

the hill of Zion. And now a moment's solemn pause takes place, and all the vast assemblage of the Israelitish nation is hushed, but expectant. Then with bursts of triumphant music, the Levites round the ark of God stand forth before the doors of the tabernacle and demand entrance for the King of Glory. The porters demand, "Who is the King of Glory?" With the jubilant, loud-swelling strains of thousands of voices, answer is made, "The Lord, strong and mighty, the Lord mighty in battle." Well might they sing that, for never had nation such wonderful experiences of the strength of that Lord of whom the ark was the representative and type. Caleb and Joshua denied not that they were as grasshoppers in the sight of the Anakims; but what said these men of faith—"The Lord is with us; fear them not." And when the Israelites pitted themselves as men to man against these same Amalekites without God's presence, they were "discomfitted even unto Hormah." And a century had scarce passed away since that terrible day when at Aphek the Philistines had captured the ark, which had impiously been brought from Shiloh, showing that it was the spiritual and not the material ark that was "mighty in battle." But oftener did the Hebrew maidens sing of that glorious victory at Mizpeh, when the Lord "thundered with a great thunder" upon their enemies, and they fled headlong to Beth-Car. So they repeat their demand to admit this Lord who they knew was their God; and the shouting of the people waxed louder and louder, "with the sound of the cornets, and with trumpets and with cymbals, making a noise with psalteries and harps." (1 Chron. xv. 28.) "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in." Again, as if the announcement was too great to be comprehended immediately, is the question asked: "Who is this King of Glory?" Again it is answered, and the doors are thrown wide open. The Levites bear in the ark, and set it in its place. What spiritual analogies does such a scene suggest?

(1.) God comes to each of us in Jesus Christ, and summons us to admit Him into our hearts. We were His before, but we had rebelled. We had left our Father's home, gone into a far country, and were feeding on the food of swine. The great clouds of God's wrath hung over us, yet of ourselves we could do nothing. Who was to slay the enmity between us and the law? What conqueror was to put the enemy under his feet? What king was to give us strength to subdue self? Christ answers: "I that speak in righteousness, mighty to save." We beheld Him approaching us. He "travels in the greatness of His strength." He comes "with dyed garments," for He has "trodden the wine press alone." He announces that He has conquered all His and our enemies: He points to His own glorious triumphs as ex-

amples and encouragements to us; and then He asks, standing at the door and knocking, if we will give Him admittance into our hearts? Yes! Lord Jesus! So, throw open gates and doors to the King of Glory. Cast out Satan, and enthrone the rightful heir. And let one grand hallelujah from His redeemed ones over the whole earth swell up in His praise to the deep heavens.

(2.) These verses we may refer to Christ's ascension into heaven, after having "led captivity captive, and received gifts for men." The way to the tree of life was guarded by angels with flaming swords, since Adam's fall. The everlasting doors of heaven had been kept closed against all his seed. But Christ, then, by pouring out "His own blood" regained the perpetual right of entrance for all His spiritual seed, He becoming their head in a far more intimate way than ever Adam was the head of His natural descendants. And so when He had finished His work, He ascends as our forerunner to claim this purchased right. He ascends in the form of the Son of Man, in the form of glorified humanity: "His eyes as a flame of fire. His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters." As He ascends, the angelic hosts gather and attend Him in triumphant procession. They near the heaven of heavens, and His attendants call on the doors to open. The angelic porter who keeps watch and ward, as if amazed that one in the form of man should seek entrance, demands to know who this glorious visitant is? "The Lord strong and mighty, the Lord mighty in battle." He has encountered God's arch enemy, and crushed his head. He has won over the Province of Mansoul from rebellion. Again, in half-doubting joy, is the question asked, and joyously answered; and Jesus Christ enters to take His seat at God's right hand, there to plead our cause.

(3.) Do not these verses foreshadow a similar scene after our Lord's second coming, a scene to which "the whole creation moves," a day when universal redeemed humanity shall begin its endless feast, enjoying each the other's good. On the consummation of all things, when the Captain of our salvation in His royal robes proceeds with the redeemed to take possession of the "new heavens and the new earth, wherein dwelleth righteousness;" when, the great work being completed, there is presented to God the innumerable company of the justified, will not seraphim and cherubim, the elders and the saints, again sing this triumphant strain, far up in the highest empyrean. The morning stars will chorus it, the sons of God all shout the answer. They will demand admission for ever within the crystal gates for all those who during the long centuries of time have been delivered from death through the power of the Lord of life. "The Lord of Hosts, He is the King of Glory."