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BY

JOHN R. CALDWELL,

*Editor of "The Witness," Author of "Things to Come," "Earthy
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SHADOWS OF CHRIST.

INTRODUCTORY.

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him” (John i. 18).

SIN had interposed such a barrier between God and man, that to man, in the condition in which he is found by nature, God is not only unseen, but unknown. Hence at Athens, the very centre of human wisdom, an altar was erected “to the unknown God” (Acts xvii. 23). To know God is the highest and deepest of all knowledge, and the wisdom of the Greek only brought him to the infinite unknown. There he stood, after all his researches, conscious that whatever knowledge he had acquired—he knew not

God. Doubtless there is much to be known of God in

CREATION.

The invisible things of God, &c., &c. (Rom. i. 20) are clearly seen, "even His eternal power and Godhead." That which could be known of God they cared not to know, and, instead of owning their ignorance, they professed to be wise—therefore were they fools, and God gave them up to their folly. But God's purpose to reveal Himself was not to be frustrated, either by sin or man's unwillingness to know Him. The revelation of Himself is of interest to a wider circle than to man or this world. When earth was created, there were unfallen beings who discerned in its creation His eternal power and Godhead. It was so far a revelation of Himself. And as they beheld a fair creation spring into being, ordered and completed by His word, "The morning stars sang together, and all the sons of God shouted for joy." Even fallen man might have apprehended this from creation, but he would not. He *did not like* to retain God in his knowledge, hence the science (falsely so called) of the present day, of the

boastful 19th century, with all its heritage of the learning of ages past, doubts if there be a God at all, denies creation, and substitutes a theory of development and natural laws for *God*. But after all, creation with all its glory, tells only of His *power* and *Godhead*.

PROVIDENCE

tells jointly with the voice of creation that God is good. He left not Himself without a witness—in that He did them good—giving them fruitful seasons, “filling their hearts with food and gladness” (Acts xiv. 17). He makes His sun to shine upon the evil and the good, and His rain to fall upon the just and the unjust. Thus again He partially reveals Himself, going further than to shew His power and Godhead. He gives a little glimpse of His mercifulness and goodness. To this man is also blind. He glorifies Him not as God neither is thankful (Rom. i. 21).

But yet there was that in God which was unrevealed. Deep in the bosom of God was hid the unopened fountain of

GRACE.

To unseal this fountain, to display this

wondrous attribute of the character of God in its fulness, to shew it in combination with and in harmony with all His other attributes, was from eternity the purpose of God. It was before creation, for before the foundation of the world the Lamb was foreordained for sacrifice, so that creation and the fall—the entrance of Satan and of sin into the first creation, with all its terrible results, its confusion, its havoc, and ruin—are only so many stages towards the great platform whereon God was about to reveal Himself, in a fulness infinitely surpassing all revelations that had ever gone before. And herein lies the ultimate design of the stupendous mystery of the incarnation, the sacrifice, the resurrection, and the glorifying of the Son of God. To save a lost and guilty people was a purpose worthy of God, but even this is not the ultimate design, rather is it “that, in the ages to come, He might shew the exceeding riches of His grace in His kindness towards us in Christ Jesus” (Eph. ii. 7). It is the complete revelation of Himself; it is the opening out, so to speak, of the very heart of God, that He, the Unknown, might be known—that,

being known, He might be loved with an ever-deepening love, and praised with a fuller and higher joy by every unfallen and redeemed being.

Oh, the deep, deep meaning of that word uttered by the only One who had fully known God, who knew Him by dwelling from eternity in His very bosom. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent" (John xvii. 3). It is life eternal to know God; not to know Him is death.

It has pleased God, therefore, to make Himself known, to reveal or discover Himself in

THE PERSON OF HIS SON.

"He is the brightness of God's glory, and the express image of His person" (Heb. i. 3) "God manifested in the flesh" (1 Tim. iii. 16). So perfectly, so accurately represented to us, that He could say, in answer to Philip's question, "shew us the Father," "Have I been so long time with you, and hast thou not known *me*, Philip? He that hath seen *me*, hath seen the Father" (John xiv. 9). But the natural man has not the capacity to comprehend

even the perfect manifestation which God has given of Himself in His Son. "He was in the world, and the world knew Him not. He came to His own, and His own received Him not" (John i. 10, 11). "Had they known, they would not have crucified the Lord of glory" (1 Cor. ii. 8). Those only recognised Him who were drawn and taught of the Father. It has been well remarked that the Flesh of Christ was that which *veiled* and yet *revealed* the Godhead. It was a veil so thick, that the carnal eye could not penetrate it. The natural man only saw in Him "a root out of a dry ground," a man with visage marred, the son of Mary and Joseph the carpenter of Nazareth.

But through that veil of flesh there shone, with holy, tempered radiance, a glory such as faith could discern. "And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John i. 14). To the opened eye, He was God manifest in the flesh, Immanuel, God with us. But the Word made flesh is no longer on earth. We see Him not though we love Him. In the meantime, there is given to us the written word and the Holy Spirit of God, to take of

the things that are Christ's, and shew them unto us. (John xvi. 13. 14). We are thus not left without a Comforter, nay, it was expedient for the disciples that Christ should go away, that the other Comforter should come—through whose teaching and anointing they should know more of Christ than had He remained with them on earth. And it is through the written word that the Spirit of God ministers Christ to the souls of His people, for therein has God with infinite skill treasured up for us His Christ, giving us every lineament of His character, every detail of His work, His sufferings, and His glory—every relationship that He bears to God, to His saints, and to the sinner. No mere historical record could accomplish this, no biography ever attempted it—the idea is God's.

To effect this, He has therefore resorted to a great variety of methods.

There is the purely historical record of *the four Gospels*, giving us Christ as seen by man among men. His outward life as He passed before the world and His disciples.

Then there are *the Prophetic Scriptures* of the Old Testament, to which the book of

Revelation in the New might almost be regarded as an appendix and a key. These giving the official glories of Christ as the Heir, and a glimpse here and there at the sufferings through which He acquired the glory.

Distinct from these stands *the Book of Psalms*, wherein we are brought, as it were, to listen to the very breathings, to feel the very throbbings of the heart of Christ in the midst of those sorrows, and temptations, and agonies, that were relieved by no human sympathy. This is the way God has taken to lead His loved and highly-privileged children into a nearness and intimacy with the only-begotten Son, into which no biography, however detailed, and not even personal acquaintance upon earth, could have introduced them. To this class belong the book of *Lamentations* and the *Song of Solomon*—the one giving the sorrows and the other the joys, that found no outward expression among men, and therefore could not find a place in the history of His outward walk as given in the Gospels.

Finally there are *the types and shadows* of the law, and many personal types wherein Christ is set forth so vividly ages before He

appeared on the earth, that no reasonable and unbiassed mind could come to any other conclusion than that these ~~o~~reshadowings are indeed divine.

These constitute a very picture gallery of Christ, in which every aspect of His work, and of His personal fitness for it, of His atonement and His priestly intercession, are abundantly unfolded and dwelt upon.

It is to this latter department of the Spirit's teaching that attention will be directed in the following pages. May the eyes of our understanding be enlightened in the knowledge of Him.

Doubtless there is room in all such enquiries for mere

NATURAL INGENUITY

to work. It is well jealously to watch against this, and rather for a time to come short of the full understanding of a type than to press into its interpretation that which was not in the mind of the Divine Author. And whilst unhallowed curiosity and the desire of the fleshly mind to intrude into things that are hidden from it, has its bounds assigned and its rebukes ministered in the Word of God (Ex.

xix. 21; Num. iv. 20; 1 Sam. vi. 19), there are, nevertheless, the enquirings in His temple to which He delights to respond, (Psalm xxvii. 4) and the desire to look into the things that are revealed, which be it in angels or in saints, is well pleasing to God.



A D A M :

THE FIRST TYPE OF CHRIST.



ADAM:

THE FIRST TYPE OF CHRIST.

“Who is the figure of Him that was to come.”
—Rom. v. 14.

FROM this Scripture, we are left in no doubt as to the significance of what God has recorded concerning the first man. The histories of God are also mysteries.

The most simply narrated story of domestic life, detailing incidents that actually occurred exactly as they happened, often conveys, as in an allegory, the deepest spiritual instruction.

Of this nature is the story of Abraham and Sarah, Ishmael and Isaac—“which things,” saith the Scripture, “are an allegory” (Gal. iv. 24). And then the apostle proceeds to shew how perfectly this historic allegory

illustrates the principles of the two covenants—law and grace.

Of this nature, doubtless, is the short record given of Adam. The strokes, though few, are drawn by a master hand, and are deeply significant.

Created upon the sixth day, he is ushered into a world already prepared for him—and to him, jointly with Eve, is given dominion over every creature.

He is born to rule. All things are put in subjection under him. All in the sea, all in the air, all upon the earth. Adam is ruler of all. Not only so, to him are brought “every beast of the field, and every fowl of the air”—“to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof” (Gen. ii. 19, 20).

RULER AND PROPHET.

Thus not only is he made ruler, and set over the works of the hand of God, he also has, as it were, in embryo, the prophetic office. Understanding the mind of God, he expresses the same, and the names he gives to the creatures are approved of by

God, and thenceforward by those names they are called.

To apprehend the import of this transaction, it is needful to bear in mind the importance that Scripture attaches to names, not only of persons, but also of places and things. This of itself would be an instructive study, but here it may suffice simply to refer to the following Scriptures—Genesis v. 2; ii. 23; iv. 1; v. 29; xvii. 5, 15, 19; xxxii. 28; xiv. 18. Compare Hebrews vii. 2; Isaiah xl. 26; John x. 3; Matthew xvi. 18; Revelation ii. 17; Matthew i. 21; Exodus xxxiv. 5-7; and, in contrast to these and very many more Scriptures, see Psalm xlix. 11 and Luke i. 59.

It is not difficult to discern that the fashion of the nineteenth century is rather to follow the principles of the last two Scriptures, notwithstanding that God has so marked them with His disapproval.

Further, it is evident from the whole narrative, and especially from Genesis iii. 8, that the voice and presence of God were familiar to the unfallen Adam. He thus enjoyed that access to God, and intercourse with God, which were specially the priestly prerogative. Thus in His

own person and privileges He foreshadowed Him who was to come, and who in fullest perfection combined in Himself the official dignities of Prophet, Priest, and King.

And how evident is it that

ADAM WAS THE OBJECT OF THE AFFECTIONS
OF GOD.

when we see the void of his human heart considered and gratified, and, in a very remarkable and special way, a companion and help suited to his intelligence and dignity, provided for him, and brought to him, and given to him as a gift from the Lord.

All this is made the subject of song by the Psalmist. "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man (Enosh) that Thou art mindful of him? and the son of man (Adam) that thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands. Thou hast (lit. "didst") put all things under his feet; all sheep and oxen; yea, and the beasts

of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord (Jehovah), our Lord (Adonahy), how excellent is Thy name in all the earth" (Ps. viii).

Sad, indeed, would be the retrospect of such an hour of glory—"the glory of the terrestrial" (1 Cor. xv. 40), seeing how completely the entrance of sin has marred it all, were it not that by faith, and under the instruction of the Spirit of God, we can see it all in another light. No longer as a dream or vision that has died away for ever, but as a shadow, an earnest and a pledge of infinitely more glorious and eternal things that are yet to be revealed.

Like the vessel that was marred in the hand of the potter (Jer. xviii. 3, 4), which could not be put together again, but had to be made another vessel, as it seemed good to the potter to make it, so was

THE WHOLE CREATION MARRED BY SIN.

As to man, "he must be born again;" as to the creation the word of God is passed, "Behold, I make all things new" (John iii. 7; Gal, vi. 15; Rev. xxi. 5).

The history of the world has, since the entrance of sin, been one continuous unfolding of the consequences of disobedience to God. The instant the man partook of the forbidden fruit, his personal dignity was gone, and his official honours passed away. Ashamed, he hides from God. The footing of intimacy and friendship with God, on which he stood, together with his prophetic wisdom and kingly dominion, were instantly lost to him.

Ever since, the struggle of man has been to regain the dignities lost by sin, and without which his nature must be for ever unsatisfied. Blindly has he ever sought after wisdom—ignorantly through a thousand religions has he sought after the lost access to and intercourse with God, and relentlessly has he struggled for dominion, but all and only to find that his wisdom is folly; his religion, vanity; his power, but weakness.

But this is only permitted for a season, the purpose of God in permitting it, mysterious though it be, is rapidly being fulfilled, and, when the appointed time has arrived, it will be seen that, in the promised seed of the woman, the Son of Man, every personal glory that was

lost to Adam in the fall is infinitely more than restored, and every official honour, which, entrusted to man, has over and over again proved that fallen man could be entrusted with nothing, will be taken up and sustained to the glory of God.

His, will be the dominion of the age to come—who is the blessed and only Potentate, the King of kings and Lord of lords. His, all the treasures of wisdom and knowledge, and His, the eternal communion of the bosom of the Father. (1 Tim. vi. 15; Col. ii. 3; Johni. 18).

Thus Adam, as head of the first creation, is a shadow of Christ, the head of the new creation, and it is this which warrants the language of the eighth Psalm already quoted. The question, "What is man that thou art mindful of him?" finds no adequate answer in the first man. But God Himself replies in Hebrews ii: "We see not yet all things put under Him, but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour."

Of Him it is that the Psalmist spake—the second Man, the last Adam, who shall not fail, but fulfil all the purposes and counsels of God.

FALLEN ADAM STILL A TYPE.

But even the entrance of sin did not destroy the typical character of Adam's position and relationships. The fact that in Adam all sinned, and that through him a sinful nature, with corruption and death as its necessary consequence, has been transmitted to all his seed, is taken up in Romans v., as showing, by way of contrast, the life and righteousness that come to all who are brought by faith into vital relationship with the new Man, Christ Jesus.

God sees, as it were, but the *two men*. Hence, in 1 Corinthians xv. 45-47, there is "the *first* Adam and the *last* Adam," "the *first* man and the *second* man."

All are by nature the children of the first man, having his character, and being begotten in his image, even as Seth (see Gen. v. 3), and this inherited condition is but the evidence and proof that the entire Adam race lies under the imputed guilt of Adam's transgression. So that there is not only imputed guilt, but though many generations have intervened, the fallen nature of man is unaltered; the moral likeness to Adam remains, as well as the mortality and corruptibility inseparable from it.

But by faith in Christ Jesus the transit is made from death to life, from condemnation to righteousness, the believer being looked at by God no longer as "in Adam," but "in Christ." So, it is written, "As is the earthy, such are they also that are earthy; as is the heavenly, such are they also that are heavenly, and as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. xv. 47, 48). If through Adam, as head of the race, guilt was imputed to all who sprang from him by natural descent, and not only so, but a sinful corrupt nature, subject to condemnation and death, imparted; even so through Christ Jesus, as the second Man, righteousness is imputed to all who are in Him, and not only so but a new nature is imparted, the "new man," which after God (*i.e.* after the image of God) is created in righteousness and true holiness (Eph. iv. 24; Col. iii. 10).

And very blessed is it to know that, as it is no mere imagination, but a solemn reality, and matter of experience, that we have inherited the corrupt nature of the first man, so really and experimentally do we partake of the life and righteousness of the new Man.

