

THE RECORD OF SUFFERING AND THE RECORD OF GLORY

BY DR. THOMAS'S DAUGHTER.

In the typical representations of the truth, we find there is a record, foreshadowing the glory of the name of Yahweh, and a record foreshadowing the sufferings of the name. The record of glory exhibited the purpose of Jehovah, proclaimed in the "Memorial," It exhibited the glorious attributes of that name. Through it was conveyed Jehovah's message, in the law and the testimony, to the children of Israel. Through it, the attributes of the priestly, prophetic name, were revealed to Moses at the rock, on Sinai's top. It also gave the "patterns of things in the heavens, and shadows of good things to come," that exhibited the official functions of the High Priest, in his ministrations in the Tabernacle.

Through the ministrations connected with the Tabernacle service, it exhibited the establishment of divine government in the midst of Israel.

The prophetic, priestly, and kingly character, sustained by Moses and Aaron unitedly, were but foreshadowings of those offices to be fully vested in him who should be the true name-bearer of Jehovah. The Holy place, with its candlestick, table, and shew-bread: the Most Holy, with the "Ark of the Covenant," cherubims, and glory o'ershadowing the mercy-seat, were there, bearing silent testimony in figures: typical record of the glory to be revealed through Christ, the anointed King of Israel.

By the side of that record of hidden glory was the record of suffering. The blood that flowed at the bottom of the brazen altar of sacrifice, and the flesh of the slain lambs, consumed by the fire that burned continually upon it, prefigured the sufferings (sacrificial) that should precede the glory in the mission of the anointed. The ministration of concealed glory that pertained to the holy place, was daily accompanied by the ministration of suffering that pertained to the brazen altar. The invisible ministration of spirit glory that caused the water to flow out of the stricken rock, was accompanied by a scene of suffering; and was soon succeeded by that symbol of most intense suffering, the lifting up of the brazen serpent by Moses in the wilderness.

In the life and work of Jesus anointed the same companionship of hidden glory and sacrificial suffering was manifested. The time of the anointing—the descent of the holy spirit dove—seemed to inaugurate special experience in suffering in the life of Jesus. A series of afflictive experiences began with the "temptation in the wilderness," and finally ended with the crucifixion. In Christ was embodied the true and living record of glory, the true and living record of suffering. Through him the Father's spirit of glory preached the "word of reconciliation;" the message of truth and peace to the children of Israel—"the Gospel of the Kingdom of God." Through him the attributes of the Father's name were manifested: and every word and every work gave forth some portion of the living record of glory pertaining to the name of Yahweh. Prophetic testimonies and priestly ministrations among the people, were continually making manifest, through Jesus of Nazareth, the Father's glorious name. Not now, as in the days of Moses, revealed in

association with the literal, material rock: not “written and engraven in stone,”—but revealed in and through him whom the rock represented; written with the Father’s spirit, in the “fleshy tablets of the human heart.”

Through the angelic messenger at the bush, the Father’s spirit of glory, revealed his “Memorial.” Here, we are led to contemplate the testimonies upon the chart, as there arranged. The word of the Eternal said, “I will be who I will be, this is my name for the Olahm (Age) and this is my memorial for a generation of the race” (Exod. 3:14, 15). When it came to be personally represented in Jesus Christ, he uttered many words that bore direct testimony, identifying the origin of that spirit of glory, that dwelt in him with that which had revealed the memorial to Moses through the messenger of Jehovah. Away down, through the vista of centuries, we hear the words of Christ re-echo the Spirit’s strain, that had been handed down both in figure and in plain literal testimonies, through Moses, the prophets, and the Psalms. In the words that Jesus sent to the Apostle John, the Spirit testified saying, “I am Alpha and Omega, the beginning and the ending, saith the Lord, who is, who was, and who is to come the Almighty” (Rev. 1:8). The memorial name having been illustrated in the person of the Anointed, still awaits his future appearing in power and great glory, for its revelation in fulness. Christ will then appear as the All-powerful, Almighty One. Bringing with him all those who will be constituted one in him: having his name and his Father’s name written in their foreheads.

