

All my springs are in Thee.
(Psa. lxxxvii. 7).

#1. The primary significance of the passage considered.
pp. 209 - 211

The words that form the title of this series of articles occur at the close of a very remarkable Psalm; remarkable in that it insists upon Israel's peculiar earthly *mission* among the nations, to whom they will extend the privilege of citizenship of Israel, a sentiment far removed from the narrower exclusiveness of Jewish interpretation. Two lines of teaching regarding Israel's place in the earth are found in the scriptures, but they must be conceived of as parallels, not divergent or antagonistic. One emphasizes Israel's unique position among the nations of the earth; the other that the Divine purpose is the blessing of all nations through Israel. Speaking of the exclusiveness that marked the false interpretation of the divine will for Israel, *Perowne* says:

“It was pervaded by a jealous exclusiveness which was remarkable even among the nations of antiquity, and which derived its force and sanction from the precepts of its religion. The Jews were constantly reminded that they were a separate people, distinct, and intended to be distinct, from all others The Jewish church was not a missionary church. So far as the Jews looked upon the world around them, it was with feelings of antipathy, and with the hope, which was never quenched in the midst of the most terrible reverses, that finally they, as the chosen race, should subdue their enemies far and wide, and that, by the grace of Heaven. one sitting on David's throne would be king of the world.”

While, alas, this is only too true, there are abundant evidences in the Prophets that the wider purpose of Israel's call was understood, and never allowed to sink out of sight. The initial promise made to Abraham combines both aspects of the truth. God promised that He would make of him a great nation; that He would bless him and make his name great. But He also promised that he should *be* a blessing; that in him all families of the earth should be blessed (Gen. xii. 1-3).

The prophet Isaiah not only saw that in a future day “the mountain of the Lord's house would be established in the top of the mountains”, but that “all nations should flow unto it”. The nations will voluntarily go up to the house of the God of Jacob, for there the nations will be taught the ways of the Lord, and Zion shall become the centre from which shall radiate the word of the Lord (Isa. ii. 2, 3). In the glorious day that is coming “there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek” (Isa. xi. 10).

Some of these nations are specified, and the fact that such old enemies as Egypt and Assyria are included in this great brotherhood of nations is an evidence of grace indeed:

“In that day shall Israel be third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance” (Isa. xix. 24,25).

The growing fear of war, the increasing terror of modern weapons, the shrinkage of space by reason of wireless and air transport, the sudden worthlessness of frontiers as defences, are driving the nations of the earth to seek some means of bringing about international unity. This will ultimately lead to the rise of Babylon, and the advent of the last and greatest of the world's dictators. But what the nations vainly seek to establish by policy and through fear, God intends to bring about by grace. Rome attempted some such uniting of the nations when it extended to them the rights of citizenship of that Empire; Greek philosophy groped amid the shadows after universal citizenship, and by its system of proselytizing even Judaism made some attempt to attain this end.

In Psalm lxxxvi., which immediately precedes the one under review, Davie foresees the conversion of the nations, saying:

“All nations whom Thou hast made, shall come and worship before Thee, O Lord;
and shall glorify Thy name” (Psa. lxxxvi. 9).

Coming to the Psalm from which the title of these articles is taken, and which has started this line of thought, we observe the following features. The opening superscription, “A Psalm or Song for the sons of Korah”, is balanced by the closing subscription, “A Song or Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth”. The key to these Psalm titles was discovered by *Dr. J. W. Thirtle* while examining two independent Psalms, namely the one in Isa. xxxviii. 9-20, and that in Hab. iii. In each of these the relationship of Title and Subscription is clear. The complete Psalm is as follows:

- (1) The *super*-scription or title proper.
- (2) The body of the Psalm itself.
- (3) The *sub*-scription.

This subject forms the material of Appendices 64 and 65 of *The Companion Bible*, in which great work all the Psalms are set out in conformity with this pattern.