Very simple and satisfactory is the view thus given of the two great federal heads in Romans v. 12-21, and our relationship by nature to the one, and by grace to the other. How complete the ruin in the first man! How full, free, and perfect the restoration in the second Man! It is good for the soul to linger over the heritage of blessing that is contained in such expressions as are here used—"The free gift," "abundance of grace," "shall reign in life," "justification of life," "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

Thus, to the instructed heart, the very ruin that sin has wrought, and the inevitableness of its consequences tell of a restoration in Christ that shall more than compensate for the sorrow of the past. The groans of a suffering creation become the travail pains that shall issue, ere long, in the birth of a new and redeemed creation that shall stand eternally secure and glorious in the life and righteousness of the Son of God.

ADAM AND EVE :

TYPE OF CHRIST AND THE CHURCH.



ADAM AND EVE.

“This is a great mystery, but I speak concerning Christ and the Church.”—Eph. v. 32.

THERE is another relationship in which we find Adam presented to us in Scripture, viz., that which he bore to Eve, in which, without doubt, he stands before us as a prominent type of the Lord Jesus. And, indeed, one would hesitate to look at all that is written concerning this unique relationship as typical of Christ and the Church, were it not that we have the fullest Scripture warrant for so doing.

It is noticeable that the proposal to provide a suited help and companion to Adam, such as he failed to find in all the creatures till then created, came from the Lord God Himself. (See Gen. ii. 18).

He who had created Adam knew the lack that remained unsupplied in all the otherwise perfect creation. It would have been easy for God (with whom nothing is impossible) to have created a companion for the man from the dust of the earth, as the man himself had been made, but this would not have sufficed to shew forth the mystery that was in the heart of God.

Hence the manner of the creation of Eve was so diverse from every other creature, being fashioned by God Himself, from a rib taken from the side of Adam during a deep sleep. "Adam was first formed, then Eve" (1 Tim. ii. 13). "The man was not of the woman, but the woman of the man, neither was the man created for the woman, but the woman for the man" (1 Cor. xi. 8, 9). "For we are members of His body" (Eph. v. 30). In all these particulars we see without doubt details of the great purpose of God concerning Christ and the Church.

The purpose originated in the counsel of God. It was "the mystery of His will according to His good pleasure which He hath purposed in Himself" (Eph. i. 9). It is like "the

king that made a marriage for his son" (Matt. xxii., 2). God knew the joy that He could thus confer upon the Son of His love, the joy of an eternal companionship, a fellowship in glory, deeper, closer, dearer, than ever had been or could be with all created beings.

But ere it could be provided, there must be the "deep sleep," and the opening of the side of the MAN. Surely it is no fancy that herein is prefigured the humiliation and suffering and death of our Lord Jesus Christ; and not only so, but in the healing of the opened side and His waking out of the profound sleep, His resurrection also.

It may have been accomplished, so far as Adam was concerned, without pain, indeed, from the mention of the *deep* sleep, this may almost be safely inferred; but it was nevertheless a shadow of the dread reality, when Calvary's "horror of great darkness" closed in upon the soul of the Lord Jesus, when amid the wounds and bruises of the Cross, He poured out His soul unto death—He bowed His head and gave up the ghost, and was laid as one asleep, with the wounded side, in the sepulchre where never man had before been

laid. But He who caused the sleep to fall upon Adam, caused also that he should awake therefrom. Happy awakening!—the wounding past, the healing perfected, and a life taken from himself, fashioned and fitted to be a help and companion, to fill the blank that God Himself had seen, now stands before him, brought to him and given to him by God.

Such is the Church to Christ. Every member written long ere it was fashioned in the book of God. Each one deriving its life from the death of Him who in resurrection is the Head of the body corporate, the Lord of every individual.

As Adam was first, so Christ is first: "His goings forth have been of old from everlasting" (Micah v. 2). "All things were created by Him, and for Him," and He is before all things, and by Him all things consist, and He is the Head of the body, the Church; who is the beginning, the first born from the dead, that in all things He might have the pre-eminence.

Christ was not formed for the Church, but the Church is formed for Christ. His death has a higher end, and has accomplished an

ultimate purpose far beyond the salvation thereby provided for the sinner—even the joy of Christ, and the infinite glory of God. For, presumptuous as the thought would seem, did not the Word of God fully authorize it, as Eve was, so to speak, the completion of Adam's joy and fitness for the dominion over creation, so the Church is "*the fulness,*" or *the completion* (see Greek), "of Him that filleth all in all," and His headship over all things is *to, or for the benefit* of the Church which is His body. (Eph. i. 22, 23.)

There is almost a tone of exultation in the words of Adam as Eve is brought to Him by the Lord God. "This is now bone of my bones, and flesh of my flesh, she shall be called WOMAN, because she was taken out of MAN." He sees in the fact of her having been formed from himself, something that links her closer to him than any other creature, and warrants his bestowal upon her of his own name, he being in Hebrew called *Ish*, he now calls her *Isha*. Surely such is the love wherewith each member is greeted as they are brought to Christ by the drawing of the Father and by His Spirit's mighty quickening power. "All

that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out." And again, "I will write upon him *My new name.*" And again in 1 Corinthians xii. it is said, not of the Lord Jesus alone, but of the head and members together, "so also is Christ."

But specially shall this exultant tone of the first man find its fulfilment in that nuptial day, when the Lord shall present to Himself, without spot or wrinkle or any such thing, "and with exceeding joy," that Church which he has so loved, and for which He gave *Himself*. He will come again and receive us to Himself, that where He is there we may be also.

Two other points are noted in Genesis ii. 24. The man was to *cleave to his wife*, and they were to be *one flesh*. Upon these the Spirit of God most blessedly comments in that wonderful chapter already referred to (Eph. v.) wherein the deepest mysteries are unfolded in immediate connection with the most ordinary practical exhortations, shewing that all truth divinely applied is practical and sanctifying. Man speculates in his discoveries, and too often they fail of any practical issue. Not so the

revelations of God. May our hearts know this more and more.

The responsibilities thus laid upon Adam as the husband or head of the woman, are shewn us in Ephesians to be entirely taken up by Christ as the head of the Church. He "loved the Church and gave Himself for it," therefore will He cleave to it as the husband to the wife. "Having loved His own which were in the world, He loved them to the end;" "He will never leave us nor forsake us." And this perfect love which proved itself "stronger than death" secures for the Church the present care that its imperfect condition and complex surroundings require. Hence in Ephesians v. there is the "sanctifying and cleansing," and with that the "nourishing and cherishing."

Through the application of the Word by the Holy Spirit to the heart and conscience of His people, He sanctifies and cleanses, as He Himself prayed, "Sanctify them through Thy truth, Thy Word is truth" (John xvii. 17). His is the love that will not suffer the erring thoughts and ways of his people to pass without rebuke. (See Lev. xix. 17). But the rebukes of perfect love, instead of driving the erring one away, do

but draw him closer. And if the rebukes of the faithful word be "like the piercings of a sword," if the conscience be stirred or troubled, there is ever the ready and blessed provision of the precious blood that "cleanseth from all sin." The same light that searches and exposes to ourselves the evil within, shews us the blood of sprinkling, so that the heart may not be brought into bondage again, but kept in peace, and the conscience continually purged.

Thus the Word is like the water that bore the ashes of the heifer to the person of the defiled one in Israel. (Num. xix.) No new sacrifice was prescribed, but the ashes that told of expiation once made through death, of judgment once executed and past, are applied again and again, old but still new, being conveyed in running, *or living* [see margin], waters. Thus is the old, old peace-giving story of the precious blood, ever new to the believing heart, conveyed in the Word which liveth and abideth for ever, in the power of the Holy Spirit.

The "nourishing and cherishing" is of a somewhat different order. The sanctifying and cleansing might imply much that is painful of

rebuke and discipline. Not so the nourishing and cherishing. Here it seems to be the comforting, the protecting and edifying that love delights to bestow. And surely the people of God of all ages know something experimentally of all this. It is no mere idea, but a great reality. We have to do with a living Lord, with a true sympathetic heart, with One who has voluntarily charged Himself with these great responsibilities towards those whom He has purchased with His blood.

By-and-by there will come the presenting to Himself. No trace of defilement or decay shall be seen on the glorified Church, fitted by the power of God to share the dominion and glory of His own dear Son, for ever and ever. In her shall be shewn throughout the ages to come the exceeding riches of His grace. The responsibilities thus are all upon Him who is the Head. To the woman, there is only left the part of subjection and reverence.

May the saints have grace to own this mystery, not only that they are "one with Christ," but also that the rightful dominion is His.

In connection with this point of the subjec-

tion of the Church to the Lordship of Christ, it is worthy of note that "Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. ii. 14). It would appear from this that had the woman maintained her true place of subjection to Adam, she would have been secure from the tempter's wiles. She acted according to her own judgment and her own will, she sought not the mind of him to whom God had made her subject, and she was overcome.

We are scarce left to conjecture that Adam took the fruit from Eve and voluntarily shared her fate, from the love he bore to her.

Alas! has not the Church, too, fallen a victim to the wiles of the old Serpent of Eden, because of the same spirit of self-will and insubjection to her Lord? Has she not departed from Christ to law and ordinances for sanctification and cleansing, and to fleshly gratification and worldly influence, for nourishing and cherishing? The fears of the apostle have been fully realized—"I am jealous over you with a godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ, but I fear lest by any

means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. xi. 2, 3).

Long ago has the simplicity of Christ been departed from for human traditions, and fleshly wisdom and expediency. And so shall it be, evil men and seducers waxing worse and worse until the "chaste virgin" of the first five chapters of the Acts of the Apostles becomes transformed into "the mother of harlots" of Revelation xvii.

Meantime, God has not left Himself without a witness, and some are seeking to return to the original simplicity of the Gospel and of the way of truth. Many are the difficulties, feeble the attempt, failure and shame being marked upon it all. Nevertheless, when the effort is made in lowliness of mind and in sincerity of heart, it is well pleasing to Him who says, "I know thy works, behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name" (Rev. iii. 8).

THE SABBATH,

AND

THE FIRST DAY OF THE WEEK.



THE SABBATH.

“Let no man therefore judge you . . . in respect of . . . the Sabbaths . . . which are a shadow of things to come, but the body is of Christ” (Col. ii. 16. 17).

WHEN God had completed the creation, He rested. It was the seventh day, and on account of God having rested, it is called the “day of rest,” or the Sabbath; and such was His delight in viewing the completeness of His work, and in resting therefrom, that He blessed and hallowed the seventh day.

Soon, however, the entrance of sin so marred the fair creation of God, that He could rest no longer therein. Hence the words of the Lord Jesus in defence of the work He had wrought upon the Sabbath—“My Father worketh hitherto, and I work” (John v. 17). We read nothing more of the

Sabbath until Israel was brought out of Egypt into the wilderness. Being a redeemed and separate people, God then gave them this day of rest as a sign between Him and them (Ezek. xx. 12), making known unto them, and to no other nation upon earth, this "His holy rest" (Neh. ix. 14).

It is worthy of note that the Sabbath, though having its place among the Ten Commandments given on Sinai, was really instituted as a matter of grace and privilege previously, and that in immediate connection with the giving of manna from heaven. The judgment of God upon man, when he first sinned, was "In the sweat of thy face shalt thou eat bread." But here is a foreshadowing of Christ and His glorious redemption work. The bread from heaven is given, a table is furnished in the wilderness, and the people of God's choice are called to *rest* and not to *labour*. (See Exodus xvi. 29, 30). And such exactly is the provision that God has made for man in Christ. The "true bread" from heaven is given, as He said—"I am the living bread that came down from heaven: if any man eat of this bread he shall live for ever: and the bread I shall give is my

flesh, which I will give for the life of the world" (John vi. 51). Nor is this bread received upon the principle of *working*. When asked as to this, the Jews laying hold of the word "labour," the reply at once is given most explicitly—"This is the work of God, that ye believe on Him whom He hath sent" (John vi. 29).

God has wrought once more; not now the creation of a world by His word—a mightier and costlier work, even the work of redemption by the blood of His Son. As it is written—"Behold I *work a work* in your days, a *work* which ye will in nowise believe, though a man declare it unto you" (Acts xiii. 41). As the Lord of Glory bowed His head in death He cried aloud "It is finished," and in that finished work, or rather in the person of Him who accomplished it, God has found His REST once more.

Thus, as the first creation shared the rest of God, so now the sinner is called to share the rest of God in Christ. The bread of life is freely given, and the conditions are plain—"To him that worketh not, but believeth" (Romans iv. 5).

But, as in the wilderness Israel was slow to understand God, and would go forth to gather when God commanded them to rest, so man refuses still to cease from his works and rest in Christ. Labouring and heavy laden, he yet refuses the offered Sabbath, and clings to His fruitless efforts to work out a righteousness of his own. Vain is every attempt to mingle works with grace. The works must be *perfect* works, or the grace must be *perfect* grace. So it is written—"If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work" (Rom. xi. 6).

And in illustration of this, most solemn is the verdict of God upon the breaker of the Sabbath. "While the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day." Upon inquiry, "the Lord said unto Moses, 'the man shall surely be put to death'" (Num. xv. 32-35).

The offence might seem trivial, but it was fatal. It was introducing works into God's rest. Such is the offence of those who, in ever so small a degree, cling to their own doings as a recommendation to God. Where

grace has wrought a perfect work, and provided a perfect rest, it is presumption of the most daring kind to attempt to add to that work, or refuse to enter into that rest.

In addition to the weekly Sabbath which, as we see, is thus specially associated with the bread from heaven, there were other two great sabbatic occasions. These are enumerated in Nehemiah x. 31. The "Sabbath," "the holy day," and the "seventh year." The "holy day," doubtless, refers to the "tenth day of the seventh month," "the day of atonement." (See Lev. xvi). "And this shall be a statute for ever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict (literally 'humble') your souls, and do no work at all, . . . for in that day shall the priest make atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord, it shall be a Sabbath of rest unto you. Ye shall humble your souls by a statute for ever" (Lev. xvi. 29-31).

Here it is atonement for sin that is associated with the day of rest, bringing before us another aspect of the work of Christ. On this day *the priest* was to be the *worker*. Israel was to

rest. Thus, for us, has Christ done the work of atonement once and for ever. When upon the cross, "He who knew no sin was made sin for us," the blood of atonement was shed that cleanseth from *all sin*, and, believing in Him, we cease from our own works, and know assuredly, on the warrant of the Word of God, that we are "clean every whit." (Compare Rev. i. 5, 6, and John xiii. 10).

The seventh year was "the year of release." "Every creditor that lendeth aught unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release" (Deut. xv. 2).

It was a sabbatic year—a year of rest from the labour of tilling the land—a year in which the sentence of toil in Eden upon man was to be set aside. The land was to rest, and man and beast were to rest in measure too. The heavy burden of a debt that could not be discharged was to be lifted off the shoulder of the debtor. Truly a blessed year in Israel, had they but faith to observe it.

And does it not speak to us again of the Lord Jesus and the grace that gave His life a ransom for us—that has forgiven us all

trespasses, and given our weary, anxious, burdened souls a perfect and an eternal rest.

“On Thy pierced and bleeding breast,
Thou dost bid the weary rest.
Rest there from the world’s false ways;
Rest there from its vanities.

Rest in pardon and relief,
From the load of guilt and grief.
Rest in Thine atoning blood;
Rest in perfect peace with God.

Sin-atoning sacrifice,
Thou art precious in mine eyes.
Thou alone my rest shall be,
Now, and through eternity.”

Still more blessedly was this shown out at the expiry of seven-times seven years. The forty-ninth year having ended, the fiftieth year, or the year of jubilee, was to be ushered in by the joyful sounding of the trumpet on the day of atonement.

During the previous forty-nine years, many a one had grown poor, and sold his possessions. For the time it passed into other hands, but the moment the jubilee trumpet sounded its welcome blast, the forfeited inheritance returned, by the sovereign decree of God, to its original possessor.

