is the manner in which the nation will finally enter into these possessions - bankrupt, but for the mercy of God. "He that hath an ear let him hear."

The "law worketh wrath," and not favor, from God. Why? Because we cannot fulfill its requirements, and consequently it brings condemnation. We can never enter Canaan under condemnation. Its very atmosphere is love, joy and peace. It is the home of "no condemnation," the place of sonship, our Father's house. "It is a land which the Lord thy, God careth for; the eyes of the Lord thy God are always upon it. It drinketh water of the rain of heaven" - Deut. 11:12. It is a heavenly land, breathing of fragrance and flowers, the Eden of the new creation, the Paradise of God.

A COMFORTING WORD

"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so will I be with thee, I will not fail thee nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their father to give them." This is the mighty God of Israel speaking to Joshua, and inspiring him with courage in the fact, that he, Joshua, is not dependent upon his own strength for victory. The Lord does not ask impossible things. He is aware that the Canaanites are far stronger than Israel. This is the reason He is encouraging Joshua by His Word. Faith in the latter is all they need. And this is the most precious experience that a creature can know - a realization of his identification with the Lord, companion- ship, communion and perfect security - his all the weakness, poverty and need; the Lord's all the wisdom, the power and the might. Well may Jehovah say to them, "Be strong and of a good courage," because the strength needed is not our own, but His. We may then appropriate His strength and thus honor Him who has identified His glory with our blessing. And it takes great courage, the virtue born of faith to walk into the land according to the Word of the Lord, and take it away from a people greater and stronger in every way than ourselves.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous and then thou shalt make thy way prosperous and then thou shalt have good success." Here is the sole condition of success and prosperity in the land laid down for us -- meditation in the Scriptures, and a walking in obedience thereto. The Scriptures were to become a part of them, even as the cud which the cow chews, and thus were to govern their every action. Nothing was left to expediency or chance. Their maneuvering and diplomacy were not needed in this engagement. "What saith the Lord?" was the only and absolute arbiter. And there was no allowance nor excuse made for ignorance. Such a contingency was not even hinted at, much less expected. The Scriptures were easy of access and all Israel were responsible to study and know them. "And thou shalt talk of them when thou sittest in thy house and when thou walkest by the way and when thou liest down and when thou risest up."

GOD'S VOICE TODAY

Now, the Lord is not a whit less regardless of His Word today. He still expects His people to hear and heed its voice, not alone as to conduct and walk, but also as to order and government in the assembly. Especially does He hold the Church responsible to accept and study all the epistles of Paul; for while all Scripture was written for us, these latter, were written of us. They contain the truth for the Church exclusively, and we are expected to walk accordingly. This is not law. It is privilege. We are called to obedience, the obedience of sonship. "Lord, what wilt thou have me to do?" is the voice of the new man. He has come to do the will of God. This is in contrast to the rebellion and disobedience of the old man. Now the will of God is expressed in the Scriptures, and our first duty as His children is to study and learn these oracles, not just enough to quote a few verses, but a study of each book separately that we may learn its scope and fulness; for each epistle has its own individual purpose. God would have us to understand all His counsels regarding us. He would have us to know what and who we are, that we might live and act in the

power of such knowledge. It is lamentable that the Lord's people are in such ignorance concerning His purposes, and are seemingly content to be so. The most of them do not know the truth when they hear it, which accounts for the wide-spread reception of error, even on the part of His children who make a great profession. They are still infants, "tossed and whirled about with every wind of doctrine in the trickery of men" (Eph. 4:14); for the "Word of His grace" alone is able to build them up. It is the building material of the new creation, and no one grows up apart from a continual appropriation of this wholesome diet. It puts brawn and muscle on the structure of the inward man. Many of God's people are too busy to sit down and let the Holy Spirit guide them into all the truth. They say, "There is too much to be done, too many people going to hell for us to be still and learn;" yet God allowed Paul to be imprisoned for years that he might set quiet enough to learn and fully set forth the Word of God, "the secret, that having been hid from the ages and from the generations" - Col. 1:25, 26, Gr.

THE GREAT MYSTERY

To Paul alone was revealed "the mystery of Christ," that is, the union of Christ and His Church - "the assembly glorious." This was a secret hidden in God. It is too great for the mind of man to conceive, that God should condescend to His creatures so marvelously, as to take them up into such a oneness with Himself. It is difficult to grasp its fulness even after we are assured of the truth, because of the limitations and frailties of this body of our humiliation. Nevertheless, God has done the unthinkable. He has taken man up into an eternal embrace, never to let him go. And He has done this just because it was His good pleasure to do so, not on any basis of merit in man. No, it was just the opposite. It was our demerit, our unworthiness, which called forth this grace on His part. This is the marvel of it all. It calls upon all that is within us to praise Him. We are what we are "by the grace of God." And this was Paul's message to us, the power of which made this man a stranger in the world, an alien to his father's house. He became the glad and happy "prisoner of the Lord" -- a bond-slave of Jesus Christ, that would not be free if he could. Like the Hebrew slave, he had his ear nailed to his Master's house and he was captive forever (Ex. 21:7). He loved his Master and his Master's children, and sought their good all the days of his life. He longed that they might know all that God had purposed for them, by His grace, that they might profit thereby. Let us hear and heed his writings, which were left to us at the sacrifice of this dear man's life. He counted not his life dear unto himself that he might be enabled to declare the whole counsel of God. We are responsible to receive his message. He is our Apostle, entrusted with the Gospel of grace for the Gentiles. And more - unless we appropriate his teaching, we will never attain to the great and wonderful place in the ages to come to which we have been destined by the eternal counsel of God; for as we are learning here, in type, we must enter in by faith in the Word of God, and stand upon our possessions against all the power and craft of Satan.

JESUS IS THE SAME

Paul N. Smith

There is no sorrow that cannot touch His heart
Or stir within Him a compassionate flame.
The cry of anguish, the sigh of grief;
The secret tears that bring no relief -
He knows! and whispers, "I am the same."
He is the one Who saw the grieving widow
And beheld the bier that held her only boy.
Her night of sorrow, her painful tears
That spread downward mixed with mortal fears --
He saw! and mended her heart with joy.
He it is who heard that friend Lazarus lay dying;
His impulse to go, yet He remained unmoved.
Tho' disciples urged; two sisters' hearts sad,
Then, He could not go; Father's will forbade.
But He came! thus faith God's glory proved.
He is the same today as in yesteryear,
He knows. He sees. He comes to ev'ry seeking heart.
No sorrow too deep; no trial too great;
No pain too fierce, He's ne'er too late,

He's here! and faith knows He'll ne'er depart.

RAHAB THE HARLOT

Chapter 2

"AND JOSHUA THE SON OF NUN SENT OUT FROM SHITTIM TWO MEN AS SPIES

SERETLY, SAYING, Go view the land, even Jericho. And they went and came into a harlot's house whose name was Ralab!" Here at the outset we have sketched for us a most impressive scene of the grace of God. While this is without doubt a dispensational picture of the nations who will turn to God when His judgments are about to fall on the world; yet she is also representative of those in any age, who are saved from wrath by faith in the Word of Jehovah, at the mouth of His servants. What did Rahab do to merit this salvation? She simply acted her faith by hiding the spies. She has been accused of lying when seeking to protect them. Well if so, this made her no worse than she was before, rather it was a sign of a change. Heretofore she had lied to protect or further her own interests; but now she lies for the good of others. We read nothing as to her change of conduct, tho no doubt this followed; but the emphasis here is upon her faith. God always puts first things first. And these spies went to this harlot's house because the Lord directed them there. The results prove this.

If such a thing would happen today, no matter what the outcome, there would be an awful scandal, and advice galore to the guilty culprits, with a much quoting of, "abstain from every appearance of evil," tho it might be very evident that they, "were in the will of God. And by the way, that verse reads in the revised version, "abstain from every form of evil." "Form" is quite different from "appearance." The Lord Jesus Himself could not abstain from the latter. Many occurrences in His life prove this statement, as for instance, allowing His disciples to walk thru the fields and pluck the ears of corn on the Sabbath (Luke 7:1), which certainly had the appearance of evil in the eyes of the Jews. Also notice the Pharisees' objection to His disciples eating with unwashed hands (Matt. 15:1). The old man will always find "the appearance of evil" in the Christ life if he is looking for it. God Himself cannot please him; therefore we need not be disappointed if we fail to measure up to his requirements. Let us, like Paul, be ambitious to be well pleasing to the Lord. We may safely leave the results with Him.

SAVED BY GRACE

Observe that this "awful woman," this harlot, is reckoned among those in the line of promise in the genealogy of the blessed Lord. She is one among five women that have this honor, all of whom have a flaw, either in their character, lineage, or reputation. God delights to blow upon the pride of man. His self-righteousness is particularly seen as filthy rags when the Lord shines in upon him. Rahab has absolutely no righteousness in which to trust, no "good character" to recommend her to Jehovah; but she has faith which is far better than character when dealing with Him. She has the faith of a poor sinner that will not let Him go. She proves her faith by her works of which James speaks (Jas. 4:25); but these good works do not justify her before God, which is what Paul says absolutely (Rom. 4:7). She hides the spies; identifies herself with them in their danger because she believes that these men have told her the truth. She has faith in their word, which is the Word of God, and thereby she has her name enrolled upon His Hall of Fame - Heb. 11.

Rahab was deeply convinced of the condition and doom of Jericho. She knew that God had given the whole land of Canaan to Israel. Rumors had reached the inhabitants of the great host of people that were coming up out of the wilderness, conquering as they came. And she repented, because she believed the tidings of judgment which were about to fall. She said, "As soon as we heard these things, our hearts did melt." And then there was prayer - "I pray you, swear unto me by the Lord." How manifest is the work of the Holy Spirit in this narrative! How fragrant is His presence in this "place of fragrance," Jericho, tho the savor is of quite a different character. The one was a savor of the world in all its beauty and grandeur; the other of heaven in all its holiness and glory. Rahab had the choice, to go down in the ruin of the one, or to go up in the blessing of the other.

Rahab's confession of faith in Jehovah and in His omnipresence and power is beautifully expressed - "Jehovah your God, He is God in heaven above and in earth beneath." Then her faith waxes bold. She puts in her plea for mercy, in which she includes all of her house. And the men of God answer for Him. They promptly and confidently pledge themselves to the fullest extent of her request.

But Rahab is not yet satisfied. She requests a further favor, a token from them, and the men are

able to agree to this. They give her a scarlet cord or rope, the same one by which they make their escape out of the window. This sign, or token is to hang there as protection to that house when the messengers of judgment come to Jericho. Every one, sheltered in that house shall be safe, is the promise of the men of God. We note the similarity to the blood-sprinkled houses in Egypt which the destroying angel passed by (Ex. 13). There is a scarlet line for faith to hang on running all down the ages since the fall of our first parents - the blood - the sure and only safe token that will secure a poor sinner in the day of judgment; of which fact the Word of God continually testifies. And Rahab not only received assurance for herself, but true to the meaning of her name, "enlargement," she takes in her whole house. Faith in her rises to the occasion. She seizes the opportunity to claim much from the Lord: father, mother, sister, brother, friend, all that she can get into her house are included in the promise of safety given to her. That is surely some faith. She had a grasp of the mercy of God that few Christians today possess. Typically she saw Christ nailed to the cross, even as the scarlet cord was nailed to the wood of the window, by which she and her family were protected and by which they escaped.

The men tarry three days, a hint at resurrection, after their escape from death, in the city of Jericho, type of the world under the judgment of God. It is as tho they rose from the dead. And notice that immediately after their return to the camp of Israel the command is given to pass over Jordan - to actually make the fact of their death and resurrection practical in their life. Thus they stand as it were for the whole house of Israel.

OVERCOMERS THRU CHRIST

A. S. Copley

I have paid thy debt upon the cruel tree;
From thy sin and sickness thou hast been made free;
Under Satan's thralldom thou shalt never be;
I have overcome for thee.

Thou art under grace; let everybody see,
From the law of condemnation thou art free:
Sin shall never have dominion over thee:
I have overcome for thee.

Thou shalt overcome thru faith alone in me,
Resting on my promise, effortless and free;
Satan aye resisting, he must surely flee;
I have overcome for thee.

Thou shalt wear a crown in gloryland with me,
Having overcome, and from all bondage free,
All My wealth of glory thou shalt surely see;
I have overcome for thee.

THE CROSSING OF JORDAN

Chapter 3

"AND IT CAME TO PASS WHEN THE PEOPLE REMOVED FROM THEIR TENTS TO PASS OVER JORDAN, THE PRIESTS BEARING THE ARK OF THE COVENANT BEFORE THE PEOPLE; as they that bare the ark were come unto Jordan and the feet of the priests that bare the ark were dipped in the edge of the water ... that the waters failed and were cut off, and the people passed over opposite Jericho" - V. 16. Here we are confronted with another most vivid representation of Calvary and the work that Christ accomplished there for us. We have already seen this figured in the passage thru the Red Sea, but with this difference -- their wilderness journey commenced with the latter crossing and ended with this crossing of the Jordan. Israel are now in the land. They are no more wanderers going round and round in the some path without making any progress. They have now put their feet upon their inheritance. This figures wonderful victory, even tho they have to fight to maintain their position.

The wilderness as we have intimated, was necessary. They must go this way; otherwise they would never know their deep need of deliverance. We have already learned that the Red Sea crossing figures not only Christ's death, but our death with Him - death to sin and the law. This truth is set forth by the Apostle Paul in the book of Romans. He there dwells on our condition as sinners in the first Adam - ungodly, helpless and enemies of God; then proceeds to show our condition thru the last Adam - Christ. He gives there a backward glance at what we were, at what we deserved and at what we received in our Substitute, viz: death. Resurrection, tho implied in

Romans, is not dwelt upon there. We have a suggestion of the "newness of life" and the "likeness of His resurrection," in which we are called to walk; but we must go on to Ephesians, the book in the New Testament which answers to Joshua, to find the further fact that we were not only raised up together with Christ, but were also seated together with Him in the heavenlies. Here it is our death which is implied; and our resurrection dwelt upon. So in the Old Testament, as well as in the New, these different phases of the truth are given us, as it were separately, that we may consider them apart and thus get a fuller understanding of each.

Thus, it is resurrection with Christ and our heavenly place that are strikingly portrayed in the crossing of the Jordan, tho our death is not omitted. But it is the Ephesian side of Calvary which is here figured. And observe also that this is a figure of Calvary which pertains to the Church only, while the crossing of the Red Sea, is the figure of Calvary for Israel and the nations. That is, only of the Church has it been written, that God "hath raised us up together and made us sit together in the heavenlies in Christ Jesus." All the saved before and after this age, are "in Christ" - a new creation; but all are not joined to Him - a heavenly people. The phrase "in Christ," is in contrast with, "in Adam." The two heads of our race, the natural and spiritual, are thus viewed as to their responsibility - the one taking us down with him, the other raising us up. In 1 Cor. 15:45-49, the Apostle contrasts these two heads and their progeny. Note especially, that "as we have borne the image of the earthy" - been like the first Adam - "we shall also bear the image of the heavenly" - we shall share the full, heavenly triumph and glory of Christ, the last Adam.

DETAILS OF THE CROSSING

"Notice that the ark has to go before the people, thus teaching that it is the power of all that follows - the parted waters and safety for all Israel. And this is jealously maintained; for it is two thousand cubits (three fifths of a mile), that separate it from the people who walk in the path it opens. The ark is Christ, the provision of

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Jehovah, that He might dwell amidst a sinful nation. It carried a blood-sprinkled mercy seat - the propitiation for sin. How necessary then the insistence upon the full length of the separation between that peerless work and all that which should follow. The ark leads the way into death - Jordan. All that they had to do was walk in, as the way opened.

And then it is said that now, upon the day that they cross Jordan, will Joshua be honored in the sight of all the people - the living Christ glorified in that which His death has accomplished. All enemies must give way when God rises up in the power of this accomplished work and manifests Himself for Christ, in behalf of His people. In the face of such omnipotence, what are seven nations that they dare stand against Israel? They are all mentioned, the Canaanite heading the list, an exhibition of the Lord supreme over all the power of the enemy.

The ark is here called, "The ark of the covenant of the Lord of all the earth." Satan has usurped power over all the earth. He is at present called the "god of this world" because man, to whom God gave dominion, has yielded obedience to Satan instead of to God, the rightful Sovereign. But Christ has come and redeemed this world back from the hand of the enemy and thus has made God, "Lord of all the earth." We do not yet see all this outwardly manifested; for fallen man is still under the sway of the devil; but the basis for it has been laid at Calvary; and our eyes shall one day behold "God all in all, all rule and all authority and power" subdued before Him.

"Jordan fills all its banks all the time of harvest" - death was not robbed of its terrors when Christ rolled back its waters. He met the full judgment for sin. The wrath of God was not mitigated for Him. It was a reality; the more so, as His holy soul recoiled from God's anger against sin. But thus only could He redeem man. Jordan must be crossed; its flood stopped so that the waters of death should not come near His people. It was our penalty He bore, our judgment He met at Calvary. He was there made sin for us. He there tasted death for every man. The full measure of judgment due for the sins of the whole human race there fell upon Him. All the waves and billows of God's wrath went over Him that its force might be stayed for us. At Calvary, Jordan filled its banks. It was its time of harvest.

MOTORING TO GLORY

Mary M. Bodie

Out of the heat of the city street,

Out of its defiling air,

We'll mount and soar to the heavenly shore

In our airplane new and fair,
To the land of day where the giants are gay,
In that peaceful, pure abode.
Free from sin and strife
By river of life,
We will motor on the golden road.
Our speeding boat on the air will float,
By the Word of God most true.
Our heart is light with the hope of the flight
When we bid this old world adieu,
And no danger scare will meet us up there,
As our Pilot calls, "Arise."
Away from the din,
We will upward spin,
To the city of God in the skies.
There'll be no stop in that glory hop -
E'en as the lightning we'll speed.
A record great will be marked on the slate,
That no one will ever exceed.
Oh, that golden plane with its wings of flame,
Will ascend and roar and win.
With its holy freight,
It will reach the gate
Of Jehovah's celestial Inn.

THE TWELVE STONES

Chapter 4

THE LORD SPAKE UNTO JOSHUA, SAYING, Take ye twelve men out of the people, out of every tribe a man" - Vs. 1, 2. Joshua now according to the Word of God commands twelve men, one chosen from each tribe, representative of the whole nation, to take up twelve stones out of the bed of the river from the very place where the priest's feet stood who bore the ark. These stones were placed in their lodging-place that night as a memorial. Then Joshua himself puts twelve other stones (which he had carried with him) into the river, at the very spot from whence the first had been taken. O, this is all most wonderful to the spiritual mind! The harmony and the perfect spiritual order in these things is marvelous. This is no haphazard history written by a mere man. The most minute wisdom governs all.

Now for the interpretation. Christ has gone thru death for us, as figured by the ark. He has pushed back its waters. All its billows and waves went over Him. And that death was our death. It was burdened with the weight of our sins. He bore the wrath and curse of God which rested upon us. Now we who believe in Him are dead, having died in Him. This is not experience. This is a fact independent of our faith; tho our faith brings us a most wonderful experience of victory over sin and the devil. We have died with Christ. We ourselves do not die; but as identified with Adam, we died: we are "dead to sin," "dead to the law," "crucified to the world ;" "our old man was crucified with Him." These are all absolute statements of the living God, eternal facts, and are to be made practical by a daily reckoning with God who counts the things that be not as tho they were. Thus the stones, which were left in the bed of Jordan, prefigure us. Notice that it was Joshua, type of Christ, who put them there. Even the twelve living men who carried twelve stones out, had no part in putting the stones into Jordan. Thus the type answers wondrously to the doctrine. We have no part in our death except to believe the fact. We do not kill ourselves by inches nor all at once; neither do trials, afflictions nor persecutions put us to death. We died with Christ "unto sin once;" that is the old man: but we are alive forevermore in Christ; this is the new man. We do not feel our death; but we do feel our life, even as the living men carried twelve stones out of Jordan. They represent the whole of the Church raised up out of death and seated in the heavenlies. We left the old man in the river of death. We now have our standing before God in Christ - a new creation. God never sees us in the flesh or Adam after we have accepted Christ. We have the flesh in us, but we must distinguish between our present flesh, or the earthen vessel, and our former old man. The latter is never said to be in us, but is spoken of as having been "put off" (Col. 3:9); that is, we who believe are not identified any more with the old creation.

The old person has passed out of existence according to God, tho the fleshly nature is still there; but for this we are not responsible. Our responsibility is to believe God, and thus we give Him the opportunity to undertake and give the victory "for sin shall not have dominion over you for ye are not under the law, but under grace." That is, we have the sure Word of the Lord that sin shall not be ruler over the one who reckons with God. We thus put all the responsibility upon Him. This is really what being "under grace" means. To be "under law" is to be under responsibility. And this is the typical import of the water-covered stones. They were not seen any more. They were buried; for so we treat dead men. And the other twelve stones taken out of the river and set up upon dry ground, are a further unfolding of the distinct change which took place in our standing. "If any man be in Christ he is a new creature; old things are passed away;

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behold, all things are become new" - 2 Cor. 5:17. The absoluteness of the above statement is justified by the fact that it is spoken of a man "in Christ." It does not refer to experience or state, but to the new creation.

TYPICAL TEACHING

Thus even the type shows this out clearly. The living men are identified with the stones which are taken out of Jordan. They themselves carry them out. That is, we are raised out of death and we feel the change which has taken place. The ark, Christ, came up out of the water and we came up with Him a new creation. All that is true of the Head, is true of every member of His body; even as all that pertained to the first Adam was true of the whole race. The one is just as absolute as the other. We cannot make this too emphatic. There is no such teaching known in the Scripture as a patched up old creation. Christ brought forth a new creation. Christ's death was our death; His grave was our grave; His resurrection was our resurrection, and now His life is our life. But resurrection means more than just receiving a new life. It has reference to a coming up out of death. It separates the living from the dead and the saint from the sinner. Christ is the heavenly one; "and as is the heavenly such are they that are heavenly" - 1 Cor. 15:48.

And these are facts which are ever to be remembered. The memorial stones set up there in Canaan, were no more intended for their eyes than for our admonition. They happened unto them, it is true; but for our sakes they were written. We are responsible to read and understand these types that we may walk in the power of such knowledge. Jordan's waters are dried up for all God's people; but alas, how few take advantage of this fact, and live in the power of resurrection. And observe that after "all Israel have clean passed over Jordan," that its waters again "returned unto their place and flowed over all its banks." That is death is still a reality for all those who do not accept the judgment meted out to Christ on Calvary. They will have to meet sure appointment with death themselves (which Christ has already met), but that is not all. "After death the judgment," and this latter is eternal.

FEASTING AND PRAISING

A. S. Copley

Since the face of Christ I see,
And His Power makes me free,
I shall His forever be;

Praise the Lord!

Since the Spirit has control,
And His presence fills my soul,
How the waves of glory roll,
Praise the Lord!

Since the Savior's side did rend,
His abundant grace to lend,
He will keep me to the end,
Praise the Lord!

Since the spirit came in power,
I have found the truth a tower,
Giving victory every hour,
Praise the Lord!

Since I'm in the promised land,
I have found a heavenly band,

Where the Lord is in command,
Praise the Lord!
We are looking to that shore,
Where we have eternal store -
Even Christ whom we adore,
Praise the Lord!
Since the fellowship I know
Of the Savior here below.
How my heart with love doth glow,
Praise the Lord!
Since the second coming ray,
I am longing for that day,
When He'll catch His Bride away,
Praise the Lord!
On a promise I am resting praise the Lord!
And this Christian life I'm testing by the Word.
On the upward journey going,
And in Christ a daily growing,
On the Bread of life I'm feasting,
Praise the Lord!

GILGAL AND JERICHO

Chapter 5

"AND IT CAME TO PASS that when all the kings of the Amorites which were on this side of Jordan westward, and all the kings of the canaanites which were by the Sea heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their hearts melted, neither was there spirit found in them any more because of the children of Israel" - V. 1. The news of the wonderful deliverance which Jehovah wrought for Israel, fills the inhabitants of the land with terror. They become faint before the people who have such a God; their hearts melt and there is no spirit left in them. Satan cowers before the people who stand in the victory of the cross; for the resurrection of Christ was the utter and eternal defeat of all the power of the devil. God raised up His Son "for our justification." He points to this display of His power as that of His mightiest achievement; because therein is laid the basis for the fulfillment of all His purposes for man. God challenges the universe to lay anything to the charge of His elect, those whom He justifies. Israel, tho a great host, would have been as nothing compared to the swarming population of Canaan; but God was with the former and the battle was the Lord's.

"At that time Jehovah said unto Joshua, Make thee sharp knives and circumcise the children of Israel the second time ... And it came to pass when they had done circumcising all the people that they abode still in their places in the camp till they were whole. And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day." Gilgal is the first camp of the new creation. It is the lodging place of this host of the Lord in the heavenly land. Here the stones were pitched; and it is to this place the tribes constantly return after each battle. It is their headquarters, as it were, the first place their feet stood after their miraculous deliverance from Jordan. The rolling waters of the latter, they could view from this vantage point and rejoice in the fact that they had passed over untouched by its waves and its billows; and that no power of the enemy was able to force them back on the other side. Here was the place, where they proved that God was for them; and this assures them that no man can be against them. Furthermore, it is here the stones abide a constant witness that Israel came over Jordan on dry land.

All this is full of instruction for us. The fact of resurrection is our impregnable defense - a stronghold in every battle, a returning place in every victory. We are really safe in no other retreat; for it is only as standing Christ's victory that Satan cannot touch us. He actually fears us when we maintain this attitude; for the "Seed of the woman" has crushed the serpent's head. He has received his deadly wound already. Christ's resurrection is the eternal defeat of the devil, but our eternal victory. We are "more than conquerors thru Him that loved us," and Satan is well aware of this fact. He is delighted when we leave Gilgal, our place of strength, and sally forth in our own wisdom or power; for he knows that we are no match for him then. And it is in this place, that we learn our need of circumcision, the absolute necessity of which, we realize afresh after

every battle and consequent victory.

CIRCUMCISION

It is from the fact of circumcision that Gilgal gets its name; for when Israel are all circumcised, Jehovah says, "This day have I rolled away the reproach of Egypt;" so the place is called Gilgal, "a rolling away." Now "the reproach of Egypt" was the fact of their bondage there. Israel were slaves. Pharaoh was their master, and that servitude was galling for the people, God's chosen free men, who were still in Egypt; which latter is a figure of the world in its independence, away from God, doing its own will, following its own way. And this is sin - "All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on Him the iniquity of us all." Our way of self-will is the way of sin, and "sin is a reproach to any people" (Prov. 14:34). When we are awakened to our condition, by the Spirit of God, the misery of our bondage is deeply humiliating, especially the fact revealed to us by repeated failure, that we are unable to break the chains which bind us. And the bondage seems to increase, the more we endeavor to extricate ourselves. We could almost wish, like Israel in Egypt, that Moses and Aaron had not appeared with promises of freedom. But this is really the way out. Had Israel been content to serve Pharaoh, they no doubt, would only have proved that they were really Egyptians and not Hebrews; for the latter do not dwell in Egypt nor serve its master, after they hear of their promised freedom. God says, "All Israel" came up out of Egypt, upon that memorable night when the blood was sprinkled upon the doorposts and lintels of their dwelling (Ex. 12:4). Jehovah publicly claims His people now, tho they were His prior to this time, because of His sovereign, eternal choice the man Abraham. But on that never-to be-forgotten night of the sprinkled blood, they began their journey out of Egypt. And observe this fact, God never again refers to them as dwelling there; tho they are often rebellious and disobedient.

Now see the lesson here. Jehovah delivered Israel from Egypt upon the ground of the shed blood, and not because of any merit of their own; consequently they were never sent back because of any demerit. The blood alone was the basis of the separation between Egyptian and Israelite, not good conduct, morality, nor character. And this is the only basis of Christian fellowship today. The blood abides the constant witness that there is a separation between believer and unbeliever. We who have, with the hyssop of faith, sprinkled the blood upon the doorpost of our hearts, are not of the world, tho living in the world. The separation is just as real and entire as that of Israel from Egypt, tho not as manifest to the eye. God never sees us any more as serving sin or living in the world, tho to the natural man there may seem very little difference. And sometimes the Israelite may appear even more perverse and stubborn than the Egyptian; but God looketh upon the heart. He claims for His own, that one who has faith in His Son. He sees the blood and is satisfied. Now this is a hard saying, we know; and there are many who refuse to believe the sovereign, unchangeable grace of God. But the fact remains just the same; our unbelief does not make the Word of God of none effect. "Let God be true and every man a liar;" for it is written when God "sees the blood," not our good works, He "will pass over."

REPROACH OF EGYPT

And yet after we are out of Egypt under shelter of the blood of Jesus; we may still bear "the reproach of Egypt" - sin may still in some measure have dominion. Israel came out of Egypt a circumcised people, as souls in the first joy of salvation devote themselves to God; but they came into a wilderness in which they lingered, refusing to go on and up into the promised land. They remained in the desert where they soon lost their circumcised, consecrated character, and they neglected the rite of circumcision. The toil of the way was no doubt an excuse from the painful cutting, and it soon dropped out of their lives altogether. But God had not forgotten it; for notice, as soon as they are over Jordan, the Word of the Lord arouses them to action. It is true they entered Canaan uncircumcised; but they are unable to go up and possess the land in this condition. "Know ye not that the unrighteous shall not inherit the kingdom of God?" The new man only comes into possession of the heavenlies. Circumcision is the assenting of our hearts to the judgment of God upon the flesh; thus having no confidence in this power or ability.

The lesson emphasized by the fact of the failure of Israel to circumcise, while in the wilderness, is, that power for the mortification of the flesh - power to keep it in the death state, cannot be maintained merely by the joy of salvation - deliverance from Egypt. This is only the negative side. There must be the positive - an entrance into the land, an appropriation of our heavenly portion, the joy of what lies beyond this world, thru which we are passing. We must realize a greater attraction, a divine pull, an upward calling, before which, the attractions of the world will wane and

fade away. And this is God's plan and purpose. He desires that we put our feet upon our possessions in the heavenlies; for then our feet will mire no more in the slush and mud of earthly things. And notice further, the uncircumcised cannot eat the passover (Ex. 12:48). That is, redemption fails to satisfy those who do not judge the flesh as having been cut off at the cross. The pilgrimage here, which should be a delight, becomes a weariness to such. They are still knowing after the flesh, that is having confidence in it, or an expectation of pleasure, profit, fame, adulation, or results in some way from the old man. Their will is not yielded; consequently they are stubborn and ungrateful. They take all God's blessings in grace as a matter of course, and then murmur and complain when His providences do not please them. We are easily able to identify them by the lack of a broken and contrite spirit.

And there is no hope or remedy until they reach the promised land, and the fulness of its glories spreads itself before them. Then they grasp them in a moment and they take possession of their inheritance. Then follows the results, "If ye then be risen with Christ, seek the things which are above where Christ sitteth at the right hand of God. Set your affection upon things above, not on things that are upon the earth; for ye died and your life is hid with Christ in God ... Mortify therefore your members which are upon the earth" - Col. 3:1-3. The above citation gives the basis, the realization and the maintenance of circumcision. Its power lies in the development of the Christ life, which find its satisfaction and delight in the eternal and abiding possessions which are ours in the heavenlies. Then consecration become easy and strength is renewed in the cutting-off place. "For we are the circumcision which worship God in the Spirit and rejoice in Christ Jesus and have no confidence in the flesh."

The circumcision of all the men of war at one time and at this point, in full view as we might say, of the enemy, has been called a most "unmilitary act" on the part of Joshua. He seemed oblivious to the fact that the Canaanites might muster their forces and come upon them, while the men were disabled; but this is only more food for our reflection. We need never fear when in the path of obedience. God's power will be fully manifested in our behalf. But the special point in consideration here is that the loss of strength necessitated by our judgment of the flesh is the very means of future power. It is good for us to tarry here, on the banks of Jordan, until all the soreness and weakness of our cutting off has been healed, thus finding our true place before God: "for when we are weak, then are we strong."

And now they eat the passover; for they are fit for it. They understand redemption and are able to appropriate its results. The passover is a looking, in a figure, to Calvary, where the Lamb of God was slain for us. We feed on Him, that is, we appropriate Him as our daily life and strength; remembering "to keep the feast with the unleavened bread of sincerity and truth." The "forget-me-not" feast, of breaking the bread and drinking the wine, which answers to the passover; the meaning of which we never fully enter into until we have wholly judged the old man and attended his funeral.

"And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched corn on the self-same day. And the manna ceased on the morrow after they had eaten of the old corn of the land, neither had the children of Israel manna any more; they did eat of the fruit of the land of Canaan" - Chap 5:11, 12. This is a new experience. The manna ceased the day after they did eat the fruit of Canaan - "the old corn of the land." This is typical of Christ of course; for He is the food of the soul in every stage of its growth; but now it is no more as the bread come down from heaven, the humbled lowly Christ - the manna - but as the risen exalted Christ, with all power in heaven and earth given into His hand. It is our blessed privilege not only to know Him as come down from heaven; but as also gone back to heaven. The manna emphasizes His death: the old corn, His resurrection. The one expresses His humanity, tho not denying His divinity; the other proves His divinity; tho not denying His humanity as the "corn" of the land assures. The wilderness food is manna; but Canaan's "fruit" is corn. Milk is for babes; but warriors need strong meat. Christians are not in the full victory of their redemption rights unless they are seeing their part and appropriating their place in the heavenlies as one with Christ.

CHRIST OUR HEAD

"And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked and behold there stood a man over against him with his sword drawn in his hand and Joshua went unto him and said unto Him, art thou for us or for our adversaries? And he said, Nay, but as Captain of the host of the Lord am I now come. And Joshua fell on His face to the earth and did

worship, and said unto Him. What saith my Lord unto His servant?" - Chap. 5:14. We have stated that Joshua represents Christ in resurrection leading His people into the land. Now we are confronted with another Man to whom Joshua bows and acknowledges His Lordship. The latter represents the personal Christ as Head of His own body. The former, Joshua, is Christ in us, energized and guided by the Holy Spirit, subject to the Christ external, to whom is given the preeminence. It is written that the Holy Spirit "should not speak of Himself," that is, that He would yield first place to Christ. The latter then presents Himself here in figure at the Head of the host of the Lord. He has unsheathed the sword and in the conflict which follows, He Himself is Leader. The judgment upon the enemy is of His execution. The battle is truly the Lord's, and Israel are but to walk in the way the Captain opens. The responsibility is upon the latter. He speaks thru His Word, by His Spirit. Here indeed the lowliest spirit becomes us, prostrate before Him with unshod feet, owning both His holiness and authority. Only thus can we be led in a plain path of steady progress and assured victory preserved alike from formalism and fanaticism.

ONE WITH CHRIST

Mary M. Bodie

We're identified with Christ in the glory,
We're truly made one by the Spirit of God;
Knitted and fitted and joined together,
A corporate body redeemed by the blood.
Yes, more than blood bought, we're part of His body,
We're members of His, of His flesh and His bones,
We're seated in Spirit in heavenly places,
A part of the Man on the Father's bright throne.
We're joints of supplies just to help one another -
His members on earth truly raised from the dead.
Redemption is near in a glorious rapture,
Caught up to the throne with our glorified Head.
We're part of Himself! Tell it out, Hallelujah!
We're members of His, of His flesh and His bones,
He never will leave and He'll never forsake us.
Forever beloved, and forever His own.

THE WORLD JUDGED

Chapter 6

"NOW JERICHO WAS STRAITLY SHUT UP BECAUSE OF THE CHILDREN OF ISRAEL; none went out and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof and the mighty men of valor" - V1. Jericho is a type of the world in a special aspect; that is, the savor of a sweet smell to man. The meaning of the name, "fragrance," emphasizes this fact. It is apparently a fertile and attractive place; yet by the river of death, and having in it that which beyond death brings judgment to man - sin. The fall of Jericho is a wonderful figure of the world as already judged by the cross of Calvary. In these details we have both a prophetic and a present significance. As to the present, it figures our victory over the world. As to the prophetic, it refers to the coming of the Son of Man actually to execute judgment upon His enemies and put down all outward rebellion and disobedience. The fact that Jericho was straitly shut up against Israel is a striking figure of man's natural condition. The whole world is one vast Jericho, shut up in unbelief against God, therefore under the judgment of God - "every mouth stopped and all the world guilty before God" (Rom. 3:19), or "subject to the judgment of God." And there is no escape from that city of Jericho except one - the window opened for faith wherein hung that scarlet line. Every gate was closed: "none went out and none came in." And this perfectly answers to the antitype: every gate is shut - law-gate, ritual-gate, works-gate, merit-gate - all closed. Man is shut in to certain doom except he takes the one way of escape - the way of the blood. And there are few, according to the type, that avail themselves of the mercy; for only Rahab and her father's household were saved.

Let us notice the position of the ark in the destruction of Jericho. It is striking because of the different place it occupies. When they crossed the Jordan, they followed the ark; now the ark is behind them. Is this not wonderful? No one can sound the true Gospel of God to a lost world until he knows he is safe from the judgment of God. Redemption must be behind him, an accomplished fact. The Jordan must have been crossed before we can blow with the ram's horn.

Israel here are a type of the "trumpet angels" of that coming day, whose events the book of Revelation uncovers. Those seven messengers usher in that period of judgment of seven years which answer to the seven days that Israel compassed Jericho about with trumpets. On the seventh day, at the end of the seventh circuit of the city, with the final blast of the trumpet and the people's shout, the walls fall flat. The power of the Lord has smitten their defences and the city is taken. And so, as prophecy shows, will the Lord intervene for His people in the last days and the power of the world will be prostrate in a moment. And as we read of a spared Rahab in the type; so in that future day there will be nations saved. They, as Rahab, will befriend the people of Jehovah, as we read: "I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me" - Matt. 25:36.

The fall of Jericho - the world - is a reality to faith, tho as to sight it is not yet consummated. The cross of our Lord Jesus Christ was the judgment of the world and they themselves pronounced their own sentence in rejecting the Son of God. Their heart of rebellion and hatred of God was thus outwardly manifested. "We have no king but Caesar," was the cry of enmity against God. And tho the execution of the sentence has been long delayed because of the longsuffering of God; yet to the one believing, the world has already fallen. "God forbid," says Paul, that great overcomer of this age, "that I should glory save in the cross of our Lord Jesus Christ thru whom the

world has been crucified unto me and I unto the world" - Gal. 6:14.

The Whole Armor

Notice this point. It is after they have crossed Jordan and are circumcised and feeding on the old corn of the land; after they have entered Canaan, and its beauty and fruitfulness lie before their eyes, that Jericho falls. That is, our heart must be satisfied with that which lies beyond this world before we will accept heartily the judgment of God upon it. But it is an absolute essential to the conquest of the land; for as we have seen that the conflict in the heavenlies is with the "rulers of the darkness of this world;" therefore we infer that there can be no successful warfare without a continual, unreserved, wholehearted judgment of this world. And for this we are exhorted to "put on the whole armor of God that we may be able to stand against all the wiles of the devil" - Eph. 6:11. Our success, even the success of the new man, who has taken possession of his inheritance, is dependent upon the use of "God's armor."