The words *Mahalath Leannoth*, therefore, instead of being part of Psalm lxxxviii., form the *sub*-scription of Psalm lxxxvii. *Mahalath* means “The great dancing”, for this is how *Aquila* translates the word in his revision of the Septuagint. *Leannoth* means “shouting”, or “great shouting”.

“We have only to read the Psalm in the light of I Sam. vi. 14, 15 to see the obvious connection with David's bringing the Ark to Zion. In verse 2 of the Psalm there is a distinct allusion to the other places where the Ark had found a temporary dwelling. Shiloh (I Sam. i. 3; ii. 14; iii. 21; Psa. lxxviii. 60); Bethshemesh (I Sam. vi. 13); Kirjath-jearim (I Sam. vii. 1); Gibeah (II Sam. vi. 3, 4); the house of Obededom (II Sam. vi. 10-12). But none of these was the dwelling place Jehovah had chosen. Hence, Zion is celebrated as ‘the Mount Zion which He loved’ (*Companion Bible*, Appendix 65 x.).”

The association of the removal of the Ark with “dancing” is established by II Sam. vi. 14.

Many commentators see in Psalm lxxxvii. a reference to the days of Hezekiah, when it was said of him “that he was magnified in the sight of all nations from henceforth” (II Chron. xxxii. 23). Yet again, it has been assigned to the fulfillment of the promise that the Lord would return unto Zion, and dwell in the midst of Jerusalem (Zech. viii. 3), when the temple was once again built and when Zerubbabel was installed as prince of the house of Judah. There is no reason to limit the Psalm to any one particular period of rejoicing, so long as the rejoicing is definitely associated with the choice of Zion.

Where the A.V. reads, “I will make mention of Rahab and Babylon *to them that know Me*”, the R.V. reads “I will make mention of Rahab and Babylon *as among them that know Me*”. This is in keeping with the prophecy of Isaiah: “And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day” (Isa. xix. 21). Egypt, Babylon, Philistia, Tyre and Ethiopia are addressed by the Lord as entering into the glorious privilege of citizenship, “This man was born there”. The glorious things that are spoken of Zion, the city of God, include this all-embracing blessing of the nations. It will be the highest dignity that any can attain, to be able to say, “I was born there”.

The “bringing forth of children” is a figure of frequent use in the prophets, and as it is physically impossible for all the nations specified to be born in Zion, its meaning must be extended to cover the privilege of inclusion by citizenship:

“Shall a nation be born at once? for as soon as Zion travailed, she brought forth her children I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream” (Isa. lxvi. 8-12).

The time of this travail is immediately before the second coming of the Lord, “The bringing of sorrows” (Matt. xxiv. 8). These “sorrows” are not unto death, but pregnant with life, for the word *odin* is translated “travail” in I Thess. v. 3, and means “birth pains”, even as the verb *odino* is translated in Gal. iv. 19 “To travail in birth”. The prophetic day to which this looks is called in Matt. xix. 28, “The regeneration”, the time of rebirth for Israel and the nations. It is to this blessed fact that thought is directed in Psalm lxxxvii. Primarily therefore the exultant cry, “All my springs are in Thee”, refers to Zion, the mother of all the nations, together with Israel, who shall enter in to the kingdom of that day.

Having seen this, we are at liberty to extend the passage to cover the greater and more glorious truth that the believer to-day, as at all times, can look up to the Lord and exclaim, “All my springs are in THEE”. It is this aspect of truth that we hope to develop in the subsequent articles of this series.

All my springs are in Thee.
(Psa. lxxxvii. 7).