And herein is another aspect of the salvation that is ours in Christ. We get not back,

indeed, our forfeited paradise on earth. Earthly inheritance is not promised to the believer in the present age; but, nevertheless, "in Him we have an inheritance," "being predestinated, according to the purpose of Him who worketh all things after the counsel of His own will" (Eph. i. 11).

Our inheritance is secured for us and we for it by the same blood that has made atonement for our sins.

Thus, God ever delights to associate the rich counsel of His grace to us in Christ with rest. Whether it be bread from heaven, or atonement, or release from debt, or obtaining an inheritance, all are connected with *rest*, and *works* are excluded.

And all these various Sabbaths, as we have seen, are but so many shadows of the true rest that the soul finds in Christ. He is the Sabbath for us. We cease from all our vain and fruitless struggles, and rest in the knowledge that the true bread from heaven is given to us, even to us; that the true release is come, and debts, whether fifty or five hundred pence, are frankly forgiven; and an inheritance, incorruptible, undefiled, and that

fadeth not away, is reserved for us in heaven. If this be our true Sabbath, what, then, is the real sin of Sabbath-breaking? Much, indeed, is made by some of the *shadow*, while the blessed *reality* is unknown or ignored. Is it not to carry burdens on this our day of rest?—to carry a guilty conscience on this day of atonement?—to refuse to go free when release is proclaimed?

But whilst the believer in Jesus is called to a blessed present rest in Him, yet is this rest not *idleness*. God never associates idleness with rest. There are works suited to the Sabbath. "To loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke; to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house. When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh" (Isa. lviii. 6, 7). Such are the works that the Lord Jesus delighted to do upon the Sabbath days. The blind religious zeal of the Pharisee was roused—his indignation knew no bounds—as grace was patiently undoing the heavy burdens, and letting those oppressed

by the devil go free. But He who was Lord of the Sabbath understood that, whilst works of law were excluded, works of grace and redemption were fitting accompaniments of the rest of God.

Many are brought into bondage through failing to distinguish between the Sabbath and "the Lord's day" or "first day of the week."

The Sabbath is inseparably connected with the first creation, the first man, and the first covenant. The law concerning its observation was explicit, and any breach of it was punishable by death. It was the seventh day, and, as such, belonged to an order of things quite distinct from that which is indicated by the eighth day.

The Lord's day, or first day of the week, is definitely associated with the resurrection of the Lord Jesus, with the new creation, and with the new covenant.

The Christian is, according to God's reckoning, a new man, in new covenant relationships, no longer living in the world (Col. ii. 20), but already introduced into the new creation in Christ Jesus. He is no longer subject to ordinances which were instituted for

the wellbeing of man in the flesh, albeit, these were of divine appointment. To a man in the flesh, and consequently subject to the law "as a rule of life," how could the apostle write "Let no man judge you in respect of the Sabbath"?

Nor is the humanly devised code of exceptions any help, for God never left to man the power to decide as to what are to be regarded as "works of necessity and mercy." The fact is that almost anything a man chooses to do, is brought by carnal minds into this category, and the law of the Sabbath instead of doing its proper work of condemnation in the conscience, becomes the means of conserving the last supposed rag of self-righteousness. Those who will admit the breach of all the other commands as expounded by the Lord—the thought and intent as well as the outward act being taken cognizance of—will yet cling to the idea, that, at least, they keep the Sabbath day.

A large proportion of the early Christians were slaves, the property of their masters. There was no national recognition of a weekly day of rest—seventh or first. The difficulties

to such, of keeping one day in seven regularly on the lines of the Sabbath, must have been insurmountable, as indeed they still are to many children of God. Were they exhorted rather to die as martyrs than to be guilty of a breach of the law? Or were they informed that ample room was provided under the code of exceptions, viz., works of "necessity and mercy?" No, the liberty of the new covenant is asserted. "Let no man judge you."

The keeping of the Lord's day, or first day of the week, is to every spirit-taught mind a most precious privilege. With the idea of secularising it we have not the slightest sympathy. A risen people hold it their highest privilege and joy to celebrate, on that day, the triumph of their risen Lord; but to impose it as a law on those who are unregenerate and enemies of God, is to alienate it from its true character and object; and to bind its rigid sabbatical observance upon the consciences of saints, with chains of legality, is to bring into bondage those whom Christ has freed.

NOAH AND THE ARK:

OR [SALVATION, SECURITY,

AND RESURRECTION.

NOAH AND THE ARK.

“He called his name Noah (*i.e.* rest or comfort) saying, this name shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed” (Gen. v. 29).

THE faith of Lamech was expressed in the name he gave to his son.

Possibly, as Eve had counted upon Cain as being the promised Seed, so Lamech looked to this son of his; and though, if it were so, his expectation was not realized, nevertheless, in Noah is found a notable figure of Christ, and in his life a remarkable fore shadowing of the great deliverance of His people.

In his days the development of evil culminated in universal corruption and violence. The Lord's long-suffering had come to an end, and He at length pronounced the doom of

the world and revealed to Noah the secret of His counsels.

“God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted His way upon the earth, and God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth” (Gen. vi. 12, 13).

“God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”

Such was the heart of man before the flood; nor did the flood improve it in the sight of God, for again it is written in Gen. viii. 21, “The imagination of man’s heart is evil from his youth.” Nor did the separation of a chosen nation unto Himself, and the restraints and privileges of law and ordinances do aught to better the corrupt nature of man, for so long after as the days of Jeremiah, it is written “The heart is deceitful above all things, and desperately wicked: who can know it?” (Jer. xvii. 9). And the verdict of the Lord Jesus Christ in His day is the same, “out of

the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. xv. 19), and the apostles, by the Spirit, gather up the testimony of the Old Testament Scriptures and confirm to the full the universal testimony to the utter ruin of man by nature. See Romans iii.

Thus it is evident that what the world was, under the eye of God, in the days of Noah, such is it still, such has it ever been. His dealings with it throughout the various ages may be after different patterns, but the issue of each dispensation has been to prove the necessity of man being born again, or for a new creation.

One only did God see righteous before Him. To him He reveals His Salvation as well as His purpose of judgment, and with him He establishes His covenant. And the Lord said unto Noah, "Come thou and all thy house into the Ark, for THEE have I seen righteous before Me in this generation" (vii. 1). Thus seven persons were saved in the righteousness of the one man—and not only they, but of every kind of beast, and bird, and creeping thing, clean and unclean, either sevens or twos were sharers of the deliverance.

Such is the manner of the salvation which God has provided in Christ Jesus. "By the obedience of *One*, many are made righteous" (Rom. v. 19). "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v. 21). "Jesus Christ made of God unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. i. 30).

The election in Noah's day consisted of few—only seven persons—these taken into safety, not on the ground of personal character, but on the principle of natural relationship to the righteous one. The election of the present day is not on the ground of personal character, any more than it was in Noah's, neither is it on the principle of natural relationship, but on the principle of faith. These are "elect" to whom the Gospel comes, "not in word only, but in power" (1 Thess. i. 4-5), who, believing the word of coming judgment, believe also the message of salvation, and flee for refuge to Jesus, the Saviour. Such are spiritually related to Him, they are born of God, they are those whom the Father has given Him; because He lives they live also, in Him they

are seen righteous before God, in Him they are safe for ever, in Him they pass from death into life, they are heirs of God and joint-heirs with Christ.

If it be asked "are there few that be saved?" no answer is given, but when the veil is drawn aside from the future, and we are permitted to look at the delivered company, it is "a great multitude which no man could number" (Rev. vii. 9). And not only so, whilst the principle of salvation through union with the righteous One is illustrated in the family of Noah, surely other precious lessons are to be learned from the motley throng of animals, clean and unclean, which also found a refuge with him.

Comparing this with the vision given to Peter in Acts x.—it may not be mere conjecture to say that Jew and Gentile were represented by animals, clean and unclean. Some were taken of *every kind*. Thus the multitude that no man could number was taken from "all nations, and kindreds, and peoples, and tongues." From Jew and Gentile, moral and immoral, high and low, rich and poor, male and female, from all sorts and conditions of

men—are gathered the people that are given to Christ to be with Him in His glory in the world to come.

And all were alike safe. The bullock of sacrifice and the creeping thing—the dove and the raven—one was as safe as the other—each and all, might have drawn equal comfort from the fact, that because Noah lived they lived also—because Noah was shut in by God, they were shut in also. When God remembered Noah, He remembered *every living thing* in the Ark (Gen. viii. 1), none was too insignificant for God to consider it; and every living thing that was WITH HIM, of all flesh, of fowl, and of cattle, and of every creeping thing that creepeth upon the earth—all come forth with Him in due time to inherit the renovated creation.

How impossible for one to have been lost that had entered the Ark—shut in BY God, shut in WITH God, for He said to Noah “come” not “go” into the Ark. God Almighty had undertaken for them, and His would have been the dishonour had one of these creeping things perished. Such is the safety of those who are “in Christ.” The Word of God is

pledged, "they shall never perish." Within was life—all from the least to the greatest, however feeble, were LIVING things. Without was death and corruption.

Such is the position of all who believe. "He that hath the Son, hath life, and he that hath not the Son of God hath not life." "We are of God, and the whole world lieth in wickedness."

It appears that voluntarily they went into the Ark—they *went in unto Noah*, not *driven*, but *drawn*, made willing in the day of God's power—wiser than the unsaved who heeded not the voice that warned them for 120 years.

Whilst in the Ark they were *safe*, but they were "prisoners of hope" (Zech. ix. 12). They were expectantly waiting for the glorious liberation unto which they were preserved; and whether the sending forth of the raven and the dove expressed faith or impatience, it at least was evidence of the desire with which they yearned for the fulfilment of their hope. And such is the believer now, groaning and burdened in sympathy with a groaning creation, yet waiting and longing for the manifestation of the sons of God.

“Oh, hasten Thy coming—we long for the day,
Bright Star of the morning no longer delay ;
Let the groaning creation from sorrow be free,
And the purchased possession be gathered to Thee.”

Within the ark they were not only safe, they were also satisfied. The command to Noah was, “And take thou of all food that is eaten, and thou shalt gather it to thee, and it shall be for food for thee and for them.”

Those who are in Christ are indeed cut off from the world's resources. It has nothing to offer that is fitted to nourish a divine and heavenly life. The sea, by which Israel was separated from Egypt's bondage, cut them off at the same time from Egypt's resources. They were shut up to the bread from heaven. Even so is it with the believer now. In Christ, he can partake of the “hidden manna.” The sincere milk of the Word is his food, and in it he finds “all things that are profitable to life and godliness.” It was therefore not as a starved, enfeebled company that they emerged from the Ark, but in the full vigour of sustained life, ready for sacrifice or service. So the outward man may perish, but “the inward is renewed day by day.” The faith of Paul

the aged, or of John, or Peter was as vigorous in their old age as in their youth, only riper and mellowed.

Yet only one aspect of the great salvation is seen in Noah and those saved with him in the Ark. To complete the type we must look also at the Ark and the flood it passed through.

It was to be made of gopher wood, and to be pitched within and without with pitch. The word used for "pitch" is the same as that used elsewhere for "atonement." The idea is "a covering." The blood that made atonement was a covering to the guilty from the punishment of their sin—so the Ark fashioned according to the directions of God, was to be the covering for all within it from the flood of divine wrath that destroyed the world of the ungodly. The waves and the billows might beat upon it, but it was made strong to bear them; the windows of heaven were opened and judgment poured down on the doomed world, but neither from above nor from beneath did a drop penetrate to injure the weakest of the living things within. And is it mere fancy that sees in the terrible prevailings of the flood, a figure of the baptism of wrath through which

the Lord Jesus passed as our substitute? It is written that it is "the like figure whereunto baptism doth also now save us . . . by the resurrection of Jesus Christ" (1 Peter iii. 21). That is to say, that the waters of the flood in which the Ark was engulfed and the waters of baptism, in which the Christian is immersed, both alike figure the death and resurrection of the Lord Jesus, and the passing of the believer from death to life in Him.

Looked at thus, how deeply significant are the expressions used in reference to the flood: "The waters increased." "The waters prevailed exceedingly." "Fifteen cubits upward did the waters prevail."

Oh, the weight of wrath that fell on our blessed Substitute, when He cried, "Thou hast laid me in the lowest pit, in the darkness, in the deeps. Thy wrath lieth hard upon me, and Thou has afflicted me with all Thy waves" (Psalm lxxxviii 6-7).

This was the baptism with which He had to be baptized, and of which He said, "how am I straitened until it be accomplished" (Luke xii. 50). As for us, we pass through it safe in Him, as safely, as perfectly delivered, as Noah

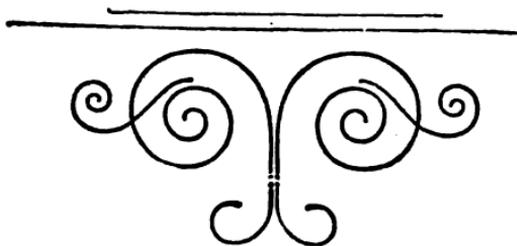
and those with him passed through the flood in the shelter of the Ark.

The Ark rested on the top of Ararat in "the seventeenth day of the seventh month" (Gen viii. 4). This was the month which, at a later period in connection with the passover, became "the first month of the year."

The passover was on the fourteenth day—the same on which Christ, our Passover, was slain for us. Three days later, bring us to the seventeenth day. So that it was literally on the anniversary of this very day that the Lord Jesus rose from the dead and became "the first-fruits of them that slept." His resurrection is the pledge of the resurrection of all who are in Him. To each and all, He says, "because I live ye shall live also."

Having come forth from the Ark, they stood as it were a risen people in a new creation. A creation purged indeed by water, but only to be stained again by sin and reserved unto judgment by fire. Not so when the saved in Christ shall walk forth in the liberty of the glory of the sons of God, and plant their feet in their fair heavenly inheritance. No sin shall defile it—no death shall enter it—no

coming judgment shall overshadow it—but, standing secure in the righteousness of God, its blessed and holy inhabitants shall eternally enjoy the sunshine of His presence.



MELCHISEDEC:

OR

THE LORD JESUS AS KING AND
HIGH PRIEST.



“MELCHISEDEC.”

TYPE OF THE LORD JESUS AS KING AND PRIEST.

“Jesus, made an High Priest for ever after the order of Melchisedec” (Heb. vi. 20).

THREE verses in Genesis (xiv. 18-20) contain all that the Spirit of God has seen fit to record historically of this remarkable personage.

But the inspired commentary upon these verses (Heb. vii.) is more copious. Indeed, the seventh chapter of the Epistle to the Hebrews, is of itself an indisputable proof of the verbal inspiration of the Old Testament Scriptures—seeing that it takes up in minutest detail every particular recorded in the three verses referred to—dwelling on the names, and the interpretation of the names, and

noting even the order in which they occur, and instead of charging the writer with *omission* in not having recorded the genealogy or parentage, the birth or death of Melchisedec, it finds a divine meaning for these blanks, and shews that even the silence of Scripture has a voice for the ear of faith.

Conjectures as to who this person was are fruitless. Some have supposed, from the language of Hebrews vii., that it was the Son of God Himself. "Without father, without mother, without descent: having neither beginning of days nor end of life." But surely it means only that he thus appears upon the page of Scripture, not that he actually was so. And to this agree the words which follow—*"made like unto the Son of God."*

In the Epistle to the Hebrews one great subject is the priestly office of the Lord Jesus. Chapters iv., v., viii., ix., x., are mainly occupied with showing Him to be the great Antitype of the Aaronic Priesthood. But even it, with all its details and ceremonies, fails to show fully the glory of the priesthood of Christ. Therefore is the prophetic allusion of Psalm cx. taken up and used as the text,

so to speak, of a discourse, the burden of which is to exalt yet further the official glory of Christ, by showing the superiority of the Melchisedek to the Aaronic Priesthood, and that Christ is a priest for ever, after the order of Melchisedec as well as after the pattern, or type, of Aaron.

