

which witnessed grace or revival. The two elements were, therefore, on that occasion, brought into collision. At the hearing of the law the congregation weep. But Nehemiah tells them not to weep, but to rejoice ; and he tells them to do this on the authority of that day, the first day of the seventh month. And they do so, making the witness of grace principal, and using the law subordinately.

This was according to God.

In due time the Lord comes ; and, in the course of His ministry, He settles the question, or rather verifies the decision already made, between these two contending elements (see Matt. xii. 5, 6). The Sabbath represents the rights and demands of the law, the priests in the temple witness the ways and provisions of grace. The Lord declares how the Sabbath had to yield to the Temple, whenever their rights interfered with each other. And this was as though He were the angel of Gen. xvi., telling Hagar to be under the hand of Sarah, while she remained in the house of Abram.

The apostle in Rom. ii., I judge, teaches the same ; for he rebukes the Jew for making his boast of the law, not knowing the "goodness," i.e., the grace of God, in leading him to repentance. In the apostle's thought (of the Spirit surely), the Jew who was then refusing Christ and the gospel, was making the law *principal*, instead of using it as the servant of grace. He was resting in the law, ignorant of the riches of divine "goodness, and forbearance, and long-suffering."