1. The defensive armor. See the fulness of our divine panoply - "loins girt about with truth" - the Word of God as our strength. The loins are the strong part of man. They speak of our inward strength. Just in the measure that we are built up in the truth will be our strength to stand against Satan. We will be as immovable as the truth. Thus, as a consequence, we will have on the "breastplate of righteousness" - standing "in Christ" even as He, in the unsullied presence of God and in the presence of the devil. This is the sure presage of victory; for Satan has been met and has been conquered by Christ, "and we are more than conquerors thru Him who loved us." Next comes the "feet shod with the preparation of the Gospel of peace;" no slipping nor falling then. We will go in the way of good will to man, making peace, preaching peace, living in peace, because the "God of peace" dwells in us; no strife-maker, nor malicious talebearer, is the one thus shod. "How beautiful are the feet of them that preach the Gospel of peace, that bring glad tidings of good things," is God's eulogy of such.

Yet there is more - "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Faith is above all. It is the shield without which, the truth, the righteousness, or the Gospel of peace, would be of no avail against the world. This refers to active aggressive faith, that allows no dart of Satan to pass, a faith that is constantly on the alert. Think of warriors, clothed in armor, engaged in battle, and you will easily get the thought. They use their shield to ward off the point of the enemies sword; and only thus are they successful. They cannot let down their shield even for the moment, lest the enemy get an advantage. O, what food for meditation; for the Christian warfare is not a whit less real and dangerous. And Satan is a powerful foe, one who is never asleep, tho he leaves us sometimes "for a season," that he may take us unawares later. Another part of the armor which is not to be neglected is "the helmet of salvation" - protection for the head. This refers to the knowledge of salvation, without which it is impossible to be efficient warriors. Salvation must be known and realized in experience ere we can stand against the enemy. "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life" - I John 5:13.

2. The Offensive Armor. That which has preceded is defensive - for protection rather than pursuit.

By the former we are enabled to "Stand" in the battle; but sometimes more than this is required; we must "withstand;" we must resist the enemy, and for this we need the offensive armor, that is the "sword of the Spirit," which is the "saying of God." It means a special Scripture for a special case; as for instance when trusting for healing, we are to withstand the power of Satan by the "saying of God," upon this point. The Holy Spirit will bring to our remembrance the very saying to use; for notice that the Word is the "Sword of the Spirit."

We find the use of the armor of God, both defensive and offensive, illustrated in the life of Christ, our victorious Head, in the wilderness - "being forty days tempted of the devil." Here we see Him protected by the armor of God. No dart of the enemy was allowed to touch His heart. He was holding up the shield of faith. "And in those days He did eat nothing; and when they were ended, He afterwards hungered. And the devil said unto Him, If thou be the Son of God, command this stone to be made bread" - Luke 4:2, 3. After He had stood forty days, the full time of testing, clothed with defensive armor, Satan comes at the moment of His greatest weakness - He was hungry. And he brings his greatest power to bear upon this conquering Man. But He is invincible. He takes the offensive armor now and puts the sword in the hands of the Spirit by quoting the saying of God - "Man shall not live by bread alone, but by every Word of God." So the devil is worsted. Jesus proves that He is the second Adam, the Lord from heaven, that He is a spiritual Man. He cannot be tempted thru His body, because the latter is controlled by and made to serve His spirit. Then the devil seeks to entice Him in the realm of spirit and soul, but in vain. He is met each time with the Word of God and Satan leaves Him in victory, to be ministered unto by the angels.

In every age God has had a people who have judged the world in its every phase. They have gone around Jericho, as it were, with their trumpets of faith, for six ages, boldly declaring the testimony of God against sin. They, like Noah, condemned, or judged the world by their attitude, and yet it has not fallen. Its walls still stand "straitly shut up" against God and against His people. But we wait the seventh day, the glad millennial day, when the seventh trumpet messenger will sound and there will be "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever" - Rev. 11:15.

Hallelujah!

TELL THE PEOPLE

If you know you have the light,
Tell the people so.
Should you keep it hid from sight?
Let the message flow.
Make a noise about the best.
It will surely stand the test.
Rise supreme o'er all the rest.
As you onward go.
You may get some heavy knocks,
As the faithful do.
Few bouquets and many rocks,
Will they throw at you.
Never falter; never fail.
Let them laugh and let them rail.
Lift your voice above the gale.
God will take you thru.
Some may intimate you're "It,"
Lashing you with scorn;
And will seek to make you quit,
With a jagging thorn.
This is fun for you who know,
Every way the wind may blow.
Onward with the message speed,
Till the setting sun.
When you reach the golden gate,
Christ will say, "Well done."
Your reward will sure be great.

Scoffers will have none.
If the truth is truth indeed,
Happy all who give it heed.
Onward with the message speed,
Till the setting sun.

Ai - Defeat And Victory
Chapters 7-8
AI AND ACHAN

"BUT THE CHILDREN OF ISRAEL COMMITTED A TRESPASS IN THE ACCURSED THING; for Achan, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing; and the anger of the Lord was kindled against the children of Israel" - V 1. We have just viewed the fall of Jericho, type of the world, desirable and fragrant to sight, but with the curse of God resting upon it and all its substance. Israel were forbidden to take aught of its treasures or wealth for themselves. It was all devoted to death and destruction. But as we read, Israel were disobedient to God's command and "took of the accursed thing;" for there was an Achan, a "troubler," in the camp.

This is all fragrant with instruction for us. Ai means "a heap." This connects it with Jericho which we have just seen reduced to a heap. Now these cities represent the world, over which Satan rules, from two view points. Jericho is the whole world judged by God at Calvary; and Ai represents failure to carry this judgment out in practical life. Faith views the world a ruin, but which, apart from God's presence with us, we are unable to overcome. He refuses to go up with us and give us victory unless we accept His judgment of the world and actually devote it to death. We must count with God, that we have been crucified unto the world and the world unto us, or else the unjudged evil in us will soon have the ascendancy and we will be overcome as was Achan.

Observe the unity of Israel in God's sight. As one sin ruined the world in the beginning; so one man's sin here brings defeat to all the people. Israel entered Canaan as one. This is emphasized very distinctly for our admonition. We have a parallel case in the beginning of this age, the anti-type of this failure of Achan's and it answers to the time figured by Joshua's time: for it was after they had crossed Jordan, type of death, and were on the other side, that Israel experienced this defeat before Ai. So in like manner we read: "And the multitude of them were of one heart and of one soul; neither said any of them that aught of the things which he possessed were his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord" - Acts 4:32.

Foundation For Victory

Notice that this was after Christ had died and rose again; for the Holy Spirit was not given until Jesus was glorified. The Jordan had been crossed as it were. The Church is here seen in the heavenlies, triumphant over all the power in the world. Jericho is fallen. The glitter and fragrance of the world is destroyed for them. They are above it. Sin and self no longer rule. See the wonderful deliverance which they are enjoying - they are of "one heart and one soul; neither said any of them that the things which he possessed were his own." Marvelous victory in the midst of sin and selfishness! It stands out here as an oasis in the desert. We are refreshed even as we contemplate the marvels of those days of love and sacrifice, which have never been repeated; for we are here viewing an earnest of the kingdom on earth. It could not continue, because, though the provision for it was perfect, yet the people refused the King. They would not have God's Man to reign over them; so the actual putting away of sin and Satan has not yet been consummated. And thus the explanation of failure, which we find in the following chapters. "But a certain man named Ananias with Sapphira his wife sold a possession" - Acts 5. It commences just as the type in Joshua with that ominous little word, "But." It brings a cloud over the beautiful sunlight horizon which preceded it.

Peter, in the power of the Holy Spirit judged the sin immediately. The guilty culprits fell dead at his feet. And yet the evil which was manifested there in those early days has remained and is now fully developed in the midst of Christendom; namely - a profession without a possession. Ananias and Sapphira desired to appear as those real disciples, without the regeneration which was the power of their whole-hearted consecration. The works of the former proceeded from the old creation, as is very manifest; while the latter were the result of a new life. And so the type.

Cause Of Defeat

Ai is beside Bethany, "the house of vanity;" but it is also in front of Bethel. "the house of God." In Abraham's time, when he dwelt a pilgrim in this very Canaan land, Bethel and Ai lay on either side of him as thus opposed one to the other (Gen. 12:3). Israel had overcome Jericho, the greater; so they think but little of Ai. That is, when the world is judged in gross, we imagine it a slight thing to judge it in detail, in the little things which beset our pathway. Yet it is just here, and perhaps on this account, that we often suffer unexpected defeat. The practical putting into effect of the judgment of the cross is not done once for all. It is rather in a constant attitude of soul that we have the victory over the little things that many consider of no moment whatever. But we see it was the little city of Ai which caused their most shameful defeat and for which even the later victory could not wholly atone, as there were thirty-six killed in the first skirmish. They turned their backs upon their enemies, "turned back in the day of battle," and were smitten upon the descent. Think of this host of Jehovah fleeing from the very people who, but a short time previous, trembled before them, when they stood on the victory side of Jordan. It was certainly a humiliating sight; but no more than what is in evidence today on every hand - God's people running from Satan instead of resisting him. We will never have such a defeat if we, like Paul, "keep judging that if one died for all, then all died" - 2 Cor. 5:15.

Joshua is dismayed at the awful defeat, as he may well be. And he seems to be ignorant of the cause of the calamity. Alas! how easily we are blinded to our own condition. How quickly we slip out of communion with God, and seem hardly aware of it, and then murmur at His ways with us, when we do not understand them. And notice the awful discouragement over defeat after the multitude of victories, which had gone before. Nevertheless, Joshua turns to God for the solution of the problem and in His presence finds the answer; tho there is really no mystery about it at all. Israel has not obeyed the voice of the Lord. And every similiar shadow upon the history of the people of God can be explained in the same manner. Acknowledge the sin and immediately the cloud lifts and victory is in sight.

"What wilt thou do to thy great name?" asks Joshua. The answer is simple. God has not forgotten His great name; and that is the very reason He allows this chastening of His people, that they may be partakers of His holiness. He deals thus with sons, not bastards. Israel had sinned. And yet there is but one actual offender, the discovery of which is a slow and humiliating process; for they are all counted as guilty until the sinning one is found. He confesses with these words. "I saw, I coveted, I took" - the same old story of sin which commenced in the garden of Eden. Achan simply proves his genealogy, as one of Adam's race, but there is no justification from guilt on this account. Judgment quickly follows the discovery of Achan's guilt and his whole family suffer with him. How solemn are the consequences of sin, how far-reaching the results. One man's sin plunged the whole creation into ruin which necessitated the death of the Holy Son of God to deliver. And even today, after six thousand years, we are confronted on every hand with its terrible effects. Observe also that we do not suffer alone. All Achan's family perish with him, for no doubt they were involved with him in the theft, as the stolen treasure was hidden in the family tent. We are shut up to this conclusion also by the fact that the law forbade the putting to death of children for their father's sins (Deut. 24:16). And here they were all taken, including the things which caused their downfall, to the valley of Achor, "trouble;" and "all Israel stoned them with stones and burned them with fire, after they had stoned them with stones. And they raised up over him a heap of stones unto this day" - a memorial of the wrath and judgment of God against all that is in the world.

Now observe, that which first took Achan's eye and brought judgment upon him was a "babylonish garment." He was tempted by a "mantle of Shinar," a better translation. Where do we first hear of Shinar? Far back in Noah's day, when the new earth arose out of the flood, as here upon typical resurrection ground, we get our first glimpse of Babylon. It was on the "plain in the land of Shinar," that they began to build a tower, that they might get to heaven without the aid of God. And here in Joshua, we have a slight hint of the seductive influence of Babylon over the sinful heart of man. It appeals to the old creation, who are always religious. Witness Cain's self-willed sacrifice to God, the fruit of a sin-cursed earth, which Jehovah refused. They desire to be connected with that which is of God; but they will not come in God's way - the way of the cross. Thus the consecration, the utter abandonment of all that is in the world - "the lust of the flesh, the lust of the eye and the pride of life" - is all foreign to its nature; hence, failure is soon manifested. Achan's sin is only a type of what has actually come to pass in this age, what we view before our

eyes today, only now Babylon's beautiful garments are all the style and one is strictly out of date, uncharitable and unkind, who would dare to judge the Achans who are in the camp; in fact the latter, we fear, are in the majority. And the silver and the gold, which was also "coveted" and "taken," are only added links in the chain; for it is truly by wealth that Babylon is built up and established. Notice that the gold and the Babylonish garment were laid upon the silver. This is itself significant. Silver speaks of redemption. The tabernacle in the wilderness rested in sockets of silver. Thus Babylon has redemption for its basis; but as we see here in the type, God refuses to go on with it. He counts it all as stolen goods - stolen by the same old Adam that stole the fruit off the tree, which God had not given him. The old man does not get redemption. He gets death, the penalty for sin. And the Lord will accept nothing of this world for His building except as it has first been judged and devoted to death. The judgment that fell upon Ananias and Sapphira, as well as upon Achan, is the lesson emphasized in type as well as antitype.

The City Destroyed

Joshua is now encouraged by the Lord to go up against Ai and take it; for the hindrance to victory has been removed. God's power can now be manifested in their behalf; but their former presumption still needs rebuke, so they are made to labor in the capture of the city in spite of its insignificant dimensions. And all the men of war are needed in this engagement. It is no little thing to regain possession of ground which we have previously failed to hold. An ambush is placed behind the city before Israel even show themselves. Then when discovered, they pretend that they are running away as they did before. All this is certainly humiliating. Was it not at the mere shout of this people that Jericho's walls fell flat? Yes, but failure to stand against the enemy is always attended with bitter and painful results. It is easier to "stand" and "withstand" in the beginning than to overcome later. Furthermore the victory is never so complete nor the end so glorious.

Ai is taken however, and destroyed. "Joshua burned Ai and made it a heap forever, a desolation unto this day." It actually became what its name signified. And observe this is just what faith in God's eternal power and foreordained purposes will accomplish for us - the world becomes a heap, a ruin. The king is hanged upon a tree - the curse of God upon him; then taken down, and a heap of stones raised over him as before had been done to Achan. The latter, tho an Israelite, had shown himself a partner with the king of Ai in rebelling against God. He coveted that which the world possessed and held in disobedience; and so he shares in the same fate - death: "for if ye live after the flesh ye shall die." And evil indulged in by those within, is the ally of those without. Thus, they prove their kinship and witness anew to the truth of the verdict of God upon the whole old creation - "There is none good, no not one." The only way of escape is to attend the funeral of the old man and leave him in the grave - a ruin.

And now the seal of their covenant with the Lord is set upon the land - an altar of whole stones is builded, on which no work of man was manifest; upon these stones was written the law of Moses. The blessings of obedience were then read aloud from Mt. Gerizim; the curses from Mt. Ebal. Thus the whole land was declared to be under the authority of the law and sanctified unto the Lord. Hardly however, is this accomplished before we are confronted with the incompetency of the hands which have graven the law upon the stones. It was not yet engraven upon their hearts. The "wiles of the devil" against which we are especially warned in Ephesians, the Joshua of the New Testament, are here in evidence. And Israel fail to discern the Canaanites in disguise. They trust to their own sight instead of seeking guidance from God: but herein are found some deep and valuable lessons.

BE AN OVERCOMER

Mary M. Bodie

Be an overcomer with the lord,
Armored for the conflict by His Word;
Waiting for His orders, yield your hand,
Going on to win at God's command.
Be an overcomer in the field,
Bear a shining helmet, sword and shield;
Ready, quick to answer, "Here am I."
Never ask a question, where? or why?
Be an overcomer in the fight,
Loyal as a witness to the light;

Stand against the foe in Canaan's land,
Faint, yet e'er pursuing with God's band.
Be an overcomer choose to share,
Jesus' deep abasement, tho unfair;
Yet, with Him in glory, tried and true,
Crowned with honors in the grand review.

The Conquest Of Canaan

Chapters 9-11

"AND WHEN THE INHABITANTS OF GIBEON HEARD WHAT JOSHUA HAD DONE UNTO JERICHO AND AI; they did work wilyly and made as if they had been ambassadors, and took old sacks upon their asses and wine bottles, old and rent, bound up, and old shoes and clouted upon their feet and old garments upon them; and all the bread of their provisions was dry and mouldy. And they went to Joshua, unto the camp at Gilgal and said unto him and unto the men of Israel, We be come from a far country; now therefore make ye a league with us" - Vs. 3-6.

In the following three chapters, nine to eleven, we have some marvels of truth revealed. Man is a trinity, spirit, soul and body, and has temptations and victories peculiar to each nature. We see this illustrated in the garden in Eden - "When the woman saw that the tree was good for food," the body temptation. "that it was pleasant to the eye," soul temptation, "and a tree to be desired to make one wise," spirit temptation; "she took of the fruit." So the whole of man was included in the fall of the first Adam. Then Christ, as the Last Adam, was tempted in the wilderness in a triune manner. First, His bodily need was the issue; then His soulish ambition, and finally His spirit; whom will He worship? - Matt. 4. He overcame in each instance; and in the atonement, which He afterwards consummated, the whole of man was included. The basis for full redemption has been effected by the cross, but not yet do we see this fully in evidence. That is, we are not yet in possession of our glorified bodies, tho already our spirit is quickened and brought into full fellowship with God.

This is just what we are to learn from these three chapters. The judicial aspect of the cross in its relation to the old man, we have had in the crossing of Jordan; and its relation to the world, in Jericho. Ai was the latter judgment carried out in practical life. And now we are given to see this judgment of the whole old man in its practical bearing. We would like to make this very plain and specific. In our former lessons, we have had what we shall finally experience and see as the result of Christ's work of redemption. But now we are to learn, in type, what we may actually experience and enjoy today because of Calvary, tho we are handicapped by a body of limitations. The city of Gibeon, with its adjacent territory, refers to the body. The next chapter, with its kings and their cities, refers to the soulish part of man. And the eleventh chapter gives us the scope and fulness of the victory which we may enjoy in spirit. All the cities mentioned here are principles existing for or against God. Those in possession determine their attitude. When held by the Canaanites, they are in rebellion against God: but when Israel have possession, they are subdued and yielded. Bunyan's scriptural masterpiece, The Holy War, is a graphic pen picture of the battle of the forces of God and Satan to gain possession of the citadel of man.

The kings represent the different characteristics of the old man - the evil principles which are under sway and control of Satan; and which must be brought to the judgment of the cross ere practical deliverance will result. The inhabitants of the city are lesser forms of rebellion and sinful propensities which are parts of the old man who was put to death on Calvary. Let us examine these chapters separately.

Gibeon Surrenders

Chapter 9

The inhabitants of this part of Canaan feared when they heard of Israel's mighty conquests. There is no fight left in them. They work wilyly to save their lives. Israel are deceived by their attitude and the apparent age of their clothes and victuals, into accepting their story of having come from a distance. They are friends professedly, and not foes, and seek alliance with Israel. Joshua and the princes swear to them in Jehovah's name; but in three days find that they are Canaanites and dwellers in the land. Now they cannot slay them, because of their oath; yet they make them hewers of wood and drawers of water. They are to serve Israel. They accept the terms offered.

We have here a most marvelous pen picture. It is certainly astonishing, the doctrinal truth that lies

hidden in the types. The above people, the Gibeonites are disguised. They come acting a part, surrendering as a people from a distance, to escape death. There was no quarter to be shown to the Canaanites, and they appear to know of this edict of God. And their ruse is successful. Israel are apparently deceived. They take them under their protection and swear to defend them, only they are to be their servants all the days of their life.

As was intimated, the Gibeonites figure the body as counted dead, with its infirmities and needs, yet the tenement in which the Holy Spirit deigns to dwell. It is called an "earthen vessel," weak and fragile, but the repository of a divine treasure. We are not to put the body to death; we are to hold it in subjection to the spirit. Fallen man is as the beasts; his spirit is dead to all God consciousness. He is led by his soulish desires and bodily appetites; but this is not as it should be. God would have the spirit of man rule; then the soul will be in perfect accord and the body wholly controlled and made to serve. Thus the infirmities, the necessities, the persecutions are the very means of blessings to the new man; for they make him draw largely upon the grace which is in Christ Jesus. These Gibeonites all result in good to us and glory to God when we realize that our "strength is made perfect in weakness." We are then made glad that they are allowed to remain and hew the wood and draw the water for Israel, the new man.

Observe that the Gibeonites serve in a two-fold capacity - they draw the water and hew the wood, not only for the congregation, but also for the altar of the Lord. That is, the body not only serves the new man, but it is also for the service of Jehovah. "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God and ye are not your own?" The Holy Spirit deigns to dwell in our bodies, and use them as instruments for the display of His power, in the measure that they are yielded to Him. Paul's testimony as to his body is the practical out-working of this lesson - "I keep my body under and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway" - I Cor. 9:27. Disapproved, rather than castaway, is the better translation. He has no reference to salvation, but to service. He is ambitious that he be well-pleasing unto the Lord, "a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work" - II Tim. 2:21. He insists that the Gibeonite stay in his place - "draw the water and hew the wood for the altar of the Lord." Thus "our body of humiliation" is made the vehicle of the present exaltation of the Christ within us. Hence, instead of deploring our infirmities and yielding to their power or complaint; we "glory in them." Very few learn this secret.

Confederacy Of The Kings

Chapter 10

"For it came to pass when Adonizedec, king of Jerusalem, had heard how Joshua had taken Ai and had utterly destroyed it, as he had done to Jericho and her king; so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel and were among them; that they feared greatly because Gibeon was a great city as one of the royal cities and because it was greater than Ai and all the men thereof were mighty. Wherefore Adonizedec, king of Jerusalem, sent unto Hoham, king of Hebron, and unto Piram, king of Jarmuth, and unto Japha, king of Lachish, and unto Debir, king of Eglon, saying, Come up unto me and help me that we may smite Gibeon for it hath made peace with Joshua and with the children of Israel" - Vs. 1-3. Canaan swarmed with petty kings that ruled over their respective kingdoms independently of each other. These were often at strife with one another; but now they make peace and a common cause against the "hosts of the Lord." They do not appear alone against Israel, but are a league of nations joined together by their hatred of God and His people. We see this illustrated in the life of our Lord. Pilate and Herod, who before were enemies, joined hands and became friends the very day the Lord was crucified (Luke 23:12). Also the Pharisees and Sadducees united with the Herodians to catch the Master of men in his words (Mark 12). All the warring, striving factions of the earth and of Satan will lay aside all their differences and take a united stand against the Lord and against His anointed in the end of the age (Psa. 2). The very presence of that which is good, that which is of God, stirs them into rebellion.

The chief and most aggressive of the confederacy mentioned here startles us with the significance of his name - Adonizedec - "lord of righteousness." He was king of Jerumlem - "the foundations are peace." This all sounds very religious; but it is only mockery, or rather a counterfeit of the truth. We must bear in mind in our study here that these kings represent evil forces, whether we consider the spiritual or the dispensational aspect, that are under the sway and authority of Satan. Adonizedec is the leader. He stands at the head of four other kings whom

he calls to come up and help him fight against Gibeon. The significance of this man has a double application, dispensational and personal. We will consider each separately.

Dispensational Aspect

First, he is a type of the anti-Christ, the world emperor of the last days, who will claim Jerusalem as his center and the place of his throne - the counterfeit of Christ the true king of righteousness. This man will stir up a confederacy of kings against the people of God; but he and all his aides will be defeated even as they are in the type. The very same God of Joshua will arise in power and majesty and fight for His people again. There will be another long day, when the sun will be darkened and the moon will refuse to give her light (Matt. 24:29); "for the Lord shall rise up as in Mt. Perazim. He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work and bring to pass His strange acts" - Isa. 28:21. This latter Scripture is yet to be fulfilled. The Lord warns of this day and Paul follows With no uncertain sound. It is the end of an evil age, especially in a religious sense, an age of mockery and ridicule of all that is real and true, and yet at the same time an age of imitation and counterfeit of all that is divine. "Many shall come, saying, I am Christ. Take heed; let no man deceive you." Let us heed His voice for we are almost in the very time of the end. Already the signs are here. Profession is great and boasting is loud; the form of godliness is plentiful; but the power of it is lacking, even as we are told will be the case (II Tim. 3:5).

The Personal Aspect

As we said previously, these kings are representative of evil propensities of our fallen humanity. And these five of which we are herein informed, relate especially to the soul. The first, Adonizedec, "lord of righteousness," is a great force. He has defeated more Israelites and kept them out of their Canaan inheritance than almost all the others together; tho Jabin in the next chapter is a close second in his power to defeat.

Adonizedec is representative of self-righteousness, the greatest enemy of God's people. He it is that stirs up all the other evil powers of our being to frustrate the grace of God. He will not allow the surrender of the Gibeonites and objects to their serving as the bondmen of Israel; for this is owning their weakness. He goes to fight against them for so ignominiously laying down their arms. He is against anything that savors of yielding to God.

This is pregnant with instruction for us. The soulish part of man plays a great part in the drama of life. It is the emotional, affectional, religious nature of man and must be judged without mercy. We accept from the heart God's judgment meted out to fallen man on Calvary and then we must practically carry out this judgment in every detail of our life. Then Adonizedec will have no place whatever. He will not be tolerated for an instant. Observe this point - until he is put to death, Israel are excluded from Jerusalem, the foundations of peace. This citadel in the hands of the enemy figures woeful defeat for the people of God. We must dethrone Adonizedec and get this place of peace or we are useless to God. And we are helpless before the enemy, tho we may apparently be very active and religious.

And so the lesson is easy to read. If we do not judge the old man, as totally depraved and unable to do one thing that is pleasing to God, the enemy will keep us from enjoying the peace with God which has been made by the cross of our Lord Jesus Christ. When our old Adonizedec is in possession and holding the city; we never have any settled peace or assurance that all is well. Our rest is disturbed and our soul is troubled. Israel must have Jerusalem.

The next named in the confederacy which Adonizedec heads, is Hoham, king of Hebron. We have heard of this city before. In Abraham's history it played an important part. It was also the city which the spies visited, where they caught a glimpse of the Anakim, the giants who dwelt there (Num. 13:22). Hebron means "communion, fellowship." It figures largely in the conquest of Canaan and the reason is obvious. Let us go round about it and mark its details carefully. It is a very important city. It was noted as the home of the Anakim, the "long-necked," and in Genesis we read of it as the city of Arba. "the father of us all." Both of these references speak of pride in some phase, which is closely akin to self-righteousness, and surely prevents Israel from occupying the place of communion.

Hoham, king of the coveted city, has a name most suited to a mighty resistance. It means "insatiable desires." Thru the soulish lusts of the fallen Adam, Satan has a most powerful ally who successfully hinders every advance of Israel toward Hebron, by stirring up a tumult within the city. Israel, the new man, must reckon with God for deliverance.

The third confederate in this mighty line is Piram, king of Jarmuth. These names are deeply

significant. The city means "elevation;" the king, "wild ass." The latter is applied to man as born of the flesh (Job 11:12), and is his obstacle to finding wisdom. He, separated from God by sin, is as the beasts. Nebchadnezzar, forgetting in the pride of his heart, the one who raised him up and gave him power, "was driven from the sons of men and his heart was made like the beasts and his dwelling was with the wild asses" - Dan. 5:21. He was made to take his place with those which his moral state resembled. Asaph, the sweet singer of David's court, confirms this interpretation -

that man is as the beasts in his ignorance of God -- Ps. 73:22. Thus the connection of the two names, "wild ass" and "elevation," is easy to understand. "Man in honor abideth not; he is like the beasts that perish" - Ps. 49:12. Exaltation does not become the ass. He is out of place on a throne. His speech betrayeth him. But Jarmuth in the hands of Israel, is a most suitable place. He only can abide in "elevation," who recognizes the hand and is subject to the One who has elevated him. Thus the new man is fitted by birth for the glorious place of honor, which is his in Christ. He gladly and simply boasts in grace alone.

Japhia is the fourth confederate king. His name means "resplendent." His city is Lachish, which divided into two syllables, signifies, "walk as men." The king corresponds with his city. In the world, it is the lustrous, gorgeous and glittering which is prized and sought. We may rest assured when "lustre" is king of Lachish, that the Canaanites are ruling. A world of show and splendor, is just what the "principalities and powers," which are "rulers" of this "darkness," utilize to dazzle Israel and prevent them from possessing the city of Lachish; for this city also has been given them. They are to "walk as men," but as new creation men. The eyes which behold the glory of God are alone strong enough to meet the "resplendent" king of Lachish and not be dazzled or blinded by the glitter and glare of what is in the world.

Finally, we have the fifth confederate king and his city to consider; and here we are again faced with the marvels of God's Word. The names are simple - Debir, meaning "speaker" or "oracle," is the king of Eglon, "wheel of destiny," applying either to the form, round, or the wheel in motion. The town very likely was circular, from which it probably derived its name; but it is the spiritual application which interests us. In the visions of Ezekiel we see the wheel of God's government in motion, rolling upon the earth; and in connection with it, the living creatures, those in perfect harmony with the divine will. In Ecclesiastes we find the wheel in motion also, but God's triumphal chariot is not seen. Instead "vanity of vanities" is inscribed upon it; and the fact that God has ordained the wheel is the mystery we cannot always solve.

"One generation passeth away and another cometh; but the earth abideth forever. The sun also ariseth and the sun goeth down and hasteth to his place where he arose. The wind goeth toward the south and turneth about unto the north; it whirleth about continually and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full. Unto the place from whence the rivers come, thither they return again. The thing that hath been is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun" - Ecc. 1:4. Thus everything has its season, but a season only. The generations pass; but they do not return. The sinister and sombre shadow of death is thrown upon everything under the sun. And beyond this present scene there is naught but mystery except as God has given the unfolding in the Scriptures. Herein is the true light which is the only source of certainty. There we may truly behold the "wheel of destiny" revolving as the chariot wheel of God's government. And we thus learn that there is a purpose in the ceaseless round of the circling wheel - yea, a double purpose - man is abased; God is glorified. Man needs to be humbled, and divine goodness has ordained his abasement. But to the one accepting the lesson, which the cycle of change teaches. there is a resurrection; for "he that humbleth himself shall be exalted."

Eglon then, speaks of this constant shifting scene, repeating itself over and over before the eyes of man, mysterious and wonderful; yet nothing new under the sun. And while all is meant for good to man, that he may be exercised thereby, and turn to God for the solution of it all; yet when he refuses, the depths of his rebellious heart are laid bare. He seeks to discover by all manner of research and wildest speculation the mystery of life and death. Satan urges him on, stirring up this natural craving in man, after the unknowable. He has plunged man into darkest superstition and slavish dread on the one hand, or the fascination of spiritism or theosophy on the other.

Thus Debir is the true king of Eglon; for Debir means "speaker" while it is also the word used for "oracle" of the temple, meaning the voice of God. Here indeed Debir can only speak of good. God has responded in a most wonderful way to the need of man, in view of the mystery of existence;

but when the Debir in control of Eglon is Canaanite, then the oracle is satanic. Israel must put him to death. Thus ends the fifth confederate king of this series against the people of God. That there are five, speaks of the five senses of man.

But the fact is very significant that it is not directly against Israel that they gather to battle, but against Gibeon, which has made peace with Israel. The Gibeonites, as the servants of Israel, figure, as we have intimated, the body of man, with its frailties and infirmities, yet surrendered to the Lord. Satan uses this frail tenement as the most likely place of his onslaught. It is false, and living under false pretenses, as it were. The sentence of death has been pronounced against the Gibeonites as well as the other inhabitants of Canaan; but by counting themselves as having come from a far country, and making Israel so reckon; they escaped the death which fell upon the other nations. They yielded themselves to serve Israel, and that provoked the onslaught of Adonizedec and his confederates. The Gibeonites really acted out and told a lie to escape death; and the body of the saint does likewise. We say that we are dead, and we continually so reckon, when actually we are not dead yet. We only count it so by acknowledging the judgment that fell upon Christ in our stead; and we make our body serve us, the new man. Likewise in the type, the Gibeonites confessed by their surrendered attitude to Israel, that the judgment of God included them; but they escaped death by a subterfuge.

Do you see the lesson? Just as soon as we begin to reckon upon our death with Christ and "yield our members, servants of righteousness, unto God," then the slumbering powers of our soulish nature are stirred up by the powers of Satan, and seek to overthrow us: but Joshua, remembering the oath of the Lord, comes out against the Canaanite hosts with haste. He smites them with a great slaughter, pursuing them by way of Beth-horon, "the place of wrath," as far as Azekah, "fencing round," and even to Makkedah, "bowing the head." Thus God puts to defeat the power of His enemies when Israel rises up in faith and stands against them. Beth-horon proves its title, "place of wrath," by the fall there of great hailstones from heaven slaying thereby more than the swords of the Israelites. It was at that time that Joshua spoke to the Lord and then commanded the sun and the moon to stand still until their enemies were pursued and put to death. "And the Lord hearkened unto the voice of man," and all the power of Jehovah was placed at the disposal of this man's faith, that the purposes of God might be accomplished and His enemies might be destroyed. God will do the same for us if we trust Him.

"But these five kings fled and hid themselves in a cave at Makkedah . . . and Joshua said Roll great stones unto the mouth of the cave and set men by it to keep them. And stay ye not but pursue after your enemies and smite the hindmost of them and suffer them not to enter into their cities, for the Lord your God hath delivered them into your hand." The spiritual significance of this is marvelous and very necessary. These kings, we have seen, represent the evil propensities of our fallen nature. They are afraid before the destroying power of God and they flee to hide themselves. But they are not dead: they are only hiding. Joshua does not deal with them immediately. He makes the way of their escape impossible; then turns and pursues after the weaker evil forces. When these have all been dealt with, in judgment, not mercy - every one put to the sword - he returns and deals with the kings.

Thus in our experience, after we have entered into our inheritance in the heavenlies, thru our death and resurrection with Christ; we will find these enemies coming up against us. They too, will take a stand, and resist our putting them to death. And they will apparently hide for a while and we too may roll a stone against the opening of the cave and think to smother them to death, but it will not work. Just as soon as the slightest opportunity affords, up they come, and we hear them say, "Not dead yet." Let us, like Joshua, pursue after the least little inhabitant of the cities who would dare lift up his head against Jehovah; let us bring "every thought into subjection to the obedience of Christ;" judge the old man, in every little detail, as we see him in others; but especially let us judge him in ourselves, in our children, in those near and dear to us. Let us have absolutely no sympathy with the old soulish nature of our fallen humanity; for this is a necessary requirement before we are ready to bring out the kings into the full blaze of light and put our feet upon their necks before slaying them.

"Then said Joshua, Open the mouth of the cave and bring out those five kings unto me out of the cave." Mark this point well, for herein is wisdom. It is after they have put to death all those who had come out against them that Joshua commanded the kings to be brought out into the light. They were not dead. They had only been subdued because of the power against them. But now Joshua commands "the captains of all the men of war, which went with him, Come near; put your

feet upon the necks of these kings . . . and afterwards Joshua smote them and hanged them upon five trees, and they were hanging upon the trees until the evening." Notice who are able for this, "all the men of war," tho only the captains actually did put their feet upon the necks of their enemies. They were the overcomers. Spiritually it signifies that sin was ruling no longer. The kings were not only dethroned, but were hanged upon trees until the evening. "And it came to pass at the time of the going down of the sun, Joshua commanded and they took them down off the trees and cast them into the cave wherein they had been hid and laid great stones unto the caves mouth which remain to this day."

Personal Lessons

It is very important that we grasp the significance of the hiding of the kings in the cave. We would endeavor to make this very plain. It clearly bespeaks the effect in practical life, of the doctrine of our death and burial. The whole old man was judged at the cross, his amiable, as well as his shameful qualities; and we must take our place there as dead and buried with Christ, for practical deliverance from ourselves.

This is the typical import of the hiding of the kings. They are not seen; but Joshua's zeal is not lessened on this account, nor does it hinder his pursuit after the least of his enemies. He does not cease until every one of them has been exterminated. Now what are we to learn from this fact? For none of these occurrences are here by accident. Here is the lesson. It is not enough, tho it is necessary, that we reckon once for all, that we died and were buried in Joseph's tomb. We must continue the fight, and judge the slightest little manifestation of the old man. Yes, even his good qualities and gifts need to be devoted to death ere God will use them for His glory. Observe that it is after Israel have put all those to the sword, who came out against them that they deal with the leaders. The cave is opened and what is the result? They find the kings alive and ready to flee again if they have the opportunity. They are neither subdued nor conquered by their long confinement. No indeed! The sword alone is able to put them out of existence. Joshua does not fail to use it, and complete the work which he began. The lesson here, we would infer, is that in practical experience, we may have even such a wonderful victory. The condition being that we let nothing of the old man remain alive; show him no mercy; give him absolutely no quarter whatever: for until we have made an end of judging the little fellows, we will not have the victory in toto of the whole of our fallen soulish nature. Self-righteousness, insatiable desires, rebellion, resplendence and pompous boasting will still be ready at any time to show their heads. But "the Word of God is quick and powerful and sharper than any two-edged sword" (Heb. 4:12), which we must wield against these.

The early church, of which Israel is the figure, had this marvelous experience. They stood as one man, triumphant over all the pomposity and power of the old creation. They had a glimpse of the Lord in His resurrection power and majesty, and were wholly occupied with Him and daily expecting His return to reign over the earth. Those mighty men of war, those captains had their feet upon the necks of their enemies. And while the Church as a whole is far from this standard, yet it is not beyond the individual experience; and we dare not lower it with such lessons before us.

A MESSAGE OF LIFE

Mary M. Bodie

White Lily, abloom in the dew-diamond light
Of the glad Easter dawn of today,
What message is there in thy moist fragrant breath?
What hast thou, White Lily, to say?
Thou art but a flower; yet thou seemest to tell
Of the stone that was once rolled away,
And of Christ who arose from the clods of the earth,
All glorious in spring-time array.
Christ's Lily, abloom at the season's glad morn,
When spring in her vernal attire
Comes forth from the winter of death and decay,
Men's hearts with high hopes to inspire;
Thou too hast a triumphant message of life,
Adorned with all holy desire;
For the blood of the cross bridged the gulf of the grave

And quenches its fear and its fire.