The most prominent superiority of the Melchisedec over the Aaronic priesthood is the

COMBINATION IN ONE PERSON OF THE TWO
OFFICES OF PRIEST AND KING.

Thus the meaning of Melchisedec is "King of Righteousness," and he is also called "King of Salem," which is King of Peace. His was a "Royal Priesthood." In Israel, the priest was of the tribe of Levi, the king was of the tribe of Judah. Hence, so long as our Lord was upon earth He could not be a priest (Heb. viii. 5). His priesthood began in resurrection. The word of the oath which was since the law, which consecrated the Son, was this, "The Lord hath sworn and will not repent, Thou art a Priest for ever after the order of Melchisedec" (Ps. cx. 4). Death could not come in to intercept even for a day

this new order of priesthood; it is "after the power of an endless life."

Thus in heaven, not on earth—Jesus, the risen Son of God and Son of Man, Son of Abraham and Son of David—is invested with the new and surpassingly

GLORIOUS ORDER OF PRIESTHOOD.

"A priest upon His throne" (Zech. vi. 13). He shall one day appear as the "King of Kings" to sway the sceptre of universal dominion, whilst as the great Melchisedec, He shall come forth with all the blessings of the new Covenant—shadowed forth in the "bread and wine," to comfort and to strengthen Abraham's seed.

And this being the character of the priesthood of the Lord Jesus, the same applies to the saints. As it is written, "He hath made us kings and priests unto God" (Rev. i. 6.), and again, "But ye are a Royal Priesthood" (1 Pet. ii. 9).

That which appears most prominently in the Aaronic priesthood is the *offering of gifts* to God; that which is presented in the Melchisedec priesthood is the bringing forth

of gifts from God. In both these characters our Lord Jesus appears. He is the true Aaron, appearing before God in all the acceptance of the one offering which He accomplished on Calvary; but He is also the true Melchisedec bringing forth, and dispensing to his people the fruits of His death and resurrection. He breaks the bread, He pours the wine. Ascended up on High, He received gifts for men, even for the rebellious, and freely and gloriously did He lavish those gifts at Pentecost and after it. And still, though the presence of the Holy Spirit be not demonstrated by miraculous gifts, yet is His abiding in the saints none the less real. Still does He comfort and instruct, still does He qualify and thrust forth to service by His inward grace, evangelists, pastors, and teachers. Still is He to those who wait on the Lord "the Spirit of power, and of love, and of a sound mind" (2 Tim. i. 7); and still in the hearts of all redeemed ones, is He the Spirit of Sonship, crying, "Abba, Father".

It is significant and attention is directed to the fact in Heb. vii. 2 that Melchisedec was *first* King of Righteousness and "*after that also* King

of Peace.” This is according to divine order. It could not be otherwise, for “peace at any price” is not God’s principle. Righteousness must first be considered, and all the claims of perfect righteousness owned and honoured before peace could be proclaimed. Thus the Gospel of Peace is based upon the Righteousness of God. The Lord Jesus, the true Melchisedec, in securing peace for guilty and condemned sinners, first “suffered for sins, the just for the unjust.” He “made peace by the blood of His cross.” On the day of his resurrection, He greeted his trembling disciples with the glad salutation, “Peace be unto you,” and having so said, as if to show the righteous ground of peace—as if to declare that first He was “King of Righteousness,” “He showed them His hands, and His side.” And thus it is written, “The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever” (Is. xxxii. 17). “Righteousness and peace kissed each other” at the cross of Christ, and are eternally united for us in His glorious person as our Melchisedec Priest. “Justice and judgment are the habitation of thy throne: mercy and

truth shall go before thy face.” (Ps. lxxxix. 14).
 In accordance with this great divine principle of

RIGHTEOUSNESS BEING FIRST

—it is written “The kingdom of God is *righteousness and peace and joy* in the Holy Ghost” (Rom. xiv. 17). So also “the Wisdom that cometh down from above is *first* pure, *then* peaceable” (James iii. 17).

So in Heb. xii. 14, though the order differs, the combination is the same, and the context shows that holiness is the primary consideration. “Follow peace with all men, and holiness without which no man shall see the Lord.” Again in Matt. v. 9, 10, it is first “Blessed are the pure in heart,” and then “Blessed are the peacemakers,” and again “The fruit of righteousness is sown in peace of them that make peace” (James iii. 18). And it is after the same pattern that grace and truth are combined in all the ways and teachings of our Lord Jesus Christ. Never did He sacrifice truth for grace; never did He surrender grace for truth. How different are the ways of His erring people, continually drifting into one-sidedness, and losing the balance between

truth and grace. Whilst we "love in the truth," (2 John i.) we ought ever to "speak the truth in love" (Eph. iv. 15). If this combination be dissolved the result will be that truth and righteousness will fail of their effect for lack of the element of love, or else love will fail to knit together, because of the absence of the element of truth and righteousness.

The saint of New Testament days feels quite at home, if we may so speak, in Genesis xiv. The symbols of bread and wine are so much more familiar to us than the sacrificial types and shadows of Leviticus. And surely there is much for our hearts to learn from the occasion upon which these familiar emblems were brought forth. Abram had gained a great victory; it was an hour of prosperity. Little is a saint aware oftentimes of his deepest need. "We know not what we should pray for as we ought." But there was an eye upon him that knew and anticipated the temptation that was coming, and

FORTIFIED HIM FOR THE FURTHER VICTORY
THAT FOLLOWED.

Such was the grace that prevented Peter. "Simon, Simon, Satan hath desired to have

you that he might sift you as wheat, but I have prayed for thee that thy faith fail not." Such also was the watchful care that anticipated the danger of Paul, and in the hour of the rapture to Paradise, and the unspeakable revelations, permitted the adversary to buffet him with the thorn in his flesh.

To Abram it was a moment of blessed communion with God. He recognised it as no ordinary occasion. Melchisedec was not only "King of Salem," but "Priest of the Most High God," and as such, Abram owned his superiority, and received his blessing (See Heb. vii. 7). But not only so, there is fruit found afterwards of this interview to the glory of God. First, Abram gives to Melchisedec tithes of all, owning him thus as the servant of the God who is "Possessor of heaven and earth." He then meets the offered bounty of the King of Sodom in the strength of the blessing received. He had lifted up his hand to the Most High God, Possessor of heaven and earth, therefore would he not take from a thread to a shoelatchet, nor anything that pertained to the King of Sodom, lest he should say, "I have made Abram rich." Who can

tell how the heart of Abram might have yielded to the temptation, had he not thus been met and strengthened with might, through the blessing he had received at the hands of Melchisedec? Thus Abram repeats to the King of Sodom the very words of the blessing he had received. He had treasured them in his heart. They were precious words to him. Who was the King of Sodom—be he friend or foe—compared to “the MOST HIGH GOD”? What could he give or take worth having if the God of Abram be

“POSSESSOR OF HEAVEN AND EARTH”?

In the consciousness of blessing possessed, he could reject without a pang the riches of Sodom, as Moses afterward could surrender the wealth and wisdom of Egypt, and later still as Paul could count as *loss* what once had been his *gain*—“for the excellency of the knowledge of Christ Jesus the Lord.”

And it can never be otherwise. Only as the believer realises by faith, his high calling—his infinite blessing—his unsearchable riches in Christ, can he surrender the honours or esteem, or wealth of the world. It was in the

consciousness "that the Father had given all things into His hands, and that He came from God and went to God" that the Lord Jesus "laid aside His garments and took a towel and girded Himself and began to wash the disciples' feet" (John xiii. 1-5). And so in the Epistle to the Ephesians it is after showing the stupendous glory, and wealth, and joy of the believer's portion that the exhortation is given to walk worthy of this calling "in all *lowliness and meekness.*"

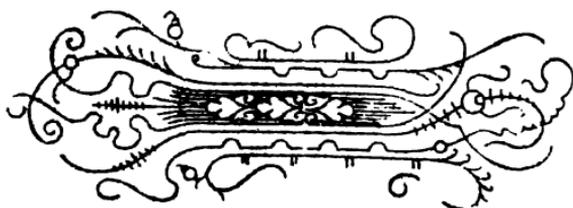
So in 1 Peter, it is after telling the saints of the inheritance, incorruptible and undefiled, reserved for them in heaven, of the precious blood that had redeemed them, of the incorruptible seed of which they were begotten, of their being a chosen generation and a royal priesthood that the apostle goes on to exhort them "as *strangers and pilgrims*" to abstain from fleshy lusts, and to suffer and bear reproach with patience.

Nor can it be questioned that such is one of the great purposes of the Melchisedec feast of bread and wine that the saints are privileged to enjoy on the first day of every week.

Again, and again, as they tread the streets

of this Sodom world, would the Lord Jesus gather around Him His feeble loved ones, to strengthen them with heavenly bread, to cheer them with that wine "which cheereth God and man" (Judges ix. 13).

Blessed are they who discern the Lord Himself in that ordinance of His appointing—who see the bread to be broken, and the wine to be poured by the very pierced hand of our Melchisedec. To such the human instrument passes out of sight: one form alone is seen, one voice alone is heard—the person, the voice of "JESUS ONLY."



ISAAC:

THE ONLY BEGOTTEN, THE SACRIFICE,

AND THE BRIDEGROOM



ISAAC.

TYPE OF THE LORD JESUS AS THE "ONLY BEGOTTEN,"
THE SACRIFICE, AND BRIDEGROOM.

"He . . offered up his only begotten Son" (Heb. xi. 14).

IN looking at Isaac as a type of the Lord Jesus Christ, it may be well to consider, separately, three different periods of his life.

First, looking at him as the only begotten Son persecuted by him that was born after the flesh.

Secondly, as the offered one received again from the dead in a figure.

Thirdly, as the Heir of all for whom a wife is sought.

Ishmael, being born after the flesh—not the son of promise, of a bond-woman and not of the free-woman, the fruit of human will, and

not of faith, is not reckoned by God as a son of Abraham. Hence Isaac is called in the verse quoted above, his "only begotten son"; the intention of the Spirit in thus designating him, being doubtless to call attention to the typical character of his life; and to lead the disciple to expect to find in the Old Testament record rich foreshadowings of the great anti-type—"The only begotten Son of God."

Named of God before his birth, Isaac (or laughter), he was the joy of his father's house—the one in whom all his hopes centred, and through whom all nations were to be blessed. Such was the only begotten Son of God. "When He appointed the foundations of the earth: then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him" (Prov. viii. 29, 30).

He was called the Son of God because of His being conceived by the Holy Spirit, see Luke i. 35: "Therefore that holy thing which shall be born of thee shall be called the Son of God." He was also called the "first begotten" (not the "only begotten") "from the dead" (Rev. i. 5); because as risen from the dead and thus "declared to be the Son of

God with power" (Rom. i. 4), other sons are associated with Him—He is "the first born among many brethren." So that, though it was said to Him on the resurrection morning, "Thou art My Son, this day have I begotten Thee" (Acts xiii. 33), He is not called in resurrection the *only*, but the *first* begotten. But far back in eternity—before creation, as He dwelt in the bosom of God, He was the "*Only begotten Son*," a title that no man, no angel could ever inherit—it belongs to One, and that one, the Man Christ Jesus.

It is marvellous that any professing to believe the Scriptures could contend that our Lord Jesus Christ is but a man, were there no other proof to be found of His being a divine person than this title "the only begotten Son."

But fully do our hearts acknowledge it, when our eyes have been opened to see His glory. "The glory as of the *only begotten* of the Father, full of grace and truth" (John i. 14).

Being the "Well-beloved" (Mark xii. 6.) as well as the "only Begotten," it pleased God, that "in all things He should have the pre-eminence." He therefore became the centre of all the plans and purposes of God

—in Creation, “without Him was not anything made that was made”—in Redemption, “Christ is all”—in Judgment, He is the Man ordained of God to be the Judge of quick and dead. But if He be the Father’s Well-beloved, He must also be hated and persecuted by him that is born after the flesh. Hence the unregenerate Ishmael world, fulfilling the corrupt will of the natural man—mocked and hated, and persecuted, and slew the Son of God.

We do not read much of the opposition shown by Ishmael to Isaac, but God knew

HOW DEEP ROOTED WAS THE ENMITY

—how impossible for the son of the bond-woman to be heir along with the son of the free woman, therefore, He appointed the casting out for ever of the bond-woman and her son. And so has the flesh been set aside by God. The Heir is the Son of the promise—the long expected Seed, and those who are joint-heirs with Him are not begotten of the spirit of bondage or of law; but are the seed of Abraham, and the sons of God by faith in Christ Jesus.

Little is recorded of Isaac until that memorable occasion when God said to Abraham—"Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land Moriah; and offer him there for a burnt offering, upon one of the mountains which I will tell thee of" (Gen. xxii. 2).

What a view is here given of the heart of God. It is a son, an only son, a beloved son, a dearly cherished son, that is to be given up to the knife, to the fire, to the death; a picture drawn from human affections to illustrate the love of God. What would Abraham *not* give up to God, when he withheld not his only son? And has not God Himself taught us thus to reason—"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."

Isaac has been spoken of as a weak and unmanly character, because of the unresisting obedience yielded to his father. Be this as it may, surely it tells of the "obedience unto death, even the death of the cross" of God's beloved Son. "He was led as a lamb to the slaughter, and as a sheep before her shearers

is dumb, so he opened not His mouth." And, therefore, was there a love of the Father to Him special and altogether unique. "Therefore, doth my Father love me because I lay down my life for the sheep—no man taketh it from me, I lay it down of myself" (John x. 17, 18). It is the

VOLUNTARY CHARACTER OF OBEDIENCE

that makes it so precious to God. He who gave His own life for us is the "cheerful giver," whom "the Lord loveth." And surely He loveth all such as in the same spirit "yield themselves to God."

There, on the way to Moriah, is a shadow of heavenly things. The father, with his heart set on resurrection, "accounting that God was able even to raise him from the dead"—bearing the fire and the knife, the instruments of judgment. The son bearing the *wood* (same word in Hebrew as the "tree" in Deut. xvi. 23), as Jesus Himself went forth bearing His cross—the very cross on which He was to be hung. The son is on the altar, the knife is lifted up, but a well-known voice calls, "Abraham, Abraham, lay not thine hand

upon the lad." He who "spared NOT HIS OWN SON," spared Abraham's son.

And now the type seems to change, and as the offered one is received again from the dead in a figure, the grand central truth of the Gospel is illustrated, viz, SUBSTITUTION. Isaac, with the knife of judgment lifted above his breast, may be viewed for a moment as the sinner exposed to the divine vengeance on account of his sins.

But Jehovah Jireh, faithful to the trust reposed in Him, had provided a substitute. The ram caught in the thicket was at hand. Provided by God, it was taken and offered up instead of the lad. Isaac might stand by in perfect peace, receiving back as it were, his life from destruction through the death in his stead of the prepared victim. And thus it is that faith beholds the Lamb of God. It sees Him, spotless and without blemish, laid on the altar—slain, consumed, accepted—and rejoices to receive the gift of righteousness and life, as the result of the finished work of THE GLORIOUS SUBSTITUTE provided by God for the sinner.

Isaac, unbound and set free and returning again from Moriah, is a vivid type of the Only

Begotten and Well-beloved received again from the dead. See Heb. xi. 19.

