

trial served to complete the evidence that man is absolutely without any resource, and that "every man at his best state is altogether vanity (Ps. xxxix. 5).

But that only opened the way for a dispensation far more admirable, far more glorious. The earth and the people of Israel as a nation were set aside for a time ; although "the gifts and calling of God are without repentance." The design which was hidden in God for ages past was about to be revealed (that is, the gathering together into one body, and in Christ, the remnant of the Jews and the fulness of the Gentiles, in order to bring them into the heavenly places. See Eph. iii. 5, 6, 9). The companion and bride of the One who had been rejected, but who is risen—the Church—is gathered from among all nations, while her Bridegroom is seated at the right hand of God ; and she will shine forth in the same glory as Himself, when He shall appear. (Col. iii. 4 ; 1 John iii. 2.)

Christ, in His character of Seed of Abraham, is the Heir of the promises. If He had taken possession of this inheritance during His life here below, He would have possessed it for Himself alone. In fact, after He had manifested His glory as Son of God by the resurrection of Lazarus, and as King of the Jews by His entry into Jerusalem, when the Greeks came also to see Him He said that the hour was come when (in spite of the rejection of the promised Seed by the Jews) the Son of man should be