ISRAEL'S TRIUMPHANT MARCH

"AND JOSHUA TOOK MAKKEDAH ON THAT DAY AND SMOTE IT WITH THE EDGE OF THE SWORD; and its king thereof he thereby destroyed and all the souls that were therein" - Chapter 10:28. We see the great victory is followed up. There is no letting up in this forward march. There is yet much land to be possessed. The lengths and breadths and heights and depths are infinite. Israel takes the city, where the cave, in which the kings hid, was located - Makkedah, the place of the "bowing of the head." This is significant. The old man bows to himself. He worships his own wisdom, his own goodness, etc; but Israel takes this citadel and the head bows to its Creator and Redeemer. "All rule and authority and power" must be put down in us, ere the Father shall have the kingdom delivered up into His hands. Christ must reign in us and subdue us first before He is able to reign over the world. So we see Makkedah has an important bearing in the hand of Israel. How blessed when the stiff neck gives way, and man, the rebel, is subdued and abased before God; but in this very abasement rises from the level of the beast and gives allegiance to Him whose right it is. Notice that Makkedah is the first city of this series that they take. Others follow in quick succession, when the place of "bowing the head" is in Israelitish hands.

Libna, "whiteness" is the second city to surrender. This speaks of separation from evil, not in a pharisaical spirit, but as one who has bowed to God and owned His Lordship. The fellowship thus owned necessitates disfellowshipping everything that is not in harmony with His holiness. Many Christians are found associated in benevolent, moral and religious bands with enemies of Christ and God. And some, for instance the Masons, would exclude Christ altogether, that universal fellowship may not be hindered. But Libna must be taken and inhabited by Israel if victory is to be ours.

Lachish follows as a matter of course. Its meaning, "walk as men," we have noted before. But now it is as the new man that Israel may walk. "Old things have passed away; behold all things have become new," to the one who has bowed the head to the Lord and separated himself from evil. It is the third city to lay down its arms. It speaks of resurrection. It is a city of the land beyond Jordan, the heavenlies, where the walk is as the risen Man, not of the world, even as He is not of the world.

The fourth city does not connect with the first three, in the line of development and progression. Rather we find a change distinct and peculiar. Horem, king of Gezer, comes up to assist Lachish and is smitten, he and his people; but there is no taking of his city at this time. Now this is truly wonderful, for the meaning of Gezer, is "cut off" and the king Horem means "swollen." It is when we begin to take the city of Lachish that the enemy redoubles his efforts to withstand us from this vantage point. He hotly contests our walk in Christ, and seeks to hinder and discourage with all his power and might. Notice it is the city that is "cut off" that is on the offensive and it is the "puffed up," leavened old man, whom Satan uses as his greatest ally to keep Israel from the city of the new walk. And he is no fictitious antagonist of Joshua or Israel in our day; for the taking of this city is still hotly contested by the Canaanites; thus ignoring God's true Man in whom all believers have their place. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" - Col. 2:6.

Eglon fills the fifth place here, as it did also in the list of the confederate kings. We have seen its significance before; and now may easily perceive its connection with Horem and Lachish. The "wheel of destiny" finds its place in the chariot of God's providences, when Eglon is subdued and conquered by Israel. The humiliations and misunderstandings of our many changes give as profitable exercise, but no longer as a hopeless and impenetrable mystery; for at this stage of progress, we have learned that "all things work together for good to them that love the Lord" - Rom. 8:28.

Next we have Hebron, with its beautiful significance, "communion." It fills the sixth place. As following Eglon it shows us communion maintained amid all changes and providences which beset our pathway; for these are but the fruitful discipline which is ordained "for our profit that we may be partakers of His holiness." Fellowship with God necessitates holiness of heart.

Debir closes this series of seven cities. This name we have seen before as attached to the king of Eglon; but here it is an Israelitish city. Its meaning, "speaker," or "oracle" is blessed to end with; for God cannot be mute when He condescends to dwell in communion with man. His voice is distinctly heard when we listen to Him. He will still quell the tempest and speak peace when He is

on the ship; also make the new man a "speaker," or oracle for Himself. "And Joshua returned and all Israel with him to the camp at Gilgal."

THE SPIRIT OF MAN

Chapter Eleven

"And it came to pass when Jabin, king of Hazor, had heard these things, that he sent to Jobab, king of Madon, and to the king of Shimron, and to the king of Achsaph ... and they went out, they and all their hosts with them, much people" - Vs. 1-4. The northern part of Canaan still remains unconquered. Perplexed and alarmed by the wholesale slaughter of their fellow-men, the kings of the city, Hazor, means "enclosure." The city was strong in its defenses and in the wisdom of its king. Only Joshua can take this place. This has special typical reference to the spirit of man, the highest part of his being. The thinking, reasoning part of the old creation is here viewed in his fight against God and all that pertains to Him. He brings to his aid allies who are strong and able. The first and only one whose name is given is Jobab, "shouter," whose city is Madon, "contention." How suggestive!

The human wisdom of man, always hostile to faith, would yet intrude itself into the things of God. It always has its "enclosure," its city where neither God nor faith is allowed to enter. This is especially seen today in what is known as "higher criticism." The same old serpent is on the scene that spoke in the garden in Eden. "Hath God said?" is still his interrogation. The rational spirit of man has been defiled and deadened to all God-consciousness and is thus the greatest enemy of God's people. We cannot trust him in any matter. We are to believe God against all the gain-saying, reasoning thoughts of the old man; for he still brings up old man "shouter," who dwells in the city of "contention," to his aid to defeat Joshua. These, strengthened by satanic power, seek to deprive Christians of the land, goodly and large, which God has called us to go up and possess. The spirit of strife is a decided ally to reason. He exalts "excellency of speech," nice words, fluency, etc., to the throwing down of the preaching of the cross. The latter dethrones old Jabin with all his allies. But "the weapons of our warfare are not carnal, but mighty thru God to the pulling down of strongholds, casting down of imaginations and everything that exalteth itself against the knowledge of God" - 2 Cor. 10:4, 5.

Jabin also calls to his aid the king of Shimron, "law keeper." He is a most mighty foe and is very much alive today, hindering the Church from entering into the heavenlies. The spirit of legality which he figures is certainly the strongest ally of the old depraved reason of man. He is close of kin to the king of Achsaph, the city of "sorcery" which has bewitched, vanquished and slain many Israelites. He was the one, in connection with his general, king of Shimron, that old Jabin used in his onslaught against the Galatian Christians. These two were the adversaries at whom our great warrior Paul aimed his destroying guns. Hear the cannon's roar - "O foolish Galatians, who hath bewitched you that ye should not obey the truth?" In other words, why have you allowed these two kings, legality and sorcery, to take you captive and bring you into bondage? "Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage . . . I would they were even cut off that trouble you." Satan casts a deep satanic spell over God's people, working thru the reasoning faculties of man, to defraud them of the liberty and joy that is part of their inheritance as "sons of God." O let us shake off the bands of these old kings, of Shimron and Achsaph, who are even living in our midst today, still hale and hardy; no diminution of their strength and vigor.

These are the leaders of this second confederacy of kings who have gathered against Israel. With them is a multitude of other powers whose names are not specified, but they are no less real and dangerous on this account. These all gather at the waters of Merom, "the high place." Is not this significant? For it certainly is the enemies in the highest part of man's being, that lay hold upon the highest planes of truth and seek to deprive us of them. Because that which is highest, is on that very account, what mere reason can least grasp and legality least believe. It is because of this high and heavenly portion that Satan envies us the most. But Joshua, filled with the energy born of faith, and encouraged by divine assurance, falls upon them without delay and overwhelmingly defeats every foe. They hamstring their horses and burn their chariots in the fire. Thus they acknowledge that their trust is in the name of the Lord their God, and not in chariots or horses. They put down Jabin, "reason," and all his aids and lieutenants. This is victory indeed when we arrive at an experience where we believe the Word of God in spite of all our thoughts and feelings upon the subject; for we go against all the current of the world in so doing. We never know what this means until we begin to go this strenuous way of glory and power. It opens new

avenues of service and brings to us a victorious life.

Seat Of Power Destroyed

After obeying God, leaving not one of the enemies alive, Joshua turns back to smite Hazor. The latter figures the world's seat of power. The citadel of reason, the wisdom of the world, now feels the battering guns of omnipotence leveled at its walls and as a consequence down they fall. God will not allow this "enclosure" of the old man to become the home of His people; for they are to depend exclusively upon Him. They are to see as He sees, think as He thinks, reason according to His reason. Observe how differently God works and how opposite are His thoughts from that of man. The latter would save this great walled city from destruction and use it as the seat of government and a center of influence for God; but He says otherwise. He will not have one stick of it to remain; for He does not need any of the world's influence or power to further His interests or Kingdom. Hence, Hazor is totally destroyed. God leaves not a vestige of its grandeur or power to tell the tale. He makes all things new; and insists that the center and source of power must be in Him. The latter is a most important lesson for us to learn. And we do not grasp it in a day; but it is learned slowly and painfully in the school of many a defeat and discouragement. But let us thank God for Joshua who puts Hazor down completely.

SUMMING UP OF VICTORIES

Chapter Twelve

"NOW THESE ARE THE KINGS OF THE LAND, WHICH THE CHILDREN OF ISRAEL SMOTE AND POSSESSED THEIR LAND on the other side of Jordan, toward the rising of the sun, from the river Arnon unto Mt. Hermon, and all the plain on the east" - Josh. 12:1. The results of Israel's campaign are now summed up. All the land, which the children of Israel took in battle, is mentioned, as well as the kings which they dispossessed. God would emphasize, by this constant repetition, the amazing victory that His people enjoyed when they walked in dependence upon His almighty arm; and which would have continued had they kept in the same attitude of faith. God delights to record the exploits of His people, "who trust in Him before the sons of men." He never wearies, tho the time sometimes fails Him (Heb. 11:12), to do justice to all the worthies of faith.

So here the Holy Spirit takes us back to the beginning of Israel's triumphant march, when they rose up in faith to enter Canaan. He spreads out before our eyes all the marvelous doings of this people of destiny, in overcoming and defeating many nations, greater in numbers and mightier in power than themselves. The odds were certainly against them; but God was for them. This is what we all need to learn, that quality, not quantity, counts with Jehovah.

The overwhelming defeat of the two Amorite kings, Sihon and Og, begins the summing up of victories. This has instruction for us. Observe that the book of Joshua proper, does not record this history. It is found in Numbers, the twenty-first chapter. We read there that two and one half tribes, Reuben, Gad and half the tribe of Manasseh, possessed this land, goodly and large. They had their portion on this side of Canaan, tho they were commanded to cross over Jordan with their brethren, armed, and aid them in conquering the enemy. They were not allowed to enter and enjoy their possessions until the remaining tribes had their inheritance. Notice that it is Moses who gave them the land of Sihon and Og, with the proviso that they stand as one with their brethren. We believe that we have here in type, some marvels of dispensational truth as well as spiritual truth.

Provisional Oneness

In the dawn of this dispensation, the whole Church was provisionally baptized into one body; Gentiles, as well as Jews, were included in that "one baptism" on the day of Pentecost. God sees His people as one body, regardless of the many schisms and unscriptural folds, which men have organized, with their several shibboleths, to keep out the other sheep; tho Jesus Himself has said, that there should be but "one fold and One Shepherd" (John 10:15).

The high-priestly prayer of Jesus Christ, "Neither pray I for these alone, but for them also which shall believe on me thru their Word, that they may all be one" (John 17:20), was answered on the day of Pentecost. They were on that day made one by the one baptism. God counts the things which be not as tho they were. and He wants us to do likewise. Israel is the figure of the Church. The Israelites were all counted as one body, tho the two and one half tribes had in some measure, different interests and separate possessions. They did not desire the Canaan land, figure of the heavenlies in Christ. Likewise, we believe, that from the beginning of this era, there have been two classes of believers in the Church, with somewhat separate interests and

ambitions. There are those who do not desire the heavenly portion. They prefer an earthly inheritance; for notice please, this is a matter of choice, not the arbitrary will of God. Reuben, Gad and half the tribe of Manasseh desired this land of Sihon and Og, and it is Moses, type of Christ before His death, who gave it to them. But it is Joshua, Christ in resurrection, who portions out the Canaan lots to the remaining tribes.

Two Schools Of Apostles

The twelve apostles, whom Jesus chose to be with Him, were kingdom apostles. Jesus promised them that they should sit upon twelve thrones as judges over Israel, in the restoration (Luke. 12:29, 30). Later there were other apostles, of whom Paul was the chief (1 Cor. 9:1). These were especially for the Church. They had a special call from the Antioch, not Jerusalem, assembly. Observe the emphasis which the Holy Spirit attaches to these two centers. Paul went up from Antioch by a special revelation (Gal. 2:2) to a conference of the church at Jerusalem. The latter assembly is the antitype of the two and one half tribes. They chose their place and entered into their inheritance before the assembly at Antioch came into being; in other words, before the heavenly inheritance was preached, antitype of the Canaan land, which the remaining tribes possessed. Observe this fact in this connection, that Paul was raised up by God, independent of the other apostles, and given a revelation of the calling and heavenly portion of the Church which the kingdom apostles were in ignorance. And this was some time after the Jerusalem assembly was in existence. But even in the type, the latter, tho already in possession of their inheritance, had to stand as one with the other assemblies founded by the Church apostles. Yet they do not seem to have entered into the fulness and liberty of the Gospel as preached by the apostle Paul. See this emphasized in Acts, chapter 15. There we read that they sent chosen men, warriors of their own company, to Antioch with Paul and Barnabas, to confirm and strengthen the believers there. But it is Paul's writings alone which give as the scope and fulness of the heavenlies, in which he affirms, God "raised us up together with Christ and made us sit together with Him" - Eph. 2:6.

As was previously stated, the book of Joshua answers to the Ephesian epistle. And as all of the Church in the beginning did not enter into, nor desire to possess this heavenly land, so in like manner is the situation before our eyes today. And so has it been all down this present age. Many thru ignorance, others thru unbelief, have refused the privilege and thus lost the better things. The majority are not willing to pay the price, for this upward calling costs us something. When we actually put our feet upon the heavenly land, in other words, realize by faith our oneness with Christ, the devil resists us with all his principalities and powers in the heavenlies; for the latter is the place of his throne. He stirs up the world against us and we are rejected and despised of men, even as was our adorable Lord. The world will not run after us. No indeed! We will be "counted as sheep for the slaughter," and will not have any great, wonderful revivals, such as whole cities turning to Christ: rather our ministry will be unappreciated, as was Paul's; for he writes that, "even unto this present hour, . . . we are made as the filth of the world and the offscouring of all things" -- 1 Cor. 6:11. He was obliged to escape from some cities in a most ignominious way; in others, he was beaten, imprisoned and "cast out as dead" -- Acts 14:19. But God, his life and his strength, was at hand. He came in and delivered him, generally by apparently natural means, but none the less miraculous. And He does the very same for us today when we are going in the way that Paul, the pattern saint, traveled.

Discouraging Reception

Notice also the manner of his reception and the results of his testimony before kings, governors and the great men of the world. As a prisoner he stood before them. Truly not very flattering as the world would judge. Yet God made them hear the Word of salvation from this poor despised "vessel of election" who was, as it appeared, at the mercy, standing at the bar of justice, or rather injustice. Did they heed the truth? Did they fall down convicted and do homage to Christ, the only really great man? Nay! Nay! None of them, of which we read, repented nor turned to God; tho they trembled before this fearless warrior, this adept in handling "the sword of the Spirit," and were "almost persuaded." But the world had too strong a hold on them. The way was too straight and narrow. At a "more convenient season," they would hear Paul again of these things. And thus it is today. "Not many mighty, not many, noble," heed the invitation. The "more convenient season" never comes.

God is especially concerned today in the building of a woman who is going to reign jointly with His Son. But we need not assume that He is doing nothing else. He has other purposes which

are ripening fast. There are no doubt many believers who will not qualify for the above exalted place; but they are a new creation nevertheless, and have a place in the kingdom of God. We read of a "terrestrial glory" and "celestial glory" - "a glory of the sun, another glory of the moon, and another glory of the stars," etc. - I Cor. 15:40, 41.

Here is the typical record of these things, we have the two different callings emphasized, by the possessions of the tribes on the two sides of Jordan. And all their victories are noted together as one. So much for the dispensational aspect of the possessions of Israel on both sides of the river. We will now consider another view point -

The Spiritual Application

There are, as we are all aware, two sides to our Christian life. There is the unseen and the seen - the heavenly rest and the earthly race. There is the inward contemplative life of communion with God; but there is also the outward practical life before men. And these are not to be divided. They are to stand together as one. Men have separated them; but it is always a loss or only a partial victory. The retiring contemplative life has sought the monastery and the nunnery, away from the world; but alas, the world intruded there also. Jesus prayed, not that His people should be taken out of the world, but that they should be "kept from the evil." They should have remained in the world and practically lived the Christ-life before men.

Then there is the other extreme - the practical energetic life that neglects communion with God; but is always doing for man. The latter is much in evidence today, tho divorced from the former, and this is not God's order; for He has joined them together, and it is written, "what God hath joined together let not man put asunder." Our work man-ward should spring from the divine life welling up in us. We see this illustrated in the different ministries of priest and Levite. The former's service was God-ward and hidden; the latter man-ward and visible. Both were necessary; but notice, it is the Levite who waits upon the Priest. Without the latter, God could not smell a sweet savor of sacrifice; yet without the former, there would be no tabernacle among men.

This two-fold ministry is beautifully exemplified for our learning in Acts 13. There we read of "certain prophets and teachers ministering unto the Lord" - priestly hidden service; then the Holy Spirit said, "Separate me Barnabas and Saul to the work whereunto I have called them" -- Levitical service. The latter was the result of the former. The earthly side of the heavenly life, of which the two and one half tribes are a figure, is given us in the epistle to the Philippians; the heavenly side, of which the remaining tribes are the figure, is given us in the epistle to the Ephesians. We must cross Jordan, and by faith put our feet upon the heavenly inheritance before we can have the victory of "the circumcision who worship God in spirit, rejoice in Christ Jesus and have no confidence in the flesh."

The New Man

The whole of the new man, in his different characteristics, is represented by the twelve tribes and their several names. Their respective inheritances lying on both sides of the Jordan, have meaning in this connection also.

Reuben, "see a son," is the first born, and as a result he is the first to come into possession of his land. He represents man as the offspring of God by creation, gifted with that intelligent will in which lies the image of God; but which as fallen, has resulted in self-will and rebellion. However, humbled and restored by grace it becomes the will of dependent cleaving to God by faith, which alone gives us "power to become the sons of God." This is the aspect in which we must consider him here - standing for faith - the beginning of our divine life. We receive by faith the Son of God, "see a Son," and as a consequence are born again - a new creation. Jesus was the true Reuben, the real offspring of God, made in His image.

Faith inherits on this side of Jordan; that is, faith is only for this world. Now is the time to "fight the good fight of faith," for "when that which is perfect is come then that which is in part will be done away." We will have no more need of faith in that day when we shall "see Him face to face" and "shall know even as we are known."

Now consider what Reuben, speaking in this way of faith, inherits - Sihon's kingdom. The latter name means "refuse, offscouring." He represents the opposite of faith, the unbelief of the depraved old man, and the estimate that God puts upon it. Sihon's capitol city is Heshbon, "reason." This is easy to interpret. Unbelief's strongest city is fallen man's reason; but this is taken and built up by Reuben - faith. It falls to him as his portion; for Heshbon, "reason," cannot be maintained by Sihon against Reuben, even tho the Moabite, the worldling, may have let it fall

into his hands; for Heshbon was formerly a city of Moab, representative of the religious world, while Sihon was an Amorite, representative of infidelity.

Heshbon, or reason, in Reuben's hands, proves that reason is not alien to faith; it, only destroys it in its allied form and restores and builds it up more securely; for Israel the new man, really comes into his own city when Reuben gets possession of Heshbon and holds it for God.

Diban, "sufficiency of knowledge," falls to Reuben also. This teaches us that the kingdom of God in the soul is by faith getting hold of the truth. This is indeed its complete and moral supremacy. All error disappears as "sufficiency of knowledge" is absorbed by faith. Reuben must have Diban; and his southern boundary is Arnon, "perpetual stream." Faith is amply provided with knowledge and refreshment. The streams are not only running and overflowing in Reuben's portion; but there is also the tableland of Medeba, "quiet waters." A green upland pasture accords well with the "still waters," where the Good Shepherd always leads His sheep. And there we find the slopes of Pisgah, "survey," faith's view of the inheritance, as well as Zereth-shahar, "the splendor of the dawn."

Gad, "a troop cometh," follows Reuben, a close second in coming into possession of his inheritance. This is easy of interpretation. Gad is the type of spiritual increase, and that of a militant character. The teaching emphasized here is that conflict is a necessity to spiritual increase. The men of Gad are eminent as warriors (I Chr. 12:8-14).

This tribe shares with Reuben the land of Sihon, king of the Amorites. Their possessions seem strangely intermingled. Gad builds Diban, tho it falls to Reuben; and tho Reuben is allotted and builds up Heshbon, we find it afterwards as given to the Levites as a city of Gad (Josh. 21:39). It was on the boundary and might easily belong to either, but in this mingling of Reuben and Gad's inheritance we are taught how inseparable increase is from faith; and also we see if faith builds up reason it will take growth and militant energy to hold it. And further we note that it is Gad that builds up Diban for Reuben. This is in accord with Peter's words, "Add to your faith, virtue or valor, and to valor knowledge."

Observe that all the cities of Gilead, "heap of witness," belong to Gad. The increasing, growing one, has the "heap of witness" that God is well pleased with him, and he also witnesses by life and lip that he is well pleased with God.

Manasseh is the third to inherit on this side of Jordan. His name means "forgetting." But it is only the children of Machir, "the one who recollects," his oldest son, who has his portion with Reuben and Gad. See how exquisitely suited to the teaching of Paul, in the epistle to the Philippians, "the lover of the race" - "forgetting those things which are behind and reaching forth (recollecting), those things which are before; I press toward the mark for the prize of the high calling of God in Christ Jesus" - Phil. 3:13, 14.

Machir, the son of Manasseh gets the kingdom of Og of Bashan. The latter the represents the pleasures and ease of the world. The things of this world can only be rightly used by him who is pressing on to another; and this is the only one of the tribes who inherits on both sides of the river. The one whose heart is in heaven is the one who runs well here.

Among Machir's sons, we find Jair active in the conquest of the land. He is, according to his name, the "enlightener;" for it is the introduction of light which makes the overcomer. Satan's kingdom of darkness soon goes down before the one who is full of light. Jair calls the cities he conquers, Havoth-Jair - "cities of life." Men call the luxury and pleasures of this world "seeing life," but Jair shows us what is really life - taking things for God. Machir shares Gilead with Gad; growth and forgetting go hand in hand, closely connected with Reuben's faith. Notice how these three tribes connect together. The one develops out of the other, and all three manifest how really we are on the earth side of things. The more it is searched into, the more will the harmony of all this appear. With chapter 12, we close the first division of the book of Joshua. Israel are now in the land. As one body they are already in possession of their inheritance; but they wait their individual allotment. This we consider in the remainder of the book.

My Lord And I

Mary M. Bodie

A narrow path I walk, 'tis true:

But it is wide enough for two.

My lord doth deign to walk with me,

And I'm as happy as can be.

For while the world goes rushing by

With jeer and laugh for such as I;
My Lord doth share in my bleak lot -
My time shall come; "He'll tarry not."
And tho some days the clouds are dense;
It seems as if I cannot sense
My lord's dear will, nor understand,
Why this strange way for me He planned.
But yet I trust; for He knows best;
My hand He holds and I am blest.
In midst of darkness, I can smile;
My Lord doth say, "A little while."

ALLOTMENT OF ISRAEL THE SECOND DIVISION

Chapters 13-24

"NOW JOSHUA WAS OLD AND WELL STRICKEN IN YEARS; AND THE LORD SAID UNTO HIM, THOU ART OLD AND WELL STRICKEN IN YEARS AND THERE REMAINETH YET VERY MUCH LAND TO BE POSSESSED" - Chap. 13:1. This is a wonderful verse. It marks the beginning of the second division of the book of Joshua. Jehovah Himself speaks. After the marvelous summing up of all Israel's victories, and the land they took in battle, He has still to say, "there remaineth yet much land to be possessed." He would call attention to the unlimited expanse and boundless wealth of Canaan. It reminds us of the apostle's prayer, that we might know "the breadth and the length and the depth and the height of the love of Christ, which passeth knowledge, that we might be filled with the fulness of God" - Eph. 3:18, 19. No limit to the attainment possible except the fulness of God. The treasure in Christ is exhaustless; the wealth unsearchable.

What remains is now put before them that they may be stimulated to the laying hold of it. Yet they never did possess it all, tho David, at a later date, ruled over very much of it. However, it belongs to Israel in the sure eternal purpose of God with much else, to be fulfilled in a soon coming day. But our greatest concern is what these details fore-shadow of spiritual realities. This is what lends exceeding value to what appears, on the surface, as but a barren list of names, in the history of a people long since passed away. Spiritually read, however, they become once more living and present, and actual realities in our experience.

The lands enumerated have two principal divisions - in the north and in the south, of that already subjugated. In the south are the Philistines, who have not yet been conquered, and with them are associated the Geshurites and the Avites. Now what have these nations to do with us? Let us see if we can learn. The two first named were not Canaanites, tho no doubt their land originally belonged to the latter. The Avites, from the relation in which we find them (Deut. 2:23), seem to be akin to those monstrous races, which were as gigantic in evil as in size, and which were especially marked out for destruction. There is an association of these three nations together here, and this we should remember that we may get the spiritual significance.

Children Of Ham

We first read of the Philistine in Genesis, tenth chapter. According to their genealogy they are the children of Ham, the "black one," or sunburnt. God desired a man who would manifest outwardly the inward condition of the natural man; so He brings on the scene of this world, a black man, and emphasizes the sorrowful truth in his name - "Ham." The sun has shone upon him and has had the effect of darkening him. How wonderful is the typical significance. The light has shone upon "the old man;" but he has not received the light, consequently he has not been enlightened; but light must have some effect, consequently it has darkened him. We can not stand facing the sun without its rays darkening, and almost blinding us, if we dare gaze upon its brilliancy; and just so in the spiritual; if we reject the truth, that very rejection will darken and blind us. The brighter the light, the greater the darkness. In Ham, we have the picture of the Pharisee, the religious man of that day, whom Jesus warned: "If the light which is in thee be darkness, how great is that darkness!" It was the Pharisee, who with the Light of the world shining before his eyes, asked for a sign. As if one should ask for a light at noon-day - What would it prove, but his blindness? The Pharisee is the expression of every unregenerate religious man of every age, the unconverted

church member of our day. Cain was the first of this class. They will bring an offering to God in their own way, regardless of His Word upon the subject that their works are evil and therefore He does not accept them.

Ham begat Mizraim. He derives his name from the land of Egypt; for the country exemplifies the character of which the word Mizraim, "double strip," speaks. It is a narrow strip of land on either side of the great river Nile which flows thru it and upon which it is dependent; thus making it independent of God. Egypt owed everything to this river, but of its source they were in complete ignorance, even as the world is in its attitude to God. They owe Him the water they drink, the bread they eat and the very air they breathe; but they are oblivious to His presence and unconscious of their absolute dependence upon Him.

The children of Ham figure the result of this independence of God. Mizraim gives birth to Casluhim, a word signifying "folly," and that, the folly manifested in turning away from wisdom. In the first chapter of Romans, we have light upon this word, Casluhim. Listen: "professing themselves to be wise, they became fools, and their foolish heart was darkened." This is truly a marvelous description of the religious old man, ever ascending in his own eyes and thus ever descending, getting further and further from God. And the sequel is seen in the offspring of Casluhim, the Philistine. His name signifies "the wanderer," never at home with God. He never knows the joy of calling Him, Father, for the Philistine does not figure the returned, forgiven prodigal who has wasted his substance in riotous living. He never "Comes to himself" and acknowledges his waywardness and need. He is em" correct, decent and respectable, having need of nothing, in his own estimation, yet in fact needing everything.

The Natural Prefigured

Thus the Philistine would speak of the child of the flesh claiming the blessings of the new creation, but not getting them by faith. The way of the Philistine was marked as the near way out of Egypt; but Jehovah forbade His people to go that way when they came out - Ex. 13:17. It was much the easier, as well as the nearer way; for there was no Red Sea, no wilderness, no Jordan to cross to get into the land of Canaan. The Philistines appeared to be always in the land, tho they originally came out of Egypt. Israel never succeeded in getting rid of them, nor even in subjugating them, tho it was only a small part of Canaan which they held and that its very lowest part. But neither did they ever dominate Israel or get their possessions; yet they gave their name to the whole of the land. It was called Palestine from Philistine. We may easily trace in this figure of the worldly element as having come into the Church and become the church.

In the history of Abraham and Isaac, we find the Philistine in Gerar, under their king Abimelech, "my father is king," which is suggestive of the claim of apostolic succession - king of Rome's pretensions, tho we would not say it is confined exclusively to the Mother of Harlots. Have you never heard amid all the contentions and divisions among the people of God, the very same claim as to being the only true church? And then we have Pichol, "the voice of all," captain of Abimelech's host, to further identify the Philistine. Rome's captain, by which she rules the host, is that the voice of the church is infallible, and woe to him who will not heed the captain. Israel, figure of the church, never ousted the Philistine; so in like manner has been the antitype. God's true people have never been separated from the traditions of the fathers. Ecclesiasticism, as exemplified in the church of Rome, has intruded into the possessions of faith. The word of men has been heard and heeded rather than the Word of God so that the people have been brought into bondage to form and ceremony. Reality has given place to ritualism. "My church teaches so and so," is a common expression, with a corresponding lack of "what saith the Lord." It is this spirit of formalism, of worldly, dead churchanity, which will give place to "the man of sin the son of perdition," of whom Goliath of Gath was the type (I Sam. 17:4). This spirit of the antiChrist is even now lording it over the children of God. Every one is afraid of Goliath. He strikes terror to the heart of the saints. He looms so large before the eyes of men, that few of us dare face and slay him, like David, with a few "smooth stones of the brook" - the Word of God deftly and well-aimed at his head. The latter is the Philistine's vulnerable part for he has no heart.

Philistine Cities

These cities, five in number, present a marvelous word study, judging by their names. They give us the gradually increasing power that the Philistine wielded in Israel when once he had control of the situation. And thus the same may be said as regards the typical meaning of these enemies of the church. Let them intrude into spiritual things in any little measure and their power increases rapidly. The saints are soon in bondage to this old formal enemy, the Philistine.

Gaza - "the strong," is the first of these cities. According to sight, and therefore as man views conditions, Rome, both religiously and nationally, is a greater and more formidable city than Jerusalem. She has always sought the domination. She has had it once politically and will have it again; but it is religious Rome that the Philistine depicts. The latter too will reign, in a far greater measure than has ever been the case. She is not at all sensitive nor shy as to her means of acquisition. The fact that she gets what she goes after is her only concern. With her, the end justifies the means. The power she gets she uses to exalt herself, not Christ. "I sit a queen and am no widow," is her confident boast. And she is going on speedily to this place of temporal rule. Her boast is not a vain one. In a short time she will be sitting in the saddle, guiding the reins of government (Rev. 17).

Ashdod - "the spoiler," the second city, marks a step further in Rome's career of ill-fame. She is a "spoiler" in the truest sense. Her ways are according to what she is herself. She is a Canaanite indeed - makes "merchandise" of the Gospel. The Romish Church sells the gifts of God for money. The countries where she is ruling and reigning are proof of her menace to men. They are spoiled - deprived and denied of all that is most precious in truth and godliness.

Ashkelon - "the fire of infamy," the third of these cities, gives us the lightest weapon in her armory of battle array. She first endeavors to blast the reputation of all those who dare resist her sway: later she dooms them to heavier penalties.

Gath - "wine-press," the next city, teaches this. Is it not wonderfully suggestive? If reproaches, curses, railings of heresy, etc., fail to bring her enemy down; then she must resort to some of her greatest weapons. The word, "wine-press," in the Scriptures is synonymous with the infliction of divine wrath. Rome insists that she has power not only to punish sin in this world, but authority to cast into hell. She calls down the anathema of God upon all who dare oppose her pretentious sway in any marked degree; but that does not hurt them.

Ekron - "rooting-out," furnishes us the sequel of all that has preceded. Rome is not just satisfied with cursing her opposers or denouncers; she seeks and generally accomplishes the ruin of all that raise their voice against her. That is, if they are of any real menace to her realm. She never ceases her work until they are exterminated if they are worth the effort. Little folks that are of no prestige or power, she does not bother; for she knows that their words are of no more avail to hurt her than the baying of the little dog hurts the moon. She cannot be touched by feeble words of feeble folks.

These are the five cities of the Philistines - the troublers of Israel. The Geshurites - "haughty observers," were close of kin to the "wanderers." They are associated with them in the history here and were no doubt suitable companions. They speak of pride, ecclesiastical pride that always is near to the form of religion.

The Avites - "over turners," or "perverters," were another people allied to the Philistine. Their name is very significant in this connection. They are said to be living in villages as far as Gaza, but they were destroyed by "the Caphtorim, out of Caphtor, who dwelt in their stead" - Deut. 2:23. These latter, by union with Caslulim, afterward became the Philistine. Now while God used the Caphtorim for the destruction of a people more evil than themselves, yet they never did fully exterminate them; but as we would infer from the meaning of their name, they "perverted" the people that came to destroy them. Their destroyers mingled with them, learned their ways, walked in their steps and became worse than they had been.

The typical application is easy to read. Christianity, that has already been corrupted, has prevailed over some forms of heathenism; while other forms have been assimilated and become part of Christian doctrine and practice. We see this plainly evidenced in countries where Rome is mistress; but Protestantism copies her ways. Oh, that God's people would realize the woeful evil that ensues by turning away from the Scriptures in even the least measure. The sad departure manifest today had its beginning in just a slight deviation from the pattern outlined in the Word of God; for which there is no substitute. The Architect and Builder has already drawn up the plans and specifications and He has not consulted us as to any of the details. He has only commanded us to build according to the directions already purposed and laid out for us. Blessed is that man who works accordingly. These were the southern foes which eventually proved such thorns in Israel's side; but there were other enemies also.

The Northern Foes

In the above direction, the genuine Canaanites, especially the Sidonians, had their inheritance. These were preeminently the "merchant" race; for they were the first-born of Canaan, "the

merchant." The latter was the son of Ham, the son upon whom the curse of his father, Noah, rested. With these were joined the Giblites - "borderers," whose land on the northern slopes of Lebanon - "white," all belonged to Israel, in the promise of God; but of which they failed to lay hold, either thru weakness or indifference. It was a serious loss, for which they seem entirely to blame. This has deeply spiritual lessons for us, the Church, who are the antitype of Israel. We too, as a body, have fallen far short of the attainment possible in Christ. The heights of purity, to which we are called, have never been scaled, nor the border of Canaan's inheritance, in this respect, ever been reached by the great majority of believers. The Philistines and Canaanites, with all the other "ites," have never been entirely overcome nor ousted from the land. Oh! the blindness and folly of Christians even today (with all the light that is broadcast). Some claim that no one can overcome and get the inheritance that has been willed to us by the death of Jesus Christ. Happy are we who follow on to apprehend all that is ours in the free grace of God; all that has been purchased by Christ on the cross.

The inheritance, to which the two and one half tribes have title, is again told to us; but now it is confirmed to them as they have fulfilled the conditions stipulated by Moses (Num. 32:29, 30). We have had the interpretation of their portion on this side of Jordan in our former lesson. We can add nothing further to what has already been said regarding this.

Tribe Of Levi

The tribe of Levi gets none inheritance among the children of Israel - "The sacrifices of the Lord God of Israel made by fire are their inheritance." Now this is significant. We observed previously that the whole of the new man, in his different characteristics, was represented by the twelve tribes; but Levi, whose name means "joined," seems to figure by himself, the whole new man as one with Christ - "He that is joined to the lord is one Spirit." All the other tribes give to him of their portion and substance; thus Levi was enriched in measure as Israel were prosperous and increasing in every part. Thus spiritually the new man is enriched as faith waxes strong, "giving glory to God;" and when God is on the increase, Levi's portion grows fat, etc. This was the tribe from which priest and Levite were chosen. So we truly only worship God and serve man as Christ's life is welling up in us. He is the true Levi who knows neither father nor mother nor wife nor children nor brothers nor sisters. He is the one whom Paul calls "a new creature," who "knows no man after the flesh" - 2 Cor. 5:16. This one is truly on the Lord's side (Ex. 32:26). And he feeds on the sacrifices, gets his part with the Lord.

We have the allotment of Reuben, Gad and Manasseh again mentioned, with more details than is given elsewhere. We have seen the typical significance of their history in our former lesson.

SAFE AND SECURE

Sometimes the path ahead seems rough,

And oh, so dark.

I fear to climb an unknown trail

I barely see:

But He, my Guide, walks by my side

And so I need not know the way.

One step's enough for me.

Sometimes I falter, shrink and fear

To journey on,

And feebly cry, O, Father, I am tired;

Do let me rest:

But He, my Guide, walks by my side,

And urges me to quicken pace.

He knows I want the best.

Balaam's End

"Balaam also, the son of Beor, the soothsayer did the children of Israel slay with the sword among them that were slain by them" - V. 22. The above verse is dropped in here as tho by accident; for apparently it has no connection with what precedes or follows. It stands alone, as it were; but this is what gives it especial interest. What has God to teach us by this seeming blunder? for there are no mistakes in this marvelous Book of books. These words are pure words; they have been tried seven times and found not wanting.

The first mention we have of this man Balaam is in Num. 23. Just after Israel have had this wonderful victory over Sihon and Og's kingdom, and are going on in renewed strength and vigor

to enter Canaan, he appears upon the scene, hired by Balak, king of Moab, to curse Israel. But God takes a hand in this affair. His chosen people in every age are "the apple of His eye." He that dares to lay his hand upon, and seek to hinder them, when they are going on and up to possess their inheritance, will have to meet God first; for we read that even "the dumb ass speaking with a man's voice forbade the madness of the prophet" - 2 Pet. 2:16. It is a serious thing to even contemplate the cursing of Israel.

Yet Balaam insists, in defiance of God's refusal, on doing the bidding of Balak. He loved the wages of unrighteousness, and desired the reward which the king of Moab promised. But God comes in and overrules again. He does more now than the negative; for when Balaam will go, in self-will with Balak to curse Israel; He allows him to go, but he is forced to bless instead of curse. This is always God's way. He may allow the trial, but He will make it a blessing. He is never defeated, neither are His people when they walk in dependence on Him. Satan seeks to hinder by stirring up his prophets to persecute, afflict and torment; but the Lord makes all these things "work together for good to those that love the Lord." Satan cannot curse those whom God hath blessed with every spiritual blessing in the "heavenlies in Christ," for even necessities, distresses, persecutions and apparent defeats, tho plainly the work of Satan, are nevertheless blessings in disguise; for they necessitate a greater forthputting of God's power in our behalf.

The very last report of Balaam in Numbers, is that he returned to his own place unable to win the reward which Balak held out to him upon the success of his curse upon Israel. Yet this man, whose name means "devourer of the people," was not wholly defeated. We read that he taught Balak a better, or rather, a more successful way to hinder the people of God. Scripture calls it "a stumbling block" - Rev. 2:14. Now what was this plan? Simply to make friends with the people. "And Israel abode in Shittim and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods and the people did eat and bowed down unto their gods" - Num. 25:1, 2.