The 23rd chapter of Genesis is occupied with the death and burial of Sarah. The next allusion to Isaac is in chapter xxiv., which is wholly occupied with a detailed account of the sending of Eliezer, the servant of the father to seek out and bring to Isaac from a far country, an elect stranger to be his wife.

The typical character and position of the narrative is too evident to require proof. Eliezer (meaning help of God) is sent by the father. Thus, as the mighty divine Helper, has the Holy Spirit been sent (not, however, until the Son of God was glorified—see John vii. 39) to gather out from Jew and Gentile, a people for His name. To gather them together in one, to baptize them into one body, to prepare them for the coming hour of long expected glory, when the Lord Himself shall come, and having fashioned them into His own glorious image, shall present them to Himself with exceeding joy. It would far exceed the limits of a paper such as this to enter into the beautiful and touching details

of this chapter. Suffice it to notice first,

THE SERVANT'S WAY OF SECURING THE
AFFECTIONS OF THE BRIDE.

It is not by making demands, further than as the Lord Himself did of the woman of Samaria. He only asked a drink of water. He would lay himself under a very little obligation that he might win a reception for the gifts he had to bestow. But soon he is seen by her to be a munificent giver. Not an austere man, gathering where he had not strewed, and reaping where he had not sown, but a giver of golden treasures. Thus is God revealed by the Holy Spirit as the bestower of His "unspeakable gift." "God so loved, . . . that he gave."

This servant spoke not of himself, but of his master's wealth and of his only son, adding—"and unto him hath he given all that he hath." To this correspond exactly the words of the Lord Jesus: "All things that the Father hath are mine"—(John xvi. 15); and again, "Jesus knowing that the Father had given all things into His hands" (John xiii. 3.)—and so of the Holy Spirit it is written,

“He shall not speak of Himself—He shall glorify Me: for He shall receive of Mine, and shall show it unto you” (John xvi. 13, 14).

Thus as one precious gift after another was unfolded to Rebekah by Abraham’s servant, each telling of the wealth of the beloved son, and as her heart opened to receive the offer of love; so does the heart of the convicted sinner open to receive Christ, and so does the heart of the believing one embrace Him with deeper and truer love, as His unsearchable riches are made known to him by the Holy Spirit.

By and by, the gifts bestowed adorned the person of Rebekah, and comely would she be when thus arrayed in the eyes of him from whose wealth they were bestowed. They were earnest of treasures yet unknown, to be enjoyed when taken to be with Isaac in his father’s home.

Such are the gifts and graces of the Holy Spirit now. Such is “the ornament of a meek and quiet spirit which in the sight of God is of great price” (1 Peter iii. 4); it is the meekness and gentleness of Christ imparted through the power of the Spirit of God.

The gifts received, the choice made, the

answer of faith to the question, "Wilt thou go with this man?" being given—"I will go," the journey is soon undertaken, the desert way is quickly trodden. Many a tale would Eliezer tell of him whom yet she sees not, though she could rejoice in hope of being with him. Surely no subject would interest her so much as that which concerned the only son, for whom she gave up kindred and home, that she might be wholly his. Such was the spirit of the apostle, who had suffered the loss of all things, and counted them but dung "that he might win Christ." Then, finally,

THE JOURNEY BEING ENDED,

Isaac is seen on the way. He goes to meet her before her entrance into the tent and before she becomes his wife. He sends no servant to greet her, but goes himself—and receiving her first to himself, he takes her into his mother's tent, where Abraham, his father, alone remained.

Such will be the coming of Christ for His own. The bride shall be caught up to meet her Lord. The Lord Jesus shall descend from heaven and receive her to Himself,

escort her to the Father's house where the many mansions are, present her faultless in the presence of His glory with exceeding joy, and so shall she be for ever with the Lord.

What a depth of meaning is in that word, "he loved her." May we be enabled to "comprehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ which passeth knowledge" (Eph. iii. 18, 19).



J O S E P H :

OR

THE SUFFERING AND GLORIFIED LORD.

JOSEPH.

TYPE OF THE SUFFERING AND GLORIFIED LORD.

“From thence is the Shepherd of Israel” (Gen. xliv. 24).

IT is impossible to read with opened eyes the story of the life of Joseph without perceiving that “the sufferings of Christ and the glory that should follow” (1 Pet. i. 12) are therein foreshadowed and illustrated with great fulness, and in much variety of detail.

Loved by Israel more than all his children, and clothed in a garment that betokened this love, Joseph, for this very reason, became the object of his brethren's envy and hatred to such an extent that they could not speak peaceably to him.

Moreover, he had dreams of future exaltation and dominion, which he told them—"and they hated him yet the more for his dreams and for his words."

Finally, the hour came when, being sent to his brethren by his father, they saw him afar off, and, "even before he came unto them," they conspired against him to kill him.

Does not all this tell of the Beloved Son of God, sent in love by the Father, to seek the lost sheep of the House of Israel? "Having yet, therefore, one son—his well beloved—he sent him also last unto them, saying, 'They will reverence my son'" (Mark xi. 6).

He came adorned in many a lovely grace, clothed with humility and covered with the robe of righteousness, fairer than the sons of men, the very brightness of the glory of God and the express image of His person.

Colours are but the component parts of light displayed and recombined as in the rainbow, for the delight of the eye of man.

"God is light." In His glorious inaccessibility, no man hath seen Him or can see Him" (1 Tim. vi. 16), yet it hath pleased Him to display His glorious character in the milder

glories of the incarnate Son, that man might be attracted and reconciled.

But the very beauties that ought to have won the hearts of men were the occasion of their hatred.

Pilate knew, when Jesus was delivered to him, that for envy the nation had done it. Cain-like, they hated Him because their deeds were evil and His were righteous. Like Jacob's sons, they hated Him for His words, and for His prophetic utterances of judgment and of grace. For His love they were His enemies, yet He resisted them not. Though He wept over the guilty city of Jerusalem, yet, He comforted Himself with hope of that day of His glory when even the brethren that sold Him shall say, "Blessed is He that cometh in the name of the Lord."

"And it came to pass when Joseph was come unto his brethren that they stripped Joseph of his coat—his coat of many colours that was on him—and they took him and cast him into a pit; and the pit was empty, there was no water in it, and they sat down to eat bread" (Gen. xxxvii. 23-25). The brethren feasting—and Joseph in the pit! Israel keeping the

passover, and Christ Jesus the Lord on the cross and in the tomb!

Sold into the hands of the Gentiles—Joseph is next seen in Egypt, and if his brethren deemed him worthy of the pit,

THE GENTILE SOON FINDS FOR HIM A PRISON.

“His feet they hurt with fetters, he was laid in iron.” (Psalm cv. 18). For indeed the Gentile, as well as the Jew, must needs make away with the Holy One of God. Like Pilate, they wash their hands, yet condemn Him to death. Like the soldiers, they yield Him feigned worship, and bow the knee in mockery. They own Him a king, and spurn His authority. So it has been, so it will be, until the time of His glory arrives.

In one sense, the sufferings of Christ are past for ever. As to His person, He is on the throne of God, crowned with glory and honour. Nevertheless, as to the members of His body mystical, His sufferings continue, and so the Apostle Paul rejoices in the sufferings he endured as “filling up that which is behind of the afflictions of Christ” (Col. i. 24). The life and spirit of Christ as manifested in His members on earth are still hated by the world, and

more so as its guilty advances are rejected, and its alluring temptations overcome.

But even though allowed to suffer the Gentiles' prison and fetters of iron, Joseph is not forgotten of God. "The Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison, and that which he did the Lord made it to prosper" (Gen. xxxix. 21-23). And even thus, unseen and unknown by the world at large, are those who possess and exhibit the meek and suffering spirit of Christ given to know that the Lord is with them. They are "perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." And thus, whilst bearing about in the body the dying of the Lord Jesus the life also of Jesus is made manifest (2 Cor. iv. 8-11). At the same time, "the secret of the Lord is with them that fear Him;" and Joseph has opportunity of showing this, insomuch as he speaks of mercy and of judgment, both concerning individuals and the nation—the former to the chief butler and baker, the latter to Pharaoh himself.

Happy are they who receive their instruction

as to the future from the Word and Spirit of Christ. Who knows how to interpret the dreams of men? For some are saying peace and safety, whilst the hearts of others are failing them for fear. Some are satisfied that the world is sailing on to a reign of plenty; while others are filled with forebodings, vague and indefinite indeed, yet enough to mar their joys and disturb their rest. Only he, who, through the "more sure word of prophesy," is enlightened as to the course and end of this world, can rightly understand the mysteries around. To such, all is plain. The revolving years are but the unfolding of a mighty plan, known and spoken of before by Him who is Head over all.

When the Word of the Lord comes,

THE TRANSLATION FROM THE PRISON TO

THE THRONE IS QUICKLY DONE,

and it is not by any freak of human will but because of the personal fitness of Joseph, that he is so exalted and seated in the place of highest authority.

"And Pharaoh said unto his servants, 'Can we find such a man as this is, a man in whom

the Spirit of God is?" And Pharaoh said unto Joseph, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art; thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou."

And Pharaoh said unto Joseph, "See I have set thee over all the land of Egypt." And Pharaoh took off his ring from his hand and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck, and he made him to ride in the second chariot which he had, and they cried before him, "Bow the knee."

In all this the shadow but thinly veils the substance, for how exactly it tells of the exaltation of the Man of Sorrows to the "right hand of the throne of the Majesty in the heavens." "Wherefore God also hath highly exalted Him, and hath given Him a name which is above every name, that at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. ii. 10, 11). The glory to which God has raised

His Son speaks to us of His excellencies in a variety of characters.

In the passage just quoted (Phil. ii.), the glory given is the direct reward of His humiliation and voluntary obedience unto death. It is the fulfilment, in its highest form, of that oft-repeated principle of God's dealings—"He that humbleth himself shall be exalted."

But in addition to this He is exalted as the *righteous One*. According to the cleanness of His hands and the purity of His heart He is recompensed, therefore is He "the King of Glory," and, as such, the gates of the grave that held Him must be lifted up that He may go free, and the everlasting doors of the house of God—the holy place—must also be lifted up to admit Him back to the glory which He had before the world was. See Psalm xxiv. and Psalm xviii. 16-24, both of which, as well as many other Scriptures, show that the exaltation of Christ was the evidence of God's delight in Him as the righteous One, and not only as the lowly suffering One.

Again, in Acts ii. 32-36, the exaltation of the Lord Jesus is seen as God's reversal

of man's sentence—the first act in the great vindication of His Son as the holy One, which shall issue finally in His enemies being made His footstool. And similarly is He seen in Revelation v. as “the Lamb that was slain”—in the midst of the throne. The One whom man judged to be fit only for a malefactor's death—is heir of all, receives the book, as title-deeds to the inheritance, and is worshipped as “worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” For each of these—though worthy of all—He had surrendered while on earth, therefore God, His vindicator, invests Him with all in heaven, and this is owned with one consent by the heavenly host.

Again, in Ephesians i., He is glorified as the Head of the Church, and, as Head over all things, to the Church, which is His body; so that His glory is the pledge of her glory, who stands to Him in the double relationship (as shown in Ephesians v.) of body and wife. And herein is another mystery foreshadowed in Joseph's history. For no sooner is he exalted to the place of power and glory, than

THERE IS GIVEN TO HIM A WIFE—

not of his own people, but nevertheless of princely descent, by whom, although himself a younger son, he obtains the double or birth-right portion among the sons of Israel. Little is said of Asenath: enough that she was his—all things were hers in him. So all things are ours, for we are Christ's, and Christ is God's. What is there that He shares not with us? "The glory which Thou gavest Me I have given them." His life—His peace—His joy—His Spirit—His home—all are ours, and His inheritance—whatever it be, whatever its glories—all are ours, for we are *joint heirs* with Christ.

But yet again is this blessed One seen in Hebrews ii., "crowned with glory and honour." Here it is as the last Adam—the *elect man*—chosen of God from before creation to have dominion over the works of His hands.

Very abundantly does Scripture testify of His glory. May the hearts of the elect be led to ponder more His blessed person and character and work, that they may enter more fully into God's thoughts and estimate of the One whom He has so delighted to honour.

EXALTATION.

The stone which the builders refused having become the head stone of the corner (compare Gen. xlix. 24, with Psalms. cxviii. 22), Joseph being exalted to the place of power and authority, and his treasured sustenance sought after by all nations (see Gen. xli. 57), chapter xlii. begins to show him to us in relation to his brethren who had rejected him. With them he has a special dealing in order that their consciences may be laid bare towards God and their souls restored, before he makes himself known to them. Throughout the whole of this series of transactions he is seen as the type of the Lord Jesus in His future dealing with Israel, until the vail is taken away and they look on Him whom they pierced.

At the present time "blindness hath happened" to them, the vail of unbelief is upon their hearts; and that for a definite period—"until the fulness of the Gentiles be come in" (Rom xi. 25), or as in 2 Cor. iii. 15-16, until they shall "turn to the Lord." The nation of Israel having rejected, and sold, and killed their Messiah, are as ignorant of His exaltation, and of the blessing that through

their fall has come to the Gentiles (Rom. xi. 12), as were the sons of Jacob concerning the prosperity of Joseph, and the blessings that through him had come, not only to Egypt, but to all nations. To them He is "one Jesus who is dead, whom Paul affirms to be alive;" as the sons of Jacob said to the unrecognised Joseph, "The youngest is this day with our Father, and *one is not*" (Gen. xlii. 13). Thus, with blinded minds and hardened hearts, they wander over the face of the earth, regardless of Him who, notwithstanding their rejection of Him, is nevertheless the Hope of Israel.

Joseph was no heartless brother. He had received all possible provocation; emnity could scarce have done more to alienate a brother's heart, yet in vain do we seek in all Joseph's dealings with his brethren for a shadow of vindictiveness or revenge. The tenderness of his affections never seems to have been checked.

Such love is more than human; it is divine. It is a reflection of the love of Christ—love that warned and wept over Jerusalem, and when rejected and exalted to God's right hand, sent first the Gospel to that guilty city, and

poured out there first the gift of the Holy Spirit. Such are

THE WAYS OF GRACE.

Like the streams that descend into the valleys, that there they may quicken and fructify, so grace descends to the very lowest. It seeks the guiltiest that it may justify, the most defiled that it may cleanse, the enemies that it may reconcile, the dead that it may quicken, the poor that it may enrich, the lost that it may save. "If when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

It is by a famine that Joseph's brethren are first driven to seek him. So was it that the younger son of Luke xv. was driven back to the father's house. It is when the debtor has nothing to pay that he sues for grace. It was when the woman, in Luke viii., had "spent all her living upon physicians, and grew nothing better, but rather worse," that she resorted to Christ.

Thus it is that God in His providence deals with the souls of men. He makes them to feel their need. Surely such a God deserves

to be sought from better motives, but such is His grace that, even if only come to as a last resource, He in nowise casts out.

And such will yet be the way of the Lord with a remnant of Israel. At the present time, as a nation, they have "condemned and killed the Just, and He doth not resist them"; and are "heaping up treasure for the last days." (James v). But "neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath" (Zeph. i. 18). Nevertheless, according to many promises which cannot be broken—in a day of distress and calamity, the vail shall be taken away from their hearts, as it is written, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn" (Zech. xii. 10).

Easier far would it have been for a heart like Joseph's to have made itself known at once. But his actings were after the pattern of divine grace, that cannot impart its peace

and joy until conviction has been wrought and sin acknowledged. Too often in these days is the wounded one slightly healed—a conscience hardly awakened is dealt with as if it were a broken and a contrite heart. The consolations of a peace-giving Gospel are administered to an unbroken spirit, and the result is spurious conversions in abundance, which deceive for a time, but issue in the dishonour of the name of the Lord and great grief to His people.