#2. The confession of Asaph and of Peter.
pp. 41, 42

“Fountains”, “wells” and “springs” are in constant reference in the Scriptures, where they are used as figures of life, fertility and blessing. This can well be understood when the geography of Palestine is considered. When the land of promise was described by Moses, it was not only called “a land flowing with milk and honey”, but “a good land, a land of brooks of water, of fountains and depths that spring out of the valleys and hills” (Deut. viii. 7). The particular word which is translated “springs” in Psalm lxxxvii. is the Hebrew word *mayan*, a word derived from *ayin*, “the eye”, from the supposed resemblance to the eye as “a fountain of tears”, a figure that is found in the Greek language also. These “fountains” may be as vast as those that cause the Deluge, when “the fountains of the great deep were broken up”, or as small as a fountain that waters a garden (Song of Sol. iv. 15), and Isaiah uses the word when he speaks of “the wells of salvation” (Isa. xii. 3). To any who lived in the East, therefore, the joyous exclamation at the close of Psalm lxxxvii. would need no explanation; it would come spontaneously to the mind.

The word *mayan* occurs but five times in the Psalms, and that with a certain evident connection of theme:

***Mayan* in the Psalms.**

- A | lxxiv. 15. Reference to dividing the waters and cleaving the fountains (13-15).
- B | lxxxiv. 6. Valley of Weeping turned to a well in blessing.
- C | lxxxvii. 7. All my springs are in Thee.
- A | civ. 10. Waters rebuked, they fled. Not another deluge. Springs sent (6-10).
- B | cxiv. 8. The sea fled. Water from the rock in blessing.

The figurative use of a spring is common to most languages. In our own tongue it has a number of allied usages. A rising, as of a river; a source of anything; the beginning, as of the day or year; springtime. The act of springing or leaping, and so, the origin of movement, as by a steel “spring”.

To the believer, the Lord Himself is the spring, source and never-failing supply of all his needs, whether temporal or spiritual, and it is to this aspect of the subject that we direct our attention.

To any acquainted with the Scriptures, examples of this blessed fact come readily to the mind. We think of Asaph (Psa. lxxiii.) who had been envious at the apparent prosperity of the wicked and whose faith had been sorely tried, so much so that he had said, “Verily I have cleansed my heart in vain, and washed my hands in innocency”. The turning point in Asaph’s spiritual experience was the vision he obtained in the sanctuary:

“Until I went into the sanctuary of God; then understood I their end.” Asaph, now, could see how it was that he could say, “my feet were *almost* gone; my steps had *well nigh* slipped”—“almost”, “well nigh”, but not quite, for he now confesses, “Thou hast holden me by my right hand”. The wicked still prospered, they still appeared to have “more than heart could wish”, but Asaph’s envy had given place to confident trust, “Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever”. Providential mercies were guaranteed—“Thou shalt guide me with Thy counsel”—and a blessed hope awaited fulfillment—“And afterward receive me to glory”. Asaph could surely say, “All my springs are in Thee”.

A New Testament example of this same recognition is provided by Peter. The Lord had revealed Himself as “the True Bread” which had been given by the Father, in contrast with the Manna, which, though given by God and eaten by the fathers in the wilderness, yet did not give those who partook of it everlasting life. Moses gave not that “True Bread”, “for the Bread of God is He which cometh down from heaven, and giveth life unto the world”. “Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.”

The Lord emphasized that the “True Bread” was not to be considered apart from sacrifice. It involved His very flesh and blood, which, said He, “I will give for the life of the world”. Many of those who heard the Lord on this occasion declared His message to be “a hard saying”, and “many of His disciples went back, and walked no more with Him”. It was at this point that the test was made; the Lord turned to the twelve and said to them, “Will ye also go away?” Then Peter, with the words of the Psalm, “All my springs are in Thee”, in heart, if not in mind, made the great confession, “To whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God” (John vi. 68, 69).

“Whom have I in heaven BUT THEE?”

“TO WHOM shall we go?”

“All my springs are in THEE.”