Now if we did not have the latter scriptural comment in the New Testament, we would not have known that Balaam was the cause of this friendship between Israel and Moab. But so it was. He is a figure of Satan, "transformed into an angel of light," speaking thru his ministers, and causing the Church of God to court the friendship of the world and follow its example. During the third century of this Christian era, the antitype of Balaam appeared upon the scene. Previous to that time, Satan in the person of the Roman emperors, of whom Balak, king of Moab is the type, had endeavored to curse God's people, but had failed: The more they were persecuted and afflicted, the more they multiplied and prospered spiritually, until the time of Constantine. The latter changed his tactics from those of his predecessors, influenced by satanic wisdom, and became the friend and benefactor of the Christians. They fell readily into the trap, just like Israel, and sat down to eat and drink with the world. In other words, they had fellowship with the enemies of the Lord; for Constantine and his empire were not changed in heart. This was simply policy upon their part. The Christians were law-abiding citizens; they enhanced and added to his empire, as Constantine was well aware. He changed the current of the world's animosity toward Christianity, into an attitude of good will. It began to be respectable to be a Christian and so it has continued until this present day; yet the heart attitude of the world is just the same to him that is truly born from above. Make no mistake as to this fact. Tho the Balaamites are still prophesying smooth things for reward: they "have forsaken the right way and are gone astray."

Now what connection has Balaam's death with the inheritance of Israel and why is the notice of it given here? Because Jehovah would thus emphasize and contrast the reward of the wicked and the just. Balaam had said in his prophecy, "Let me die the death of the righteous and let my last end be like his;" and yet we see that he was slain among the enemies of Israel. His last end was not that of the righteous; for he did not cast in his lot with them. He sinned wilfully, for his eyes had been opened and he knew that Israel were the chosen of the Lord. He saw in a vision, the destiny of this favored people and yet he turned away from the light and went down into darkness receiving the due reward of his deed; for "the wages of sin is death."

BOUNDARIES DEFINED

Chapters 14-15

"AND THESE ARE THE COUNTRIES WHICH THE CHILDREN OF ISRAEL INHERITED IN THE LAND OF CANAAN, which Eleazar the priest and Joshua, the son of Nun, and the heads of the tribes of the children of Israel distributed for inheritance to them" - Verse 1. The above Scripture gives us the substance of what is contained in the second division of Joshua - Canaan portioned

out by lot to the several tribes. Judah is the first to get possession on this side of Jordan and his is by far the largest portion. The Spirit of God evidently marks it out for us with peculiar care; and when we consider Judah's place later in the history of Israel, and the spiritual significance, which is of special interest to us, we can readily understand his prominence here. The spirit of praise must have precedence of all else in the land of promise: for it is only after Judah has been given his place that the others come into their own. "The joy of the Lord is your strength." See a dry, joyless, thankless Christian and you will see a strengthless one.

The land was given by lot at the hands of Eleazar and Joshua; with the heads of the tribes associated in the work. This is precious. Eleazar figures Christ as our risen High Priest. Joshua figures Him as our risen Savior whose life we must have before we can claim any portion in the land. Thus we have Christ in us and Christ interceding for us figured by these two men; both offices of which are necessary. Then the apostles and teachers, "the heads of the tribes," who have been gifted by God to bring the truth to the people, that thru Christ's redemptive work they might enter in and enjoy their inheritance. How necessary that we listen to these heads of the tribes, who have their part in portioning out the land to the Church, especially our own Apostle Paul. We noticed before that Levi received no inheritance among his brethren. Here we have it repeated with the added information that the two sons of Joseph received the extra portion, that of Levi.

Caleb, "the wholehearted," is brought forward to give us a very important lesson. The man of eighty-five appears before Joshua, with the children of Judah, the tribe with which he is identified, to claim his inheritance. It had been promised to him forty-five years before. He and Joshua are the only ones of his generation remaining. But the Anakim which he saw at Hebron upon his former visit, are still there. They must be subdued by him if he is to receive the promised inheritance, and he desires this herculean task, for his strength is not abated one whit, and his faith is as strong as his body. The spiritual lesson here is easy to read. We must not only see and appreciate our promised portion; but we must actually dispossess the enemy before we can lay hold of and enjoy the land. And a further lesson is that spiritual strength is always perpetuated. It grows with age and is as eternal as the God from whence it comes.

Boundaries Of Judah

The limits of Judah's portion are first marked out. It lies the farthest south of all the tribes; on which side it is bounded by the land of Edom and wilderness of Zin; on the east by the salt or dead sea; on the west by the Mediterranean; and on the north by Israelitish territory. Judah had the most varied outlook of all the tribes as to his borders. Within also, the land was in four divisions - the south land, where a large number of cities were situated, the lowland, which included the Philistine land, the hill country, and the wilderness. Thus at the very outset, as we contemplate the magnitude of Judah's possessions, we get the thought of the realization of what we have in Christ, and because of this, we can face the world of the natural man, the wilderness condition, the awful lake of judgment, the sea of instability and distress; and give praise in view of it all: while further, the varied conditions and environments which surround us, give occasion, not merely to contentment, but to adoration of Him, who does all things well. And it is only in this spirit of brokenness, from which praise springs, that enables us to receive all things from His hands; even tho we cannot always understand His ways. Judah fronts Egypt, the Red Sea deliverance, the wilderness journey, with its miracles of care and wonderful lessons; and how can he be silent in the midst of the enjoyments of the land of milk and honey to which he has been brought?

It is no marvel then that Judah is the leader and the law-giver (Psa. 108:8). It is when God's will is supreme with us that we worship Him. The will of man is truly the citadel, which if surrendered to the enemy, all is surrendered. When Judah went into captivity, the national life of Israel ceased. And never again until he comes into his own land, will God begin His dealing with them. The lesson spiritually is of deep importance to us. If we desire to be a blessing to the Lord's people and deliver them out of captivity; we must give praise the place which God has given it; otherwise our Christian life will be barren and unfruitful. A revival has always commenced with a praiseful rejoicing people. We will find the above lessons constantly emphasized for us, as we go on further into Judah's portion, in the names of the cities and the connection which they bear to one another.

The South Boundary

The southern boundary as the first has marvelous meaning for us; for it divides Canaan from Edom and from the wilderness, and at a greater distance from Egypt. Edom and Egypt are

closely allied - the one, the flesh, the other, the world; both independent of God. The wilderness manifests the same condition of self-will and independence of God even among the Lord's people, because they have not yet seen and believed the truth of the separation which God has provisionally made by the cross - separation from the world and the flesh. This is what God would teach us by Israel's boundary line on the south. Let us notice it a little more in detail.

"And their south border was from the end of the salt sea from the bay that faceth southward; and it went south of the ascent of Akrabbim, and passed on to Zin; and it went on the south to Kadesh Barnea, and passed to Hezron; and it went up to Adar, and turned to Karka, and passed to Azmon; and it went out to the brook of Egypt; and the border ended at the sea" - Chap. 15:2, 3. Now what is there in all this for you and me? The meaning of these names is all very significant. They have a connection with one another and they suggest progress of thought as we will proceed to notice.

The first three places give us the sin of independence. It is here viewed by itself; while the two following names give us the divine help against it. The next three give us help of a more inward kind; the fourth and last, the witness of nature that God is for man, not against him. Of the first three, the salt sea heads the list. The southern border begins here. It is the awful figure of the pit of the abyss, into which Jordan, type of death, pours unceasingly, and from which there is never an overflow nor an escape, for the salt, or dead sea has no outlet. It fertilizes nothing, and is but the perpetuation of what is in the nature of sin. We only get here our first glimpse of this awful type of hell; later we see it in its entirety on the east boundary.

The southern line leads from the salt sea to the ascent of Akrabbim - "scorpions." The sting of the scorpion is in its tail, which brings death, and this is the sure end of sin. Tho we may have its "pleasures for a season," yet at last it "biteth as a serpent and stingeth as an adder" - Prov. 23:32. "Sin is lawlessness," independence of God, and this state is not only barren; but it has poison within itself, and at the end it is the sting of death.

The third place in connection is Zin - "a thorn." This refers to the curse; for so we read, "thorns also and thistles shall it bring forth to thee." The curse of God rests upon the sinner. This is not an arbitrary ruling of God. It is in the very nature of the divine essence. He must be supreme; else where would His government or His authority avail, while men continued rebellious and at enmity with Him? Do we not see there must be redemption? Thus in this threefold picture, we have, first the barrenness of sin, then the end of sin, third the result of sin.

God has not only brought His people out of Egypt; but He has brought them unto Himself. This very fact necessitates His dealing with them in holiness, of which Kadesh Barnea, "sanctuary of the wanderer," reminds us. It is the first place of the next series of names. God must have a refuge for His people, a holy place, even tho they are in the wilderness and for their sins were wanderers. This was the city from whence the spies were sent in unbelief to search out the land of Canaan and bring report as to whether Jehovah's words were true regarding it. The holiness and obedience necessitated by the holy sanctuary to which Israel had been brought only brings out the rebellion of their uncircumcised hearts. They only prove they had not yet taken Christ's yoke upon them. But now we see that this holy refuge becomes a city of Israel. They are to take home to their hearts the grace and holiness of which this place was the abiding witness, and profit thereby.

Hezron - "inclosure," speaks of another kind of care, the hedge which God puts around his people, as in the case of Job. Even Satan is aware of its existence, which nothing but that which shall work blessing for them may come thru. God thus guards them from that, which because of their weakness, would be too great a trial. There is a daily need of this grace; but the flow is ever constant, tho we are generally so little conscious of it. "He will not suffer us to be tempted beyond that we are able; but will with the temptation also make a way of escape that we may be able to bear it." We have next that which refers to deeper and more internal work in the soul. First there is Addar - "goodly robe." This speaks of practical righteousness, such as the "garments" which those in Sardis had not defiled (Rev. 3). This does not refer to the righteousness which we have in Christ. That is wholly beyond the thought of defilement. The same meaning of the word here is that in James, where we are given the definition of pure religion, the last clause of which is, "and to keep himself unspotted from the world."

Then Karka follows. This is a compound word meaning "extension of that which is joined together," implying "increased with the increase of God." As we endeavor to keep the unity of the Spirit there is sure to be progress not only in ourselves, but in others. God has joined us together

that we may thus render help to each other. And thus we are made to realize our feebleness and need which surely is a barrier against our independence.

Azmon, "strong," is the last of the cities here. We come to this place by way of Addar and Karka. By a practical, godly walk in the unity and love of the Spirit, we reach Azmon, the strong place.

The truth here in these names is surely in a most fitting order and needs no comment.

Lastly we have the river of Egypt mentioned, as the end of the south border of Judah. This would suggest refreshment, and that from Egypt; referring no doubt to natural blessings, which natural men take as a matter of course: but to the one whom faith has restored to healthful reason, abundantly witness to the hand and care of a father. He knows we have need of these things and we are to depend upon Him and give Him thanks for all things tho apparently our supply comes from Egypt and the Egyptians. The ravens feeding Elijah is a picture of this. They are unclean birds; yet God used them to bring their meat, carnal things, to His prophet.

The Eastern Border

Judah's inheritance on the east side, was the salt or dead sea, in its whole course to the Jordan. The east has two aspects spiritually - one bearing a good suggestion, the other evil. There are two words in Hebrew which express the two phases. In the first, it is the place of sunrise, where we first see the light; thus it suggests hope, tho it is seen afar off. In the second sense, it refers to that which is near by, which we cannot escape and that commonly evil. The dead sea suggests the latter aspect of the east border. From it Judah's portion rose straightway, towering above the sea in sublimity and grandeur, until, when Jerusalem is reached (the highest point), it measures thirty-five hundred feet above the surface of the sea of death. Is not this suggestive and wonderful, that even the natural conditions surrounding Israel's land are pregnant with meaning? But notice that the salt sea is only a lake. It has its limits, which are not indefinite. And so too, we read at the last of a "lake of fire," not a sea with its shore out of sight; for "there will be no more sea" in that future glad day. The sea speaks of wickedness and sin, which at the last will be bounded and limited as the "lake" would suggest; even narrow in its limits tho terrible in its results.

But here in the type, there is no fire, but stifling heat with the smell of sulphur, with which it abounds. All living things that run into it from the Jordan, die; tho there is not one breath of disease or stagnant smell from its deep blue waters. Such is the type of sin's awful judgment. Observe this wonderful point; that between it and Judah's high and happy portion there lies no middle ground, rather an impassable gulf, an awful separation. And yet the homes of Judah, "praise," rise in full view of the salt sea, the lake of judgment. We are thus taught by even nature, that there is no ignorance nor forgetfulness in heaven. Our praise there, as well as here, will result from a knowledge of redemption which the full light of that day will only deepen and perfect. And in full realization of what we have escaped, we will praise God as we have never praised Him here.

Thus it is the salt sea that fences Israel's possessions, guards, as it were, but does not invade, nor destroy them; even as it was the holy Lamb, forsaken of His God, when suffering the judgment due to sin, who witnessed to the justice of God by His words, "But thou art holy, O thou that inhabitest the praises of Israel" - Psa. 22:3. And the more we realize the enormity of sin, and the awfulness of God's judgment, the deeper will be our apprehension of the grace which saved us. We will enter in, and make longer stays in Judah's portion. Thus we note that the eastern border speaks of strict separation - salvation from all the judgment of God - the "no condemnation," heritage of the new creation.

The North Border

Judah's border on this side is the only one that wholly separates from Israel. It is the third border, which number is that of manifestation, a bringing forth; and this is exactly what we learn as we proceed to investigate its line. It brings forth that which belongs to worship itself; its place, its power and its results. And this is in distinction from that of which the other tribes stand for spiritually, tho it is connected with several on this north side.

Joseph's two sons are connected together in spiritual meaning as has been intimated. Ephraim speaks of "fruitfulness;" Manasseh, of the energy which presses on, "forgetting" that which is behind. It is the spirit of the racer, which must reach the goal, and win the prize regardless of everything and everybody. It seems almost ascetic and cruel in its renunciation; but it is the spirit that brings forth fruit, yes much fruit, that will glorify the Father. Thus these two sons, are the only other tribes who receive their portion at this time, following Judah. Ephraim's lot really never

touches Judah's at any point; but as yet there is nothing between them save unappropriated land, from which circumstance we would infer that this boundary of Judah had respect unto Ephraim; and this will be confirmed by further study.

Judah and Joseph are given their portion prior to all the other tribes, on the Canaan side of Jordan, and seem in some sense to divide the land between them. And later they did this very thing, in opposition to one another, as heads of the respective kingdoms of Judah and Israel. (The latter is often spoken of as Ephraim, as see the prophet Hosea). So in like manner, they represent two sides of our spiritual life, both of which are absolutely necessary to each other, and to the maintenance of the kingdom of God within the soul; but which have strange tendencies to divorce themselves from each other. These are the objective side (Judah) and the subjective side (Ephraim) of the Christian life. And there are two lines of truth which correspond - the one, what God has done for us; the other to the Holy Spirit's work in us: the one the ground of faith; the other the result of faith. The subjective is the result, and dependent upon the objective. They cannot be separated without serious loss to both; as witness Israel's divided kingdom, which became ultimately her ruin. Ephraim separated from Judah, and finally the latter was scattered also, tho he held out the longer. And so spiritually this is the case. Those who know the judicial side of truth are stronger and endure longer than those who are self-occupied. The latter are soon led captive again.

We have this exemplified before our eyes in Catholicism and Protestantism - the kingdom of God upon earth in mystery form (Matt. 13:11). The former, represented by Ephraim, separating from the latter, represented by Judah, has gone far away into idolatry; while the latter has remained, in some measure, true to the Word, as a witness for God upon the earth. And notice that God finally had no dealings whatever with Ephraim (the ten tribes) who separated from Judah, and left the place of worship (Jerusalem) and set up other altars. He still went on with Judah and gave them many revivings with His presence; and this has been the same attitude He has assumed toward these two great divisions of Christendom. The Romish Church has never been visited with a revival. They make their boast that they have never been broken into sects like Protestantism.

And this is the truth; they have remained practically the same since the Reformation: while on the other hand many companies have come up out of Babylon, at different time, and commenced to build again on that good foundation, which has been laid, Jesus Christ the Son of God. We have these same among us today in the various sects, Methodists, Baptists, etc., some of them sadly disrupted and far from what they were in those first halcyon days: but they witness nevertheless that God hath visited His people and revived them many times.

Before going further, we must call attention to the fact that while there is the reality of these two spheres of truth and spiritual life - the objective and subjective - yet there is also the counterfeit. Now Catholicism is wholly subjective; but it is the counterfeit. They would have the practice without the faith, of which it is only the result. They would have the work in them without the corresponding work for them. They would make the old fallen man imitate Christ, the New Man; but this is impossible. There must be another life, a new birth, and then it will not be imitation, but reproduction.

Protestantism goes to the other extreme, and has faith (tho only apparent) without the results in practical life. They have the profession without possession - a name to live, but are dead. They claim the Bible as their creed and the rejected, despised Nazarene as their Savior; but virtually deny Him themselves in practice, by associating with, and loving the world, which crucified Him. And tho "the Lord knoweth them that are His;" we only know them when "they depart from iniquity."

But Judah and Ephraim in their allotted portion, have a real spiritual application to every believer. As was stated, these represent two phases of Christian experience, as well as two sides of truth which correspond - the one, God's side of things, the other, man's side. In the epistles of Paul to the Church, these two phases are plainly distinguished; the Holy Spirit emphasizing the objective, or God's side, by invariably informing us, first of all with the provision which has been made for our salvation, before giving us one exhortation as to our attitude or walk, which is the subjective side. As for instance in Ephesians we have the objective phase of truth in the first three chapters, without one line as to our conduct; but the fourth chapter brings in our side, the subjective, with these words in the very first verse: "walk worthy of the vocation wherewith ye are called." Some believers are wholly occupied with the former - the provision of the cross, and what we have in Christ, in consequence. Such are generally stable, but their conduct is often not consistent with

their high knowledge of truth. They lack in fruit bearing.

Then there are others who are wholly occupied with themselves - their feelings, their conduct, etc. They are often so woefully ignorant of the provision of grace, that they, to their own consciousness, are saved only when they feel or act like it. Now in either case there is failure; neither of these make fully developed saints. They are not growing up in Christ in all things. Judah and Ephraim are being separated, which should not be. Their portions join and should not be divorced. These things are very important to spiritual growth though the greater number of God's people are ignorant of them. They see nothing in this apparently dry record of the allotment of the tribes of Israel in the land of Canaan. Then note further the marvels taught by the place that Benjamin and Dan occupy in connection with Judah.

Benjamin

In the first allotment, Judah and Ephraim reach clear across the whole of Canaan, from the Jordan on the one side, to the Mediterranean on the other; yet at no point do they touch one another. Afterwards, two tribes, Benjamin and Dan, are on opposite sides, filling up the space between Judah and Ephraim, thus joining their land together. As we proceed we shall see how necessary they are in this place, as hold-fasts on either side and how wondrously significant is their spiritual meaning.

Benjamin, the first of these two, fills up the Jordan side. His name signifies "the son of my right hand." Spiritually he represents Christ in us, the Source and power of a godly walk - "Not I, but Christ liveth in me." Identification with Christ is the lesson Benjamin teaches. His mother, Rachel, called her son, Benoni, "the son of my sorrow;" for he was born out of her death: but his father called him Benjamin. Christ had to become the Man of sorrow, and go down into death before He could be the Man at God's right hand.

See the wonderful spiritual signification that his connection with Judah and Ephraim, standing in between them, bears to us. Christ in us is the power which makes us able to put into practical life all that has been accomplished for us on the cross; that is, Christ in us is the power of a fruitful life. And thus, in the language of our type, Benjamin is the way from Judah to Ephraim. He joins them together, makes them one. The praiseful, worshipful life is thus lived out in practical deeds before men. The objective, which only God sees, is brought to the subjective, which man sees, thru the power of Christ dwelling in us.

And yet there is more on this line; for Benjamin does not fill all the space between Judah and Ephraim. On the west side toward the great sea, another tribe is found, very different from that of Benjamin, but as necessary to the maintenance of the spiritual truth which the other tribes teach us.

It Is Dan

The very last to find his place, and the most unfaithful and indifferent in his after history. And this is all pregnant with instruction for us. Dan "the judge," represents rule. In the wilderness he was one of the leaders of the four camps; but rule, to be exercised aright, must first be rule over one's self. Judgment must commence at home, even as Paul, writing to Timothy regarding the office of a bishop, says that the latter must be "one that ruleth well his own house." Self-judgment is absolutely necessary for the progress of the Christian life. It begins with the apprehension of the cross which expresses God's estimate of man. His very best and his very worst were there judged in the Person of Christ. And it is the more solemn when we realize that this judgment was not that of an enemy, but of one who so loved us "that He gave His only begotten Son" to bear the judgment which we deserved and which He Himself had pronounced against sin. We can readily understand that it is an absolute necessity for spiritual vigor and fruitfulness, that Dan has his place in here with Benjamin; for the latter emphasizes the positive side, of which the former gives us the negative.

It is only as we judge the old man, and count him dead, that the Christ life has the victory in us. And note that Dan has his part in the joining of Judah, "praise," on the one hand with Ephraim, and "fruitfulness" on the other; for there can be no real worship of God, nor fruit of the Spirit, without a hearty continual judgment of the old I, who has been "crucified with Christ," and the corresponding acknowledgment of the new I, the Christ life. God has joined these things together, and we dare not put them asunder without serious loss. A victorious, overcoming life, four-sided and full-orbed, depends upon these hold-fasts, Benjamin and Dan. And yet as we noted earlier, Dan was the last to get his place, which is also the case spiritually; and much failure results on this account. We do not like to judge ourselves. It is so natural to judge the other

fellow. We commence to let down in this respect and the loss of victory is rapid. We become fault-finding and critical; our worship is fitful and intermittent, finally ceasing altogether; while we murmur and every one is wrong but ourselves. Sad! Sad!

We feel especially led to emphasize the spiritual application of Dan. He seems to have such a small place in most Christians' lives. We often hear people, saved only a few years, with an experience only skin deep and without the slightest indication about them of fruitfulness, criticising and advising saints of experience, whose fruit, luxuriant and beyond question, has been mellowed and ripened by years. It is very apparent to all around when Dan, the judge has no place in our life.

Deliverance From Death

"And their border on the north quarter was from the bay of the sea at the uttermost part of Jordan" - V. 5. We are impressed at the outset, with the description of the boundary at the point of its commencement - "from the bay of the sea," into which the Jordan poured out its waters unceasingly. This clearly speaks to us of the certain judgment which comes after death. Thus we are directed to the fact that Judah's portion, worship of God, clearly begins with a recognition of our natural, lost condition without which we might worship God as the angels, but never could we sing the song of the redeemed. When we tune our harps and start that everlasting chorus, the angels will have to listen; for they cannot sing the song of redemption. Those only are able to sing the song of grace who are "brands plucked from the burning;" delivered out of the river of death before they ran into "the bay of the sea," the latter being, as we may say, like the reception room of hell. Surely only sovereign grace and almighty power could reach us here. And thus Judah's north border begins with deliverance.

"And the border went out to Bothbogla and passed along by the north of Betharabah." These two cities belong to Benjamin, tho in the beginning they were apparently Ephraim's possessions. And this is significant, for in Bethhogla and Betharabah, we have the way of salvation designated. The first means "the house of revealed sacrifice," which has special reference to the passover, the slain lamb. The other name, Betharabah, "the house in the wilderness," connects immediately with the former; for the wilderness followed the passover, in the history of Israel: and in our experience as well. It tells of the love and care of God in spite of the unbelief and murmuring of His people. He delivered them out of Egypt upon the ground of sacrifice, independent of what they were, and sheltered them all the way, until the land of promise was reached upon the same basis. A salvation to the uttermost - redemption out of sin and bondage - into the care of God is the teaching here.

"And the border went up to the stone of Bohan the son of Reuben." This has reference to consecration which follows salvation, when the latter is experienced, and its power realized. Bohan means "thumb." We cannot find a trace anywhere in Scripture of such a man; but we do find that after the children of Israel found "the house of revealed sacrifice," and came out in the wilderness; the priests' thumbs were consecrated to the service of Jehovah, by blood and oil (Lev. 8). Every saint of God is sanctified to God, not by any voluntary offering up of himself, but because of the devotedness unto death of Christ; but we should present ourselves to Him for service, in the value of this accomplished work, the Holy Spirit being the power of such offering. This is the lesson which the book of Leviticus teaches. And it follows Exodus, the book of redemption, all in perfect harmony with our lesson. And Bohan is the son of Reuben whom we have noted stands for faith, the beginning of our strength. This is precious and in full accord with what precedes. The broken, contrite spirit that cleaves to God in faith, is the sure begetter of the consecrated servant.

"And the border went up to Debir, from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up of Adummin, which is on the south side of the river" - V. 7. We have two parts in this description: first, the ascent to Debir from the valley of Achor. This is simple and easy of interpretation. We are familiar with both of these names. The former is not the same city of that name that we have had before; but it has the same significance (speaker or oracle): while Achor, "trouble," is the very same valley where Achan was stoned because of his sin (Josh. 7:25). Now we are still on the north border of Judah's portion where we come right across this valley. The truth is, that "in the world ye shall have tribulation," trouble. We cannot escape it, for it is the sure result of sin. Tho we must travel this road; we are not to camp in Achor. There is a way out; for we have access to that oracular voice, which is close at hand, and which, in Achan's case, have the meaning of it all. And notice that this way out of the valley of Achor, trouble, is an

ascent to the city of Debir, knowledge. This connects with what follows and completes the lesson, which lies in this portion of Scripture, and which was written for us. Let us not forget the latter; for it will add an interest to what otherwise would be dry and barren history.

The second part completes the thought; the border turns northward from Debir, looking toward Gilgal, not reaching it however; for the description indicates that the latter place is on the north side of the river, opposite the way of the ascent, that we are traveling. Gilgal is the "rolling away" of the reproach of Egypt; that is, the bondage which Israel endured there, the shame of being slaves, serving a master whom they hated, yet perforce must obey. This is a type of our bondage to sin - the hard taskmaster whom we had to serve irrespective of our will in the matter; but this was rolled away at the cross. And Debir, the "oracle," turns this way. That is, as we are enlightened as to the cause of the trouble which crosses our path, we are also pointed to the manner of deliverance, and one that is already achieved. We do not have to reach this place again, but only to look toward it as we tread this upward holy highway; for the border lies to the south - the sunny side - of the river, the stream of living water which is always at our disposal as we walk up the ascent of Adummin, the "quiet ones."

"And the border passed toward the waters of Enshemesh and the goings out thereof were at Enrogel." Here is the first stopping place on the north border, and we may be certain there is something very special in the teaching. It is on the very top of the ascent - the highest point - that our journey is halted. Enshemesh, "the fountain of the sun," reminds us of the joy and gladness that is found in the presence of Him, who is the Light of the world - the "sunlight in our soul."

Enrogel, "fullers fountain," completes the thought. It speaks of white garments, befitting the way. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" - I John 1:7. Here we have the fountain of light and the fountain of cleansing connected even as they are in the lesson on the border of Judah. And this surely is a good camping place for a pilgrim. It is the portion of the worshippers, and proves the preeminence of Judah; for even "fruitful" Ephraim cannot show such a border. We have reached the end of the first part of the border.

"And the border went up by the valley of the son of Hinnom, unto the south side of the Jebusite; the same is Jerusalem." Here the second part of the border commences; and as we follow on we are surprised to note that it is an almost continuous descent; the exact opposite of the other part of this border. But this is in perfect accord with Scriptural experience. The humbling goes right along side by side with the exaltation. The one is absolutely dependent upon the other. It is on this descending path that Judah connects with Dan, "judging," and this too is in harmony with Scripture; for the old man must be continually judged or there will be no victory of the new man. The one comes up, just in measure as the other goes down. Now please do not hold this just as a doctrine or theory; but let God have a chance to make it a reality in your life. There is a wondrous possibility of reigning even now, thru grace. For notice that on the ascending side of this north border, Judah connects with Benjamim, representing "Christ in us the hope of glory" - the earnest of the kingly reign which we will share with Him, the Head of a new creation.

The descending side begins with a glimpse of hell, just as the other side began; tho there it was the salt sea, while here it is the "valley of Hinnom," the same word as Gehenna. The valley speaks of the place, while the "son of Hinnom," no doubt refers to the people who insist on going there. And how solemn it is to find that the word Hinnom means "causeless." That is, a "son of Hinnom," in Hebrew, carries with it the thought that he is thus, because he so wills. There is no cause for this fact outside of himself. And so Scripture corresponds - "God willeth not the death of any" sinner. He has made abundant provision for all. Christ "tasted death for every man."

There is a connection here also in our border with the Jebusite, "the treacher down," which we are informed immediately, is Jerusalem, "foundation of peace." That is, Gehenna does not exist merely as an exhibition of God's power, as one might infer from its connection with the Jebusite; but it is the execution of God's justice necessary for the establishment of peace. So we are taught that the humbling path with the needful recognition of God's right in judging sin and the necessity of His so doing. The salt sea glimpse of hell, which we had on the other side, presented another phase - the great deliverance which was effected for us; but here on this side we are acknowledging the justice of God in dealing with rebellious man.

O that we, God's people, might believe the reality of eternal punishment as much as eternal bliss. There would be more heart rending cries to God for lost humanity; more broken contrite spirits, sacrificing in their behalf. It is surely a fact; and I am praying that God would tender our hearts, as

we speak to sinners of the awful reality of hell. It is an absolute requirement that God's throne be established by justice which necessitates His treading down the wicked; otherwise there could be no peace, nor the stability of His government be maintained.

"And the border went up to the top of a mountain, that lieth before the valley of Hinnom, westward, which is at the end of the valley of the giants, northward." Here the border leads up a mountain, tho as to the path proper, we are still on the descending slope. The mount is unnamed; so the emphasis is not upon it, but rather upon what it divides. And that is the judgment of the self-ruined (Hinnom), and the valley of the giants. The latter are often translated Rephaim, "those who cause fear." These giant races were in Canaan when the spies went there to reconnoiter; and they surely were true to their name then. They were monsters, supermen, so to speak, and are a type of Satan's principalities and powers which are against mankind. But here the path of Judah is upon a mount, which separates between these giants on the one hand, and the valley of the "son of Hinnom" on the other. This is easy of interpretation. The mount of Calvary lies between the judgment of sin and Satan's power. The devil has been defeated by the cross. God would emphasize the truth, that if men persist in going to hell, it is because they voluntarily choose this place, not because of the might or craft of Satan.

"And the border was drawn from the top of the hill, unto the fountain of the waters of Nephtoah, and went out to the cities of mount Ephron." Nephtoah means "opening," no doubt referring to the rock opened in the wilderness, from which gushed out abundance of water. The prophet's words, "I will open rivers in high places and fountains in the midst of the valleys" (Isa. 41:18), are here foreshadowed. "The fountain of the waters," which flow from Nephtoah, the riven rock, as the symbol of the fulness of the Spirit, which has been provided by the death of Christ. This is a necessary point to reach in this humbling way and teaches us the importance which God gives to, and the necessity of, receiving the Holy Spirit. We truly need the refreshment and comfort afforded us by His presence, in this and scene as well as the power from on high which He brings. We are not able to cope with the perplexities and problems of life without His presence; but when He fills us, there need be no lack of power at any time except what is due to lack of faith. A spring will fill and overflow an empty vessel; but if the latter is otherwise filled, the water will be of no use. And so the absolute necessity of a self-judgment which will provide the empty vessel. "Be filled with the Spirit," exhorts the Apostle, because such fulness is our privilege, and has been provided by the smitten Rock on Calvary.

"And it went out to the cities of Mt. Ephron." The latter word means "thrill" or "ecstasy" or "joy." This follows as a matter of course after being filled with the Spirit. It is exactly what the Apostle associates with this experience as we see by the antithesis - "Be not drunk with wine, wherein is excess; but be filled with the Spirit." The disciples were all filled after this manner, on the day of Pentecost. The people said, "These men are drunk with new wine." In some respects it is thus compared; but yet how different the results of each. "If we be beside ourselves, it is to God" - that is, God is refreshed by our refreshment and ecstasy; for then only does He get the worship and adoration which is His due. And the mount of rapture and thrilling joy is in company with the "waters of Nephtoah," as they should be; agreeing perfectly with the Apostle's words. Nor is this something experienced in seclusion as some would teach; but there is a busy hum of life about it - cities. The word used refers to activity, figuring the power and energy of divine life, which accompany the joy of the Spirit.

"And the border went up to Baalah, that is Kirjath-Jearim" - Chap. 15:9. Baalah means "mistress." It also signifies, "belonging to Baal;" as in the list of the cities of Judah, it is called Kirjath-Baal. Baalah is the feminine of Baal, masculine for lord, master, etc. The Church was made one with Christ on the day of Pentecost; and as such she is mistress. She reigns thru abundance of grace even now, and thus becomes the fruitful field, or "city of woods," as Kirjath-Jearim, the other name for Baalah, implies. The Holy Spirit makes this life a reality in our experience even as the prophet teaches. "Until the Spirit be poured upon us from on high and the wilderness be a fruitful field, and the fruitful field he counted as a forest" (Isa. 32:15). It was after the Church had been baptized into one body, and united to their Lord, by the Spirit, that they were multiplied; prior to this they were told to sit still and await the endowment with power from on high. And so as to personal experience, it is only after we have received the Holy Spirit, that our ministry becomes fruitful. He makes "the desert to blossom as the rose," and we go this way by Kirjath-Jearim - "city of woods." Again the word "city," refers to the busy, active, stirring life, which is ours, as we yield to the indwelling Spirit and walk in His way. Not only are joy and ecstasy our

portion, but also fruitfulness.

"And the border turned from Baalah, westward unto mount Seir and passed along unto mount Jearim, which is Chesalon, on the north side; and went down unto Bethshemesh, and passed on to Timnah." Now we have actually arrived at the place where Judah's border touches Dan. It is noted that the line turns westward here, that is, toward the sea, which has been the direction all thru, but now it is directly so; and we are called to observe it. This is significant and calls for special emphasis. The sea is Judah's western border, but it is also Dan's limit on this side. The sea is the striking type of fallen man, restless and barren; chafing against all restraint, and constantly endeavouring to overflow all limitations. And yet out of which, thru the compelling power of heaven's influence is drawn what becomes the fertilizing rain; wondrous natural law, speaking so vividly of God's mercy, drawing from man's misery the opportunity to display itself. Thus we would infer that we are going in the way of trial now, but out of which we are delivered, thru the intervention of God; and afterwards we find the trial has yielded the peaceable fruits of righteousness in measure as we have been exercised thereby.

We have a vivid representation of trial and the blessed result in the 107th Psalm: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord and wonders in the deep; for He commandeth and raiseth the stormy sea which lifteth the waves thereof; they mount up to the heavens; they go down again to the depths, their soul is melted because of trouble; they reel to and fro like a drunken man and are at their wit's end; then they cry unto the Lord in their trouble and He bringeth them out of their distresses. He maketh the storm a calm; so that the waves thereof are still; then they are glad because they be quiet; so He bringeth them into their desired haven."

Notice that the road passes from Baalah, "the mistress," to Mt. Seir, "the rugged." The latter name has no pleasant reminders for an Israelite; tho it is not Esau's mount, but one like it. It suggests hostility as well as roughness, which is truly the way in this world, of the "lofty lady," who is associated with Christ, the coming King. But this very rugged mount is an upward way - "Nay in all these things we are more than conquerors thru Him that loved us."

And the teaching which follows corresponds and further emphasizes the fact, "that all things work together for good;" for the line passes northward, from the "rough" mount, to one which is leafy and green. It recalls the "city of the woods" which was the other name for Baalah itself. But there is no city; for Kirjath is gone. It is Mt. Jearim, "a mountain of woods" only. A rather lonely place no doubt, yet pleasantly suggestive of the shade and shelter to which we come after we have survived a storm of rough angry winds from the west. The city is gone. The hum of busy voices is exchanged for the quiet place, alone with God. We have all gone this road, if we have walked with God; for the Spirit leads this way. It is the border of the overcomer that we are treading here. We are facing the north now, facing mysteries which we must learn; and the proof that we are on the way of such knowledge is in the word Chesalon, the other name for Mt. Jearim. It has two meanings, "folly" and "confidence," which seem at first sight at variance; but as we proceed, the suitability is soon apparent. It is in the shady mount with God that we learn the folly of our own ways; and this is companion to "no confidence in the flesh," the joyful, happy, exultant experience of "the circumcision" (Phil. 3:3). This is true repentance wrought in the soul, a turning from self; the evidence of which is that the line now passes downward; but this leads to a glorious place, Bethshemesh, "the abode of the sun."

The sun does dwell in the valleys, and its influence is more felt and appreciated there; but it is the spiritual truth which we would emphasize. "For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place with him also that is of a humble and contrite spirit, to revive the spirit of the humble and to revive the spirit of the contrite" - Isa. 57:15. Thus we are taught that, spiritually as well as naturally, Bethshemesh can only be reached upon the descent. How beautifully every turn in the road develops the thought; how plainly the spiritual meaning governs all. Dare anyone question the inspiration of these names of Scripture? But to proceed - "And it went down to Bethshemesh and passed on to Timnah. The latter means "portion," "that which is measured out." The sure sign of the humble, lowly spirit, with whom the high and lofty One dwells, is that he is satisfied. He takes his portion as measured out by his Lord and craves no more. This is victory indeed.

"And the border went out to the side of Ekron, northward." Ekron means "rooting out." We have had it before as a city of the Philistines. And while its meaning is the same, its application is far different as a city of Israel. It is found on Judah's boundary line tho it is afterward given as one of

the cities of Dan. And this is in perfect accord with the teaching; for "rooting out" should belong to the portion of the "judge." It does not mean the eradication of sin, as some might infer, but the judgment of every evil habit, every besetting sin, every unkind word, every malicious thought, which is natural to the old Adam soil, judging them as soon as they make an appearance. We cannot change the soil; but we can prevent every noxious, death-dealing plant from growing there. We can prevent the garden from being overgrown with weeds, even as the gardener treats a beautiful, well-kept lawn. He removes every thing that hinders the growth of the plant which he desires to survive. And this is the portion of Dan - the continual self-judgment of the one who wants the Beloved to come into His garden and delight Himself therein (S. O. S. 4:16). The flesh always lusts against the Spirit; the one is antagonistic to the other; and the remedy prescribed by God's Word does not "root out the flesh," nor yet, "ask God to eradicate it;" but "walk in the Spirit and ye shall not fulfill the lust of the flesh" (Gal. 5:16). An earnest and unsparing dealing with sin then, is the teaching of this portion of the line.