Firmly did Joseph adhere to his purpose, though it cost him bitter self-restraint and many an unseen tear. The wound must not be slightly healed. It must be shown, nay, proved, that conviction has done its work—that repentance towards God was fully wrought; and then, but not till then, does the faithful, loving one reveal himself to them and banish all their fears.

Then do the long restrained affections of Joseph find vent in tears and gifts and happy intercourse. Then does he use his mighty influence on behalf of his kindred, and provide for them a resting place in “the best of the land,” and nourishes them with bread, so that

they want no more. Even such will be the future blessing of restored Israel. Their land will be the choicest of the earth—fruitful beyond all lands. “In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing” (Zeph. iii. 16, 17).

“Behold I will gather them . . . and I will bring them again unto this place, and I will cause them to dwell safely, and they shall be My people and I will be their God; and I will give them one heart and one way that they may fear Me for ever for the good of them, and of their children after them. . . . Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul” (Jer. xxxii. 37-41).

Thus as it was the unfeigned delight of Joseph’s heart to bless those who had rejected him, to have them near him, and dependent on him, after that repentance had been wrought in their souls; so it will be

THE GREAT JOY OF THE LORD JESUS TO BLESS
HIS OWN PEOPLE IN THE LATTER DAY.

Jesus Christ though raised from the dead, is still the Seed of Abraham (Gal. iii. 29), and the Seed of David (2 Tim. ii. 8), and in witness of this when He spake from heaven it was in the Hebrew tongue. (Acts xxvi. 14). Though standing in so near and infinitely blessed relationship, as He does to the Church, now being gathered according to the election of grace out from both Jew and Gentile, yet does He stand in peculiar covenant relationship to Israel. Jesus is the Jehovah of the Old Testament, therefore in the New He is seen as "the Lion of the tribe of Judah," and "the Root of David." (Rev. v. 5). His special relationship to the Church has not superseded or annulled His relationship to Israel, or divided His affections towards His ancient people, any more than Joseph's relationship to Asenath diminished his affection towards his brethren. Repentance shall yet be given to Israel, and remission of sins, and every promise that Jehovah has made, shall be fulfilled.

The ways of Joseph in order to work repentance in the souls of his brethren, were

varied and perhaps not altogether unquestionable, but the desired object was fully attained. He ceased not to probe until he had discovered unmistakably that their mind toward Benjamin and toward their father, was far different from what it had been, when in their heartless envy they had sold him, and broken the heart of Jacob.

And various also are the ways of the Lord in His dealings with the children of men for the same end. Sometimes Joseph spake roughly and made sore accusations; sometimes he spake gently and showed great kindness. Whilst the process was being carried on, many and sore must have been their misgivings and perplexities. But when the end was reached, and before them stood revealed their long rejected brother, weeping over them his tears of love; when he said, "Come near to me, I pray you . . . be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life"; when their momentary trouble at such a presence as Joseph's had passed off, then how evident would be to them the meaning and wisdom of it all.

Thus in the light of His presence, whether it be sinners gathered now, or Israel in the latter day, how fully shall the redeemed of the Lord understand the meaning of the bitter trials, and disappointments, and alarms by which their conscience was aroused to a sense of sin. How thoroughly, even here, does the believer acknowledge and approve the grace that brought him down in his own esteem, till it may be, in agony of despair, he cried out, "Woe is me, for I am undone."

Now it is seen that it was the goodness of God which led him to repentance. The blood of Christ has made and spoken peace, His Spirit has comforted and enlightened, the past is no more to be remembered.

Joseph desired not any further remembrance of the past, but occupies their hearts with the counsels of the God of all grace. So our God has said, "Their sins and their iniquities will I remember no more."

Nor does it appear that any one in Egypt ever learned the secret of his having been sold by his brethren. Compare Gen. xl. 15 and xlv. 1.

DOUBT AFTER ALL.

For many years did Joseph's brethren prove

the faithfulness of his love. He had given them no occasion to question it. Yet after all, strange as it may appear, as soon as Jacob died, they said, "Joseph peradventure will hate us, and certainly requite us all the evil we did unto Him."

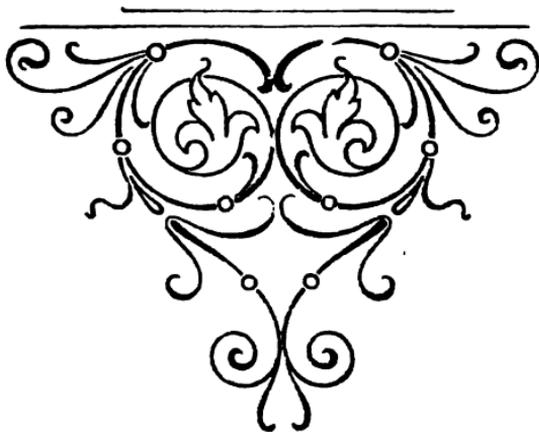
Base indeed was the thought, and Joseph wept when they spake unto him. How it must have grieved a heart like his, to have his loving kindness thus suspected: to be after all so little trusted!

But do those, who for years have known the grace of God, not often grieve His Holy Spirit by even such suspicions, dark and dishonouring, the offspring of unbelieving hearts.

Miserable must Joseph's brethren have indeed been as long as this suspicion was cherished. But they went with it to himself, they heard his own voice—again and again, he said unto them, "Fear not." "I will nourish you and your little ones, and he comforted them and spake kindly unto them."

Thus would our Lord dispel the fears of His people. How many there are who not only thus trouble themselves with unbelieving fears, but think it right and humble to entertain

them. Oh, that such might see from this illustration how very much the reverse is the case! How to suspect such love as that of our Lord Jesus, even in the remembrance of our own unworthiness, is only to wound Him anew. Take all such fears to Himself, and hear again and again, not the suggestions of a deceitful heart, but the assurances of the faithful Word of Him who having loved His own, loves them to the end.



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M O S E S :

THE DELIVERER, LEADER, AND
MEDIATOR.



MOSES.

TYPE OF CHRIST, THE HEART OF THE
DELIVERER.

“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall harken.”—DEUT. xviii. 15.

IN Moses, the deliverer, the law-giver, and the mediator of Israel, much is to be learned of Him who, in each of these characters, is his great Antitype.

At the very outset, the circumstances of his birth are peculiarly suggestive.

As the time of the promise drew near, the chosen people—the elect seed—grew and multiplied in Egypt. But Egypt grew none the better, rather did the multiplication of the people of Jehovah’s choice rouse the enmity of the seed of the serpent, until in fear and

hate the edict goes forth that every male child shall perish at its birth.

ANOTHER TIME OF PROMISE DREW NEAR

—even the birth of Israel's seed, of the Man Child who is destined to rule all nations.

Again the ire of the serpent's seed is roused to its fiercest pitch, and fear and hate combined to cause the issue of another murderous edict—that every child in Bethlehem of two years old and under should be slain.

But Moses in his day, and the Lord Jesus Christ in His, were the God-appointed deliverers of a chosen race, and the purposes of grace that fill the heart of God are not to be frustrated, however they may be opposed or even seemingly deferred by the malice of the enemy.

The hiding of the child Moses for three months by his parents is, in Heb. xi. 23, attributed to their faith. He was a "goodly child" (Ex. ii. 2), "a proper child" (Heb. xi. 23), "exceeding fair" or "fair to God" (Acts vii. 20). These expressions seem to indicate something more than that admiration of the parent for its own that is familiar to us all.

Something must have been seen by those believing parents that warranted their faith in his being the future deliverer of Israel. Perhaps they indeed regarded him as the promised seed who was to bruise the serpent's head—faith ever longed for this; to be the mother of the Great Deliverer was the cherished hope of Israel's daughters. Often were fondly cherished hopes disappointed, as plainly appears in the case of Eve when she named Cain, saying "I have gotten the man from the Lord," and it may be that partial disappointment awaited the parents of Moses: but however that may be, their faith at least counted upon God for his preservation and waited for the fruit that would surely ripen from so fair a bud.

But may there not be in all this a foreshadowing of Him who, though "His visage was more marred than any man's," was yet in His own person from infancy to glory "fairer than the sons of men," "the chief among ten thousand and altogether lovely."

Painters have sought with greater zeal than wisdom to depict the countenance of the Lord of Glory. But in no scripture of the New Testament do we find any allusion what-

ever to His personal appearance. On this the Holy Spirit of God has maintained strict silence. Nor is it for us to pry into that which God has withheld. By-and-by "we shall see Him as He is." But is it not rather the moral grace and beauty and glory of the Son of God that we are called adoringly to discover? and is it not as the wondrous beauty of His character is unfolded to our view that our hearts find suited expression in the very language of the seers of old?

Faith next commits the cherished one to the ark of bulrushes by the river's brink, and God's providences never fail to wait upon the motions of His grace. Still is this well known to those who have eyes to see it.

The mother is sent for to be the nurse; and in time the child is delivered up to Pharaoh's daughter, and she names him Moses (drawn out), "and, she said, because I drew him out of the water."

Connecting with this Psalm xviii. 16—"He sent from above, He took me, He drew me out of great waters"—a passage which evidently refers to the death and resurrection of the Lord Jesus, and in which the same Hebrew

verb is used, it is not hard to see that even the name of Moses, and the circumstance of his being laid in the river, and saved out of it, tell the story of a Resurrection Deliverer.

The next time we see Moses, it is not hard to discern in him *the heart* of a deliverer.

“When he was full forty years old, it came into his heart to visit his brethren, the children of Israel; and seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian, for he supposed his brethren would have understood how that God, by His hand, would deliver them; but they understood not” (Acts vii. 23-25).

He “*visited*,” he “*looked on their burdens*” (Ex. ii. 11), he “*defended*,” he “*avenged*.”

Such are the ways of our God in Christ Jesus. “Forasmuch as the children are partakers of flesh and blood, He also, Himself, likewise took part of the same, that through death He might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage” (Heb. ii. 14, 15).

Thus the Lord of Glory, that he might be

the Kinsman-Redeemer, identified Himself with the bondslaves of Satan. As it has been well said, "He came so near that He could redeem, but not so near that He could be defiled." And not only did He become partaker of flesh and blood; He visited and looked upon the burdens of those to whom He thus allied Himself.

Such was the spirit of His three years' public ministry. He was not found in kings' houses, or dwelling among those that are clothed in soft raiment, but amongst the poor, the blind, the halt, the maimed, the demon-possessed, the leprous, the dying, the dead. And with what a heart He looked on their burdens!

It is written that "the children of Israel *sighed* by reason of their bondage," but it is also written of our great Deliverer that, in the tender sympathies of His heart, He *sighed* as He looked up to heaven, finding in that glance up to His Father His resource and consolation, as He turned from the deaf and dumb, whom He was about to restore (Mark vii. 34). Again, at the unbelief of the Pharisees, "He *sighed* deeply in spirit" (Mark viii. 12). Again, "He looked round upon them with

anger, being grieved for the hardness of their hearts." Again, see how He defends the Satan-bound woman in Luke xiii., so that "all His adversaries were ashamed."

And follow Him to the grave of Lazarus. Listen there to His groans, behold His tears, and

LEARN THE HEART OF HIM

who has espoused our cause, and perfected Himself through sufferings to be the Captain of our Salvation.

But Moses was not understood. Even those he sought to deliver resented his interference as an intrusion.

And so thoroughly is man the slave of Satan, that yet he knows not the hand that would deliver. "He hates the light because his deeds are evil." He hugs the very chains that bind him. "Though He had done so many miracles" [all of them miracles of gracious deliverance] "before them, yet they believed not on Him" (John xii. 37), whilst love that would have saved, disappointed and grieved, lingers and weeps on Olivet over the guilty city that knew not the day of its visitation.

The avenging time had not yet come; but it hastens on.

Of Moses, it might be written as of the Lord Himself: "He came unto His own, but His own received Him not." Rejected by them, he flies to the wilderness, and there again a scene occurs that shows the heart of a deliverer.

The seven daughters of the priest of Midian, driven away by the shepherds—in whom is seen the true character of the world, where might is right and self is ever first—find at once in Moses a champion. His was not the spirit that could quietly stand by and see the weak oppressed. He boldly stood up and helped them, and instead of suffering them to be hindered, he watered their flock.

The reception he met with in the house of the Gentile was strangely different from that which he met with from Israel. Here, though a stranger, he is received without suspicion.

He had helped the feeble—he had sought no recompense. For a little while he was left without, a stranger still, but soon he is seen a dweller there and for his reward a wife is given him, by whom he has a son—"Gershom" —

for he said, "I have been a stranger in a strange land."

Surely in this, as well as in the similar story of the marriage of Joseph, there is a type of

THE ELECT BRIDE

now being gathered and espoused unto Christ, chiefly from among the Gentiles, and during the time that, rejected by His own people, He is hid from their view.

Thus it is that the Gentile stranger is brought into a nearer and dearer relationship to Israel's deliverer than even his kindred of Israel's seed.

MOSES.

TYPE OF CHRIST, THE POWER OF THE DELIVERER.
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BEING called of God to be the deliverer of His people, Moses is not sent to them without being duly invested with his credentials as Jehovah's servant.

Three signs are given, each expressive of divine power. The first, viz., the casting down of the rod and its becoming a serpent, and again the taking of it up and its becoming a rod—indicating, it may be, power over Satan; the second, the healing of the leprous hand, indicating, it may be, power over sin and its loathsome effects; the third probably indicating judgment—the turning of water into blood, being one of the ten plagues wherewith Egypt was smitten, as well as one of the many plagues yet to be poured out upon this guilty world (see Rev. xvi.).

So our great Deliverer came, not only pointed to by every line of prophecy, not only heralded by the star from the East and by the ministry of John the Baptist, but accredited by the power of God in such a way as none had ever

been before—"Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs which God did by Him in the midst of you" (Acts ii. 22).

These "miracles," as they are called, were not merely superhuman works to be marvelled at—they were the

DIVINE CREDENTIALS OF THE LORD JESUS

appealing to the senses of the natural man, fitted to commend Him even to those who had not the power to discern His moral virtues and glories.

They were not acts of judgment, as many of the miracles of Moses, Elijah, and others had been, the only one approximating to such being the blasting of the fig tree—an exception that goes to prove the rule. As it has been often and well observed, when an example of His power in judgment *must* be given, it is a tree that is smitten, and not a man. So, also, when the multitude came forth with swords and staves to apprehend Him. For a moment it seems as if something of His divine majesty flashed forth, and they fell backward to the ground; but it was only for a moment. It

does not appear that they were even hurt, for they arose, and, undeterred by what had happened, pursued their hellish purpose.

But whilst these solitary acts witnessed to His power to execute judgment, far otherwise were all the other miracles He wrought.

As in the first credentials of Moses, power over Satan, and

POWER OVER THE EFFECTS OF SIN

in nature and man are indicated, so the wonderful works of our Lord abundantly showed forth the same. He came into the strong man's house the stronger one than he, able to cast him forth and deliver the prey. Thus it was that by His word He cast out demons from those possessed, even a "legion" being powerless to offer resistance to His command. Thus He rebuked the wind, which doubtless had been raised, as the whirlwind of old (see Job i. 19), by Satan's power, and there was a great calm. Thus on the Sabbath-day he healed the woman of the infirmity wherewith for eighteen years Satan had bowed her down (Luke xiii. 16); and not only so, but even forth from the death chamber, the bier, and the sepulchre, as though

storming the very citadel of Satan's power, He brought the captives of death and corruption. And yet more triumphant was His victory when, rising the third day Himself from the grave, He "spoiled principalities and powers, and made a show of them openly"—purchasing in His death the right, and giving in His resurrection the pledge, that the bruising of the Serpent's head would shortly follow (Rom. xvi. 20).