#3. “With Thee is the Fountain of Life” (Psa. xxvi. 9). pp. 81 - 83

To the believer and the diligent student of Scripture, the statement that God Himself is and must be the Spring and Fountain of all blessing is so obvious a truth as to amount to a truism. This truth is taught by nature and by creation, but it awaits the revelation of Scripture to retranslate these facts into evangelical experiences, and to teach that even though the Ultimate Source of all being and blessing is God, these blessings are mediated to their unworthy recipients through the Person and Work of the Son of His love. Gospel grace does not come to man straight from God, as God; it comes to man as a sinner seeking salvation through God manifest in the flesh. As we read the words of John i. 16 we are reading a N.T. version of the acknowledgment, “All my springs are in Thee”. The passage reads: “And of His fullness have all we received, and grace for grace.”

To appreciate the rich grace here indicated we must go back to the opening of the chapter in which the words occur. Even there, “in the beginning”, when the purpose of the ages was planned and when the redeeming Lamb was foreordained (I Pet. i. 19, 20) we are not taken into the presence of God in the absolute sense, but into the presence of the Mediator, “The Word”, “The Image of the invisible God”, “The express Image of His substance”, of Whom it is written, in the contexts of these several statements:

“All things were made by Him; and without Him was not anything made that was made” (John i. 3).

“By Him were all things created, that are in heaven, and that are in earth, visible and invisible” (Col. i. 16).

“By Whom also He made the worlds (ages)” (Heb. i. 2).

The fabric of creation is the work of His hands, and the ages, during which the Divine purpose shall be attained, are all vested in Him.

Immediately following the statement of John i. that all things were made by Him, come the words of so great import to us, “In Him was life”. Of no creature can it be said that such has “life in itself”; inherent life is the prerogative of Deity. John goes on to say that this life “was the light of men”, revealing that in the beginning, even before man was created, it was Christ (in Whose “image” he was later formed), Who was the Fount and Source of Life, even as, in fullness of time, Christ was revealed to be the Spring of all the graces of redeeming love. But not until the Deity took another step in corresponding love could the Fountain flow in all its fullness to the sons of men; and so we read:

“The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth” (John i. 14).

Here is the “fullness” out of which we all have received; here is the “grace for grace” that describes its nature.

However, before we further pursue this aspect, let us fortify our understanding by reading what is written concerning this One Who became “flesh”. Was such a descent accompanied by the loss of inherent life? Could it be said of Him Who was found in fashion as a man and Who had actually come to die for sin, that He still had “life in Himself”? Yes, blessed be God, it is so written; we are not left to inference, however sound may be our reasoning.

Because the Saviour had cured a man on the sabbath day, the Jews sought to slay Him, and, instead of placating, He added to their wrath by saying, “My Father worketh hitherto, and I work”. “Therefore the Jews sought the more to kill Him, because He not only broken the sabbath, but said also that God was His Father, making Himself equal with God” (John v. 16-18).

Then follows a series of stupendous claims, any one of which is a wonder, and any one a proof of His Deity. He saw what the Father did, and did “likewise”. He quickened the dead, even as the Father raised up the dead and quickened them. He was the appointed Judge of all men, the Father judging no man. All men were required to give equal honour to the Son as to the Father.

“For, as the Father hath *life in Himself*; so hath He given to the Son to have life in Himself” (John v. 26).

When He made Himself of no reputation and became man, He necessarily laid aside the insignia and the associations of Deity and, unless it had been revealed, we might have felt that although as “The Word” it could be written “In Him was life”, yet, when He became flesh, this mark of Deity would be absent. For our peace it is not so. As the “Son” and the “Word became flesh”, He possesses “life in Himself” and so is the Author and Fountain of life to all who believe. When therefore we read: “Of His fullness have all we received”, we know that once again we are at the Source of all life and blessing.

The confessed purpose of John in writing his Gospel is “life” (John xx. 31), and this last reference is the last link in a chain of thirty-six occurrences of *zoe*, “life”, in his Gospel. If to these we add the thirteen occurrences of the word in the first epistle, we have a total of 49, or 7*7, for perfection is indeed found here.