"And the border was drawn to Shicron." This is the end of the border; and it is completed in perfect harmony with all that has gone before. Shicron means "satiation with drink;" not in a bad sense, but as the result of the preceding self-judgment of the one who has come by way of Ekron. It is the same word as "drink abundantly, O Beloved" (S. O. S. 5:1). The teaching is that this is a satisfying way. Our thirst is quenched to the uttermost. And we shall be satisfied for all eternity; for like the Psalmist, we "shall awake in His likeness" (Psalm 17:15).

"And passed Mt. Baalah and went out to Jabneel." Baalah, "mistress," we have had before, and the repetition here cannot be accidental. Kirjath-Jearim, its other name, is similarly repeated as to the last part of it becoming Mt. Jearim, as here we have Mt. Baalah. We are surely intended to draw these comparisons. The teaching is of the exaltation and stability of the "Elect Lady," who is destined to share the throne with Christ, Lord of the whole earth. She is the "Mistress" now; but she is not yet manifestly exalted. This is still the day of her humiliation. But this road that we are traveling leads to a crown. And the last name upon the border, Jabneel, "God the builder," emphasizes and adds to the thought. The Mistress is seen exalted as a city, the Lamb's wife. We have arrived at the city which hath foundations, for which Abraham was looking in his day. This is God's city. It does not exalt itself. It is exalted and cannot be removed forever. The exaltation which man is ever seeking and yet never attains, God has for us in Christ if we will yield and let God lead us in His way and as He wills.

Here the border ends at the sea - somewhat disappointingly at first sight; but as we meditate upon these things, we will find the hidden manna even here. The sea is the west border of Judah all the way, and we have seen that the sea always speaks of trial. They are thus brought to their wit's end, and so cry mightily to God in their extremity; then they see His wonderful works to the children of men. They would have missed the sight of His goodness if they had not had the trial. We will never have the pleasure of seeing God work in our lives (to any great extent) if we do not have some trouble which will necessitate our calling upon Him.

The shore of the sea which defines Judah's border, is also the limit of the sea. It cannot pass it, nor turn again to cover the earth. The end of every trial, in which we have trusted God, is in demonstration of the fact, that God is for His people. And more, this city of Jabneel, "God is the Builder," tho apparently only separated from the sea by such a slight barrier as the sand, is yet an insurmountable city. And the sea does not even touch the city itself; neither does it abide forever; for in the new earth there will be no more sea (Rev. 21:1). But it will abide in the memory of the redeemed, and in the manifested results which will eternally proclaim the glory of God in His mastery over every circumstance. It will be seen that all things did work together for good, to them that loved the Lord, to them that were called according to His purpose.

Allotment Of Cities

"And unto Caleb, the son of Jephunneh, he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, even the city of Arba, the father of Anak, which city is Hebron" - Josh. 15:13. Caleb is the only individual whose inheritance is given. He is singled out from the tribes as a whole, and his achievements in the land mentioned. They are the result of his former faithfulness to Jehovah. His history and victories are closely interwoven with those of Judah, and suggest some lessons for us in this connection. And yet it is probable that he was not, by right of birth, a member of this tribe. We will not go into this matter at this place, but it seems confirmed by the language here: "he was given a portion among the children of Judah." He is supposed to have been of Edomite stock; another of those, from among the Gentiles, to

whom the Lord's words concerning the Roman Centurion apply: "I have not found so great faith, no not in Israel." There is often a lack found among those who have been brought up in a familiarity with divine things. They have become accustomed to the wonder of them and dulled to their power. Hence, we are sometimes amazed at the individuality and simplicity of the faith found among those who have been deprived of such advantages.

Of Caleb's conquest, we have no details. To the one whose eyes are upon the Almighty God, what is all the united power of Satan? And there is no need of details here. God has promised these cities to Caleb and that is sufficient. His was the strength that girded the "wholehearted," and gave him the power to drive out those in possession of his portion. He overcomes the three sons of Anak, "the long-necked," first. The latter represents the haughty stiff neck, the pride of the old man, which God must abase. And this big fellow's three sons represent different phases of the pride of heart from which God is far off. It is the most terrible hindrance to the believer's possession of Hebron; that is, "communion." Sheshai, the oldest son means "white," speaking no doubt, of the self-righteousness, the pride of personal character. Ahiman, "who is my brother?" is the type of pride of station, birth, or worldly condition. The third son, Talmai, "my furrows," figures the pride of man's own works. These certainly well represent the whole family of pride. We are truly at no loss to see that few today are free from the "long-necked." There is so much boasting of self - his vaunted goodness, his birth and family - his efforts for God, his works, his purposes, ad infinitum. One is sometimes made to wonder where are the Calebs, the whole-hearted ones, before whom all the sons of Anak fall? Caleb dispossesses the whole family and dwells in their city, Hebron. It is his own. Fellowship with God, entire and continual, can be had upon no other terms. That is the lesson that stands out foremost here; tho there are other lessons found in this little narrative of Caleb and his victories.

We hear also at this point of another city which comes into his possession. This is always the case. We cannot dwell in Hebron without further victory. Debir, "oracle," the second city has come before us previously. We have its Canaanitish name, Kirjath-Sepher, "city of a book." And how significant that in Caleb's hands, the city of the book becomes Debir, "oracle of God;" that is, a written word is exchanged for a living voice, the voice of Him that delights to draw near and speak to us. Debir certainly fits in here wonderfully with Hebron. This does not mean that the oracle is divorced from the book. Never is the written Word displaced. And this, faith owns and finds true. God never sets aside His Word; but the Spirit of God makes it living and energetic, so that it may indeed be the voice of God to us, giving us the knowledge of the living God, as we read and meditate therein.

However, it is not Caleb himself who takes this city, but one of his own family; Othniel, a nephew. The latter gets Caleb's daughter, according to promise, as his wife. Her name, Achsah, means "decorated feet," while Othniel signifies the "lion of God." What follows the joining of these young people is fraught with significance. Achsah on coming to Othniel had urged him to ask of her father a field. He does as she requests and gets it. It is a Southland, a beautiful and sunny portion, yet also dry and needy. She boldly goes a step further and asks for springs of water to irrigate the land and make it fruitful. He gives her abundantly - upper and lower springs - to satisfy her.

Now who cannot read beneath the surface here and find the honey in this apparent trivial record? If only history, it is not very remarkable nor worthy of preservation, and yet God has singled it out of the midst of things of much greater

magnitude, according to man's reckoning, telling it again in the book of Judges (Chap. 1:12).

What is there so noteworthy in the fact of this maiden with the beautiful feet, requesting of her father a field and springs of water?

Now if we remember "that all these things happened unto them for types," and that we thus have our own portion figured here; fruitful indeed will be our field and well worthy of a double record.

Achsah's eagerness to possess her portion, and the water to enjoy it, is her right as united to Othniel. And the wisdom she displays in securing what she deems necessary is worthy of emulation. She urges her husband to get the one gift for her, and then makes this an argument for another.

"She lighted off her ass" and would not let her father go except he give her the desire of her heart; for her inheritance was valueless without the water to make it productive. Here let us lose sight for a little moment of the large-hearted Caleb as man, and view in him a type of the God and Father of our Lord Jesus Christ, who certainly gave with His "whole heart." He gave His Son, the

Lion of God, who takes Kirjath-sepher, "the place of a book," and makes it Debir, the "oracle" of God; for the Word was made flesh and dwelt among us." His reward is a wife, the Father's own child, she of the "decorated ankles." "How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things" (Rom. 10:15). Yet on coming to Him, she asks more than the goodly inheritance which the Father gives her as joined to the Lion of God. She desires the water which has been promised her - "rivers of living water," by means of which her land can be made fruitful and enjoyable.

How striking the sketch of Christ and His Bride, in this narrative. On the day of Pentecost the Holy Spirit fell upon the disciples gathered together in an upper room in Jerusalem. They were representative of the whole Church, the body of Christ, who were there provisionally baptized into the one body. Fifty days previously, the Son of God had been raised from the dead, and ten days previously He ascended. As the Son of Man, He then received an inheritance in which His Bride jointly shares - a beautiful south land - a workable land which will amply repay the most arduous labor. But it needs plenty of water, and for this, here is the supply, "upper and lower springs." The Church tarried for the Holy Spirit. She felt the need of the refreshing presence of the Comforter. He was to guide her into all the lengths and breadths of her land and show her all its beauties and treasures. Without Him, her lovely, sunny portion would not be fruitful. Christ would never be reproduced in her life. She would never know anything of the life of worship, basking in the sunshine of the Father's face, living in His presence as joined unto the Lion of God. For this she needs the "upper waters;" tho the lower springs at our disposal must not be neglected. The latter refer to our life manward while the former refer to our life Godward. The Holy Spirit is the power in either case. Without His reviving presence with us, we would be of little use to either God or man. Our inheritance, tho perhaps appreciated, could not be enjoyed. He is the power of our fruitfulness as joined to Christ - fruitful in praise and testimony, productive inwardly as well as outwardly, seeking the glory of God as well as the good of man.

The lighting of Achsah off her ass when she makes the request for the water has a most marvelous typical significance. The ass speaks of humiliation. Jesus entered Jerusalem as the King riding upon this poor, despised beast of burden. He was in disguise, humble and lowly. It was not yet the day of His glory. He will come later as riding upon a white horse - the beast of victory and strength as contrasted with the ass. And the Bride of Christ is in humiliation today. She is riding upon the lowly beast of burden; but on the day of Pentecost, it was as one with Christ in glory, that she received the Holy Spirit, not as in humiliation. For a little moment, just long enough to receive the Holy Spirit, she was "off the ass." In other words, she was that day joined to Christ, the Head of a new creation, and as such she was seen as raised up and seated with Him in the heavenlies. That was of course provisional; yet it may become experience as we reckon upon it, tho as to sight Achsah is still riding the ass.

The Cities Of Judah

This is the inheritance of the tribe of the children of Judah according to their families. And the uttermost cities, toward the coast of Edom southward were Kabzeel and Jagur," etc. - Josh. 15:20, 21. We have in this section a detailed list of Judah's cities, which Israel had wrested from the Canaanites, and which they now enter into and enjoy. Yet we are not, primarily, to think of these ancient people, but rather to ascertain the teaching which they and their cities contain for us. The latter are gathered in larger and smaller groups and are separated into four divisions: the south, the lowland, the hill-country and the wilderness. We have noted already that the Southland is sunny, but dry; yet if it gets plenty of water it is very productive. It faces Edom and also Egypt; but at a greater distance from the latter. It was full of cities once, but because of the lack of rain in Palestine they are now in ruin and desolation. Alas, it is also true in the spiritual as well as the material. It was only for a little while that God's redeemed people walked in the power and liberty of the Spirit, where the rain of heaven was always falling. They soon failed to lay hold of their cities, or they hold them in an intellectual grasp; and thus the supply of water was cut off. These sunny places became dry and barren, yielding no fruit nor refreshment to God or man.

As a needy land, the south was well fitted to remind the dwellers of the one from whence came all their blessings. The cities of this part of Canaan especially emphasize the power and work of God. They are close to the southern boundary, which we have already traced. The first group consists of nine cities; and they fall into three threes, as we can readily see by reading this Scripture. The Spirit has arranged them for us before we have even looked at a name. They proclaim God as Sovereign, Savior and Shepherd.

The Southern Cities

Kabzeel, the first of the first group of cities of the south, means "God gathers." The name of God speaks of power. This is the foundation for Judah's possessions. It preaches of unity as from God and the practical forthputting of His mighty hand in gathering His people.

Eder, the second city, signifies "a separated flock," which is the natural consequence and the sure result of God's gathering. They are separated from the world, and unto Himself.

Jagur, "he sojourns;" the third city, is in order also. It is the same word used for "abide" (Psa. 15:1). The land of Canaan was God's land and Israel were dwelling there because Jehovah had invited them. They were strangers and sojourners with Him (Lev. 25:23). God's sovereignty is apparent in these three names. It is the cord which unites them. He gathers His people by His power; they are His flock and He entertains them in His own sovereign goodness. These surely are all themes of praise.

The second three show God as Savior, as the first three owned Him Sovereign, and this is all in perfect accord. Kinah signifies, "purchase." This refers to the redeemed of the Lord. Dimona, "terms or price of purchase" - "He was numbered with the transgressors;" the full price was given for redemption. Lastly, Adadah, "the prey departs." This is the result of redemption. We are free from the power of Satan.

The third series of the three, which completes the first group of Judah's cities, begins with the familiar name Kadesh, "sanctuary." It is Kadesh-Barnea which is meant, for we know this city was on the southern boundary; but the latter, Barnes, "wanderer," is rejected as unsuitable for Judah, who is now in the land, as well as for the teaching which is here unfolded. Thus we see the jealous care of God for even one word which would mar the beautiful harmony found in these names.

Hazor, "enclosure," follows Kadesh. It is also on the border. In the sanctuary we are truly shut in with God. Ithnan is only mentioned here. It means "he shall shed abroad." Thus we have again easily connected thoughts; a sanctuary - holy retreat; an enclosure - a hedge around; yet only to keep out the evil, not to prevent extension and increase. We are shut in with God that we may go out for Him. This ends the first group of cities which manifests thruout, divine power - God as Sovereign, Savior and Shepherd.

The Second Group

This has but five cities, and is very simple and easy of interpretation. The first, Ziph, "place of refining," gives us the general thought, and characterizes the whole. Humiliation and its consequent result are the teaching here. We do not realize how deep is the necessity for our abasement until the Lord begins to take us by the hand and lead us down this road. We do not much like the way; but in eternity we will praise Him for it all. It was thru pride that Lucifer became the devil; therefore we need not be surprised that the Lord seeks to hide pride from man. He has compassed him about with weakness so that he may be conscious of his need and depend upon his Creator. Man must be humbled, or God can get nothing from him. And this is the lesson taught by this city of Ziph.

And Telem, "oppression," the second city, is in perfect harmony with the first. For the refining pot, which we need, Jehovah allows the very enemy, who was the occasion of our fall, to oppress and afflict us. Peter is an example of this. He needed sifting; for he was self-confident, which is a place of pride, and the Lord allows Satan to put Peter into his sieve for a little while, for the latter's future benefit. And tho an enemy be the oppressor, when taken from God's hand, the oppression becomes sweetened and invaluable. It works good.

Bealoth, "ascent," follows in harmony with the preceding; for there is always a way out of temptation. God will not suffer us to be tempted beyond our strength. And with Him the way out is always an upward way; for we do not get out until we have learned the lesson which necessitated the trial.

Hazor-Hadattah, "a new inclosure," is the result of the above lesson. We find that God will take care of us. He will be a wall of fire round about us, thru which the enemy cannot pierce. But there is more of the same character which the next city implies.

Kerioth-Hezron, "cities of hedges," emphasizes the continual growth of the faith life of the overcomer. We first find a wonderful joy in God's delivering power. To see Him come in and make a way of escape from temptation delights us beyond measure. Then later we are amazed still more when we find He has a hedge around us which the enemy cannot break thru, except it be by His permission. But finally we learn the "exceeding riches of His grace" in this line. We find

He Himself encampeth round about them that trust Him. Not only an enclosure, but the busy stirring host of the Lord surround us, of which the cities speak. Then to know God's power and care is good; but to know Himself is infinitely better. God Himself is fully at hand at the very beginning of each believer's Christian life, not only to deliver, but also to protect by His hosts and encompass by His constant presence; but we do not at first apprehend Him in each of these relations. This comes by experience, as the above cities show. And this is only the beginning of Judah's portion. For him, it is better further on. How is it with you, my Friend? Are you possessing your cities? Or do you think there is nothing in all this? Is the Lord becoming to you what these cities suggest?

The Third Group

We have here a collection of nine cities. These speak of what is strictly internal work - divine power displayed in the soul. This is indeed a theme worthy of praise, and that which alone makes competent for praise. These nine divide again into three threes, and the teaching is marvelous. Amam, "their mother," refers to the mother of us all. Fallen Eve has involved us all in her fall. David said, "Behold I was shapen in iniquity and in sin did my mother conceive me" (Psa. 51:5). With this truth, sad and humbling as it is, we must commence or we will never understand the necessity of the new birth. It is absolutely necessary to get this city.

Shema, "report," follows in order here. After we are conscious of our own fallen condition, we hear the proclamation of the Gospel. The report of Christ's sacrificial death falls on our ears, and thus Shema becomes our own. And then on to the next city in short order.

Moladah, "birth," is the consequence. For "faith cometh by a good report and the report by the Word of God" - (Rom. 10:7, Gr.). The words of Peter are then a reality - "Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever" - (1 Pet. 1:23). This city ends the first mile-post of the journey; but there is more, and it is in perfect accord with experience, which we do not believe is accidental, but a type for us.

Hazar-gaddah, "an enclosure of conflict," is the first city of the next series. This word Hazar, is given frequently as part of the name of different places. No doubt in the natural it referred to the wall which surrounded so many of the cities of Israel; but in the spiritual it is no less full of meaning. The above is an enclosure of strife; yet Judah must come into possession of this city, as well as the others. It also is a part of his possessions, tho this is a fact we cannot quite reconcile, that the man of praise (Judah) should have a city of strife. But so it is. Hazar-gaddah refers to the internal conflict which is found within us after we experience the new birth - Spirit lusts against the flesh. The Apostle Paul, in speaking of his experience of this city of conflict, says, "I am another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members" (Rom 7:23).

Hazar, "enclosure," speaks to us of the law of God, which, while we are under it, holds us fast in bondage - "The Strength of sin is the law" - tho the latter condemns and urges against it. We have this lesson taught us when Israel were about to leave Egypt (Ex. 14). Pharaoh, type of sin, rushes after the children of Israel, who are escaping his grasp, and comes upon them by Migdol, "watch-tower," figure of the law, and the Red Sea in front of them. The latter, type of death, is the only way of escape, which they take at the command of Moses, and are soon on the other side of the Sea (death) which typically is resurrection ground. Let us see now if the following cities of this series continue this line of teaching.

Heshmon, "quiet reckoning," is our next place; and is in perfect accord with Paul's teaching on this subject of deliverance from sin. In the sixth of Romans we have the way of escape taught, and it is by a quiet reckoning upon our death with Christ. After speaking of the death of the Son of God, His resurrection and present life unto God; he says, "Likewise reckon ye also yourselves to be dead indeed unto sin but alive unto God, thru our Lord Jesus Christ" (Rom. 6:11). We do not conquer by fighting, but by faith. "I thank God thru Jesus Christ our Lord" - (Rom. 7:21). We overcome only in measure as we see and appropriate our place in Christ. God does not identify us with the evil in us; but with Him who by His death has put it away. And this is the way we come into possession of our next city

Beth-palet, "the house of escape," and dwell there in peace. For "there is now no condemnation to them which are in Christ Jesus" (Rom. 8:1). Then the third series of this third group follows and shows the full result of possessing these cities.

Hazar-shual comes next. It means, "enclosure of the Jackal," or fox, as some translate it; for they are much alike. They both burrow in the earth; but the Jackal only, feeds on the dead. The flesh

with its earthliness and its greed - the evil, carnal nature, is here symbolized. And we see by this city, as well as by the teaching of the Apostle of the Gentiles, that this jackal nature cannot be slain. It can only be penned, and thus practically annulled. "Knowing this, that our old man was crucified with Christ that the body of sin might be annulled; that henceforth we should not serve sin." It is not enough that the way of deliverance be fully known, but in constant exercise must keep the pen of the Jackal closed; for thus we are admonished, "Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof" (Rom. 6:12). Then quickly Beersheba, "the well of the oath," becomes our own. Abraham, the father of the household of faith, dug this well; and it was secured to him by the gift of seven lambs, type of Christ (Gen. 21:30). So the delivered believer has a constant source of refreshment, a well of water, secured by divine promise, founded on the perfection of Christ. And this is all at our disposal as we draw upon it, as the "well," not a free flowing spring, would imply. We must feel a sense of need which will send us to draw the water from the well. It speaks of the watchfulness, as well as diligence of faith. Lastly, in perfect harmony with the foregoing; we have Bizjathjah, "Jehovah's olives." This city becomes ours as the sure result of possessing the other. It follows upon the way of a judgment of self on the one hand, and a drawing upon Christ on the other. Not only does the believer in such a case possess a well of water, but he himself is a receptacle for the Spirit of God. The oil, undoubted type of the Spirit, dwells in the olive, type of the believer wholly yielded to the lord - "Jehovah's olives." But the olive has to be crushed and broken before it yields the oil. Christ Himself is the perfect antitype of this. It was after Calvary that the Spirit was poured out; but we too in measure must first be broken ere we can be "poured out upon the sacrifice and service of other's faith." The sweet Psalmist of Israel cried, "I am like a green olive tree in the house of God." And the remainder of the verse tells us the secret: "I trust in the mercy of God forever and ever" - Psa. 52:8.

The Fourth Group

We have now arrived at the fourth and last group of these cities of the south. Some of these, here enumerated, are, as we find later, given as Simeonite towns; for Simeon was to be "scattered in Israel." Now if we leave his cities out of this fourth group, we have remaining, six cities.

The first of these is Baalah, "mistress." Its lesson we have had before in another city of the same name, upon the northern border. We saw that Baalah was the feminine for Baal, masculine for lord, master, etc. The Church was made one with Christ on the day of Pentecost; and as such she is mistress. She reigns thru abundance of grace even now, and later will sit with Christ upon the throne.

The next city lim, "heaps of ruin," is the plural of Ai, and gives us a glimpse of the ruin into which we were brought thru Adam's fall. God would ever keep us mindful of the fact that we are redeemed. We are exalted only because of grace. We deserved judgment and received it at the cross. The old creation was made a "heap of ruins," so the following city carries out the teaching further.

Chesil, "folly," we have also had before on the northern border, but in a slightly altered form as Chesalon. It speaks of the folly of having confidence in the flesh, or "heap of ruins." And yet this is a difficult lesson to learn. We all talk about the weakness and unprofitableness of the old creation; but alas, how long it is until we really have no confidence in it, either in ourselves or in any one else. "They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one." This is God's verdict; and the only hope of good from any one is what God has an opportunity to work in him.

The fourth city in this group, Madmannah, "thou shalt be cut down," gives us the end of the flesh. The old man shall be leveled to the ground. The foundation of this was laid at Calvary, but it is not yet openly manifest. God will bring down the pride; and the stiff neck will be broken in that day when the Lamb rises up as the Lion and roars from Mt. Zion. This city emphatically speaks of judgment. We enter into and hold by faith in the provision of Calvary where we were judged in Christ.

Then Sansannah, "palm cluster," follows as a consequence. It shows forth the peaceable fruits of righteousness which the world will witness after the judgment period, and which we witness in our individual life as we go on in this way.

Shilhim, "armed men," tells us of the victory and how maintained, by force, power, etc. Christ will reign in righteousness, "all power, authority and rule" will be put down and kept down for one thousand years. Not one outward act of rebellion will be tolerated in that glad millennial day. And

we too should take this city. Christ must put down all rebellion in us by force if necessary.

CITIES OF THE LOWLAND

The names of Judah's cities in this district all carry the thought of relationship, new relations because of the rupture of the old. And these new relations which we have in and thru Christ meant for Him that wondrous humiliation which the very word lowland would emphasize. And because of these new relationships we too are humbled. The cities here are arranged in three larger groups and these are broken up into smaller series of five, two or three, etc.

The First Large Group

Has apparently fifteen cities, but two of these, Gederah and Gedorothaim, are only the singular and plural form of the same word and given as alternative names for the same place, so that there are really but fourteen cities. The first series of this group consists of five places. Eshtaol, "strong woman," referring no doubt to Eve, points us back to the beginning. "Strong woman," seems like a satire upon our first mother who fell at the first breath of temptation; yet in fact she ventured upon her strength when a sense of weakness and insufficiency would have preserved her. "Adam was not deceived;" but she did not wait for the counsel of him to whom God had joined her. She took things in her own hands, acted independently of her husband and then proved her strength by pulling him down to the level where she had fallen.

The next city, Zoreah, "hornet," connects most wonderfully with the preceding. This is a word closely related to that for leprosy, the well known type of the inward malignity of sin. And notice this is in close proximity to woman's strength; for sin is independence of God, and the secret of overcoming is, "When I am weak then am I strong."

Asnah, "returning," is in perfect order here. We have fallen in Adam, and are in this condition of being stung by the hornet, which has caused the creature to become independent of the Creator. The link with God is broken. We are away from Him and so He calls to us: "Return backsliding children." Then if man accepts this judgment and heeds the call, there is mercy with God. This is the lesson emphasized in the next city, Zanoah, "provision of rest." This is found, not in the grave, but in the Restorer Himself. Then paradise returns and so the fifth name declares - Engannim, "a fountain of gardens." Here is Eden, not only restored, but multiplied and replenished with living water. Not the old relationship restored, but much more, as the next two names, fast to each other, teach us.

Tappuah, "fragrant breath" and "Enam," "double springs." The first speaks of Christ the "last Adam," the "quickening Spirit," who, breathing upon us a new life from God, brings us into new and better relationships. "His mouth is most sweet," breathing fragrance indeed, no corruption or death in His eternal life. And then in Enam, "double springs" - rivers of living water, we have the promised Comforter, the power of this fragrant life. The shedding forth of the Holy Spirit was the proof that Christ the Second Adam was at the right hand of God and the Church as one body was joined to her Head - "raised us up together and made us sit together in the heavenlies in Christ Jesus." This is further emphasized by the two following names which are bound together; Jarmuth, "elevation," and Adullam, "in very deed a witness." From resurrection to ascension is the progress of thought. Christ is our Representative even now in His eternal home, as well as when He was here upon the cross. He is there as Man, Hand of a new race, the first-fruit, sure earnest of a future harvest of the sons of God. Well it becomes us to worship and adore our God for His wonderful redemption.

We have now the fourth series of this first group of the lowland cities to consider; and they but evidence the results, on earth, of Christ's resurrection and ascension. Socoh, "His tabernacle," no doubt refers to the Church as the temple of God, during this dispensation, for He has come out to dwell among men. Azekah, "fencing round," tells us of the jealous care the Lord has for this body of people. Sharaim, "two gates," and Adithaim, "two ways," seem to carry the thought that all mankind are not in this fenced-in place, the tabernacle of the Most High; not because of any arbitrary ruling on His part, but because they choose the "broad" instead of the "straight gate." This line of thought is further unfolded by the fifth and last name of this group.

Gederah, "a fold" or Gedorothaim, "two folds." The word means a wall or an enclosure of stone. It speaks of the end of the way. Two roads and two gates implies two enclosures; two destinies for all eternity. The first name being singular would imply that divine love would have had but one enclosure - one festive abode at the end; but man refused to have it so. He insists upon walking in his own way which leads to the lake of fire. At the present time God is calling men, whose old relationship to Him has been marred by sin, into a new relationship to Him and in a higher way.

Man's will is a terrible barrier to this result. "Ye will not come to me that ye might have life."

The Second Group

These cities of the lowland are sixteen. They represent the service necessitated by the new relationship, as the former group implied the basis of it. This service is a duty of love, not law, which we owe to God and He owes to us, and this is set forth by the meaning of these towns in Judah's blessed portion.

Zenan, "sheep," is the first city of the first set of names in this group. It suggests the relation of His people to their Lord. And this relation He Himself emphasized strongly. As the "Good Shepherd," He laid down His life for His sheep. And as the "Great Shepherd, brought again from the dead thru the blood of the everlasting covenant," He is their present Guide by His Spirit. On their part, the terms suppose docility and obedience. "My sheep hear my voice, and I know them, and they follow me." We have next in order-

Hadashah, "new," plainly referring to the "other sheep, which are not of this (Jewish) fold," which the Lord said He must bring; "and there shall be one flock" (not fold; that is another word), "and one Shepherd." One flock of Jews and Gentiles gathered together outside the legal fold, and kept together by the one authoritative voice which they love and follow. Then Migdal-gad, "tower of the troop," may well apply to the stronghold where these favored ones abide. Where is this? Listen - "I give unto them eternal life and they shall never perish; neither shall any pluck them out of my hand. My Father which gave them to me is greater than all; and no man is able to pluck them out of my Father's hand." Twice guarded - His hand - His Father's hand - the stronghold of His sheep.

Dilean, "weak with humbling," forcibly suggests the healthful condition in which it is safe to abide, and to which we must often be brought by painful discipline. Sheep are naturally weak and defenseless, and this is the reason the Lord uses them so often as the image of His people; but we must admit that we must often be reminded of and made to realize our helpless condition, that we may be content to remain in the place of dependence, and follow the Great Shepherd without straying from Him. And of this the next word is a further reminder.

Mizpeh, "watch-tower," tells us of our watching unto prayer. It speaks of our responsibility to run to our Shepherd in every time of need. "In the morning will I direct my prayer unto thee and I will watch" (Psa. 5:3). If we fail to do this, we need not be surprised if before the day is over we feel the effects of the enemy's power. The Lord will allow this humbling that we may further learn our need of Him. He has promised to guide us by His eye; but this is impossible if our attitude is not one of watching Him. "Behold as the eyes of a servant looks unto the hand of his master, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God."

Then indeed will the next city become our own.

Joktheel, "subdued by God," is the climax of the Shepherd's love-triumph over His sheep. When there is no more restless longing to throw off the "light burden" He has chosen for us; no more chafing under His "easy yoke;" this is victory indeed; but it is His victory even tho the fruit is ours. Moulded and shaped by His will, brought into an habitual dependence upon Himself, is heaven begun on earth. Not only are we satisfied, but He too sees "of the travail of His soul" and is satisfied with the manifest result; for He gave Himself a sacrifice unto God, that He might bring the creature back from waywardness and self-will into obedience unto His Creator. Thus in the first series of names, we have the Shepherd's service for His sheep. The second series has seven names and shows our side of this love service; that is, the beginning of it.

Lachish, "walk as men," we have had twice before. It is here viewed as in Israelitish hands, and so its meaning is not in the carnal sense in which the Apostle reproves it in the Corinthians; but it signifies the walk of the new man. The last Adam is the Man after God's own thought, and we are exhorted to walk as He walked - a heavenly Man in this world. The character of this walk is given in the next name. Bozkath, "being poured out." The Apostle had this in view when he said, "Yea and if I be poured out upon the sacrifice and service of your faith, I joy and rejoice with you all" - Phil. 2:17. The pouring out was as a drink offering; and the drink offering typified joy, and was as all the offerings, intended for God, not man. And this was and is the principle of the Christ life - "For thy sake we are killed all the day long." "Who for the joy set before Him, endured the cross despising the shame" - Heb. 12:2.

Eglon, "wheel," which we have met before, comes in here beautifully. It refers to the wheel of man's destiny; but as a city of the overcomer (Judah), it can only mean good. It is ordained for man's pride; the vanity found in a ceaseless cycle of human destiny, where there is "nothing new

under the sun," humbles the pride of man, and brings him down before God. The law of sacrifice consents to the losing of the life in this world, to the keeping of it unto life eternal. And he to whom Christ's footsteps mark the road, the wheel of destiny becomes the wheel of God's providences, where all is seen as working for good and lasting results. And all the "vanity and vexation of spirit," the chafing of the questioning as to the why and wherefore are gone forever. Cabbon, "as one that understands." The Christ life accepts all the unsolved problems, the enigmas of the world, the discipline of God's government, and is satisfied to leave all in the hands of an all-wise and sufficient God. The language of its heart is, "I thank thee, O Father, that thou hast hid these things from the wise and prudent and hast revealed them unto babes." Faith is not credulity, tho the fool may think so; but it is the channel thru which alone God and His wisdom may be understood. It is the only avenue to God and His secrets. The following city strengthens the teaching.

Lahmam, "their bread," tells of the power of this life of faith and of the knowledge of God. Their bread, Christ, "the Manna which came down from heaven," must be continually appropriated for sustenance and vigor. Then - Kithlish, "the beating down of the lion," will become experience as well as knowledge. We will have an opportunity of conflict; for the devil never leaves the Christ life, in this world, except "for a season;" but we will be able to beat him back.

Gederoth, "a fold," closes this series of names. It gives us a vision of the sheep securely preserved and guarded from the roaring lion, by Omnipotence Himself. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" - John 17:15.

The last series of cities of this group are three. They illustrate the results of this life of service from the human side. Beth-dagon, "house of the fish," loudly emphasizes the fruitfulness of the life that is wholly yielded to the whole will of God. Alas, there are few who are thus willing and obedient; but they shall "eat the fat of the land." God has a place for every member of the body of Christ to fill; and that member is not left to do what he pleases or thinks he should do. The Lord Himself is the sole Arbiter in the matter. There are various offices in the body of Christ and different degrees of growth, but only one life and standard. Christ is the measure of all. What is short of this is self-will and that is sin. The second town,

Naamah, "pleasant," tells as the character of this life of a fruitful ministry. This has been the testimony of all even of those who have died because of their faithful witness. The proverb says: "Thy ways are pleasant, thy paths are peace." And Stephen's face "shone as an angel" when they were pelting him with stones. He saw "the weight of glory" which "the light afflictions" were working for him; and the contrast was so great that he did not feel the weight of the stones; in fact they brought the glory out. Lastly,

Makkedah, "bowing the head," emphasizes that lowly subjection to God which glorifies Him, as owning Him Jehovah indeed. It is thus that the glorious results of Christ's work - the recalling of man's heart to Him - are seen. The rebel has surrendered indeed, His heart of enmity is one of deep love and gratitude. We are His bond-servants; our ear has been nailed to our Master's house (Deut. 15:17), and we would not be free if we could. This complete the blessedness of this portion.

The Third Group

These lowland cities take us, who have been brought into a new relationship with God, into the sanctuary and give us a glimpse of what we have there. This is unfolded by these nine towns which are further divided into three threes. The first three emphasize plainly Christ's work in what is termed "the first tabernacle (Heb. 9:6), the outer holy place; then the second three go further and point to His entrance into the second tabernacle, or inner holy place; the last three show the realization of blessing that has thereby accrued to us.

Libna, "white," we are familiar with. It represents purity, especially emphasizing separation from evil. And now notice how perfectly this corresponds in this present application. Once a year, on the day of atonement (Lev. 16), the high priest in Israel went into the sanctuary, not in the garments of glory and beauty in which he appeared before the people, but in simple white garments only. All depends upon the absolute divine righteousness (for this is what the white garments represent) of the one who draws near to God. The unblemished victim, offered in sacrifice, emphasized the same truth; and all was typical of the absolute holiness of Christ. It was this righteousness and cleanness of hands which made Him acceptable to God. "For such an High Priest became us, who is holy, harmless undefiled, separate from sinners, and made higher

than the heavens" - Heb. 7:26. The high priest's intercession in Israel was upon the ground of sacrifice and for a typically redeemed people; so the Lord entered into heaven to intercede there for those, whom, "by one offering He hath perfected forever." And there in the sanctuary He pleads His own white garments - His own unsullied purity - on our behalf.

Ether, "to intreat, to pray," is also defined "to supplicate God powerfully, abundantly, successfully." We surely are at no loss to see how perfectly this accords with the preceding, referring to the prevailing intercession of the Lord and His people who are identified with Him. Ashan, "smoke," typifies the fragrance of Christ's own acceptability which makes His prayers and those of His people a sweet savor to God. It is as incense. The incense altar stood in the holy place, or first tabernacle, outside the holiest of all. Thus all here speaks of the sanctuary. The three following cities are a further unfolding along the same line.

Jiphtah, "he openeth," shows us heaven opened to man in the Person of Christ, never to be closed; and there is more, as the next city discloses. Nezib, "station," assures us of the fact that man has not only returned to God in the Person of Christ; but he has attained the place of sonship, which is greater than that which he forfeited; and thus a station befitting such a rank. This of course is all provisional, and dependent upon faith for its realization as to experience. The next three cities of this section give us the results of being brought into this station.

Keilah, "castle, refuge," tells of the innermost sanctuary which is our dwellingplace as sons. "Having boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, thru the veil, that is to say, His flesh; and having a great high priest over the house of God; let us draw near with a true heart in full assurance of faith" - Heb. 10:19. Here indeed is a castle where we may evermore abide and where no shaft of the enemy can reach our safe retreat. The next city gives us further light, for

Achzib, "a flowing indeed," tells of the sons being joined to The Son, thus becoming one spirit - a flowing together - by the Holy Spirit. He was the witness of Christ's ascension. "Therefore being at the right hand of God exalted ... He hath shed forth this which you now see and hear" - Acts 2:33. The disciples are thereby made one with Christ. "And the glory which thou gavest me, I have given them that they may be one even as we are one" - John 17:22. Then of course the next city,

Mareshah, "profession," becomes our own. "Heirs of God and joint-heirs with our Lord Jesus Christ: if so be that we suffer with Him, that we may be glorified together" - Rom. 8:17. This is the heritage which grace has provided. Let us appropriate our wealth in Christ more and more, and rest in the fact of our union with Him. This is not a theory nor a dream, but a most glorious reality, as saith the sure Word of God.

From this we are called to observe the portion of Judah in the Philistine cities. Israel never did dislodge those awful enemies entirely. They always retained possession of their cities to some extent: and the spiritual significance of this fact is most astounding and true as to experience. These Philistine cities all speak of the practical results of that which has preceded. The sanctuary life must be testified to in the world. And here is where the Church has failed to dislodge the enemies and take their cities. The Philistine, the formal, dead professor has had possession. There are five divisions of these towns and villages. The first in the list is

Ekron, "rooting out." We looked at the truth conveyed here when we were surveying the border of Israel. The meanings of these places are good. The city under consideration here speaks of an uncompromising judgment of evil; not sparing some things belonging to the old creation because we do not think them so sinful, while loudly condemning others according to our own opinions; but judging with God according to His Word and thus according to truth. This is indeed the first principle of a well-ordered, victorious Christian life; for thus only Christ is seen by men.

The second reference in this group is simply characterized as a place reaching "from Ekron even unto the sea; all that near Ashdod with their villages." Ashdod, "the spoiler," in connection here with Ekron, "rooting out," we may interpret as that the judgment of all evil is the spoiler, which begins to rob some things (villages) of their glory when Judah takes possession. It is near to spoiling them. But the third place here gives the further thought; for Ashdod, "the spoiler," the great city itself is taken, as well as all the villages pertaining to it. "All that is in the world, the lust of the flesh and the lust of the eyes and the pride of life is not of the Father, but is of the world: and the world passeth away." It is robbed or spoiled for the one who thus estimates or judges as God. The best, the greatest it has to offer, is counted just as worthless as the worst or least. It all pales into insignificance before the light of greater glory. This is a growth in measure as the

overturning or rooting out goes right along until all the world is indeed robbed of its splendor. Otherwise it will rob or spoil us if we yield and leave it in the hands of the Philistine. On the other hand, if we enter and take our cities in reality, all that is in the world, even religious zeal and fervor, will be left behind. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; set your affection on things above and not things on the earth; for ye died and your life is hid with Christ in God" - Col. 3:3. Then, Gaza, "the strong," becomes our own. It occupies the fourth place here, not first as in the former list of Philistine cities. This also is appropriate; for the number which speaks of weakness should be associated with the strong city; "for when I am weak then am I strong." And this also is in harmony with the preceding. The one who overturns and roots up all his own opinions and ideas, judging as God judges, will be spoiled, or shorn of his own strength and power. He will be weak and hence necessitated to lean harder on the strength of the Lord and thus will be getting possession of the strong-hold of the Philistine. What the latter sought to build up and occupy will become the property of the overcomer.