Very blessed is it for those who have known something both of the greatness of Satan's power and the subtlety of his wiles, to be assured thus that He who has undertaken to deliver is both able and willing to do so. "Able to keep us from falling," "able to save unto the uttermost."

Others of the Lord's miracles show forth more prominently His

POWER TO DELIVER FROM THE EFFECTS
OF SIN,

such as the cleansing of the lepers—leprosy invariably representing sin in the flesh in its hideous and incurable loathsomeness; the healing of the sick of the palsy, which miracle

is specially connected with forgiveness of sins (Luke v. 24), showing that the same grace which brought pardon to the guilty brought power to those who were "without strength"; the giving of sight to the blind, showing power to open the eyes of the understanding, for men by nature "have the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts" (Eph. iv. 18). Thus Paul was sent unto the Gentiles "to open their eyes and to turn them from darkness to light, and from the power of Satan to God, that they might receive forgiveness of sins," &c. (Acts xxvi. 18).

And death having come by sin (Rom. v. 12), it follows that these instances recorded of His raising the dead to life not only demonstrate His power over Satan, but also His power to deliver ultimately and eternally from the bitter fruits of sin.

Indeed, there can be no doubt that the signs and wonders wrought by the Lord Jesus were each intended to convey some special instruction concerning His great redemption work. Looked at thus, they acquire a fresh

grandeur and a new value. They are not only the credentials of the sent one of God, but

SPECIMENS OF THE DIVINE GRACE AND
POWER

that have undertaken to meet the infinitely deep and varied need of lost and ruined humanity.

The ten plagues upon Egypt having been executed and the Passover kept, the people who had been sheltered by blood were to be delivered by power. The whole nation of Israel was committed to the leadership of the one man whom God had called thus to serve Him. One of themselves by birth, he identified himself with them unreservedly. Whatever their dangers or their provocations, the shepherd heart of Moses was ever loyal to its purpose.

Not long had they departed from Egypt, when Pharaoh and his hosts pursued. Helpless in themselves, and foolish as a flock of sheep, they were soon hemmed in with the armed hosts of Pharaoh behind and the Red Sea before. Escape seemed impossible. The enemy that hated them was behind, and death

was before. Forgetting the wonders that God had already wrought for them, they murmured against Moses and provoked the Lord. But Moses meets their unbelieving complaint with the gracious "Fear not"—

SALVATION WAS AT HAND ;

the salvation of the Lord, in which Israel had nought to do. "The Lord shall fight for you and ye shall hold your peace."

Before the uplifted rod of Moses the sea went back, and a path through the deep was prepared over which Israel passed as on dry land. The cloud of the Divine Presence passed over them, and took its place behind them to shield them from the Egyptians, whilst the waters were a wall on either side, and Moses their leader went before. Thus "were they all baptized unto Moses in the cloud and in the sea" (1 Cor. x. 2), passing with him, their leader and deliverer, in a figure, from death to life.

Even the beautiful New Testament symbol of immersion in water does not show forth more graphically than this magnificent scene at the Red Sea, the truth of the believer's death and

resurrection with Christ, and consequent deliverance from the power of darkness.

The plan is divine, the salvation is wholly of God. There stands the awakened sinner, with death before him and Satan's power pursuing him. He looks back and he sees a life of sin and a world lying in wickedness, and the fearful bondage of his service who is its prince and god.

He looks forward, and death, like another sea, stretches across his path. Whence is his deliverance to arise? He groans in despair and wishes he had never been born; when lo! the hand of One who is mighty to save is lifted up, a path is opened through death—

THE LORD HIMSELF HAS OPENED IT,

has trod it every step; and all who hear His Word and believe in Him pass by that wondrous way from death to life. Like Israel of old, who thus in a figure passed from death to life and stood in resurrection with Moses their deliverer, so the believer in Jesus is "risen with Christ." He has everlasting life, and shall not come into condemnation, but is passed from death unto life (John v. 24).

Israel never returned to bondage in Egypt. They could not if they would. The sea that had separated them from the land of promise now rolled between them and the land of bondage.

So it is with the believer now. By the cross of Christ the world is crucified to Him and He to the world. Risen with Christ, his inheritance is not on earth, but in heaven ; and now, in company with Him who is his life, he journeys through the wilderness seeking those things which are above, where Christ sitteth on the right hand of God (Col. iii.).

MOSES.

THE LEADER AND MEDIATOR.

THE triumph of Jehovah over the enemies of Israel at the Red Sea awakes the deepest joy of the heart of Moses. He sings a song of praise unto the Lord—a song of triumphant faith, and with him, as partakers of his joy, the children of Israel also sing.

And is not this a shadow of the triumphant joy of our Lord Jesus as He rose from the dead, victorious over all the power of the enemy, and ascended to the right hand of the throne of the Majesty in the heavens, there to wield all power in heaven and on earth on behalf of those whom the Father had given Him?

In Psalm xxii. the sorrows of our Lord Jesus on the Cross are minutely described, and the breathings of an intercourse with God are heard of which the historic narrative of the Gospels gives no account. There, amidst the sufferings and the forsaking, the pains of death and the sorrows of hell, the final request groaned out from the depths of His soul is for

the deliverance of His "darling" from the power of the dog. "Having loved His own . . . He loved them to the end." But immediately upon the utterance of this prayer the scene is changed. The darkness seems to vanish, the resurrection glory bursts upon our view.

Again the Holy One is seen ; no longer the groaning, pleading, dying Sufferer, but now His prayer being answered, He stands with the loved, and purchased, and liberated congregation gathered around Him, and, like Moses in the midst of Israel, He leads the song of victory. The triumph is His, and ours in Him ; therefore in Him we joy, and with Him we shall yet sing.

Well may it be called "precious faith" which has linked us in life eternal to our triumphant Head. Cursed be the unbelief that would drag us down to murmur amidst our wilderness circumstances when we ought to be celebrating the praises of Him who has "triumphed gloriously," and by faith anticipating the inheritance.

In Revelation xv. we find another and a future victory song. It is called "the song

of Moses, the servant of God, and the song of the Lamb." The allusion is doubtless to the Passover Lamb, and to the song of Moses at the Red Sea. These two aspects of Redemption are combined—Redemption by purchase or atonement, and Redemption by power or deliverance. The one is Exodus xii. and the other is Exodus xv. Both are ours. The one is accomplished, finished, never to be repeated or added to. The other, although surely pledged to us in the resurrection of Christ, is yet future. We wait for the adoption, to wit, the redemption of the body (Rom. viii. 23); we are sealed by the Holy Spirit of promise until the redemption of the purchased possession (Eph. i. 14).

The path from the Red Sea was through a wilderness. The wilderness is the place of trial. The Lord Jesus, the Son whom God had called out of Egypt—rising from the waters of baptism in Jordan and being full of the Holy Ghost—was thither led to be tempted of the devil. But Satan's wiles found no response in the Holy One of God; and wilderness circumstances, however trying—the hunger and the wild beast—drew forth

no murmur from Him. Jesus stood where Israel fell.

The very first lesson of the wilderness—a three days' journey without water—tested the feeble roots of Israel's faith. Unbelief with its inevitable issue of murmuring against God took the place of faith and hope with their never-failing song of praise. And whether we look at that part of their journey which preceded Sinai — during which God dealt with them in pure grace—or at that which followed Sinai, during which, for similar provocations, God dealt with them in judgment, so that the entire generation which came out of Egypt was consumed, we see as far as Israel is concerned only the prolonged corroboration of God's verdict upon what is in man by nature: "The heart is deceitful above all things, and desperately wicked." "In me, that is my flesh, dwelleth no good thing."

But it is in the whole course of God's unique dealings with Israel as His people during these forty years of provocation that chiefly outshines the typical character of Moses as the Mediator. The man who looked on their burdens, who had identified himself with their

afflictions, who had faced for them the enemy, and had gone down with them into the depths, is the man whom God selected and appointed to be the Mediator.

And does this not tell us of the testing and the proved faithfulness of Him who is "the Mediator of the new covenant?" Truly it was necessary that He who undertook the office of Mediator should be both "merciful and faithful." Faithful to God, and merciful to the ignorant and erring.

Thus we find Moses "faithful in all his house" (Heb. iii. 5). Never did he keep back from the people one word of God's commands. "And Moses came and told the people all the words of the Lord, and all the judgments" (Ex. xxiv. 3). They trembled and quaked at the voice of God—for "they could not endure that which was commanded" (Heb. xii. 20). And even when Moses, filled with mediatorial grace, came forth from communion with God, his face reflecting divine glory, they were afraid to come nigh unto him. But he called unto them, and first the rulers came nigh; afterwards all the children of Israel came nigh; they found their fears were groundless—they

found that in the Mediator the glory that shone so brightly had no terrors for them. To calm their fears he veiled his face, for he must have them at perfect rest in his presence, but when he communed with God it was with unveiled face. But before he was thus honoured in the eyes of Israel it is remarkable how, in chap. xxxii., he stands before God pleading for them as sinners. The Lord had said, "Now, therefore, let Me alone that My wrath may wax hot against them," v. 10. "But Moses besought the Lord his God"—and thus it is written, "The Lord repented of the evil which he thought to do unto His people," v. 11, 14. Thus Moses, His servant, stood in the breach. Again he pleads, "Oh, this people have sinned a great sin, and have made them gods of gold, yet now if Thou wilt forgive their sin—and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Mystery of faithful, unchangeable love to the people whose cause he had espoused. Type of Him who "suffered for sins, the just for the unjust," who was "made a curse for us," "who delivered us from the wrath to come."

Again, in chaps. xxxiii. and xxxiv., he pleads for the presence of God to go amongst them. Nothing short of this could satisfy the heart of Moses. The Lord had tested Moses. He had said, "I will make of thee a great nation" (chap. xxxii. 10). Again, xxxiii. 14, "My presence shall go with thee, and I will give thee rest;" but the true-hearted Mediator was not thus to be severed from the people; the very idea of the nation being cut off and his being blessed, he resents. If they are to perish, he will perish with them; if they are to be blessed, he will be blessed with them; if they are to wander forty years in the wilderness, he will wander with them. And, in all this, was he not a figure of the "One Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all" (1 Tim. ii. 5, 6).

Nay, were not these supernatural ways of faithful love but broken reflections of the mind and Spirit of Christ? If the "shadow" were so lovely, so true, and so immovable in his attachment to the chosen people, what must the substance be? When they were "almost ready to stone him" (Ex. xvii. 4), he cried to the Lord on their behalf. When Aaron and

Miriam spoke against him, he made effectual intercession for Miriam's healing (Num. xii. 13). When the people murmured against Moses and against Aaron, and said, "Let us appoint a captain and let us return into Egypt"—and so provoked the Lord, that again He said, "I will smite them with pestilence and disinherit them, and make of thee a nation greater and mightier than they"—still Moses pleads and obtains the answer,—“I have pardoned, according to thy word” (Num. xiv. 2, 4, 12, 20). Again, the people murmured against him in Numbers xx. 5, and also in xxi. 5, but never is his patience exhausted; as often as their unbelief turned their necessities into a complaint, instead of a prayer, so often did Moses come in for them to God with his unfailing mediation.

Such are the ways of grace—such the charity that “never faileth,” and after this pattern, but surpassing it as far as the infinite surpasses the finite, are the thoughts and ways of Him who is the Mediator between God and men, the Advocate for the erring children. Well is it that, “Having loved His own, He loves them to the end.” Were it not that His

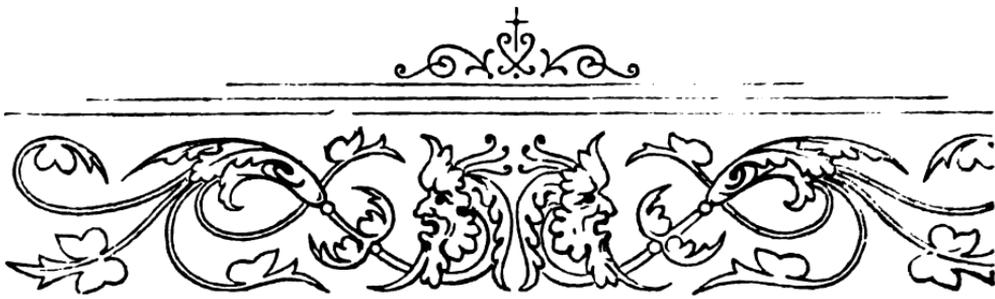
love is stronger than death, how could it continue unwavering as it does towards those who in so many ways deny Him and forsake Him, judge His providence, and murmur against His discipline. May our meditation upon the shadow lead us to a deeper understanding of Him who is the Substance, who loved us and gave Himself for us; in whose face we behold, without a veil, the glory of God; whose will is our law, whose presence is salvation, and under whose triumphant guidance we are not only led forth from Egypt and its doom, but assured of everlasting inheritance.



THE ROCK,

AND

THE WILDERNESS OF UNJUDGED FLESH



“THE ROCK.”

—
“That Rock was Christ” (1 Corinthians x. 4).
—

IT was at the commandment of the Lord (Ex. xvii. 1) that Israel took the journey which led them to Rephidim. That “no water” could there be found for the people to drink was well known to the Lord who led them. Faith would have recognised in the trial only an opportunity for God to display the fulness of His resources. Thus faith can rejoice where unbelief breaks down. But all the wilderness journeys, and every test to which they were subjected, only served to make evident the unbelief of their hearts and the insubjection of their wills.

The fact that the rite of circumcision had

been entirely neglected during all the forty years (Josh. v. 7) of their wilderness journeyings is, of itself, evidence that they were not willing to be subject to God, and that period has been aptly called "the wilderness of unjudged flesh."

And the fact that every trial at first elicited only murmuring and evil speaking against Moses, and against Jehovah, showed up too plainly the evil heart of unbelief that possessed them.

But whether it be at Rephidim, or in the wilderness of Sin (Ex. xvi. 3, 4), or "by the way of the Red Sea" (Num. xxi. 4), Israel's murmuring only served as an occasion for Jehovah to set forth in beautiful type and shadow the great redemption work which, though at that time in the far future, was, nevertheless, all along the only ground upon which longsuffering mercy was extended to them.

How constantly the work accomplished on Calvary was before the heart of God, in His gracious dealings with His people of old, is witnessed abundantly in all these foreshadowings.

In the case before us (Ex. xvii.) Moses was

commanded to take with him of the elders of Israel, and to smite the rock which is in Horeb with the same rod wherewith he had smitten the river in Egypt.

Jehovah promised to stand before him there upon the rock—thus identifying Himself with that which was to be smitten.

The rod was a rod of judgment. By its stroke the river of Egypt had been turned into a river of blood (Ex. vii. 20). And though the result now is not death, but life, yet it is a rod of judgment still, by which the rock is smitten and cleft.

Forth from the smitten rock, freely and abundantly, gushed the water which was life as well as refreshment to them.

Even so was the judicial rod lifted up against the Christ of God. “Awake, O sword, against My shepherd, and against the man that is My fellow . . . smite the shepherd” (Zech. xiii. 7). The stroke He bore was the stroke of judgment against our sins—and having finished the work He bowed His holy head in death.

But it is at the subsequent piercing of His side, when from His heart flowed the blood

and the water, that the Spirit makes a special call to faith. "He that saw it bare record; and his record is true; and he knoweth that he saith true, *that ye might believe*" (John xix. 35).