As we trace the use of *zoe* throughout John’s Gospel we find that the goal of the gospel there preached is everlasting life (iii. 15, 16), and that this life is ours only by virtue of the sacrifice of “His flesh, which” said He, “I will give for the life of the world” (John vi. 51). Further, this life is essentially “resurrection life”. Those who receive it “pass from death unto life” (John v. 24), and hear the voice of Him Who said, “I am the resurrection and the life” (John xi. 25).

As we become conscious of our sin and consequent death, and as we perceive the fullness that dwells in Him, can we not, with a full heart, look up to Him Who is Himself “The Way, the Truth and the Life” and say, “All my springs are in Thee”.

#4. “Broken cisterns” (Jer. ii. 13). pp. 121, 122

“*With Thee is the fountain of life*”, said the Psalmist, and this blessed confession formed the basis of our last meditation together. This, sadly, was not the universal attitude of Israel; had it been, they would never have departed so wickedly from their God, nor would they have crucified the Lord of glory.

“My people have committed two evils; they have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water” (Jer. ii. 13).

The chapter opens with a remembrance of “the love of thine espousals”, when “Israel was holiness unto the Lord” (Jer. ii. 1-3). The chapter ends with Israel as a “gad about” (Jer. ii. 36), a maid that has “forgotten her ornaments”, a “bride that has forgotten her attire”, “trimming” her way to seek illicit love (Jer. ii. 32, 33). Israel’s departure from the Lord is often likened to the sin of adultery and it is with such a figure that Jer. iii. opens.

“What iniquity”, said the Lord, “have your fathers found in Me, that they are gone far from Me, and have walked after vanity and become vain?” (Jer. ii. 5).

Here are the “two evils” of verse 13. Israel went away from the Lord, the Fountains of living waters, “they followed after vanity”, likened to the hewing out for themselves cisterns; “they became vain”, for *these* cisterns could hold no water. So the charge is made throughout the chapter. We will not load the page with verse enumeration—the reader can follow better without—but here are the charges: “They are gone far from Me.” They did not say “Where is the Lord that brought us up out of Egypt?” “They walked after vanity”, “they walked after things that do not profit”, “Thou hast forsaken the Lord thy God when He led thee in the way”. Israel had not only hewn cisterns, instead of turning to the Lord as the Fountain of living waters, but, to change the figure without changing the fact, they had gone down to Egypt “to drink the waters of Sihor”. The Sihor, or Shihor, is a river of Egypt, probably on the southern boundary of Canaan, whose name means “turbid”, or “slimy”. It was to *this* that Israel turned rather than drink of the Fountain of life. Or, again, the prophet demands, “What hast thou to do in the way of Assyria, to drink the waters of the river?” Such is the sad context of this record to departure. Let us now come a little closer to the actual passage. Reduced to its barest simplicity the structure is:

- A | ii. 1-3. Espousals.
- B | ii. 4-37. Remonstrance and Pleading.
- A | iii. 1-11. Adultery.

Lifting out verses 11-18 from a great mass of detail we observe that it falls into the following disposition of subject-matter:--

Jeremiah ii. 11 - 18.

A | 11. | a | Changed gods.
 b | Yet no gods?
 a | Changed glory.
 b | For no profit?
 B | 12. Be astonished; horribly afraid; very desolate.
 C | 13. Two evils. | c | Forsaken Me, the Fountain.
 d | Hewed cisterns, no water.
 A | 14. | a | Is Israel a servant?
 b | Is he a homeborn slave?
 B | 15, 16. Roar, yell, waste.
 C | 17, 18. Two evils. | c | The Lord. Forsaken.
 d | Water of Egypt in Assyria.