Lastly, in this series we find the great sea and the sea coast, which all speaks of "tribulation that worketh patience, and patience experience and experience hope." The one who is in possession of the strong city, having learned his weakness, is the one who will be tried. He will come against the rough, angry winds of the western sea; but "those that go down to the sea in ships," learn there the wonders of the Lord: and this too is the portion of the worshipper. "Nay, in all these things, we are more than conquerors thru him that loved us" - Rom. 8:37. Here the cities of the lowland end. The earthly side of our salvation closes; and we go on to investigate our portion in the hill country, in the vicinity of Judea where Mary, the mother of Jesus, paid that memorable visit to her cousin Elizabeth (Lu. 1:39).

THE CITIES OF THE HILL COUNTRY

These cities of the mountain, as we may well suppose from their exalted position, will lift us up nearer to God. They no doubt will give us the truth spiritually of the heavenlies, where we are associated with Christ. There are five groups of these high places. The first group is composed of eleven cities which readily fall into two smaller divisions of six and five cities respectively. The first seems to speak of God as manifested in the counsels of His grace; the second man's response to this manifestation.

Shamir, "durability," also translated "diamond, adamant," is the first of this group. It refers here, no doubt, to the eternal unchangeability of God's attributes which His counsels proclaim. And this is the first necessity for conception of God at all. He is, in His own nature; without fickleness or uncertainty, so that we may in perfect confidence rely on Him; for nothing from without can frustrate His will nor bring confusion into His perfect ways. He remains ever, "The Father of lights, with whom is no variableness nor shadow of turning." In this character, the first city of the hill country represents Him.

Jattir, "He far excels," the second city, accords well with the above. God far transcends all human thoughts and earthly knowledge. His wisdom is "unsearchable and His ways past finding out;" and He "is able to do exceeding, abundantly above all that we ask or think." And this too is a necessity to our conception of Jehovah. He would not be God if we could compass Him with our little mind. He would not be perfection if we could search Him out with our feeble thoughts; and He would not be the Infinite One if we could see Him with our finite eyes. Hence, come all our difficulties, which while the cross magnifies them, it also removes them. We realize our dreadful darkness and then it disappears; for to faith alone, God is accessible. We are then "in the light as God is in the light."

Socoh, "His tabernacle," the third city, is familiar to us. In this connection the word implies that Jehovah has come out of eternity, in which He dwelt, into time and fellowship with man, a fellow traveler in this scene. The word Socoh, has especially the thought of a temporary structure, "a tent, a booth," suggesting the amazing condescension of Him, "who was made flesh and dwelt among us," whose "delights," from the beginning, "were with the sons of men" (Prov. 8). Hence, in the fourth place we have

Dannah, "pressed down," while in perfect harmony with the above, is yet strange at first sight, in its relation to the display of God. And yet our hearts understand the mystery of love which constrained the divine essence to conceal Himself in flesh and blood. He was indeed "pressed down" to fit the humble abode He had chosen, the creature place "God manifest in the flesh." Then follows a further unfolding along the same line.

Kirjath-sannah, "city of instruction," also called Debir, "oracle," which we have already met more than once on our journey, with its Canaanitish name, Kirjath-sepher, "city of a book." We can readily see how closely allied are these three names; and how perfectly they present the truth which God would emphasize. In Kirjath-sannah, it is that God Himself has become our teacher, as it is written, "they shall be all taught of God." This is by means of the "oracle" of God, tho by the Canaanites, still, it is known only as a "book." "God hath spoken unto us by His Son;" for "the only begotten Son who is in the bosom of the Father, He hath declared Him."

Anab, "He has bound together," which takes us a step further in experience, when we actually come into possession of this much talked of, but little known town. We find the unfolding in Scripture itself. "He that sanctifieth and they who are sanctified are all of one; for which He is not ashamed to call them brethren." This signifies the Mediator's work complete; the achievement of divine love. "He that is joined to the Lord is one spirit" - an eternal union. Thus the series on the Godward side ends.

The next series, five cities, gives us the response from the human side. The first of which, Eahtemoh, "obedience," is absolutely in order here; but it is the obedience of faith. "This is the work of God that ye believe on Him whom He hath sent" - John 6:29. Then Anim, "responsive songs," follows as a matter of course. It refers to man's heart, echoing the very joy of the Lord. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" - John 15:11.

Goshen, "near," follows in the third place. This speaks of a continual response to the attitude of love from God's side. We are constrained to respond more and more, as we learn of the fulness of favor which is opened to us in Christ: for we have tasted that the Lord is good and our appetites are thus whetted for more. The next city discloses the result to the one drawing near to God.

Holon, "lodging for the night upon the sand," is the meaning when divided into two syllables. This brings in such harmony with that which precedes, that we are assured it is the interpretation. The pilgrim life, with the world a wilderness, is the true experience of every one who draws near to God in response to His heart of love. The affections are weaned from this present scene and are set upon things above. We are satisfied "to depart and be with Christ which is far better." And thus in harmony therewith, we have Giloh, "removing," to consider. The connection is again good. Drawn near to God, the heart is that of a stranger here, one who tarries but a night "upon the sand," and removing in the morning. Thus ends the first group.

The Second Group

These nine cities again divide into three threes as heretofore. They follow in harmony with the teaching of the former series, they take us beyond this present world and show us what we may expect, as to our experience, when we have departed. The first series of this group connects man with the body, tho giving redemption hope. The second unveils Paradise, the abode of the unclothed spirit. The third series shows us the internal state of such. Wonderful!

Arab, "a place of lying in wait." The word is generally used as the ambush of an enemy; not in the character of hostility, but rather as his hiding place. And surely such is the grave for the redeemed of the Lord. The second word, Dumah, "silence," adds another connecting link to the above. It carries the thought of expectancy, as where it is said, "It is good that a man should both hope and quietly wait for the salvation of the Lord" - Lam. 3:10. Then, Eshean, "bed or couch," follows in Harmony here. This would imply that the lying in wait, in expectancy, is only temporary - "asleep in Jesus." The next series carries us further and gives us light upon the scene beyond. Janum, "he slumbers," assures us that the sleep is only partial. This is the exact force of the word: and we can see how applicable it is in this connection. That is, while the sleep is complete for the body, it does not exist at all for the spirit or soul. Scripture never applies this term to them. But certainly, for that one who dies, life still exists. We will see more plainly the significance when we connect it with the next city -

Beth-Tappuah, "the house of the breather." We have noted this place before. It refers to Christ, the last Adam, the Communicator of life-incorruptible, eternal life. Thus the departed saint not only exists, but he lives the life which is eternal, because he is in the house of the Breather - his own dwelling place. And this is further emphasized by the next city, Aphekah, "fortress or strong place." Here he is safe from all possibility of harm or alarm - with Christ. He is "absent from the body, but present with the Lord." Now we go on to the next three names.

Humtah, "to bow down, to be prostrate," refers no doubt to the inactivity of this unclothed state.

The body is the vessel of service and the man deprived of this, even tho he is with Christ, is as yet imperfect. Resurrection alone can give the full powers of the human, which will then be, for the first time, in absolute perfection. And the following city tells us more.

Kirjath-arba, which is Hebron, "communion," certainly implies that the prostration alluded to above, is only of strength; and that fellowship with God, even tho the spirit is unclothed, is not only a probability, but a certainty; for the truth here is that we dwell in the city of Hebron, communion. The introduction of the Anakite name, Kirjath-arba (for this was their city, which Caleb wrested from them), may remind us that tho death is the humbling of all pride; yet even here God overrules and makes it work good for us. To be with Christ means perfected communion; death smiting down, for the believer, all foes who now hinder. And yet there is more complete and perfect joy awaiting us in resurrection of the body, as the next word Zior, "the ship of the watcher," implies. The saint is here seen waiting for the signal to be given by Christ to come forth in resurrection beauty to enjoy the inheritance which has been purchased by the redemption of our Lord Jesus Christ. Here the second, group closes.

The Third Group

This group contains ten cities. We would naturally expect that in conformity with what has gone before - death and the separated state - this group would now tells us of the resurrection and the final condition of the redeemed; but such is not the case. The meaning of the names carry our minds away from heaven and forbid such an interpretation; tho we shall find the heavenly condition dwelt upon later. But this group has reference to Israel restored to God, risen as a nation, as tho from the dead; for she is buried among the nations. As we proceed, there is no discord in this unfolding, but perfect harmony everywhere in evidence.

Maon, "dwelling place," stands by itself, not connected by the conjunction with the next city. It thus emphasizes and indicates something special in this character. It refers to God again taking up His abode in the midst of Israel after this long night of sorrow, when they have not been His people, is passed. And this will indeed be the seal of their perpetual blessing. Then will be fulfilled the Scripture, "The Lord has chosen Zion. He has desired it for His habitation. This is my rest forever. There will I dwell; for I have desired it" - Psa. 132:13. It is but a foretaste, a little earnest of that which is said of the new earth at the end of the millennium - "The tabernacle of God is with men and He shall dwell with them and they shall be His people and God Himself shall be with them and be their God" - Rev. 21:3.

The next section of six names shows us God's triumph in Israel's salvation. First: Carmel, "God's vineyard," which carries with it also the thought of pruning, implies what is ever the need of a vineyard if it is to bear fully developed fruit. God has not been cutting back Israel in vain. His labor of centuries shall yet be made manifest. They will yet "blossom and bud and fill the whole earth with fruit;" and "the excellency of Carmel," will once more be spoken of them and with greater truth. But for this there yet remains "the great tribulation," of which Ziph, "place of refining," tells the story. After God has taken them back into fellowship; and they are again in covenant relation with Him they will be in severer trial than they have ever known. But out of this will come Juttah, "enlargement." Their borders will be stretched out with a corresponding spiritual increase. Then will this exhortation be carried out: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords and strengthen thy stakes." And the following will be the result, "For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited" - Isa. 54:3.

The next city, Jezreel, "God will sow," affirms the above and further informs us that He Himself is the Husbandman, as also Hosea, whose prophecy is entirely of Israel, tell us, "I will sow her to me in the earth" - Hos. 2:23. Then comes the consequence - the surrendered will - Jokdeam, "the people are made to bow the head." Every high thing must come down. There will be no more proud head nor stiff neck in Israel - "My people shall be willing in the day of my power." And Zanoah, "a provision of rest," gives us the answer of it all. They will find rest from all their labor when they have come unto Him, the Rest-Bringer, and taken His yoke upon them. They will find rest at last in God's appointed way. Thus ends the second series. And the next has again but a single city.

Kain, "acquisition." It has the definite article attached to it which makes it more emphatic. "The acquisition" is its full force. The Lord would call attention to the fulfillment of the deferred hope of centuries. At last Israel have their inheritance, and God has His people. How much for His glory and man's blessing is summed up in it! "For if the casting away of them be the reconciling of the

world, what shall the receiving of them be, but life from the dead?" Then we have the fourth series. It has but two names.

Gibeah, "height, or hill," speaks of Israel's high place at this time of the restitution of all things. She is exalted upon the earth. Her light is no longer hid under a bushel (covetousness) nor under a bed (indifference or pleasure); but it is set upon a hill. She will be a testimony to the world of the grace and holiness of God (1 Pet. 1:13). And to this agrees the prophet, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow onto it" - Isa. 2:2. And Timnah, "portion," follows in order here; "for the Lord's portion is His people; Jacob is the lot of His inheritance" - Deut. 32:9. God is enriched by His people. They have an inheritance in the earth; but they themselves are the Lord's portion. "Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance" - Psa. 33:12.

The Fourth Group

In the next series of names we have the blessing of the nations outlined; for this follows when Israel are again the people of God. There are six cities in this list. The first, Halhul, "travail pains," tells of the awful convulsions of the earth which will precede the reign of righteousness. Man's day will end in terror and dismay. Pain and sorrow will be in evidence on every hand. All the pride of man will be abased in the day of the world's labor-pains (Isa. 66:8); but from the dust he will arise; for when Israel are blessed in Abraham's Seed, "all the nations of the earth shall be blessed."

Bethzur, "the house of the rock," will be their refuge; the firm shelter for faith which will not give way when all the earth shall be shaken. This Rock of course, is Christ, who will be revealed to the sheep nations when He comes to judge the world; and then, Gedor, "enclosure," follows in harmony with the above. The nations will be all in one fold and they will be safely kept in a walled place.

Maarath, "meadow," tells of the pasture land where they graze in peace and plenty. This all evidences the Shepherds care for His sheep, which is always the case when so Christ is seen in connection with men. Then Bethanath, "house of responsive songs," is next in order, for the heart of the tender Shepherd must find hearts to answer to His love. This is also our experience. The love must be mutual. God must be appreciated and adored whether then or now, even as it is written: "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord" - Eph. 5:19. Finally, Eltekon, "God makes straight," unfolds the triumphant sequel of all the foregoing; for God has said of Israel, "I will make darkness light before them and crooked things straight" (Isa. 42:16), and this favored nation is the pattern of what He will do for others.

Thus righteousness will be upon the throne. Grace will abdicate in its favor for the millennial age. Grace is now reigning thru righteousness. That is, by the righteousness manifested thru the death of the Lord Jesus Christ, we stand before God without respect to our works: but in the coming age it will be manifested whether man's works are approved or disapproved.

Righteousness will then reign because of grace. That is, grace will make it possible. The world will then be a clean place; no outward act of rebellion or sin of any description will be tolerated. All will be peace and harmony of which delightful conditions even the animals will partake. "The wolf and the lamb shall feed together and the lion shall eat straw like the ox . . . They shall not hurt nor destroy in all my holy mountain, saith the Lord" - Isa. 65:25. The course of this world will be no longer under the dominion of Satan. His reign will be past, and the whole earth will rejoice and be glad.

The fifth series of this group has only two names. First: Kirjath-Baal, "city of Baal," or Kirjath-jearim, "city of woods." The latter is its name when in Israel's hands. The fact that its Canaanitish name should be given is significant. It represents the world as it is now - the place of idolatry. This pictures Satan's triumph today. If he can get man to forget the true God and worship idols, his victory is complete. But the change in name implies the judgment of idolatry before God, and the change in character. The "city of Baal" becomes the "city of woods" - indicating fruitfulness, verdancy, vigor and growth, because of life. This is God's sweetest triumph when Satan's captives are set free by self-judgment and the judgment of that which ensnares them. This city is in fact on the border of Dan, "the judge." Then, Rabbah, "great," leads us further on. The power of God prevails. The enemy is cast down and chained in hell for the thousand years; for this we know from other Scriptures. The "all power in heaven and earth," which has been delegated to

Jesus Christ will be openly manifested. He must reign until every enemy is put under His feet. Thus fittingly the cities of the mountain end with the prophecy spoken of Jesus by the angel Gabriel, literally fulfilled - "And He shall be great and shall be called the Son of the Highest: and the Lord God will give unto Him the throne of His father David. And He shall reign over the house of Jacob, and of His kingdom there shall be no end" - Lu. 1:32, 33. He will be great. Every knee shall bow to Him and every tongue shall confess that He is Lord. God has said it and shall He not do it? What can the wildest attempt of men or Satan accomplish against the ordained purposes of God? "He will set His King upon His holy hill of Zion."

CITIES OF THE WILDERNESS

There are six of the above cities, which is the fourth division of Judah's land. These tell of the experience of the overcomer and his triumph over all that is in the world. The joy of heaven so possesses the one who is laying hold of his inheritance that the sorrows and trials of this present time are but "light afflictions" sent by a loving Father to work for him "an eternal weight of glory" - 2 Cor. 4:17. When we look back from the end of the way we will fully realize how infinitely well-suited were all God's ways and how completely He was Master over all, though at the time we could discern naught but the will and wickedness of man.

Betharabah, "the house of wilderness," is the first of this series. It speaks emphatically of a Father's provision for His children - protection and care, where they most need it - in the wilderness. Here they are cut off from all natural resources, and are peculiarly dependent upon the God who is enough. He is able to rain down bread from heaven, bring forth water from the rock and guide them by an enveloping cloud. There is no limit to His ability, no lack to His sufficiency. Blessed indeed is the one who is necessitated to dwell in Betharabah and explore the lengths and breadths of its ample provision, and thereby, like Paul, "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake;" for when he is weak, helpless and needy is the very moment he is strong, for then the Almighty God must come to his help.

Middin, "measurement," the second city, has reference to the apprehension of everything in this scene in relation to a standard. We discern the difference by the measuring rod; and it is in this world that we attain to this knowledge; for it is the great conflict between good and evil. Here sin is seen in its awful development and results since Christ the "Light of the world" has shined into the darkness and made it manifest. Hence "measurement" is ours to possess; and by "reason of use," the senses become "exercised to discern both good and evil."

Secacah, "overshadowing," leads us further. It no doubt would tell us of the divine presence with us in this wilderness scene even as the pillar of cloud, into which Israel was baptized (1 Cor. 10), was with them in their pilgrim journey all the way. To be in the wilderness is to be where the Son of God has been; and to experience the temptations which He overcame and the need which He met is a divinely ordered privilege which should give us songs in the night and make the desert to blossom as the rose; for we have the Savior with us all the way, tho

Nibshan, "furnace," comes into our possession also. It is the fourth city of this series. We must enter here and conquer. It speaks of the hottest, most fiery trial, which, though Satan is the instigator, yet God our Father allows for our blessing; for like the three Hebrew children, only the bands which bind us are consumed, while we are refreshed with a special visitation of the Son of God. Then follows

"The city of salt." The Hebrew word is not given here. Its meaning is told us instead, and it is in harmony with that which precedes. Salt is a preserver as well as an appetizer. It adds its diffusive power to everything with which it comes in contact. "Ye are the salt of the earth" was said by the True Preserver Himself, referring to Israel. Salt speaks of the power of holiness, the aggressive savory Spirit of Christ, without which even gracious words fall flat, and fail to "minister grace unto the hearer." It is the furnace of trial and persecution which prepares this "salt" for use or at least puts it into activity. The one who has been in the fire the most will assuredly manifest the latter to a greater extent; for every sacrifice must be salted with salt. Engedi, "the spring of the young goat," speaks to us of the result of having come into possession of the preceding places. Such overcomers have a "spring" upon this upward way, where they are abundantly refreshed. This is the place where Saul "went to seek David and his men upon the rocks of the wild goats" (1 Sam. 24:2,) but he did not find them; for "the high hills," the Psalmist afterwards wrote, "are a refuge for the wild goats" - Ps. 104:18. The mountains nourish a hardy race able and willing to surmount difficulties. It is in their very nature to climb the highest peaks and leap over the widest chasms.

They are daunted by nothing; but accept conditions and surroundings even as they are, living upon the roots and shrubs which they find on their overcoming way. We are at no loss to see in these climbers a wonderful application to the "good soldier of Jesus Christ," able to endure hardness. Difficulties call for faith and then increase and strengthen the faith they call for; even as the muscles of the natural man are developed by exercise.

"As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah unto this day" - Joshua 15:63. Sad ending to the record of the overcomer, that even Judah failed to oust the enemy from Jerusalem, the center, the city of peace; but there Judah and Jebusite dwell together in strange fellowship. It is the first hint or token of the failure which later, in the book of Judges, we find universal. The seed was here right in the beginning; for when Judah, "praise" gives way to the enemy, we may expect almost anything. There was never any victory in Israel when Judah was not in the lead; and there was no overcoming of the Church when the praise and joy of the Lord ebbed away; and so there is no individual overcomer today where praise and worship of God have waned. When Jerusalem, "the foundation of peace," is disturbed in any measure by the enemy; when Judah has not the entire control, our victory is fitful and intermittent, never steady and increasing. If Judah be weak, Israel as a whole must languish; for the spirit of praise is the spirit of power. And necessarily; for it puts God first and implies both dependence upon and devotion to Him: and a joy in obedience which inspires courage and enthusiasm in ourselves as well as in others. "O that men would praise the Lord for His wonderful works to the children of men."

BOUNDARY OF JOSEPH'S TRIBE

Chapters 16-17

We are next to view the inheritance of the double tribe of Joseph, Ephraim and Manasseh, which we have previously noted represents the practical spirit that springs from faith. The southern boundary is first given us; and is viewed as that of the two tribes. It would tell us of obedience to the call of God, which a study of its goings will confirm. It seems to suggest a five-fold division giving so many aspects of the practical life, though each in orderly relation to the other. There is nothing haphazard in the Word of God. "And the lot of the children of Joseph went forth from Jordan by Jericho, unto the waters of Jericho on the east to the wilderness that goeth up from Jericho throughout mount Bethel" - Joshua 16:1.

Here we have the first stage of the way - from Jordan to the mount of Bethel. The line commences on the east from Jordan teaching us that divine life begins for us where the water of death have been met and have yielded to the ark of Jehovah (that is, Christ, in figure) thereby opening a way of access for us to the land of Canaan, which is the heavenlies in Christ. But it is by Jericho also that we begin our journey heavenward; for the world has received its judgment by the cross and to faith it is a reality. Yet it leads to a wilderness, as is truly the experience of all who travel this road, but ends at mount Bethel, "the house of God." The first stage of our journey would indeed be incomplete if it did not end in Bethel.

"And goeth out from Bethel to Luz and passeth along unto the borders of Archite to Ataroth." The second stage is scarcely one at all, and yet is of vast importance. Its extent is from "Bethel to Luz," and Luz is the old name of the city of Bethel itself. The latter was given by Jacob to the place where God met him when he was fleeing from Esau, and was just outside the city of Luz. Later they became identified together, probably by natural growth, though to the Israelite it was Bethel that absorbed Luz. But at this time of the allotment of Canaan, the city and the place of Jacob's vision were still, it appears, different. At any rate, Luz follows Bethel. We have had the thought before. Luz means "separation," with the thought of resurrection - the necessary result of coming to Bethel. To be with God as sons and daughters implies a separation from the unclean (2 Cor. 6:17.). And defilement then is estimated not by natural conscience or by our own conception, but by the Word of the Lord.

The third stage of the boundary - "passed over to the border of the Archite, to Ataroth" - is very precious. Archite means "to advance, to make progress." The Archite is therefore an overcomer. And the point where the line touches his border further emphasizes the thought; for Ataroth means "crowns, and so the Apostle says, "Now they do it to obtain a corruptible crown, but we an incorruptible" - 1 Cor. 9:23. And he adds, with the end of the race in view, "Henceforth, there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day" - 2 Tim. 4:8. His border certainly touched Ataroth.

In the fourth stage, the line descends. It went down westward to the border of the Japhletite, "one

who causes to escape" and as far as the lower Bethhoron, "house of wrath" and as far as Gezer, "isolation." The above all speaks of the path of the Ephraimite in the world. He causes the prisoners to escape the house of wrath, though his way may be lonely and isolated. Hence it leads to the sea; for in this practical energetic life of faith there are stormy winds which make the haven, to which this road leads, very desirable and much longed for. The line ends here at the haven of the sea.

Ephraim's Border

We are now called to look at Ephraim's border separately, in this second sub-section. The emphasis here is especially on the meaning of his name. Ephraim literally carries with it the thought of "doubly fruitful," which may refer to the fact that he is the second son through whom Joseph, "adding," attains the double portion promised to him by his father, Jacob (Gen. 48:22). Thus Ephraim in his name expresses the value of both the sons of Joseph, and the double fruit would be no doubt Manasseh, energy of character, acquired by the turning of its back and forgetting all that is behind in its record-like eagerness for the goal and the Prize.

The southern border is now repeated in a fragmentary way and with some additions. The latter are interesting to the spiritual one who is seeking light. In the first place we have Addar appended to Ataroth of the former account, and Beth-horon, the upper, given in place of the lower. To some this might seem of slight importance as they were so close together; but this is to lose sight of the perfection of the Word of God, where everything is of consequence to the spiritually minded.

Whenever any fact is mentioned the second time, with a variation from the first account, there is assuredly some deep teaching beneath the addition.

Thus in these two places we have two governing principles of practical life. Ataroth-addar means "crowns of honor;" and notice that this was their border on the east, the place of light and sun. Beth-horon, the upper, is west from this - "seaward" - which suggests the exercises and experiences connected with the sea. Beth-horon is the "house of wrath." Now observe the importance of distinguishing between the "upper" and the "lower." The house of wrath below is the misery of hell, utter and everlasting; the house of wrath above speaks of the chastenings of a Father's hand. God's wrath is always against sin, and if we deliberately depart from Him and walk in our own way we will eventually feel His hand upon us.

Hence Ataroth-addar and Beth-horon, the upper are opposite thoughts, yet two governing principles which dominate the course of the saints of God. It is always divine approbation or divine displeasure; yet both are the result of divine love. Beth-horon, the lower, which implies the threat of hell, would therefore be unsuited in this place. It would rob the salvation of Christ of its character as eternal, and our souls of all the deep settled peace which is our heritage as the redeemed of the Lord. Oh the wonderful accuracy of the Word of the Lord even in the minutest detail. These cities and borders teach us the eternal security of the believer.

The northern border of our fruitful friend is now before us. It divides into two parts in which it is traced in opposite directions - east and west - two opposite views therefore, though not necessarily contradictory. One gives us the everyday life, looked at from the human side of things (from the beginning of our life of faith, the sunrise) in view of our accountability as facing the coming of the Lord. The other view faces westward and is striking in its brevity. It gives us the thought of being exercised by these things - "toward the sea" - the necessary principle for the overcomer. In every providence and every trial learning some new lesson and finding a blessing in disguise. The first place on the western side of the north border is Michmethah, "the corruption of the dead." It is on the way of trial that we learn to "have no confidence in the flesh," for "no good dwells therein," is Paul's verdict. And when we, too, have arrived, in our experience, at Michmethah, we are traveling surely as well as fast.

At this point the line turns sharply around, looking east toward Taanath-shiloh, "access to Him who gives peace," and then in the same direction a little later reaches Janahah, "the place of rest." Here the line descends. The path in which power and fruitfulness are to be manifested is one that leads downward as our Lord's surely did. It is the wilderness way, and so we may be assured will be on this line. The first city to which we come is Ataroth, "crowns." We have had this before, but here it cannot be interpreted as formerly. Crowns before the end is reached and on this humbling path can have no good significance. They speak rather of temptation which the devil brings to us - "If thou therefore wilt worship me all shall be thine." These crowns have to be put away from us, and then we come to Naarath, "tossing," and we touch Jericho, "the fragrant place," on this way; and this all works death in us as we come to Jordan; but life works in some

one else. True compensation!

The line closes here but immediately it is taken up again in the opposite direction; and here we find a name that has twice before come in our way. It is Tappuah, "the breather," referring to Christ, the Last Adam, who has breathed into us the breath of a new, eternal life. We belong to a new creation. "Old things have passed away." And we who thus live are no longer to live unto ourselves, but unto Him who died for us and rose again. This is but our reasonable service. And this is precisely what we would infer from the meaning of the next portion, Kanah, "He has purchased," which supplements Tappuah most wonderfully. He has brought us with His own precious blood and we are not our own. And like the Apostle, we too can say: "The life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me." And observe that Kanah is a brook: for when the above is a living reality in our hearts there is continual refreshment. The Holy Spirit delighting to glorify Christ becomes a full flow of living water in the soul and there is never any lack. And here the line ends by running into the sea. But Ephraim does not escape the common failure; and Gezer is noted as a place where the Canaanites were suffered to remain though becoming servants. Many things which are of Satan are allowed to escape judgment in our lives because we think them servicable; and even among the fruitful ones, the Ephraimites. And because a gracious God still blesses we think He condones or does not care. Yet there is a day of reckoning coming when it will be manifest if our deeds were wrought in the Spirit. "God is not mocked; whatsoever a man soweth that shall he also reap."

Manasseh's Portion

We are now to view the lot of the eldest son of Joseph, in the land of Canaan. We saw before that half of them inherited on the earth side of Jordan. He is here seen as realizing that for which he "forgets," the things behind. The heirs are mentioned first. This is the case with no other tribe. This has certain meaning for us. It refers to the personal state which is thus: the man is distinguished from his inheritance. The heirs of Machir, the oldest son, who already has his portion on the other side of Jordan are named here. It is told us he got his wonderful inheritance because he was "a man of war." The aggressive spirit of Machir, "the one who recollects," is emphasized. Manasseh's border is now defined, but only on the south where Ephraim's line has already been given us. Yet here it is repeated with variations from the former account, not merely a supplement, because the first was not complete, but something very different. The north is not given us at all, simply the statement that it reached Asher on the north and touched Issachar on the east. And also adds that Manasseh had cities in both the above portions, which would teach that the undetermined line was for progress; for which Manasseh spiritually stands.

The southern border is traced from east to west. The starting point is from Asher, not the tribe of that name, but a place with the same meaning, "happy," speaking of man's original condition. Thence it passes to Michmetha, the corruption of the dead," which is now noted as opposite Shechem, the "shoulder." This has become familiar to us as the type of obedience, the bearing of the yoke. The thought is that man in full view of his duty to God turned away from Him. But now there is a change. The border passes south, "to the right hand," the place of exaltation and honor, but in dependence, and so comes to Entappuah. The latter word we have noted before as significant of the "Breather" of new life, a new creation; but here it has the prefix "En" attached, which means "spring," the living water which nourishes and refreshes the new creation life. Here we are halted, to have it explained that the land only belongs to Manasseh. Tappuah itself a city upon the border, belonged to Ephraim, and the explanation of this in New Testament language is that we are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The Ephraimite bears fruit, because he is in possession of a fruitful life.

Next we view the brook Kanah, "to the sea," south of which the cities are Ephraim's, and north of it Manasseh's, although the boundary line would have given it all to Manasseh. The teaching here is plain. Manasseh's "forgetting" is the basis, that is practically, of Ephraim's fruitfulness, yet all the sunny portion goes to the latter; and the bleak, cold north side is the portion of Manasseh the racer; for he lays everything aside, even good things as it were, that might impede his progress. He runs to obtain and lets nothing hinder him, and Ephraim, that is, fruitfulness, is dependent on him.

We have two great lessons taught us in this chapter. They are illustrated by two incidents which happened, the one furnished by the children of Manasseh, the other by the children of Ephraim.

And they are by way of contrast. In the first instance the portioning of the land to Manasseh, the eldest son of Joseph, is in view. His name signifies "forgetting." He figures the racer, the good soldier of Jesus Christ, who, like Paul, forgets the things which are behind and reaches forward to the things which are before. And this is in harmony with the type; for Manasseh bears a son, whose name, Machir, means "recollect." He recollects the things at the end of the race, the heavenly things. He esteems them of more value than the treasures of Egypt. He turns his back, as it were, on the pleasures, fame, wealth and honors of this world. He recollects the city above, the golden city of God. Its fame and emoluments are precious to him. He is gaining while apparently he is losing.

In our text (Joshua 17:1), we are told that part of Machir's family inherited on the other side of Jordan; also that he obtained such a great portion because he was a man of war. The aggressive spirit of Machir is thus noted and is emphasized further in the conduct of the women of his tribe; the record of which follows in this chapter.

"Zelophehad, the son of Hopher ... the son of Machir, had no sons, but daughters ... they came near unto Eleazar the priest and Joshua the son of Nun, and before the princes, saying; "The Lord commanded Moses to give us an inheritance among our brethren; therefore according to the commandment of the Lord, he gave them an inheritance among the brethren of their father" - Josh. 17:3. These insisted on equal rights with the men. They would not be denied. They were not hindered by the barrier of the law, but reached forward into another age, as it were, to reap, even as women today. They allowed no difficulties to stand in the way of their getting an inheritance among the brethren, figure of the boldness of faith, the aggressive warrior spirit that mounts the waves and rides to certain victory on that very obstacle which appeared to be certain defeat. We read of the same women when they first put forth their request (Num. 27:1). They spoke to Moses of their father's death in the wilderness, without his reaping any of the land of Canaan and leaving no sons to inherit in his stead. As they argued, "Why should our father's name be done away from among his family because he hath no son? Give us a possession among the brethren of our father." Moses was entreated for them. He brought their cause before the Lord and their request was granted. Now we see them actually in possession of their portion. They refused to be denied. Their story is repeated here to their praise. The lesson is plain. We do well to covet all that the Lord has given us provisionally in Christ. There is abundance for all, and to enjoy our portion to the uttermost will not impoverish, but rather enrich others. We are to put in our claim and hold it against all the power of the enemy. We must stay on our land and prove up on it even as men in our country sometimes do. They hold their claim against all others who would dare oust them. They stick to it long enough for the government to be satisfied that they are going to make good use of it; then it becomes actually their own. They get a deed to the land. It is just so in heavenly things. When the Lord sees that we mean business, He is willing to trust us with opportunities and privileges beyond that to which we could lay claim or even expect in the natural, beyond what others enjoy or have faith to appropriate. But notice how Manasseh is thus increased. The tribe gains ten portions in Canaan, whereas according to law they would only have five. His inheritance is doubled because of these women's faith. What a lesson of perseverance! What an illustration of overcoming natural limitations and infirmities! Let us covet earnestly the best gifts, not for ourselves, but for others and that we may add to the great glory and wealth of our Lord and Head, Jesus.

"And the children of Joseph spoke unto Joshua, saying; Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, for as much as hitherto the Lord hath blessed me?" - Josh. 17:14. As we said, here is the other side, a perfect contrast with the conduct of the women. These brother tribes have a great portion, but they are not satisfied. It is in some respects the choicest land in Canaan, being the most central and much the most fertile. They have a large inheritance, but are not in actual possession of all its lengths, breadths and depths. It was not more land of which they were in need, but more zeal and energy to appropriate that which already had fallen to their lot. How like so many today.

Joshua knew the facts. He knew that the land was sufficient for even a great people as they claimed to be; and knew the cause of their failure to enter in and dispossess the enemy. He said, "If thou be a great people get thee up to the forest and cut down for thyself there in the land of the Perizzites and of the giants, if Mt. Ephraim be too small for thee." Prove your greatness: show your power: demonstrate your faith, was the essence of Joshua's words. Compel the enemy to get out of your land: make them to move out of those high places, even if they are giants. Be not

afraid. God has said, "Go forward;" step out on the land; all is yours your feet have pressed. But they did not want the fight, the toil, the labor. It was too strenuous. They wanted an easy time: no overcoming for them. They wanted to enter into an inheritance already dispossessed of the enemy and cultivated, and enjoy the land for which some one else had labored: for there was no part of Canaan which did not have to be taken from the enemy and held by Israel. The Canaanites, Perizzites, etc., refused to yield and give up that land by coaxing or bombastic bluster. They had to be overcome by the people of God. It was a real fight, but also a real victory. And much of the land had to be made ready for cultivation and the people did not like to work. They had no desire for the honor of being pioneers. They would rather some one else went ahead, chased the enemy, cut down the timber, etc. In other words a soft snap was what they were looking for. They wanted the gain without the pain. They desired Joshua to give them another portion that was all cleared off; the enemy defeated; the battles fought and won. Their failure shows a sharp contrast with the victory of the daughters of Zelophehad in our former lesson. There we saw the overcomers, here the non-overcomers. The one had no natural right to an inheritance; but they stormed the citadel of grace until they got one. That was real victory. They began by overcoming; so the rest was easy. The other had a great right to a great portion and they received it; but it came so easy to them that they did not appreciate it. They will not fight to hold it, nor run to obtain. How very like many today. They want the possessions, it is true; but are not willing to pioneer. They want to come in on the crest of the wave of a revival and reap of others' labors. They are willing to shout and sing and take the spoils after the battle has been won by prayer and toil and patient sowing of the seed. Oh yes, there are plenty of Joseph's children like that today. They are always a great people in their own estimation; but do not prove it by their works.

But now observe what was the true reason that they could not, or did not appropriate the hill country which was part of their inheritance. They tell on themselves. "All the Canaanites which dwell in the valley have chariots of iron,"

they say to Joshua. In order to reach the high places, they must pass thru the valley; and here is where they failed. They were gazing at the enemy; seeing the difficulties instead of God. The chariots of iron looked formidable to them, impossible to sight, and while their eyes were on conditions, fear filled their hearts. And yet there is a greater lesson - these chariots were in the valleys, the low places. Here is just the very place into which the great people refuse to go to battle for their portion. They fail to oust the enemy in the low places. They refuse to go down, to be circumscribed or humiliated in any manner. The place of weakness and of a boasting in infirmities, of which Paul gloried, is a shame to them. They will not triumph that way; tho that way of apparent defeat is the glorious way of victory. We are too great a people; we are able and we cannot go down in the valley, is the language of these children of Joseph.

If they had said, "We are weak against the enemy's power, but we have a strong God to whom chariots of iron are as stubble in a fire," then they would have been strong. The plea of weakness would then have been their defence instead of offence, even as Paul's - "When I am weak then am I strong." The dependent, humble life is the only strong life: the self-assertive, self-made man with plenty of backbone in himself is a weak man. He is the man who never climbs up the hill country and fells the forests, for he cannot dispossess the giants in the valleys. We must appropriate the low places before we will ever climb very high. "He that humbleth himself shall be exalted." Take the lowland, overcome the giants in the valleys, then the Canaanites and Perizzites upon the heights will flee. They are easy to conquer after we break all the iron chariots in the valley. Ah, how long it takes us to be willing to be nothing and let God exalt us in due time: how severe is the battle before we have the victory. We do not like to go the way of dying daily. The poured-out, humbled life, being led as a sheep to the slaughter, is not to our liking; but it is necessary to over-coming. We cannot rise if we never go down.

The disgruntled brethren have a great leader. He is able for the controversy, as is evident by his tactful answer. Thou art a great people and hast great power; . . . for thou shalt drive out the Canaanites, though they be strong." He encourages as well as exhorts them to possess all the land that has fallen to their lot. He says they shall drive out the enemy and thus prove, by their overcoming of his chariots, that they are a great people. He assures them that their power is great when they depend upon God, believe His Word and act upon it. "All things are possible to him that believeth," is the essence of his words. And our great leader talks the same way. Faith is the victory. "I can do all things through Christ who strengtheneth me," is the clarion shout of the

overcomer today. We cannot overcome the enemy by our own strength. If we measure ourselves with our difficulties, endeavor to subdue our pride and humble ourselves, etc., there is no hope. The chariots of iron are too strong for us; the enemy's power in the valley is too great: but let us measure our mountains of difficulty with the Almighty Arm of Jehovah and watch the enemy flee. The road will then be open and clear, all the way up to the hill country. Overcoming will be a delight. Then we can sing, "Faith is the victory that overcometh the world, the flesh and the devil."

I thank thee, Lord, that grief can't always last.

That there's an end to sorrow's darkest day.

Then give me gratitude for pleasures past,

The joys thou sawest fit to take away.