Again, referring to the chart, we find placed in harmonious apposition, certain testimonies that were uttered by the Spirit through the prophets; and testimonies that were uttered by Jesus’ anointed. The Spirit of Yahweh, through the prophet Isaiah, saith—“Before me there was no ‘Ail’ (God) formed, neither shall be after me.” The Spirit, through Christ Jesus, saith—“Before Abraham was, I am.” “I and the Father are One.” “I proceeded forth, and came from God.” Through Isaiah he saith—“I am the first One, and the last ones.” The Spirit of the Anointed, through the apostle John, saith, “I am the first and the last” (Rev. 1:17).

The Spirit-word, the “Logos,” which, saith the apostle, “was in the beginning with God, and was God;” that spake through Moses and the prophets, the same “became flesh, and dwelt among us”—in the person of the “Son”—and “spake the words of God.” “And we,” saith the apostle, “beheld his glory, the glory as of the only begotten of the Father, full of grace and truth” (John 1:14). That spirit of glory, which was in the beginning with God—“the Word”—the “Logos”—saith the apostle, “was made flesh.” This was he of whom it is written, he is the “Beginning of the creation of God” (Rev. 3:14). The beginning of the new creation; having been created by that eternal Spirit, which was the creator of all things. Through the prophet Isaiah, Deity saith, ‘I am Yahweh your holy one, the creator of Israel, your king” (Isai. 43.) When manifested through the Son, the apostle speaks of him as “the image of the invisible God, first-born of every creature, by whom all things were created” (Col. 1:15, 16).

The testimony of John saith, “He was in the world, and the world was made by him, and the world knew him not” (John 1:10). Christ was in that world (the Mosaic “Kosmos”), which had been arranged and constituted by Yahweh: but those who composed that world of Israel’s Commonwealth, “knew not him,” who spake unto them.

His words did not fall upon their ear, as the words of the eternal “Creator of Israel:” of him who had arranged the “Ages,” from the beginning, before ever the earth was.

Therefore, the testimony of Jesus appeared like an enigma, when he said unto them, “The Father is in me, and I in him” (John 10:33). “He that hath seen me hath seen the Father” (John 14:9.)

The inability of Israel to see, or recognise the Father in the Son, arose from their inability to recognise the Father’s words, the Father’s works, the Father’s attributes, manifested through the Son. Faith in the testimony of Moses was at a very low ebb. Consequently, faith in him, “of whom Moses and the prophets did write,” became impossible. This, Jesus told the Jews plainly, as he said unto them, “Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?” (John 5:46, 47.) “My words are spirit, and they are life” (Ch. 6:63).

Still further, in this “record of glory,” we trace the harmonious apposition of these testimonies: Through Isaiah the Spirit saith “I am Yahweh, that is my name, and my glory will I not give to another” (Isaiah 42:8). “I am Yahweh, there is none else: beside me there is no Saviour” (Isaiah 43:11). The spirit of glory, of which the apostle John bare record, that he “beheld, full of grace of truth,”—spake thus, addressing the Father in prayer, “Glorify me, with thine own self, with the glory which I had with thee before the world was” (John 17:5). In anticipation of the time when this would become an accomplished fact, Christ told his disciples, saying, “I go unto the Father: for my father is greater than I” (John 14:28). “I will ascend up where I was before” (Ch. 6:62). And “I will come again, and receive you unto myself” (John 14:3). The Oneness of the Spirit is seen throughout the record: and the greatness of the Father is in no wise diminished, because of the glory which He imparted to the Son. For their work, and their attributes are represented as the same, although they are two separate and distinct personalities. And the Father is greater than the Son. As the all-wise Being, with whom the word, and the eternal creative spirit power, existed from all eternity, must, of necessity, be far greater than those whom He has created.

As in the types and shadows, so is it in the substance, which is Christ—there is a record, testifying of the sufferings, as well as a record of the glory, during his life in the flesh. During the period of flesh sufferings, the glory is cloud-covered and veiled; and only perceptible to the eye of faith

“The smoking furnace” of affliction, and the perfumed incense from the golden altar, continually cause their wreathen clouds to ascend before Jehovah.