Until we acquaint ourselves with the statement of scripture on the subject, the question of “profit” appears to be somewhat remote as a spiritual motive, yet we observe that it finds a place in the Divine argument. Israel are said to have walked after Baal and those things that “do not profit” (Jer. ii. 8), and, in verse 11, “My people have changed their glory for that which doth not profit”. So in chapter vii. verse 8 we read, “Behold ye trust in lying words, that cannot profit” and, again, in xxiii. 32, lying prophets “shall not profit this people at all, saith the Lord”. It is right to ask, “What is the profit?” It is wrong to spend our money for that which is not bread and our strength for nought. The Saviour enforces the same question of profit in Matt. xvi. 26 and again and again Ecclesiastes asks, “What profit” is there in all the labour that man does “under the sun”? It could certainly not be deemed a profitable undertaking that forsook the Fountain of living waters, only to find that the cisterns hewn with such vast labour were useless.

“Hath a nation changed their gods, which are yet no gods? but My people have changed their glory for that which doth not profit” (Jer. ii. 11).

The reader is urged by the prophet to go over to the isles of Chittim, (probably Cyprus and the north coast line of the Mediterranean), or travel to Kedar, in Arabia: in other words, whether he goes West or East he will not discover such a senseless thing as Israel had done. Israel had followed in the way of the darkened heathen, “changed their glory”, (see Rom. i. 23), and corrupted themselves. Apart from the great labour involved in hewing cisterns out of the rock, the profitlessness of such labour is exposed by the fact that, when hewn, they were found to be “broken” and could “hold no water”. The spiritual teaching behind these figures may be seen when we find the same word, “to hold”, translated “comprehend” in Isa. xl. 12, and “abide” in Joel ii. 11 and Mal. iii. 2. The power of the living God cannot be contained by any man-made medium. The ONE Mediator is Christ; He alone is the Channel through which infinite power and Divine life can pass to man, without harm or fear. In view of the two evils here brought to light let us the more take to ourselves the language of faith:

“Lord, to Whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art that Christ, the Son of the living God.”

#5. “In Christ Jesus.”

**“And a river went out of Eden to water the garden;
and from thence it was parted, and became into four heads” (Gen. ii. 10).**

pp. 183 - 185

The Fountain of all being and all blessing is God, but in such overwhelming power that nothing but destruction would be the result of immediate contact with Him. In the person of Christ, infinite Power and Wisdom are *mediated*, and, thus, are found to be full of blessing. No man can look upon the face of GOD and live, yet to see the glory of God *in the face of Jesus Christ* is life. This therefore is our theme.

Over and over again in the epistles, we meet with such expressions as “in Christ”, “in the Lord”, “in Jesus Christ our Lord”, “in Christ Jesus” and other variations of the same blessed truth. These are the “heads” into which the river of life is “parted” for our sakes. Taking the epistles in the canonical order in which they are found in the N.T., the first occurrence of the phrase “in Christ Jesus” is in Rom. iii. 24, where we read “Redemption that is in Christ Jesus”. The phrase does not recur until we come to Rom. viii. There it occurs three times: “No condemnation in Christ Jesus”, “The law of the spirit of life in Christ Jesus” and the blessed fact that nothing can separate us “from the love of God, which is in Christ Jesus our Lord” (Rom. viii. 1, 2 and 39).

The phrase “in Christ Jesus” is found in Ephesians (R.V.) seven times, and is associated with Paul’s apostleship (Eph. i. 1), and “the faithful” (Eph. i. 1). The peculiar privilege, granted alone to the church of the mystery, of being “seated together in heavenly places” is also “in Christ Jesus” (Eph. ii. 6). In the ages to come this favour is to be intensified, for “exceeding riches of grace in His kindness” are to be shown toward us “in Christ Jesus” (Eph. ii. 7), while we are declared to be “His workmanship, created in Christ Jesus” in Eph. ii. 10. Those who were the recipients of such overwhelming grace however, were, by nature, “far off” sinners of the Gentiles, but are “made nigh” in Christ Jesus (Eph. ii. 13). The title “Christ Jesus” is limited to the doctrinal section of Ephesians, the last occurrence being Eph. iii. 21, where the prayer ends in the doxology, “Unto Him be the glory in the church and in Christ Jesus unto all generations of the age of the ages. Amen”.