The treasures that were lent me for awhile -

And then recalled, Oh help me, Lord to smile

And say "Thy will be done," sincere and true.

And give me work these empty hands to do.

Benjamin's Allotment

Chapter Eighteen

"AND THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL ASSEMBLED TOGETHER AT SHILOH AND SET UP THE TABERNACLE OF THE CONGREGATION THERE.

AND THE LAND WAS SUBDUED BEFORE THEM" - Josh. 18:1. The place of meeting or worship, is now established at Shiloh, the "place of rest," or "peace" - peace having been actually accomplished and the land subdued before Israel. And the ark remained here until the days of Samuel when the Philistines captured the ark and took it to their land. Then Shiloh was forsaken; for without the bloodstained mercy seat there is no meeting place with Jehovah. Later in David's time, Jerusalem became the place of worship; and shall be so again, for it has the promise of being God's rest forever. And this very promise to the one (Jerusalem) assures us of the final rejection of the other (Shiloh).

Now we have read that all these things happened unto Israel for types, and so in this case also. Like the choice of Saul before David, the true king, the tent of meeting at Shiloh was no doubt a time of testing as all the history connected with it indicates. The situation of Jerusalem, between Benjamin and Judah, is the ideal place of the law-giver; the one, Judah, representing worship or praise of Jehovah, while the other, Benjamin, the power of such worship. Surely this is the place of the throne of the Lord. Jerusalem itself also, being the "foundation of peace," which is "righteousness," and this is no less the foundation of God's throne. Shiloh, on the contrary, a city of Ephraim, the "fruitful," is the one to which man always accords the sovereignty. When the kingdom was divided, Ephraim became the seat of government; the ten tribes uniting to give "fruitfulness" this place. The choice of Shiloh therefore seems to have much the same teaching, even as the choice of Saul before David, or the law before grace. It is a needed concession to man's natural thoughts - putting the responsibility upon man. And this is exactly what Shiloh figures. God allows it that men may learn the inability of man to bear such responsibility, or to rule over himself. The very first words of Joshua at this place prove the above interpretation - "How long will ye be slack to go and possess the land?" Words of expostulation instead of songs of triumph, as when David afterwards brings up the ark to Jerusalem, the true place of worship, which God had chosen (2 Sam. 9:15).

The seven remaining tribes have their portion allotted them at Shiloh. This would seem to indicate that responsibility rests upon these, in a way in which the other tribes are exempt. This is very evident as to Judah; while as to Joseph, it is no less apparent that it is not which is emphasized in his case. On the other hand in that which follows it is; for Benjamin, the first of the seven, figures the abiding in Christ, and therefore He in us, which enables for all God expects from us. It is therefore very evident that Benjamin has great responsibility resting upon him. Small as is this tribe we are taught its importance in the care with which its boundaries are traced and its cities enumerated. Tho its borders are necessarily Ephraim's on the one hand, and Judah's on the other; for it lies between them, and have thus already been given; yet they are repeated again. The cities too are given, and numbered like Judah's while those of Ephraim and Manasseh are almost wholly passed over. These things have not merely happened so, but were guided by the hand of God with careful consideration.

If Benjamin refers to Christ in us, the power of a fruitful life, we can readily see why his land

should receive more attention and emphasis than that of Ephraim. Thus it is that Benjamin connects Judah with Joseph "worship" with "adding;" and is first of the seven remaining tribes to find his place. Little Benjamin is in this sense the ruler

(Psa. 68): for when he is in possession of his inheritance the others soon fall in line. "Christ in me," as has been already said, is the objective in the subjective, the personal Christ in His image in the soul. We may expect to find the deepest instruction and edification in the details of Benjamin's portion. We find first the boundaries, then the cities. We will undertake to walk around and define the former in this lesson.

The North Border

This is also noted as that of Joseph. It is given in the same way from east to west and thus presents itself as tho for comparison; for there is no more repetition of what has been already said. God has a definite purpose in every phase of Scripture. The whole of the border is re-stated; but here we have Benjamin in view, not Ephraim, tho as has been said, comparison is suggested all the way thru. The commencement is at Jordan, and this is mentioned separately for consideration by itself. "And their border on the north side was from Jordan." Ephraim too starts from the river of death, but does not linger there. The difference seems to be that in Benjamin we have identification with Christ in His life, while in Ephraim we have the development and result of this life within; tho it is individual and distinct, Paul voices the distinction when he says: "I live" (Ephraim); "yet not I, but Christ" (Benjamin). The former emphasizes the life; the latter the source of the life. These are never to be separated, but they are easily distinguished.

And thus Ephraim does not tarry at Jordan: Benjamin does; for it is of the most essential consequence, as to my power on earth, that I realize my Identification with Christ in His death, which is thus my death; for the end of me is the beginning of Christ living in me. If this first identification, that is in death, is not well realized, there is not perfect victory over the old self. There will necessarily be separate interests. The eye is not single; therefore Christ is not supreme, and instead of the perfect day there is but a twilight in the soul.

But now we go up. "And the border went up to the side of Jericho on the north." Notice it is the shadowed side of Jericho, the world, which thus and only thus becomes ours, Jericho coming into the possession of Benjamin by this fact, "All things are yours," because you are Christ's. And still we go up; no tarrying here - "And went up thru the hill country westward;" nearer heaven, yet facing the sea, "and ended at Bethaven," - "house of vanity." This does not appear to be a very cheerful end of the path of a Benjamite, but the cheer is elsewhere. Identification with Christ in death and resurrection, makes this world a "house of vanity" indeed. We then view it in its true aspect.

Yet the above is only one stage of the road - "And the border passed from thence to Luz, to the side of Luz, the same is Bethel, southward." As has been intimated, Luz means "separation;" but Luz is here identified with Bethel, yet in Joseph's border it was distinguished from it. Here it is the Luz aspect which is emphasized: for of a necessity, realized identification cannot fail to maintain us in true separation. But Luz is Bethel, as the Apostle Paul assures us. "For what agreement hath the temple of God with idols? for ye are the temple of the living God (Bethel) . . . wherefore come out from among them, and be ye separate" (Luz) - 2 Cor. 6:16, 17. It is real Benjaminite separation, which makes us realize the blessedness of having the Lord God Almighty as our Father, which is what Bethel implies. This is a wonderful privilege. Would that it were more prized and believed, the fact that we are the temple of God. Let us not pass hastily on from Bethel, but let us make long stays there. It is no transient thing, as we find in the Lord's blessed assurance - "If any man will love me he will keep my words, and my Father will love him; and we will come and make our abode with him" - stay with him.

The fourth portion of the line brings us to the end of the north border. "And the line descended to Ataroth-adar, near the hill which lieth on the south side of the nether Beth-horon." Both these names are familiar; but the utter and solemn contrast is surprising and also wonderful. Notice that the line goes down to "crowns of honor," which is the first named city, and this is near the hill on the south side of the "house of wrath." Here is the very road the Lord traveled when He went to Calvary - "He humbled Himself and became obedient unto death, even the death of the cross." "He tasted death for every man." The "house of wrath" was a reality to Him, for a season. The mount of Calvary led the way; but it is also the road to "crowns of honor" - "Wherefore God hath highly exalted Him and given Him a name which is above every name." And it is also written, that "if we suffer with Him we shall also reign." Fellowship with Christ in His sufferings, as well as in

His glory, is the privilege of the Benjamite.

The Western Border

"And the border was drawn from thence and compassed the corner of the sea southward from the hill which lieth before Beth-horon southward, and the goings out thereof were at Kirjath-baal which is Kirjath-jearim, a city of the children of Judah." This is also the border of Dan, which speaks of judgment. We have already seen in Kirjath-baal, "city of Baal," the exposure of Satan and his complete overthrow; his place of abode afterwards becoming the "city of woods" (Kirjath-jearim), luxuriant, shady, a place of growth and beauty. And in what perfect connection we find it here, both with the border of Dan, and the city of wrath (Beth-horon). We see also in Benjamin's mount or hill, that identification with Christ and exaltation upon earth, come at last into visible display together. And this is shown just where Ephraim's border gives place to Dan.

The Southern Border

This is also the border of Judah; but now we trace it back to Jordan. It is as tho, when we have arrived at the end, which in the previous part we have traced, we turn and go back over the road by which we have come hither; and this is surely where Benjamin and Judah (praise) will come together. And in going over all the way again, we find the landmarks are substantially the same, the principle difference is in the direction and the stages of the journey.

The line is broken into five divisions; in the first of which we are bidden simply to consider the point from which we start - "And the south side was from the end of Kirjath-jearim." How wondrous will be that time when we will pause and consider the righteousness and omnipotency of God which will be clearly seen in the complete overthrow of Satan: every cloud removed, and the misery and barrenness of evil manifest to all in the "city of woods." But we are to trace it backward from the south, the sunny side.

"And the border went out westward, and went out to the spring of the waters of Nephtoah." This second portion gives us a glimpse of the cross, Nephtoah, "the opening" of the Rock. Its connection with Kirjath-jearim is evident. The life and verdancy of the world will all be the result of the opened Rock from whence flow the living waters which refresh and restore. We find the border going west here and we are reminded of the sea of trial in which also the works of the Lord and His wonders are manifest in the deep. Thus the character of this portion is plainly evident; it is the bruised heel, that as such, bruises the serpent's head. The victory for man is all the result of God allowing Satan to do his worst; then coming in and overruling the apparent triumph, making it the means of blessing to the world. It is as the Lamb that Christ will appear when He puts down "all rule and all authority and power."

"And the border went down to the end of the mountain that is before the valley of the son of Hinnom, which is in the valley of the giants on the north." The above is the third division of the southern border. It is much longer than the previous ones. This gives us the retracing, step by step, of the road traveled; the two former divisions introducing us into the light in which this must all be read. Thus we commence again with judgment.

We have noted before that hell is carefully distinguished from the enemy's power, which "the valley of the giants" represent. Hell is the power of God and for the repression of evil. The line here shows us what we have learned on the way, of the barrenness of rebellion accomplishing nothing but its own defeat and eternal separation from God; while obedience is the seed which is productive of fruit that abides.

"And it went down to the valley of Hinnom to the side of the Jebusite on the south." The Jebusite, "treader down," stands as we know, for Jerusalem; but it is not so named when tracing Judah's boundary. The valley of Hinnom, the "causeless," distinguished from any mere effect of the enemy's power, speaks still of the doom awaiting the rebel, not as the will of God; but "causeless," save in the sinner himself. Thus it is on the south side of the "treader down," in the light, rather than the shadow of the oppressor. From thence the line.

"Went down to Enrogel," "the fuller's fountain." We find the cleansing of the garments at the third step, a going down to find it. We do not need to toil or climb to find the fountain in which to wash our robes, nor labor for our uplifting; but a going down only. How guilty then the culprit who refuses to take the place where the grace of God can reach him.

"And it was drawn on the north and went forth to Enshemesh," "the fountain of the sun" - a beautiful picture of the Spirit reflecting Christ in us. This testifies of the ease and simplicity of the Christian's walk, the power of which, from above, and without effort, reflects the beams which are poured into him and round about him. We are ministered to as freely as that the sun shines for all

that will receive and make use of its light.

But this specification, "drawn on the north," speaks no doubt of the mystery which surrounds the "simplicity of Christ." It seems so shadowed for the most people - unbelief, legality and lack of devotedness cloud the sun and diminish the flow of waters, and we fail to enjoy the "fountain of the sun," as our privilege, and thus it fails to answer to its name.

"And it went out to Gellioth, which is over against the going up of Adummim." Gellioth here replaces Gilgal in the boundary of Judah. It is a plural, but otherwise very similar, meaning, "circuits" or "revolutions." Yet there must be a reason for the change, for this is never without purpose in the Word of God. He Himself interprets Gilgal, applying it to the "rolling away" of the reproach of Egypt from His people. Gellioth as a plural cannot be so construed, but would rather give us the thought of the revolutions of God's providences which are full of blessing to the "man in Christ," and which, as to his place in this new creation, no revolution can effect. Thus Gellioth is simply "opposite" the ascent of Adummim, "the quieted ones," on their homeward path.

"And it went down to the stone of Bohan, the son of Reuben." Bohan means "thumb," as we have noted previously. The man of the consecrated hand speaks of the overcomer. Only hands tipped with blood and oil can be expected to leave the "Ebenezer" stones upon the way to encourage those who follow after.

"And passed along toward the side over against Arabah northward; and went down unto Arabah." Remember in all this southern boundary, we are looking back over ground once traversed. Here we see that our path leads us first over against the shadowed side of Arabah, "desert," that is, we did not realize the barrenness of the world: but later we went right on "unto Arabah." The wilderness path was ours.

"And the border passed along to Beth-hoglah, northward." We have noted that Beth-hoglah is the "house of revealed sacrifice," and this stands at the beginning of our journey, tho now as we look back, it is at the end. And this is where we abide, in a house of sacrifice, provided for us by the mercy of God. The strain of the wilderness has only made our shelter more appreciated. The wind and heat fell upon the house in which we had found refuge, so of course we endured to the end of the journey; for the redemption which Christ effected is complete, and He is a sufficient Savior.

"And the border ended at the north bay of the salt sea at the south end of Jordan." We here get a glimpse of the judgment which we escaped. The Jordan, speaking of death, bringing us to judgment - the salt sea - type of the lake of fire. In judgment, God does not delight; it is His "strange work." He delights in mercy; but when forced to it, by the continued rebellion of man, He will execute judgment also.

The Eastern Border

The fourth boundary of Benjamin, the eastern one, is Jordan, where we began. Death as the penalty on men because of sin, connects also with death as the penalty borne by Christ, and our identification with Him in it. Thus this border speaks loudly to us of the fact that death is stamped upon the fallen creature and that Benjamin has naught to glory in save in the cross of our Lord Jesus Christ. This ends the inheritance of Benjamin as defined by its borders. We will not attempt the unfolding of the spiritual meaning of his cities. They but further amplify and enlarge the inheritance of those who have the experience that "Christ liveth in me" and all that this implies.

Portion Of Remaining Tribes

Chapter Nineteen

The second lot comes forth for Simeon; and now is fulfilled Jacob's prophecy concerning him - "I will divide them in Jacob and scatter them in Israel." These two seemingly opposite things are accomplished by them receiving their inheritance in the shape of cities scattered, more or less, among the territory given to Judah. But many of these cities they were unable to occupy by reason of their portion being too large for them. Alas! how little do we enter in and enjoy all the blessings God has made our own. And especially is this the case as to communion, for which Simeon stands. Notice the wonderful significance of the fact that Simeon's cities are within the territory of Judah, "praise." God is thus emphasizing the dependence of communion upon worship. Very much in the same way as that the Levites were given to the priest; so we may say, Simeon was given his portion in Judah.

Simeon has thus no territory, properly at all, and so no boundary lines are given; the spiritual application of which is that communion has no boundary line, no limit to its territory in the portion of praise. The cities speak not of the things which it has for its own peculiar enjoyment, but rather

of what God has provided that communion may be maintained. Thus for instance Hazorshual, which speaks of the restraint upon the flesh, is surely necessary for the existence of communion, but it belongs to Judah also, as we have noted already; for there can be no question of communion which is not one of worship also. We will not enter into the signification of the remaining cities as sufficient has been given to cause others to search out for themselves and find greater treasure than has yet been found.

Zebulon is the next tribe to get his portion in Canaan. His name means, "dwelling," so called by Leah, saying, "This time will my husband dwell with me." The spiritual unfolding of this is, that we dwell in the relation which God has given us to Himself and which is the only true thought of consecration. Zebulon's border is given us in three divisions, none of which are complete. And this is also significant. We are touching upon things which are beyond us and they cannot always, and need not have complete definition. We are not concerned with geography, but we do desire to grasp the spiritual sense, and thus get the spiritual profit, which governs everything in the Word of God. We desire to see from the divine, not the human point of view. And there is design in the omissions of Scripture as is evident to all who study reverently and prayerfully: and the deeper the study the more will this be apparent. Judging simply from the language used, the description of the border falls into three parts; the first of which simply names the starting point. This must be then of immense importance.

"And the border of their inheritance was as far as Sarid." Sarid means "remnant," "that which is left." Antipas, whom the Lord addresses as "my faithful martyr," has this same significance. He was left alone, a remnant, and every one was "against him," which latter is the meaning of his name. And if we are truly consecrated we too will be a remnant. God must control us as if there were no other. "If any man come after me, and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple." This does not teach indifference to others but rather a stern uncompromising obedience to the Lord, not counting the cost. This is called insanity by man; but according to God it is the highest reason and positively insisted upon in the most absolute way, in this border of the "dweller." You must start, it says, if you are going this way of consecration, by yourself alone, a remnant of one, if need be. How necessary then that we start right, for thus we will not be overcome with discouragement at the loneliness of the way.

"And the border went up westward even to Maraloh (shaking) and reached to Dabbasheth (he whispers shame), and it touched the brook which is before Jokneam" (the possession of the people). Yes, we recognize all these places, we that have gone this way. The shaking, the quaking and the shame have all been ours. And the "murmuring of the people" we have also heard in every new step that we have taken in obedience to the Lord. Remember we are tracing the goings of Zebulon, the dweller with God. But we also touch the brook which is before, in the front of, but not in the possession of the people. God has provided refreshment for the consecrated saint, and it is in the presence of the enemies, but they do not share it. It is beyond them, not because God will have it so, but because they will have it. In this way we are going westward - facing the sea. But there is another way. However we must return to Sarid first.

"And it turned from Sarid eastward toward the rising of the sun." We have here a double view of the east, speaking no doubt of the light upon the journey of the overcomer - "to the border of Chisloth-tabor," (the loins); that is the strength of purpose which the light affords. Then follows a well provided road:

"And it went forth to Daberath" (pasture) "and went up to Japhia" (shining). Yes the path of the just shineth more and more unto the perfect day; for the splendor of the dawn greets one upon this upward way.

"And thence it passed eastward toward the rising of the sun," still walking in the light, "to Gittah-hepher" (winepress-digging) "to Ittahkazin" (the outer-most captain) "and it went out to Remmon" (the pomegranate), symbolic of the precious Word of God, "which reacheth unto Neah" (the wanderer). Ah, thank God, it does. All the above can be readily seen to speak of the energy and activity which characterize the Zebulunite, the one who dwells with God. It is the Word of God in its fulness, which the pomegranate, full of seeds, so strikingly portrays that is the life of the activity. Also that the captain is literally the man who stands out from the others, the one who is willing to go alone, which is the very thought with which we began this section. We have now arrived at the third and last portion of the border, and it speaks of inward realization of the Zebulunite portion.

"And the border compassed it" (that is Remmon) on the north side to Hannathon, and the out-goings thereof are in the valley of Jiphthahel." Hannathon, "obtained by grace," cannot be reached except by Remmon, "pomegranate," which we have noted has special reference to the Word of God, the seed. There is nothing more precious in our experience than the fact that salvation is altogether of grace; and there is none with which the Word more unites itself than this. But we may ask, why does the border turn northward here? Is it because this abundant grace is at the same time such a mystery? The road ends at Jiphthahel, "God openeth," the word for God being El, "the Mighty One." Yes, He opens, not only the way of access to Himself, but also the deep things, which the Spirit searcheth. Then He opens the way which we are to go. There is no limit to that which the Mighty God can open. And to the man who dwells with God, the grace and power, with all the fulness that is in Him, are certified realities: no more guessing or hoping so; they are sure. Such have proved the Lord. Correspondingly the line ends in a "valley;" weakness and nothingness are realized, but not in discouragement nor dismay, rather the opposite; "for the high and holy One, that inhabiteth eternity, whose name is holy, saith, I dwell in the high and holy place, with him also that is of a humble spirit to revive the spirit of the humble and to revive the heart of the contrite one" - Isa. 67:15.

The cities of Zebulun are twelve in number, including those upon the border, which we have just noted. The remaining five give us things which test the reality of such extreme consecration as we have seen the above tribe figures. Then follows the reward of these overcomers in Issachar's portion.

"And the fourth lot came out to Issachar; for the children of Issachar according to their families." This tribe represents the reward of service. The meaning of the name "hire" or "reward," carries with it this thought. There is no real attempt to draw the boundary line to his portion. The cities are separated into three divisions: the first part of which contains thirteen out of the sixteen cities, which latter is again subdivided into four parts, three of three cities, and one of four names. We will not go into details but will just merely touch upon the meaning.

The first three of the first series, give the source, the strength and the conformity of the service for which there is reward. The next three cities warn us of the opposition to be met by the one who thus serves - as born of God, strengthened by God and conformed to God. The third series express the danger because of temptation which abounds upon the path of service. And in the fourth series we have the joy and exaltation consequent because of such service.

Tabor means, "purpose" and has reference no doubt to purpose of heart, with which, as Barnabas exhorted the saints they should "cleave unto the Lord," and which is necessary as to reward: for we read "He is a rewarder of them who diligently seek Him." And to such the city of Shahazum, "humbled with fasting," falls to their portion. This is the practical outcome of purpose of heart, not so much in literal abstinence, as in a spiritual holding off from all that appeals to the flesh. For the flesh is the world's advocate, but the overcomer abstains "from fleshly lust," and the next city, Bethshemesh, "house of the sun," becomes his abode. He dwells in light. Who could seek a better portion. Thus the life of Issachar, the life of service, ends here, as to its cities. But there is a third division:

"Their border ended at Jordan," which the way of true service always takes. We are "daily dying," says the Apostle, and "are in jeopardy every hour." If the resurrection life of Jesus was not appropriated for the need, many times we would actually "sleep" and be laid away to wait the redemption of our bodies; for this is the way of the cross.

Then comes the allotment of Asher, "the happy one." This should be an interesting and instructive portion if it answers to his name. So far the allotment of all the tribes has seemed a happy portion, and a deeper consideration of such condition proves that it is of immense importance that the people of God be known as a happy people. If "the joy of the Lord is your strength," then happiness must assuredly have for the soul great spiritual value. One of the characteristics of the true "circumcision" is that they "rejoice in Christ Jesus," and the exhortation to the same people is to "rejoice in the Lord always and again I say, Rejoice" - Phil. 4:4. Such joy is the positive declaration that the Gospel has reached the heart, and when the joy is continuous, it signifies that the life is governed by it. The effect of the "glad tidings" is always to produce joy and gladness; hence, the Apostle prays that the "God of hope fill you with all joy and peace in believing." And the third characteristic of the Kingdom of God he gives as "joy in the Holy Ghost." It is also mentioned as part of the nine-lobed fruit of the Spirit - "love, joy, peace," etc, "And not only so but we joy in God thru our Lord Jesus Christ by whom we have now received the

reconciliation" - Rom. 5:12.

The above passages define the happiness of which they speak, so that it is impossible to confound it with mere fleshly exuberance. Joy in God thru Christ is high and heavenly. As manifested in Asher it is carefully distinguished from everything of the flesh and closely identified with everything of the Spirit. Then it is clearly taught in his portion, that exercise of heart and conscience have an essential place in the maintenance of such happiness. Asher's territory runs up to the north between Naphtali and the sea connecting on the south with Zebulon and Manasseh. Thus the relations all speak of trial, exercise and practical life, but of joy in it all. Judah keeps guard over Canaan at one end; Asher at the other. That is, worship of God ends in happiness. The portion given to the "happy" one is large and wonderful; but he failed to fill its limits. Again how perfectly it answers to the spiritual. Some of the Lord's people even go so far as to esteem it a sin, or at least a sign of lightness, to be joyful in the Lord. Oh, how much they miss even in this life of their portion. The boundary is described in three Divisions which are quite easy to trace. But Asher's cities are wholly unknown, to which the antitype answers most wonderfully. "The sixth lot came forth for the children of Naphtali; for the children of Naphtali according to their families." Naphtali "divine wrestling," follows the happy one. Leah so named him when she exclaimed at his birth, "With wrestlings of God have I wrestled with my sister and have prevailed." Hence he speaks especially of the overcomer which, tho we have been looking at the overcomer all thru; yet now we are to view him in a special manner.

Naphtali's border is distinguished from his cities. We are shown the definition and the limits of his overcoming by the boundary line. It is divided into two parts which thus, as it were, separate the subject into two phases. The one reminding us of the steadfastness, which is a necessary adjunct to overcoming; the other of the progress which is thus implied. We are going against the tide of this world and this surely calls for divine wrestlings.

The cities of Naphtali present to us the helps and hindrances to such overcoming. And they further teach that even external hindrances may become helps when there is decision of soul in meeting them. Every difficulty overcome gives fresh assurance for the future, because of the wisdom and strength which have been added to us by the experience. The hardiness of the mountaineer has its spiritual counterpart, as many of God's sure-footed overcomers have witnessed for our instruction. "He maketh my feet like hind's feet. He maketh me to walk upon my high places," has been the testimony of the divinely-nerved wrestlers.

"The seventh lot came out for the tribe of the children of Dan according to their families." Dan is the last of the tribes (for Levi is not numbered with them), to get his place and this is most significant as to the spiritual. His history is almost an entire contrast to his name. He stands for the spirit of rule, in the sense of judgment, which must necessarily begin with self-rule, or self-judgment; and without which there cannot be any true judgment of others. But Dan failed utterly to possess his possessions as we read later. Yet it is not of his failure that we are instructed by his allotment, but with God's ideal, of what the true Dan, the "judge" should be.

He is the seventh of the tribes which get their allotment at Shiloh. This is the number of spiritual perfection and is in harmony with the teaching here; for the service of rule necessitates first the government of self; for of him who offends not in word, it is written. "The same is a perfect man and able also to bridle the whole body" (James 3:2). Self-government implies the application of truth to one's own self, the whole man being brought into subjection to its power. We can easily see why Dan follows Naphtali; for only the true overcomers, the divine wrestlers, are going to judge the world in the fullest sense.

Dan's original portion was in the south part of the land, upon the sea-coast, between Ephraim and Judah, some of whose cities come into his possession, and with both of which he is spiritually connected, as we have before noticed. On the east, his border is also that of Benjamin, and the spiritual meaning underlies and also interprets the physical fact: for the judgment of self lies right at the door of all the manifested Christ-life. The boundary line is not given again, but only Dan's cities are noted, by which we are taught that it is not therefore the definition of what he represents that is the principal thing; but that which true judgment contains. And his allotment is broken into two parts entirely separate and distinct the one from the other. For Dan, incompetent to take possession of much of his first allotment, lays hold, in apparent independence, as we read later (Judges 18) of Leshem, or Laish in the north: and to it the name of the father of the tribe is given. Leshem thus becomes Dan and this is precious when the spiritual meaning is seen.

Leshem, meaning "precious stones," speaks of Christ - "Behold I lay in Zion a chief corner stone,

precious, and he that believeth on Him shall not be confounded;" but this precious stone later becomes the Judge, for we further read in this same connection - "Unto you who believe, He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner; and a stone of stumbling and rock of offense" - I Pet. 2:6, 8. And notice further that it is the failure of the first man to hold the place of judge or governor, the portion given him by God when he was created, which necessitated the arising of another Man, as Judge. And in perfect accord with the type of this, notice that the failure to possess the original portion gives opportunity for a greater and more exalted inheritance; for Lesham was very far north, while the first possession was south, even as Christ, the true Dan, will have His throne in the heavenlies from whence He will judge righteous judgment.

"And they ended, dividing the land according to its borders. And the children of Israel gave to Joshua, the son of Nun, an inheritance among them. According to the Word of Jehovah, they gave him the city that he asked. Timnath-serah, in the hill-country of Ephraim; and he built the city and dwelt in it."

Cities Of Refuge

Chapter Twenty

"AND JEHOVAH SPAKE UNTO JOSHUA, SAYING, Speak unto the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses" - V. 1. The appointment of cities of refuge and the Levitical cities evidently belong to one section. The cities of refuge formed a part of those given to the Levites and are connected as much in the spiritual meaning as they were in fact with Levitical service. In both cases, we find a provision for the control of sin; as the Levitical cities scattered thruout the land were like a garrison of soldiers to maintain the people in the knowledge and fear of God.

There are however two distinct parts here tho connected together; the ordinance of the cities of refuge and how it was carried out, being the first part; the assignment of the Levitical cities being the second part. The order here is not difficult to understand; for the cities of refuge are plainly the expression of the grace of God to Israel themselves, yet also applying to us; while Levitical cities were for the maintainance of this ministry of grace which would have been their salvation if their ears had been opened to hear.

The law relating to these cities is also given in Numbers chapter thirty five, more in detail. The man who sheds blood in the land is in a special manner the subject of this ordinance. Blood was what is said to defile the land. And it is the shedding of the blood of Jesus Christ which has indeed defiled the land of Palestine and for which cause the Jew is banished or exiled from the promised land.

The purpose of the city of refuge was not to turn away judgment from one who was in God's sight a manslayer. No indeed, when it could be shown that there was intention to kill, the image of God, in which man was made, effectually pleaded against pity. God had long before pronounced in such a case - "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." The bloody ground remains with the guilt upon it; for God's Word declares that "the land cannot be cleansed by the blood that is shed therein, but by the blood of him that shed it."

Yet on the other hand where there was no intent to slay, the mercy of God came in to deliver the guilty man from the band of the avenger of blood. But even this slayer who accidentally committed murder could not be set free; but was to abide in the city of refuge until the death of the high priest; and then only could he return to his inheritance. The death of the high priest was considered to make atonement for the murderer, as is evident from the clause, "who is anointed with the holy oil," the latter being a symbol of the communication of the Holy Spirit, by which the high priest was empowered to act as the mediator of the nation before God. And this is all most wonderful when the typical aspect is considered. Israel are today cast out of their land and inheritance on account of the blood of Jesus which they shed. Yet nationally they have found a city of refuge in His prevailing plea - "Father forgive them; for they know not what they do." They were blinded by their self-righteousness and implicit following of human guides, and crucified the Lord of glory; yet God can say to them by the mouth of Peter, "I wot that thru ignorance ye did it." And the time is fast approaching when they will be restored to their inheritance; for their High Priest, Jesus Christ, has already died; but they are yet unaware of the fact.

It was not Israel alone who crucified the Lord. Gentiles united with Jews in that awful deed - "Of a truth Lord, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate,

with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done" - Acts 4:27, 28. Thus the cross speaks the guilt of the whole world which, when He was in it, "knew Him not;" and because of this very ignorance, that wicked deed of which they are guilty, will avail for them as their atonement. The faith of the Gentiles also is accepted on this principle alone and in the cities of the Levites - the provision furnished by the Gospel ministry - he finds his cities of refuge. And he too may be sheltered and safe from the avenger of blood, tho away from his inheritance. He as well as Israel, may only get it at the coming of the Lord, when it will be openly manifested that the High Priest has died. The jubilee note will then resound thruout the world for all; for the Jew is but the figure of all men. In his sin in his exile, in his restoration, he is but a figure of the human race, on the canvas of the world's arena. The Jews fell from their first inheritance and became strangers to God; but now they are redeemed and thereby having the right to become "heirs of God and joint-heirs with Jesus Christ."

These cities of refuge are six; three in the land of Canaan, and three on the other side of Jordan. They, as set at different points thruout the land are a garrison of God as it were. This people of Israel have been, as is attested by history, strangers and wanderers in the earth, yet indestructible as Cain, who slew his brother whose blood has been crying unto the Lord from the ground. They have survived the persecution and hatred of the hostile nations among whom their lot has been cast; God taking vengeance upon those nations even as He affirmed of Cain - "He that slayeth Cain, vengeance shall be taken on him seven-fold;" for God has set a mark upon the Jews. They are dwelling in a city of refuge from the avenger of blood tho they themselves are not aware of the fact.

The Spiritual Application

The first series of these cities of refuge, three in number, according to the meaning of their names, teach the divine side of salvation, the display of God as Father, Son and Holy Spirit. "Kedesh in Galilee in the hill-country of Naphtali," is the first of these cities. Galilee means "circle" or "circuits." We have had the teaching before, reminding us of the wheel of God's government, for the abasement of man, writing vanity upon him; but which is only for his ultimate blessing when he accepts God's judgment upon himself. Thus Galilee would tell of the ways of God with man to bring him to repentance. Kedesh in Naphtali, "sanctuary of the wrestler," as found in Galilee, shows how God has met the restlessness of man, which He has Himself awakened by a refuge and a rest which He alone can give, as Christ said, "Come unto me all ye that labor," to fulfill the law, "and are heavy laden," with its requirements, "and I will give you rest." It is the coming to the end of his own strength and all his resources wherein he has struggled, that has driven man to find a sanctuary in God. He is thus blessed in being humbled, and God's righteousness is owned by his confession of unrighteousness. He finds a refuge. "Shechem in the hill-country of Ephraim," is the second city. These names are familiar. Shechem "shoulder," is that which bears the burden, and is easily read as the type of service. On one side of this city, stood Ebal; on the other Gerizim, the two mounts whence the curses and blessings of the law were proclaimed after Israel entered the land of Canaan. Therefore this city of refuge speaks of Christ as the Servant of God doing His will, hearkening to the voice of law, and blessed, on the one side, because of His subjection to its requirements; yet on the other side, bearing the curses wherewith it cursed mankind because of its breach, thus "magnifying and making it honorable" by His submission to its penalty which others had incurred. And here again we find Him, our city of refuge, as He said, "Take my yoke upon you and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls." Herein we are safe. "Kirjath-arba which is Hebron in the hill-country of Judah," is the third city of refuge. It presents "communion;" that is Hebron in a new and striking way. Christ, the One in whom "all the fulness of the Godhead dwells bodily," is our dwelling place, where we are not only safe, but in fellowship with God. The fact that Kirjath-arba, the Anakim name of the city before it became Israel's possession, is here mentioned, so named from their great ancestor, Arba, is surely intended to point out the contrast between him and this new Man Christ, whose flesh was the tabernacle of the Most High, He who has taken the place of the first man. Thus in these three cities of refuge, God is displayed as a sanctuary for our spirit, power for our service and satisfaction for our heart; because the whole of man is provided for in Christ.

The Second Series

These cities of refuge were given to the children of Israel on the other side of Jordan. They tell us of the human side, the salvation itself. They also are three in number. "They assigned Bezer in the wilderness upon the plain out of the tribe of Reuben." Bezer "fortification" or "enclosure," is the first. Sometimes it means a "stone" or "treasure inclosed." The application to our Lord is plainly manifest. In this city of refuge we have the supply of every need. God's enclosure cannot be a mere defense. It must be planted, like the first garden, with "every tree that is pleasant to the sight and good for food;" also as we read of the new Jerusalem wherein is "the tree of life which bare twelve manner of fruit." And when we are thus shut up in this city of refuge, wholly dependent upon Christ, we become a "garden inclosed" from which whether north or south wind blows, there is wafted sweet fragrance to God. In Christ, the evil and enemy are not merely shut out; but we are shut in with Him and all blessing. And all this for the Reubenite, the unstable, the self-willed and impetuous against restraint, yet now because of faith, of which as pertaining to the new man, he figures. He is enclosed and finds that this restraint, which has overcome and holds him fast, has changed him from all that he was - corrupt and unfruitful, and make him all that he was not - holy and fruitful.

And Bezer is "in the wilderness;" for it is even in this world that this great city of power is made our own - "as He is, so are we in this world." Bezer is also "on the plain," a level, not a mere escape from the avenger of blood; but much more. Christ is our righteousness and there is "no fault in this man."

"Ramoth in Gilead for the Gadites," the second city on the other side of Jordan, is easily read spiritually. Ramoth means "heights," and Gilead means "a rocky region," which teaches that security on a level place could be attained by a simple enclosure, such as we find in Bezer; yet in a rocky district they would have to build higher. Christ our refuge has been indeed exalted to a height which renders it impossible for any earthly thing to assail or threaten our security in Him. In Him we have not only a refuge but we have been "raised out of death; and made to sit together in the heavenlies in Christ Jesus." No difficulties upon the rough path that we tread here can for a moment affect the place of victory that we have in Him, whose own rocky road has ended in the joy and triumph of a perfect redemption. Heaven can be no surer to us than it is now; for in our representative Head, we have already been introduced there. And this is the sure retreat of the Gadite the "one assailed by a troop," and one which he surely needs; and in which impregnable defense he can defy all the darts of the enemy.

"Golan in Bashan" for the Manassehite is the third of this series. The thought suggested by Bashan, is that of pleasure or luxury in a bad sense. The common acceptance of the word is that of "rich soil," this district comprising some of the richest land in Syria. Golan, in keeping with all this means "joy," even that which expresses itself in bodily movement - "exaltation." And this is the Manassehites provision against the avenger of blood. The lesson is easily read, "We rejoice in Christ Jesus." More properly speaking, we "boast" or "exult." How needful for the Manassehite, the one "forgetting," leaving behind all the pleasures and joys of this world, to have a refuge of such a character in which to abide; not joy in salvation merely, but joy in a Person, "whom having not seen, ye love; in whom, tho now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" - I Pet. 1:8.

Thus our experience, like that of Israel, affords us little material for boasting in ourselves; as these cities of refuge, fittingly remind us that our security and full resource against all the taunts and darts of the enemy are in Christ. And at the end of our course if we have run well, will only find us, even as Paul, divorced from self completely; and Christ our only attainment and occupation forever. May it be so.

THE PRICELESS GIFT

A. S. Copley

It was at the early morn,
As the day began to dawn,
And the shepherds were a watching o'er their fold;
That they heard the angels sing,
With a voice of clarion ring:
"Peace, sweet peace on earth today, fear not, Behold!"
In a little, unknown town,
Of no prestige or renown,
There is born this day a Savior, Christ the King.

In a manger He doth lay,
With the beasts amid the hay,
Though the angels of His birth the tidings bring.
For this gentle lowly One,
Is God's well-beloved Son,
A more precious Gift than rarest Ophir gold:
And the world His hands have made;
Now behold His grace displayed,
In the glory which the heavenly host unfold.

CITIES OF THE LEVITES

Chapter Twenty One

"THEN CAME NEAR THE HEADS OF THE FATHERS OF THE LEVITES unto Eleazar the priest and unto Joshua the son of Nun and unto the heads of the fathers of the tribes of the children of Israel. And they spoke unto them at Shiloh in the land of Canaan saying, The Lord commanded by the hand of Moses to give us cities to dwell in with the suburbs thereof for our cattle. And the children of Israel gave unto the Levites out of their inheritance at the commandment of the Lord these cities and their suburbs" - Vs. 1-3.

The Levitical cities are now assigned by lot as the Lord commanded. And notice that the place (Shiloh) of this transaction is especially emphasized, teaching that responsibility is prominent as to the tribe of Levi. We have previously noted that the different tribes stand for some principle or phase of the Christ life; but the tribe of Levi seems to include the whole new man - the one "joined," which is the meaning of Levi, to the Lord, whereby he is one spirit. This is his competency for service, carrying and, exhibiting among men the life of Christ, of which the tabernacle and all that pertained to it figured.