While “the veil, that is to say his flesh,” bore witness to the condition described by the prophet, as he spake of “the man of sorrows, and acquainted with grief” (Isaiah 53:3). The Psalms are replete with testimonies, that depict most vividly the afflictions pertaining to the day of Christ’s suffering in the flesh. Also, with many that testify concerning the day of his exaltation and glory. One or two illustrations of these will be sufficient here. The record of suffering testifies, saying, “My soul is full of troubles; and my life draweth nigh unto the grave. I am counted with them that go down into the pit. I am as a man that

hath no strength.” “Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves, Selah” (Ps 88).

Afterward, the record of glory testifies thus: “The heavens shall praise thy wonders, O Lord: Thy faithfulness also, in the congregation of the saints.”

“Justice and judgment are the habitation of Thy throne: mercy and truth shall go before thy face.” Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.” . . . “Thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people.” . . . “He shall cry unto me, thou art my father, my God, and the rock of my salvation. Also I will make him my first-born, higher than the kings of the earth.” . . . “His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah” (Psalm 89).

Experiences of the day of suffering are contained in the New Testament record, in a practical form. The persecutions of the adversary seem to have been the occasion of much affliction and suffering in the life of Christ. The unbelief and hardness of heart that prevailed in the hearts of his kinsmen according to the flesh: also the barrier which his high mental and spiritual qualities, would necessarily have raised between himself and even his most cherished disciples—all would, doubtless, combine to augment the record of suffering and sorrow that became the portion of the beloved Son of God. The apostle John informs us that his own brethren did not believe on him; and the rulers of the people, the chief priests and Pharisees, sought opportunity to kill him. And when the hour of greatest trial had come upon him, his own beloved disciples “all forsook him and fled.” But he was able to pardon them, and to say, “The spirit truly is ready, but the flesh is weak.” Not only could he regard, with charity and consideration, the weaknesses of his own dear ones: but his enemies also, who put him to death, were the subjects of his commiseration and pity. In the strain of prayerful lamentation, the words of the Spirit through the Psalmist saith: “Be merciful unto me, O God; for man would swallow me up: he fighting daily oppresseth me. Mine enemies would daily swallow me up: for they be many that fight against me, O thou most high. What time I am afraid, I will trust in thee. In God will I praise His word, in God I have put my trust: I will not fear what flesh can do unto me. Every day they wrest my words; all their thoughts are against me for evil” (Ps. 56:1–5). In faith and hope and trust, the spirit of Christ rested in the power and love of Yahweh: as he saith, “Be merciful unto me, for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. I will cry unto God most high; unto God that performeth all things for me. He shall send from heaven, and save me from the reproach of him that would swallow me up” (Ps. 57.)

The closing scenes of Christ’s ministry upon the earth, were attended with the greatest sufferings, the heaviest of all afflictions that could befall a human being. The typical record, as well as that of the Psalmist, and the New Testament, all unite in conveying most vividly to the mind of faith, adequate ideas of the reality and the truth. The solemn realities that centre in the one great sacrifice and offering for sin, are partly represented by the “slain lamb,” in its unblemished innocence; consuming in the fire of the brazen altar; and partly by the lifting up of the serpent by Moses in the wilderness.

The Father's spirit of glory, in high priestly ministration, perfects through Christ, the work of sin offering. And through Christ is manifested, as testator of the Abrahamic Covenant, Testament, or will. His representative, mediatorial service, in the confirmation of the "promises made unto the Fathers,"—and unto Christ himself, as the heir of the promised inheritance, was there made manifest. Believers of the truth are shown to be constituted joint-heirs with Christ, if they are united to his name. Through the power of that Covenant will, that has been brought into force by him, "By the which we are sanctified, through the offering of the body of Jesus Christ once for all" (Heb. 10:10). The Father's plan of redemption is wrought out through Christ, in harmony with all the great principles which he has laid down in the Scriptures. Among these, we are instructed to be continually mindful of the "condemnation of sin in the flesh;" and the inevitable principle, that, "without the shedding of blood," there could be "no remission of sin" (Heb. 9:22).

In concluding, it may be permissible to quote a few words from the excellent lecture, delivered some years ago, by brother Roberts, entitled, the "Slain Lamb." "Christ is God manifested in the condemned flesh, and justified in the spirit. And in all he did 'for us,' he was individually comprehended. What he did 'for us' was not 'instead of us,' but on our account, that we might escape, but on his own account as the first-born of the family as well, for in all things it behoved him to be made like unto his brethren" (p. 17).