These aspects of truth “in Christ Jesus” lie at the root of the revelation of the mystery but no attempt can be made here to expand their teaching: at the moment all we insist upon is that they are ours only “in Christ Jesus”. Passing over the remainder of Paul’s epistles, we come to II Timothy, where the phrase “in Christ Jesus” occurs seven times. The teaching associated with these seven occurrences will be more appreciated if the passages are seen together. Accordingly we throw them into an alternate correspondence.

“In Christ Jesus” (II Timothy).

- A | i. 1. The Promise of Life.
- B | i. 9. Purpose and Grace. Holy calling, not of works.
- C | i. 13. Form of sound words. Doctrine.
- D | ii. Be strong in the grace that is in Christ Jesus.
- A | ii. 10. Salvation WITH glory.
- B | iii. 12. Persecution and godly living. Practice.
- C | iii. 15. Holy Scriptures. Salvation.

Turning to the briefer phrase “in Christ” we find it used in contrast to being “in Adam” and in other doctrinal and practical associations. It occurs seven times in II Corinthians where the passages may be taken to indicate the character of blessing that was found “in Christ” by the apostle.

The first sounds a note of triumph.

“Now thanks be unto God, which always leadeth us in triumph *in Christ*”
(II Cor. ii. 14, R.V.).

The second avers faithfulness.

“But as of sincerity, but as of God, in the sight of God speak we *in Christ*” (II Cor. ii. 17).

There follows the ministry of the new covenant and contrasts of liberty, life and glory, with the bondage, death and passing glory of the old covenant. Paul tells us that when Israel read the old covenant, a veil is upon their eyes and heart but that this veil “is done away *in Christ*” (II Cor. iii. 14). Pursuing the wondrous theme, he passes from the new covenant to the new creation, saying “Therefore if any man be *in Christ* he is a new creature” (II Cor. v. 17). From the new creation he proceeds to speak of the reconciliation, saying, “God was *in Christ* reconciling the world unto Himself” (II Cor. v. 19). To Paul, salvation was to be found “*in Christ*” and when referring to his conversion and commission, he says, “I knew a man *in Christ* above fourteen years ago” (II Cor. xii. 2). In his last use of this phrase in II Cor. xii. 19 he again refers to his ministry as “speaking before God *in Christ*”. In conclusion let us turn to Eph. i. 1-14, and, instead of limiting ourselves to one title, as “Christ” or “Christ Jesus”, let us observe how the word “in” is used.

The preposition *en*, “in”, occurs nineteen times in Eph. i. 1-14 and is translated “at” (i. 1); “with” (i. 3); “wherein” (i. 6); and sixteen times is rendered by the word “in”. Let us set out these verses, omitting those references that use the word “in” before such terms as “heavenly places” and marking only those which speak of blessing “IN Him”.

“Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful **in Christ Jesus**:

Grace [be] to you, and peace, from God our Father, and [from] the Lord Jesus Christ. Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [places] **in Christ**:

According as he hath chosen us **in Him** before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the

adoption of children by Jesus Christ to himself, according to the good pleasure of His will, to the praise of the glory of his grace, wherein he hath made us accepted **in the Beloved. In Whom** we have redemption through His blood, the forgiveness of sins, according to the riches of his grace having made known unto us the mystery of His will, according to His good pleasure which He hath purposed **in Himself**: that in the dispensation of the fullness of times, He might gather together in one all things **in Christ**, both which are in heaven, and which are on earth; [even] **in Him**:

In Whom also we have obtained an inheritance that we should be to the praise of his glory, who first trusted **in Christ**.

In Whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation:

In Whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”

Here we see that the faithful in Christ Jesus find in Him Blessing, Choice, Acceptance, Redemption, Inheritance, and Hope; while at the same time and in association with these blessings, we find this great Purpose is *in Him*, and that *in Him* shall be gather together in one all things in heaven and on earth.

As he contemplates such riches of grace and glory, verily, every believer in the truth of the mystery, can exclaim,

“All my springs are in Thee.”