The sons of Levi were three, Kohath, Gershon and Merari. Aaron and Moses were of this tribe, being born of the first named son, Kohath. Thus all the priests (for which office Aaron and his sons were chosen) were Levites; but not all the Levites were priests. Both are types of Christians who, as priests, have access to God in worship and intercession, and as Levites, testify of His salvation to man. As the latter, we are the "epistle of Christ known and read of all men" of which the Holy Spirit is the power; for the "epistle is not written with ink, but with the Spirit of the living God; not on tables of stone, but on fleshly tables of the heart. The wondrous light which has shone in and made us alive, now shines out to others. And this is Levitical service.

In one way they had as much to do with the holy things as had the priests themselves; for their service was in these very things. And ours surely is no less than to carry thru the world One of whom it is always safe and profitable to speak, and occupation with whom is in itself a most effective testimony. Nothing has more drawing power for others than to behold the satisfaction and bear the heart-felt testimony of those who have found the One altogether lovely.

"Ye are the epistle," not epistles, speaking of the oneness of the testimony of the "one body," joined to the Lord. We individually could not be an epistle of Christ. No single heart of man is a table broad enough for the writing of such a letter. It takes the whole Church to do justice to this wondrous Person; and then as little as the world could contain all the sun-rays, the moon reflect all the brightness of the sun, so little could even we altogether show Him up or reveal all the glory and perfection that is in Him.

In Hebrews 11 we are reminded of "a great cloud of witnesses" who had exhibited in their day the necessity and power of faith. But when the Lord Himself is spoken of, it is as the "Beginner and Finisher of the faith." The witnesses had exhibited some certain aspect of the faith-life; one the energy, another the patience, another the strength, another the meekness another the zeal, etc; but in His life there was the exhibition of the full-orbed and perfect dimensions of faith. And the overcomers are seeking to measure up in some degree unto this perfection.

Kohath, Gershon and Merari had each their division of labor in the things of the Lord. They give us three special phases of Christian ministry. But it was only by the united work of all that the tabernacle, the type of Christ, the perfect pattern-servant, could be fitted together and set up. In the consecration of the priests (Lev. 8) we see the blood of the ram of consecration, by which they were set apart to God, anointing the ear, the thumb and the great toe. This signifies the devotion to God of the whole man. The ear was anointed to listen to His Word, the hand to do His work, the foot to walk in His will. Hearing is the receptive life, the God-ward aspect of consecration; walking the subjective, or self-ward side, and doing is the practical, or man-ward

side. The whole life as purchased and redeemed to God is thereby figured.

Now as has been said we are all called to the office of priests and Levites. The latter service is based upon the former. The Levites were given to the priests to wait upon them; as ministry or testimony to man must first wait upon communion with God. We see this exemplified in the 13th chapter of Acts. As Paul and Barnabas "ministered to the Lord and fasted" (the priestly office) "the Holy Ghost said, Separate me Barnabas and Saul to the work whereunto I have called them," (Levitical service). Observe also that the God-ward and self-ward sides are in evidence; first, "ministering to the Lord and fasting" then the man-ward side or doing for others has its proper place. That is, I must hear from God and be right myself before I can be a vessel "meet and sanctified for the Master's use." Thus we see that these three parts of priestly consecration connect with the three families of Levi and their service. Kohath gives us the consecrated ear, representing the objective side of truth of which we are the recipients. Gershon refers to the anointed foot, the subjective inward side. Then Merari represents the blood-sprinkled hand, the practical man-ward side, ready for every good word and work.

Kohath's Charge

The things committed to his care are the ark, the table of show-bread, the lampstand and the golden and brazen altars with their respective coverings. The ark was God's throne in Israel because of the blood put upon the mercy-seat, its cover; thus figuring "a throne of grace." In the double material of its construction - shittim wood and gold - it symbolized the Lord Jesus Christ, thru whom alone God dwells among men.

This was further emphasized by its being wrapped when the camp was journeying, in the "covering vail" (Num. 4:5), type of the humanity or the flesh of Jesus. The badger, or rather seal skins which covered the vail was symbolic of the intrinsic holiness with which even His humanity was clothed; while over all the cloth of blue, displaying the heavenly color, told from whence He came.

Thus we have Christ in glory, for the gold covered the shittim wood, maintaining the government of God in grace towards His people and yet also in unswerving holiness toward God. And notice that this was the first of Kohath's charge - proclaiming, in type, "the Lord from heaven," the Savior - God came down, so low, gone up so high; having not only put away our sins but the enmity of our hearts also and brought us back in loving obedience to God.

The table of show-bread is the second holy thing committed to his charge. This was of the same material as the ark - gold the divinity, shittim wood the humanity - figuring the Anointed of God. This was covered with a cloth of blue, the heavenly character, and held up the bread which was continually before God. The latter, representing the new creation, was in the form of twelve cakes significantly covered with crimson cloth and over this a seal skin covering. Here we find Christ again maintaining His people before God in life, which is the fruit of death. We have here the display of the value of the blood which was shed upon the cross where Christ, "as a worm and no man," proclaimed the righteousness of a holy God in the very place of sin. The righteousness thus confessed is then seen (the sealskins) enwrapping and applying itself to the bread.

Observe that these cakes were primarily for God, tho after being laid up before Him, the priests later fed upon them. They speak of the fruit of "the corn of wheat" which would have abode alone if it had not fallen into the ground and died. Christ, after His resurrection in these words to Mary - "Touch me not; for I have not yet ascended unto my Father," is presenting Himself, as this bread, the Head of a new creation. He must first be seen, and accepted by God as the risen Man, before His people could feed upon Him or have any part in Him.

Thus in the ark and in the table of show-bread, Christ is viewed for God and for His people. And the third object of Kohath's charge (the candlestick) is still Christ, the light-bearer to His own people. He is the One in whom all the fulness of the Godhead dwells bodily, and from whose face shines the light of the unclouded glory in which alone we see light.

The two altars follow and here too we have Christ. The first is the golden altar from which the fragrant incense went up to God - a double type of Him who is both altar and incense. By Him, as worshipers we draw near to God, and in the fragrance of His own acceptable offering and person, our prayers and praises rise and reach the ear of God.

The brazen altar is the only object of Kohath's service that we find outside the holy places. Every heart who knows what it meant for Christ to be made sin, understands why it is thus linked with the heavenly things; for this altar represents the endurance, the effect of the holiness that was able to stand the judgment of God. And this was as a Man, for the shittim wood. His humanity,

was covered with the brass. Altho not suffering now, yet it is as the one who was dead but is alive forevermore, that we exhibit Him to sinners, even as the ashes were taken from the altar and it was covered with a purple cloth when Kohath carried it. This is the royal color, for it is the lamb that was slain who will be manifested as the Lion of the tribe of Judah. And then over this kingly robe will be the divine essence even as the unfailing seal skin covering was over all the holy things.

Thus in the charge of Kohath, we have Christ in glory before us continually - He gives God His throne as in the ark; and manifests His place before God as in the show-bread; then He is the Light in which we see light; and the One thru whom our prayers are acceptable to God; lastly, the holy Sufferer, yet the coming King.

Thus Kohath has, so to speak, his gaze upon the heavens and upon Him who is seated there. He stands essentially for objective truth. He is receptive - the priest's anointed ear, tho we are not to infer that this is not practical, for it is the very first necessity for practice, "Faith cometh by hearing and hearing by the Word of God." Yet we repeat: Objective truth comes first. It points the eye elsewhere than upon self and there is nothing more practical than this. It is the only way of holiness and therefore of victory; for our simplest earthly duties requires us to be in touch with, and handling things above.

The Cities of Kohath

The priests who, as we have seen, are Levites also, receive thirteen cities out of Judah, Simeon and Benjamin, that is, the lot falls upon this number out of their portion; for as has been remarked, Levi receives no inheritance among his brethren except as they give to him. This was in accordance with Jacob's prophecy regarding them - "I will divide them in Jacob and scatter them in Israel" - Gen. 49:7. And tho it was spoken as by Jacob in remembrance of Simeon and Levi's cruelty and anger in the matter of their sister's betrayal (Gen. 34:26); yet God makes it work good for them and blessing to others.

The cities which Aaron's sons receive from Judah and Simeon are distinguished from those of Benjamin because the two first mentioned tribes, spiritually go hand in hand, tho Judah, exemplifying worship, leads Simeon, that is communion. Benjamin, while holding fast to Judah also is yet joined to Ephraim on the other side and this we have noted previously is that Christ in us (Benjamin) is the power of praise as well as fruitfulness. He unites the objective with the subjective and thus would only witness of priestly service - prayer, praise and perfume.

Then the remaining Kohath Levites find their portion among Ephraim, Dan and Manasseh. With the significance of these names we are no doubt familiar; for we have had them many times in our study. "Fruitfulness" connected with "forgetting" by the "judge" is deeply instructive, teaching that while these Kohath cities give us the character of objective ministry; yet they show also the elements of such a ministry. The Levite, from this family, who bears about with him the ark, the mercy seat, the altars, the table of show-bread, the camp of the sanctuary and their coverings, which we have noted all speak of Christ in Person and work, will truly dwell in Ephraim, Manasseh and Dan. He will perforce "judge" all the flesh, "forget" all the glory of man and thus be "fruitful." This is his portion in Israel and no one is able to take it from him; for it is the sure result of occupation with Christ.

Gershon's Charge

The family of Gershon, the "stranger," have a charge essentially different from that of Kohath. Theirs is to "bear the curtains of the tabernacle and the tabernacle of the congregation and the covering of the seal skins that is above upon it. Also the hanging for the door of the tabernacle of the congregation and the hanging for the court and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords and all the instruments of their service and all that is made for them" - Num. 4:25, 26.

These curtains, as to material are of fine twined linen, of goat or ram skins and badger or seal skins. The linen we know represents righteousness, practical righteousness (Rev. 19:8). The curtains which compose the tabernacle itself represent this in Christ in whose flesh the divine Word dwelt among us. The white linen hangings for the court represent this same practical righteousness, exhibited outside the sanctuary by the saints in the world which is being made possible because of the tabernacle which was within. The hangings for the "door" and "gate" represent Christ again, as the only way of access to the throne of God. The skins, whether of goats, rams or seals, figure Christ: first in His substitutionary work (goat), then in His consecration (ram), and thirdly His intrinsic holiness thru which no evil could penetrate (seal

skin).

The curtains which formed the tabernacle were of "fine twined linen and blue and purple and scarlet with cherubims of cunning work" - Ex. 26:1. That is, the curtains proper were of white linen, embroidered with cherubims in colors of blue, purple and scarlet. This reminds us of Joseph's "coat of many colors." The Lord is here before us in the diverse glories that His own life down here exhibited - heavenly, kingly, highest, yet abasing Himself to the lowest. Absolute holiness, yet sacrificing Himself for the guilty. This is Gershon's service to show Christ in the above glory and grace; and "who is sufficient for these things" except as the sufficient One works in him? Then truly will Gershon "the stranger" experience the meaning of his name - an exile from his true home, where Christ abides.

But the curtains of the tabernacle do not exhaust all the beauty of this wondrous divine Man. Above these, as a covering upon them, were the curtains of goat's hair, symbolizing the One made sin, for the goat always speaks of sin and its due from God, and of the needed sacrifice for man because of his condition as a sinner. Thus Christ is here viewed as the scape-goat, the one bearing our sins upon His own body on the tree. And yet there is more.

Over these were another tent of ram's skins dyed red, the beautiful symbol of devotedness to death. For while in the goat we see Christ made the sin-offering, here we view Him as the trespass offering, the holy One offering up His life in surrender to God. Yet the ram is not merely the sheep, the meek surrender of life, but the male sheep, implying the surrender of a firmer, stronger will, an energy of character which makes it deliberate, determinate surrender. Christ laid down His life. It was not merely taken from Him. Hence, "the ram of consecration," is the typical trespass or restitution offering bringing to God more than He lost thru Adam's transgression. The reddened ram skins show the purpose actually carried out (the blood shed) to its extreme limit. And yet there was another covering - the seal skins, over all. These, as we have intimated, tell of the absolute righteousness, the holy character, which made it possible for Him to pay our debt. Here He is viewed as the burnt-offering; the foundation of all the other offerings. For He was a sweet savor to God in His life and in His death. And this was over all He did for God and man. Now this figures Christ; however in a measure it may be reproduced in His people as He lives in them; for Gershon's charge figures, as we have seen, Christ in His walk, not in His office or place as the Head. And so, naturally we find associated with this the same thing as to us, not our standing in Christ, but His standing in us. And this comes in its rightful and proper order, as dependent upon Hohath and his objective side of things. The "foot" (for Gershon stands for the anointed foot) must wait upon the "ear." The only way to walk is by faith and a faith that puts Christ in the place which He has taken for us, and puts us in corresponding relation to Him as in that place. The objective must always be before Gershon and as the Levite himself waits upon the priest. Also the book of Leviticus, the book of the sanctuary, precedes the book of Numbers, the wilderness journey.

We have these three sons of Levi, with their respective charges, in New Testament teaching in Paul's epistles to the Ephesians, Philippians and Colossians. Kohath answers to the first. We must learn Ephesian truth before we are properly equipped for the fruitful service of Colossians. In our place in the heavenlies, we are before God as Christ Himself - "in Christ," a new creation, in unchanging

perfection and abiding rest. In the wilderness, there are testings and trials as this heavenly life presses on its upward way. And we must remember that if the wilderness has its pains and afflictions it has also its own peculiar privileges. It was there they proved the living God. The manna fell nowhere but in the wilderness. It was there that the guidance of the living One was needed and found. Precious and wonderful were the lessons they learned of their own frailty and His power; for His glory and grace are not alone found in the sanctuary, but are also realized in the desert. The very things of the sanctuary put on, as it were, their traveling dress and accompany us upon the way. We show Christ off in His love and service by our life. The world is the sphere in which we need to carry them with us and where we realize their worth and durability.

The cities of Gershon are thirteen in number. They are taken from four tribes - Manasseh, Issachar, Asher and Naphtali, and teach us the same lesson, that the power for a godly walk comes from occupation with the godly Man. And thus we are an "exile" from home; our heart is in heaven.

Merari's Charge

Here we have "the boards of the tabernacle and the bars thereof and the pillars thereof and the sockets thereof and the pillars of the court round about and their sockets and their pins and their cords with all their instruments and with all their service" - Num. 4:31, 32.

We have beheld in the curtains of the tabernacle Christ figured as the Word made flesh and dwelling among men; just as He spoke to the Jews of "the temple of His body." Now we are to view another aspect of the tabernacle, that of the "house" over which Christ is Head as a Son (Heb. 3:6). This is told out in the "boards of the tabernacle," over which the curtains fell, covering them with their manifold beauty and indestructibility.

The boards were forty-eight in number, upright and united together with "tenons," meaning "hands" in the Hebrew. Each of these boards rested upon two silver sockets made from the atonement money; and each was overlaid with gold and there were golden rings for the bars which united all together. Thus the Church consists of those individuals who stand upon the testimony of redemption (silver) fitted together by God Himself as His own habitation from which His glory shines out as the typical gold from the shittim wood.

The bars of shittim wood covered with the same gold and fitted into golden rings upon the boards speak emphatically of Christ the uniting bond of His people, for the maintenance of all in place, which need however a corresponding receptivity on the part of the saints individually in order to make them available. The bar was entirely useless without the ring, which tells of faith.

The pillars were first the pillars of the "veil," four in number, of shittim wood and gold, each standing in one silver socket, the veil hanging from these by golden hooks. Then there were the five pillars of the "door of the tent" which were also of the same material; but these rested in sockets of brass instead of silver, suspended as the former four hooks of gold. The "gate" of the court was again a similar hanging, suspended by silver hooks from four pillars of shittim wood, and standing like the others in brass sockets.

In "veil" and "door" and "gate," we have no difficulty in recognizing Christ as the way of access, tho the veil must be rent before we can come near to God. The hanging of the gate, pendent from the silver hooks of atonement and held up by the four pillars (tried and perfect humanity) proclaim the preeminence of grace. The veil of the door of the tabernacle hangs from golden hooks; for it is Christ as "raised from the dead by the glory of the Father" who as "Son over His house," welcomes those who are partakers of the salvation purchased by His blood. Here therefore the pillars are overlaid with gold; but they stand as do those of the outer gate, upon brass sockets which tell of the strength of Him upon which these pillars depend; the strength which was able to stand the judgment of a holy God against sin. The veil (rent as we know) was the way of access into the presence of God, and it also hung from golden hooks supported by four pillars of golden hooks supported by four pillars of shittim wood overlaid with gold. These stand upon silver sockets. Here we truly have "the Gospel of the glory of Christ," who is "the image of God," expressed.

The brass pillars of the court rest upon brass sockets while the linen curtains are suspended from rods of silver by hooks of silver. This speaks altogether of grace whereby we are divinely enabled to hold up before the world the character of Christ. The silver hook is dependent upon the silver rod by which the weight is thrown upon the brass posts which easily sustain it - redemption linking the believer, and holding him up with strength that can never fail; for it is founded upon and is the result of judgment.

Merari's service therefore connects itself with the house of God - the blood-bought Church of Jesus Christ, who is a witness to the world. He represents the "workman," as Gershon does the "stranger," the pilgrim, and Kohath the "heavenly one." His name Merari, "bitterness" - speaks of the painful character of such service at which self-love will break down or run off from it into a more pleasant path, one less burdensome to flesh and blood. Truly in our day the family of Merari has dwindled down into a very small number; and some of these latter are very poor workmen. How few care for these things. Of what consequence are boards and bars and pillars and cords? Who is concerned with God's plan of salvation, with His pattern and the minutia of divine appointment? Where are the laborers for this kind of menial work consisting of heavy burdens with so little in evidence? The pattern is too old and the servants of God are too busy to learn the different uses and purposes for which it has been fashioned. It does not readily adapt itself to the fashion of the times. It gives no room for human invention nor self-exaltation. It requires only plodding, patient accuracy and diligent obedience - the ox-like character of service, which the Lord says is "worthy of his hire." And yet in the divine interpretation of these types, Merari's

service is the full-ripe fruit of what we have seen depicted in Kohath and Gershon. So if the Merari Levites are scarce today it is the result of the scarcity of the other two sons; for these three are one. They represent the perfect full grown Christian in the world, though not of it.

"If we love one another, God dwelleth in us and His love is perfected in us." And this love manifests itself not in words nor in feelings, but in service: and if divine love it will be service according to the pattern. To put a "hook" in its right place may involve a surrender of one's own will to God, a voluntary taking up of what is little, though not counting it little, if He has so ordered. Furthermore, an attentive hearkening to God's words, is sweeter to Him than much which appears more costly and of a greater showing; for service about God's house must own Him Master that He may have all things in harmony with His will, not ours. Oh, how much need for Merari.

Does it disparage Kohath and Gershon to put Merari's humble painful service as the fruit of theirs? No indeed. For without Kohath, you can have no Gershon, and without both of these no Merari. "Faith without works is dead." This does not disparage, but rather exalts faith. It is faith that must have the works. These latter are the children, we may say, of faith. The latter is the tree upon which all acceptable works depend. They grow upon faith which nourishes and gives them character. So faith comes first and is the root because Christ, whom faith alone embraces and from whom it draws its sustenance, is absolutely needful. Then faith's works are produced by love which is the branch upon the tree - "Faith worketh by love." Thus Merari is the link between Kohath and Gershon.

The importance of the connection cannot be too much emphasized. It is needful to maintain this order. First God's provision - our place in unchallengeable righteousness - lifted out of the mire "and made to sit together in the heavenlies in Christ." Never lower the standard; never omit, never disparage God's side of salvation. It is the root. If Merari fails, do not turn Kohath out of his place on that account. See to it that the truth you preach is high enough to reach Christ Himself, a living personal, powerful Christ, who is at the right hand of God. Then sure, Gershon the "stranger" will display the beauty of his fine linen, his curtains and his veils. The response of love in man to the divine love will be truly manifested in the walk. Our responsibility is always according to our place and the grace which gave it, is its enabling.

When the above are in order, then will Merari, the serving one be manifested in his place in the house of God. Ear, foot and hand all in their proper relation to the body. The living water having been drunk flows out into channels already prepared of God; where it fertilizes and beautifies many a plant of the Lord's garden and carries His seed to enrich many a barren spot and cause it to "blossom as the rose." The epistle to the Colossians answers to Merari, the anointed "hand." Here we view the Christ life in us serving others. Epaphras, meaning "covered with foam," is a striking figure of such service.

Another word regarding this Levitical ministry. The world is its sphere of duty. Now is the day of its exercise. The time is limited. The Levite only served from twenty-five to fifty years, while the priestly office had no limit except death. And this is all our type. Our office as priests is as unchanged and eternal as that of our blessed High Priest; but our lowly service in behalf of others will end when we are with Him in glory. The servant who has truly served will become the King. We see this in the 4th and 5th chapters of Revelation. There are apparently two groups of redeemed people - the living ones and the elders, and yet, as we learn from their song, "Thou hast redeemed us by thy blood and hast made us unto our God, kings and priests" (Rev. 3:8, 9), they are but two aspects of one people. They had been priests and Levites on earth; here they are viewed as priests and kings. The office of the Levite has passed. The one who takes the lowest place and serves the most will have the greatest sphere of rulership. Christ Himself is the true picture of such lowly service. In the 13th chapter of John's Gospel we view Him washing the saints' feet, the lowliest mark of literal service, giving us an example of what it means to be a Levite; doing all in our power to comfort and bless others, when compatible with the will of God. Christ showed outwardly, by His washing the disciples' feet, what He was truly about to do by His death upon the cross - take the place of the least in the universe - "a worm and no man," that He might bring blessing, by cleansing from sin, to the whole human family. And He was raised up from the grave "by the glory of the Father," and given the highest place in the universe, second to God. And the measure of our future responsibility, as reigning jointly with Him, depends upon the measure of our levitical service today. "Whosoever will be chief among you, let him be your servant. Even as the Son of Man came not to be ministered unto but to minister, and to give His

life a ransom for many" - Matt. 20:27. He was the true Levite.

Merari's cities are twelve; and are furnished by three tribes - Zebulon, Reuben and Gad. They but further emphasize the same teaching in the meaning of their names.

THE ALTAR OF WITNESS

Chapter Twenty Two

"And Joshua called the Reubenites, the Gadites and the half tribe of Manasseh; and said unto them ye have kept all that Moses the servant of the Lord commanded you; and have obeyed my voice in all that I commanded you. And now the Lord your God hath given rest unto your brethren as He promised them; therefore now return ye, and get ye unto your tents and unto the land of your possession which Moses the servant of the Lord gave you on the other side of Jordan" - Vs. 1-4.

We have in these remaining three chapters a supplement as it were, to what has gone before. There is no longer the history of the living God in securing the inheritance for Israel, nor the account of their taking possession of the land. The book seems ended with chapter 21; and yet there is more. We know this is not accidental; neither is it a mistake; and we will find that there are lessons for us here.

The two and a half tribes are again in evidence. We remember that they inherited the land on the other side of Jordan; but were commanded by Moses to come into Canaan with their brethren, the remaining tribes, and stand with them until the latter were in possession of their inheritance. This being now accomplished, Joshua tells them that they are free to return to their families and possessions.

As was noted previously (see lesson six), the two and one half tribes inheriting on the east side of Jordan, in apparent separation from their brethren, is full of instruction for us. And now we read further concerning them, the antitype of which is found in the 15th chapter of Acts.

In the beginning of this dispensation the Church were all provisionally baptized into one body. Jew and Gentile on the day of Pentecost were all made one: tho as to the latter there were present only a few proselytes from Rome (Acts 2:10). But God calls the things not existing as tho they were. He speaks according to His eternal purpose, not always as to His actions at the moment.

Thus the Church stood as one in that glad opening day of privilege at Jerusalem. Later there was another center, Antioch, where Paul and several other prophets and teachers were gathered together (Acts 13). From this place, not from Jerusalem, Paul was separated to the ministry to which he had been called. This is a very important fact and needs to be emphasized. Paul received neither his calling at Jerusalem, nor his commission from the Church gathered there. He was ordained at Antioch. These two cities, with their separate assemblies, represent two spheres of truth and consequently two spheres of privilege and future glories - the earthly and the heavenly. Yet these two, with their widely different interests, as to the present time, are as one. After Paul commenced his first journey of conquest, taking men captive with the Gospel of grace, the Apostles and whole Church at Jerusalem, were called upon to stand and declare their attitude to his message and ministry. The leading Apostles, Peter and James, as spokesman for the whole Church, fully endorsed him as God's messenger to the Gentiles, tho they themselves had not yet entered into all the fulness of the divine favor which was the very essence of Paul's Gospel.

This is all recorded for our admonition as well as our comfort (Acts 15). There we read of the first convention of the elders and Apostles. It was called by revelation to decide the momentous and far-reaching question of law and grace. It had to be settled. These widely different avenues to salvation do not run into one another at all. They are entirely separate and distinct. If it is law it is not grace, and vice versa. And so the record informs us that the whole Church in the beginning stood as one for the grace-way of salvation. Yet today men are arguing for a little of both, as tho a person could walk on two different roads at one time. This is important; but no more so than for a man to be saved by grace, one road, and then keep himself by the law, the other road. And more: the anathema, or curse of God is called down, by Paul, upon anyone teaching another gospel than the Gospel of grace (Gal. 1:8, 9). Tho he also says the preaching of the law, or works of any kind for salvation, is "not another gospel," yet men call it so. Gospel means "good tidings," and there is no good news in telling a man he must keep the law or he cannot be saved.

Now this conference of the Apostles of these two centers, Jerusalem and Antioch, is what we read of in type in this 22nd chapter of Joshua. After the two and one half tribes returned to their

own possessions, they set up an altar. The remaining tribes hear of this apparent departure from the one meeting place with God, which the children of Israel had already pitched at Shiloh. They are alarmed and immediately send chosen men, heads of the tribes, with Phinehas the priest, to investigate the report. These find that there is really no cause to fear a division. The altar was not for the purpose of sacrificing, neither to propitiate God in any manner but simply a "witness" that they had a part in the God of all grace - the God of Israel - who had pushed back the waters of Jordan and carried them safely over into Canaan, giving them this abundant well-watered land to inherit. They built the altar after the one already set up, simply as a proof of this fact - the oneness of Israel. They desired that the future generations would know that there was no difference between them as to the foundation of approach to God - one altar, one way. The only difference between them was as to their inheritance, on different sides of Jordan. They said, "God forbid that we should rebel against the Lord and turn this day from following the Lord to build an altar for burnt offerings, for meat offerings, or for sacrifices besides the altar of the Lord our God that is before His tabernacle."

This settled the matter. The sent-ones, princes and priests, returned home well pleased. They reported the good news to the children of Israel and there was joy indeed to find that Israel were one people, whose God was one, and their altar one.

Now the antitype answers most beautifully to all of this. Paul and his companions, with men from the Jerusalem assembly, returned to Antioch with the news that there was no difference between the two centers. The Lord Jesus Christ was their only Altar. They sent a letter to this effect, affixed with the Apostles' signatures, that they were not divided from Paul, as to the way of salvation. They have left this "witness" for us. It is recorded in the Book and testifies today against all the boasting legalists in the land who would make division. These would put the yoke of bondage upon the neck of the Gentiles, which Peter declares that they, the Jews, were not able to bear. The leading men of the early Church. "men who have hazarded their lives for the name of our Lord Jesus Christ," stand here committed as one body, to the grace plan of salvation, and who is he that dares to oppose it or trouble those who have "turned to God"?

The Application

But as we have said before so we reiterate; there are these two classes today among real believers. They are one as to their worship of the living God and the merit and efficacy of the blood of Jesus. They are one body as regards their testimony, born of the Spirit of God and many of them anointed with the Spirit, yet with separate interests and ambitions.

The one company is almost entirely occupied with man and the kingdom of God upon the earth. They are looking for the Lord to come again, but more as the King, the Lord of lords. These are ignorant of, and seem indifferent to the teaching of the Apoetle Paul relative to the calling and wonderful destiny of the Church. They know nothing whatever of Christ as the Last Adam and their standing in Him and His life in them. They fall short of the heavenly inheritance and seem to prefer the earthly side.

Then there is the other class answering to the Antioch assembly. These are occupied almost wholly for God with heavenly interests and ambitions, tho not indifferent to man and his needs, but zealous for him that he shall have the best. They love the Lord supremely and are waiting for His coming as the Bridegroom, not primarily as the King; for He is already their Lord. They have yielded wholly to Him and He is having His way with them now. They will not be any more abandoned to Him and His will when He comes. Like Paul, the head of this princely company they are pressing on to "win Christ." "To be found in Him" is their consuming desire. He is their goal and their exceeding great reward.

"And Phinehas the son of Eleazar the priest said unto the children of Reuben and the children of Gad and the children of Manasseh: This day we perceive that the Lord is among us."

JOSHUA'S DEPARTURE

Chapter Twenty Three

"And it came to pass a long time after, that the Lord had given rest unto Israel from all their enemies round about that Joshua waxed old and stricken in age. And Joshua called for all Israel, for their elders and for their heads and for their judges and for their officers, and said unto them I am old and stricken in age. And ye have seen all that the Lord your God hath done unto the nations because of you; for the Lord your God is He that hath fought for you" - Josh. 23.

We have now come to the end of our study of this wonderful, typical book. We have journeyed along with Israel from the day that they crossed the Jordan and entered the promised land with

ever increasing interest and delight. The people have assumed marvelous proportions in our eyes. We have read our own experience in their history and thereby have been enriched with hidden treasure, which far exceeded our expectations; yet we are assured that we have only touched the surface. There remains much more to reward the one who will diligently search for the gold and hidden treasure.

From the above quoted verses we learn that the sturdy faithful old warrior, Joshua, is about to leave his beloved people. His heart has been knit to those whom he has tenderly loved and long served. Their welfare he has continually sought. And now he must depart: but he cannot go ere he again reminds them of all that the Lord has done for them. He brings all the multiplied blessings and the victories achieved and says Jehovah was the Author of all. He had fought for them and given them the land of their enemies.

Joshua encourages them with the further assurance that the Lord will continue to fight for them. He appeals to them and urges them to obey the WORDS of Jehovah which are written in the law of Moses. Grace and law are strangely intermingled here in these parting words of Joshua; but Israel, as the nation, saw only the stern, inflexible rod of the school-master. The vail was upon their hearts. They did not understand the shining of the face of Moses. They could not behold the glory; for the grace was not yet fully displayed.

And so this intrepid leader of the people, this courageous, obedient servant of Jehovah, commands their obedience, declaring that their continued blessing is dependent upon their attitude to God's unchanging Word. That as sure as all the blessings came to pass as was promised, when they walked in His way, so sure would all the curses follow if the law was disobeyed. The law demands obedience. Does grace say less? Nay it exacts more than law; but it gives the power for the obedience which the law could not furnish.

Listen to our own fearless warrior, the great Apostle Paul who answers so wonderfully to Joshua, in his life of unswerving fealty and devotedness to Jehovah, for remember, Joshua figures the Christ-life in His people. Paul, like Joshua, is about to leave the people that he loved and whom he has nursed and served as a mother. He sends to Ephesus and calls for the elders of the church.

"And when they were come to him he said unto them, ye know from the first day that I came into Asia after what manner I have been with you at all seasons, serving the Lord with all humility of mind and with many tears and temptations . . . how I kept back nothing that was profitable unto you; but have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. And now behold I know that ye all among whom I have gone preaching the Kingdom of God will see my face no more. And now brethren I commend you to God and the word of His grace which is able to build you up and give you an inheritance among all them which are sanctified" - Acts 20.

Notice his parting admonition to the shepherds of the flock, to whom the elders of the church answer. Paul warns and exhorts them to cleave to the Lord. He reminds them of all His service and suffering in behalf of the people of God. He points to himself as the pattern of an unselfish servant, the worthy representative of the meek and lowly Son of God. He considered it not beneath the dignity of such a one to teach a few whose hearts the Lord had opened, "from house to house." How refreshing in these days of departure to read these undying words. They live unchanged in their power and freshness, in character like unto the eternal God who moved this yielded human vessel in all his words and work.

What a testimony! How much of the obedience of faith is couched in these few words! What depths of suffering lie hidden in their grasp! What a contrast to the weak-kneed preachers of our day. How few of them can voice Paul's bold declaration. Oh, yes, some declare a part of the Gospel with great liberty and boldness and some declare another part; but how few declare all the Gospel. Ah, here is the rub! And those like Paul, who shun not to declare "all the counsel of God," suffer even as did the great martyr himself. They suffer, I say, silently, it is true, but nevertheless, they suffer; because it is not popular to declare all the Gospel all the time. Some of the Gospel is popular with some folks, and some is popular with other folks; but how few love all the counsel of God and dare to declare it.

Paul commended the Church to God Himself. He was going up to Jerusalem in the will of God. Here he was taken prisoner, conveyed to Caesarea, where he was kept in chains two years and then transferred to Rome to appear before Caesar. That is the last Bible record we have of him -

a prisoner - but still preaching and teaching the things concerning our Lord Jesus Christ. History says he was beheaded by Nero. However, he never saw his beloved people again, as he had assured them by the Spirit that such would be the case.

He had been the instrument, like Joshua, of their being brought into Canaan, the heavenlies in Christ. It is to his teaching alone that we are indebted for all the truth of our wonderful place in Christ, with our feet on the necks of our enemies, "more than conquerors thru Him that loved us." God put him in the front. He was a chosen vessel, "a vessel of election;" no haphazard or chance as to his preaching of the Gospel. He was no volunteer. And the people who preach these good tidings today are not doing so by accident either. God has "certain" men now even as he had in the beginning. He is not short of material. If the strong, able men will not yield and learn of this leader's teaching, the Lord has some weak ones, who are not seeking great things for themselves, with some women perhaps, to preach the whole Gospel of God's grace. Women, we notice in the Scriptures, were seldom used by the Lord as prophets, except in times of great spiritual declension. Such a state is upon us today. The men, even religious men, are lifted up. They partake of the spirit of the antichrist, who will "lift up himself and show himself" all self and self-seeking, against God and Christ. We see this spirit even in the very young Christians, not willing to learn from God-given Spirit-filled teachers who have a spiritual knowledge of the Word; but who desire immediately to preach and get a name for themselves, instead of learning and waiting quietly until the Spirit separates them to the work. Then they would be properly and perfectly equipped. There are so many proclaiming so-called gospels, which are misnomers; for there are no glad tidings in them. The errors that are prevalent are legion, and they are not alone confined to the swine; for even God's people are publishing and supporting evil doctrines because they are wilfully ignorant of the truth. I say wilfully; for the Bible is in their hand and the Spirit of truth has come to guide us into all truth.

As we said, so again we repeat, Paul is the Joshua of today. He went ahead. God gave him the truth for the Church. The life of Christ was openly manifested in this able, yet apparently weak man's life. He laid his life down for the people of God. He was poured out, as a drink offering, "upon the sacrifice and service of their faith." And his example lives; for he followed in his Master's footsteps. We do well to take heed to his writings and thus we will be enabled to walk even as he - the Christ life reproduced in us also - for this is the sum and substance of his revelation. And no one, we emphasize it, will be an overcomer in the fullest; and greatest measure who slights, or even neglects his unfolding of truth. They can no more enter into their portion and enjoy their inheritance without Paul than Israel could without Joshua. You may say this is saying too much for him, that he was only a man. Yes, but he was God's man, filled with the Christ life and anointed and energized by the Holy Spirit. And the man thus speaking and teaching is as God Himself. They are resisting God that dare resist the truth he is teaching. And let me add further, they are not all dead today. God always has His true devoted Timothy and Titus who follow in Paul's steps, tho sometimes they may have to be urged to stir up the gift that is within them, because of the awful condition of departure from the truth. They are certainly in need of Paul's comforting words - "God has not given us the Spirit of fear, but of power and of love and of a sound mind" - 2 Tim. 1:7.

The reason that the majority of Christians live such empty, fruitless, failing lives is because Paul's teaching has no weight with them nor place in them. They have not entered Canaan; but are still in the wilderness. They never make any progress; but go round and round in a beaten path, where they grazed twenty years ago, and where they will continue twenty years hence if the Lord tarries. Moses never leads us into the land flowing with milk and honey. He died, as a type of Christ, the Last Adam, who had to die in behalf of the first Adam, and thus put us all to death before we could be raised up together and seated together in the heavenlies in Christ. And who teaches this but Paul?

The Acts of the Apostles answers to the book of Joshua as to history; while the book of the Ephesians is its antitype as to teaching.

JOSHUA'S LAST WORDS

Chapter Twenty Four

"And Joshua gathered all the tribes of Israel to Shechem and called for the elders of Israel and for their heads and for their judges and for their officers, and they presented themselves before God. And Joshua said unto the people" - V. 1. This is the second address that Joshua gives. The whole of Israel are present now; and notice that it is "before God," they are brought by the leader.

Joshua reminds them again of the mercies of Jehovah toward them, beginning with the call of Abraham. Here we are told for the first time that he was involved in the common idolatry of the times, as well as his father Terah and his brother Nahor. Thus, they are informed that Israel began with grace. Their own history witnesses to its need. Divine power had to be manifested in the gift of Isaac, given when nature, as to Abraham and Sarah, was dead. They are reminded of Jacob and Esau who were also the children of a barren woman. To Esau God had given Seir; but the chosen seed must endure the needed discipline in Egypt. Then Joshua relates the marvel of their deliverance thru the Red Sea, the days of sojourn in the wilderness, the dispossession of the Amorites and the spiritual conflict with Balaam, who came to curse Israel (but was compelled to bless instead) finally the possession of the land of Canaan. After all this catalogue of blessings, the witness of absolute grace, Joshua bids them choose whom they would serve, the idols their fathers had served beyond the river, the gods of the Canaanites in whose land they dwelt, or the true and living God. His own choice for himself and his house he had already made - "we will serve the Lord."

The result is that the people renew the covenant and a great stone is set up under an oak in memorial of it. It is the legal covenant which they have in mind, tho Joshua has only been telling them of the grace covenant. The abiding stone is to be a witness, no doubt figurative of "that rock which followed them and that rock was Christ:" The oak is the type of themselves, the strong majestic tree which abides the gale and tempest, bends, but is seldom broken. After their strong career is all over, Israel will be in the land an abiding witness of God's faithfulness.

And Joshua died; but his influence lasted until the end of his generation. They buried him in the border of his inheritance in Timnath-Serah, "an abundant portion," which is in mount Ephraim, the lofty, "fruitful" hill of Gaash, "shaking," speaking of resurrection in which faith Joshua is laid away. So our book ends, not with death, but with resurrection. The dead in Christ shall shake the grave clothes off when God shakes the earth and they shall arise a new creation, in that glad day when the trumpet shall sound and Christ shall come to claim His own.

May we as Joshua, and later as Paul, enter into our abundant portion and even now claim and enjoy the spoils of Christ's death and resurrection, and thus taste of the age to come when the devil shall be actually bound a thousand years and death will be in abeyance until the millennium is passed. Then "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Amen, even so come, Lord Jesus.

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