

*apostate* things, the things of the world, whether civil or ecclesiastical, are in the advance, ripening to full bloom of vigour and of beauty, while we see the *true* thing broken, enfeebled, and wasted, in no wise promising to regain what once it had in days of corporate order and power.

But it is well. It is gracious in the Lord, thus to cast up before us, in His word, the high road along which we were destined to travel, and the sights we were appointed to see. And it is happy to know, that our translation does not wait for a regained condition of dispensational order and strength; for, according to present appearances, we might have to wait long enough ere that could be. But mark, further, on this same truth.

At times, when the Lord Jesus was about to deliver the poor captive of Satan, the enemy at the very moment would put forth some fresh energy of evil, and his captive apparently be in its most grievous estate.

This was another form of the same thing that we notice throughout God's word—that the apostate thing is in peculiar strength and magnificence just at the time when its doom or judgment is at the door, and that Christ's thing is in weakness and brokenness, just as the deliverance He brings with Him is at hand.

Joseph, Moses and David, are samples of this also. One was taken from a prison, to feed and rule a nation; another was drawn forth from an unnoticed distant solitude, where he had the care of flocks and herds, to deliver a nation; another was raised up and manifested from under the neglect and contempt of his own kindred, to sustain, by his own single hand, a whole people and kingdom. And what may really amaze us in the midst of such things is this—that some of these