It is here that faith can drink of the water of life freely, as it flowed from the cleft in the side of the smitten Rock.

But again we have the rock as the source of blessing in Numbers xx., only this time the Hebrew word is altered. The word used in Exodus xvii. signifies a low down rock—a "bed-rock." The one here used signifies an exalted rock—"a cliff." The two words are found together in Psalm lxxviii. 15, 16. In verse 15 it is as in Exodus xvii., and so it is written, "He gave them drink as out of the *great depths*." In verse 16 it is as in Numbers xx., and so it says, "He caused waters to *run down* as rivers." These two words are never used interchangeably—each has its own specific meaning. The first, as we have seen, points to Christ in His humiliation, as smitten in judgment by the rod of God. The second as clearly points to Christ as the lifted up, or exalted One, from whom, because of His

previous sufferings and death, now flows, in divine fulness, the stream of living water—the gift of the Holy Spirit.

Those who believed on Him at any time were quickened souls—they had life; but now believing in Him as the glorified Son, at the right hand of God, they have "life more abundantly."

Faith grasps the word of life; the believing one is quickened, and possesses eternal life, and is also sealed by the Spirit, baptised in the Spirit, and caused to drink into the Spirit (see 1 Cor. xii. 13).

All is free. Freely as Israel drank of the stream that sprang up out of the depths in Exodus xvii., so freely may the sinner now drink of the life that flows for him out of the depths of Calvary's sorrows; and as freely as they drank of the water that flowed down from the cliff in Numbers xx., so may every believer now drink and be filled with the Holy Spirit. All that is needed is the thirst of the soul after God, the living God.

The reason the saints are not filled with the Spirit is that they are filled with other things. The exalted Lord is waiting for empty

vessels that He may fill them, for thirsty souls that He may satisfy them.

“They drank of the spiritual Rock which followed them.” It is not to be supposed from this that the people of Israel were followed in their journeyings by the literal rock. It was the spiritual Rock—which is Christ—who followed them all through those forty years of provocation. Not the rock—but Jehovah—was the true source of all the grace that flowed to them day by day in a thousand forms. That same Jehovah of the Old Testament—the Christ of the New Testament—is our Rock, the source of all the grace, the abounding grace, that meets our need to-day.

The judgment of the Lord upon Moses for smiting the exalted cliff in Numbers xx.—having had no authority to do so—shows that it was a serious offence. The rock that was smitten in humiliation was not again to be smitten in exaltation. It marred the typical significance of the action, and God did not fail to show his displeasure at the liberty Moses took. A warning this to those who would take liberties with the ordinances of the Lord—perverting these so as to obliterate their

typical significance, as, for example, in the substitution of sprinkling for immersion in baptism.

Moses was angry. Though the meekest man on the earth, he failed where he excelled. He lost his temper, spake unadvisedly with his lips, sanctified not the Lord before the people, smote the rock twice, and for this, notwithstanding his urgent beseechings, was not suffered by Jehovah to lead Israel into the inheritance.

"The wrath of man worketh not the righteousness of God."

As surely as fleshly zeal arises spiritual power is lost. The love that "is not easily provoked" is a needed qualification for such as would go before the flock. That some who are "soon angry" have occupied prominent positions is the shame, and sorrow, and loss of the Church to-day.

The title Rock is frequently applied to Jehovah in the Old Testament. According to Hebrew usage it signified "strength," as where it is written, "Blessed be Jehovah, my strength" (Psa. cxliv. 1, also Psa. xviii. 2), it is literally "my Rock." Also, the expression "In the Lord Jehovah is everlasting strength" is liter-

ally "the Rock of Ages," upon which beautiful expression is based Toplady's exquisite hymn, "Rock of Ages cleft for me." Thus used the simile is full of interest and instruction.

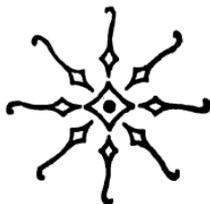
In Exodus xxxiii. 21, 22, Moses is placed in a cleft of the rock—the place of safety—while the glory of the Lord passed by. In Deuteronomy xxxii. 13, Israel is made to "suck honey out of the rock, and oil out of the flinty rock." In Isaiah xxxii. the man is as the shadow of a great rock (cliff) in a weary land. In Canticles ii. 14 the believer is the dove hid in the cleft in the exalted cliff, far above the reach of aught that can hurt. In every case, "that Rock was Christ." It is He who is to us, spiritually, all that the Rock is to those who make it their shelter, or derive from it their sustenance.

Again, the Rock is the foundation. "Upon this Rock will I build My Church." "Other foundation can no man lay than that which is laid, Jesus Christ" (1 Cor. iii. 11).

In Psalm xxxi. 2 the rock (bed rock) is the foundation of a house of shelter; in verse 3 the exalted cliff is the Psalmist's fortress, inaccessible to the foe. In Psalm lxxi. 3, again,

the two words occur together—first, as the habitation, easy of access, a continual resort ; next as an inaccessible fortress.

But time and space would fail to exhaust the type, or even mention the many passages in which the Rock is referred to as the place of safety and blessing. Happy are they who can experimentally say with the Psalmist, “My flesh and my heart faileth : but God is the Rock (strength) of my heart, and my portion for ever” (Psa. lxxiii. 26).



THE RED HEIFER:

OR SPECIAL PROVISION FOR THE
WILDERNESS



“THE RED HEIFER”

(NUMBERS XIX.).

IN the Epistle to the Hebrews the key is given which unlocks many of the Old Testament types, and this is one which affords special instruction. It is referred to in Hebrews ix. 13, “For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?”

The “red heifer” was specially a provision for the wilderness. The people were there liable to many defilements. Some of these were of such a character that the defilement

passed off at the even (see Leviticus xi. 24, 25, 27, 28, &c., &c.). Others required that the defiled person "bathe himself in water, wash his clothes and be unclean until the even" (see Leviticus xvii. 15). Still even in this instance there was no necessity for the defilement remaining longer than the setting of the sun.

Probably this lifting away of defilement was connected with the time of "the evening sacrifice," which, as it was killed and consumed and ascended in smoke from the altar, was accepted by Jehovah as cleansing the people from ceremonial defilements, at least of the nature above specified.

But there were other defilements of a deeper and more serious kind, which are named in Numbers v. 2, viz.: leprosy, an issue, and defilement by the dead. It is for this latter kind of defilement that the ordinance of the red heifer was appointed.

These could not be removed in one day—a period of seven days at least must elapse before cleansing could be effected. The touching of the dead body of an unclean beast was defiling, but that was removable by the evening (Leviticus xi. 24). But defilement

through touching even the bone of a man was of such a nature that seven days must elapse ere it could be cleansed.

Leprosy and the issue indicated a diseased condition of the person, and fitly represented the uprising and breaking forth of inward corruption.

But one personally sound in health, and by no fault of theirs, but by the force of circumstances for which they were in no way responsible, might become defiled through contact with the dead body of a man.

One only ever lived whose touch, instead of conveying defilement to the living, conveyed life to the dead. In Him there was no response to evil presented from without. As a sunbeam enters the filthiest scene and retains its purity, so the Son of God, though coming in daily contact with sin and corruption in every form, remained the "holy, harmless, undefiled" One, and "separate from sinners," though ever their Friend.

How different with us! Alas! the contact with the dead of daily life never fails to involve the necessity for cleansing. The eye, the ear, the senses, are inlets for evil too readily received,

and ever liable to be taken advantage of by Satan.

As the mariner becomes aware of the proximity of an iceberg by the lowering of the temperature, so does the contact of daily life with a dead and corrupt world lower the spiritual temperature and exhaust spiritual vitality. Happy is he who so "girds up the loins of his mind" as to "keep his garments unspotted from the world."

The heifer was to be without "spot" as well as without "blemish." The "spot" would be that which the eye could most readily detect, and answers to the perfection of the Lord Jesus as seen by man. "Which of you convinceth Me of sin?" was the challenge with which He silenced His adversaries.

A "blemish" might be unperceived, or it might be internal, and thus would represent that which only the eye of God could detect.

But even searched by the omniscience of God, the Holy One was "without blemish."

Another requirement was that it should be one "upon which never came yoke."

The yoke was for the controlling of the animal. The young bullock, unaccustomed to

it, kicked and chafed under it until its will was broken and it yielded submission to the authority it did its utmost to resist. An animal which had so been broken in, rendered obedient by compulsion, could no more have represented the obedient Son of God than one which was spotted or blemished.

Of Him it is written, "Thy law is within My heart." "I delight to do Thy will, O My God." "Therefore doth My Father love Me because I lay down My life that I may take it again." "No man taketh it from Me; I lay it down of Myself." "As the Father hath given Me commandment, even so I do." "My meat is to do the will of Him that sent Me, and to finish His work."

There was no yoke required; no opposing will to be broken; no bias to the right or to the left to be rectified. For Him to know His Father's will was to do it, and to do it joyfully and perfectly and exhaustively.

As the ox requires the yoke, so the bit and the bridle are for the horse and the mule. The contrast to this is, "I will guide thee with Mine eye" (see Psalm xxxii. 8, 9). They need the control of force because of their lack

of understanding. It is our privilege to be dealt with not as "beasts," without understanding, but as children instructed and educated: not as those who have to be goaded and stricken, but as those to whom a glance of the eye has the force of an imperative command.

The "backslider" is not merely one who slips back, but one who pulls back, who "withdraws the shoulder," chafes against the yoke, and so causes himself wounds and suffering. Hence the expression, "I will *heal* their backslidings." But this can only be when the will is broken.

Eleazar and not Aaron was to act in this instance.

The priest who officiated in this ordinance became himself defiled, and could not until the evening be admitted to the place of the clean (see verse 7).

Aaron, being specially a type of Christ as High Priest, was debarred from incurring a defilement that would have even temporarily suspended his priestly representation of the people of God.

His first act was to bring her forth outside the camp.

From Numbers v. 2 we learn that this was the place of the defiled.

From Numbers xv. 35, 36 it is seen to be the place of judgment on the guilty.

The death of the offering took place outside the camp, and there in a clean place were the ashes that remained laid up and kept.

It was all a provision for the unclean, therefore it all transpires in the place where it is required. The salvation of God is brought nigh to those who need it. "The word is nigh thee, even in thy heart and in thy mouth." The Cross was "without the gate." It was not within the holy precincts of the temple that the Lamb of God was offered up, where those who needed most the cleansing were excluded, but out where the guilty and defiled, the Gentile and the Jew alike, could find access. And all the grace procured by the Cross is now brought down in the Gospel to the sinner. The bread is, as it were, put into his mouth, the water is at his lips, the Word is sounding in his ears, the serpent is lifted up before his eyes.

Thus are the provisions of grace brought to those who need them, whether guilty sinners or defiled saints.

One was to slay the heifer before Eleazar's face. In the anti-type this was carried out by the wicked hands of man. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified Him" (Acts ii. 23).

"He poured out His soul unto death"—it was the voluntary act of the Son of God. He had power to lay down His life, and He had power to take it again. But the guilt of His death lay at the door of the Jewish nation. They were His "betrayers and murderers" (Acts vii. 52).

The next step was the sprinkling of her blood, by Eleazar, directly before the tabernacle of the congregation, seven times.

The death was unto God. Jehovah was the first to be considered. "He offered Himself without spot to God." The seven times sprinkling implied perfection. The tabernacle was Jehovah's dwelling-place. Therefore was the blood sprinkled before it in recognition of the prior claim of Jehovah. The cleansing of the defiled was the end in view, but the claims of God must first be satisfied, His law magnified, His righteousness vindicated.

Jehovah's response to the cry, "It is finished," was the rending of the vail. His claim had been met by the sevenfold sprinkled blood; that being accomplished, the grave could be opened and life and immortality brought to light (see Matt. xxvii. 51-53).

In this ordinance, the heifer having been slain was afterwards burnt. The Hebrew word here rendered "burn" is not that which is generally used of the sweet savour offerings, but one which signifies to utterly consume, and fitly expresses the fire of Divine judgment.

This twofold action of slaying and consuming tells of a twofold suffering on the part of the Holy One of God. There was not only that which He bore at the hands of man, and much else which must have been anguish to His holy and sensitive soul, but there was that judgment of God upon sin, the wrath and the curse due to those in whose stead He suffered. He stood in the sinner's place and was forsaken of God while He "once suffered for sins, the Just for the unjust."

What He endured we know not, but it was that which nothing else could typify but the burning to ashes of the heifer.

The animal's whole body was burnt. "Her skin and her flesh and her blood with her dung shall he burn," thus showing that in the ashes which remained, all the value of the offering, all its perfections and excellencies were represented.

Blessed it is to stand in spirit there and witness the dying out of the last spark of Divine judgment. Nothing left of that which was "made sin" but the cold ashes, upon which all the fierceness of the judgment fire had passed.

And such for us is the Cross of our Lord Jesus Christ. It is there that we see the spotless and unblemished offering passing through the wrath due to our sins; bearing the fire of judgment; drinking to the dregs the cup of the curse; enduring the last stripe that we might be healed and blessed.

Together with the body of the animal, "cedar wood, and scarlet and hyssop" were to be "cast into the midst of the burning of the heifer." We gather some light on this part of the ordinance from an allusion to the cedar and the hyssop in 1 Kings iv. 33. In this passage we have the entire range of Solomon's

knowledge of things natural. "From the cedar tree that is in Lebanon to the hyssop that springeth out of the wall" embraces Nature in its entirety, from the greatest to the least.

From many passages where "scarlet" is mentioned (*e.g.*, 2 Sam. i. 24; Lam. iv. 5; Dan. v. 7; Rev. xvii. 3, 4), it is evident that this colour represents the "glory of man," or of the world.

All these were to be taken and cast into the burning which consumed the heifer.

In exact accordance with this was the ordinance of the cleansing of the leper, in Lev. xiv. The same three things were to be dipped in the blood of the slain bird.

They were thus reckoned as though death had passed upon them, just as in the fire that consumed the heifer.

In Christ crucified, not only is sin atoned for and put away, "our old man is [or was] crucified with Christ." That nature to which sin attached, and which is the root whence sin proceeds, is reckoned by God to have been executed on the Cross of Christ; so that neither our sins nor our corrupt Adam nature, "the old man," or "the flesh," come up before God.

Being crucified with Christ, we died and were buried with Him out of God's sight. Such is His reckoning; such, also, ought ours ever to be.

But Paul sees more than even all this in the Cross. "God forbid that I should glory save in the Cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world."

From the vantage-ground of new creation he looks down upon this world, upon nature with all its grandeur and perfections, and upon the world with all its glory, as under the curse of sin and reserved for the judgment fire of the wrath of God. The dark shadow of the Cross lies athwart its glories, and the black stain of the murder of the Son of God still rests upon it unjudged. Thus to see the world at the Cross of Christ is the way to rightly estimate it, and to be effectually separated from it. To him whose eyes are accustomed to view it thus the world will have no attraction, nor will he condescend to the folly of building his hopes upon a scene that is quickly ripening for the final burning up. He will "set his affection on things above, not on things on the earth."

The ashes of the heifer were to be gathered up and kept in a clean place without the camp. Possibly there may be allusion here to the precious, incorruptible body of the Lord Jesus, laid up in a new sepulchre wherein never man had been laid.

Death had passed upon it, but not a taint attached to it. Like no other sepulchre on earth, not the foul taint of corruption, but the fragrance of the spices alone could be perceived. Still, as that cold and silent body lay stretched upon the rocky bed prepared for it, how surely was the truth declared that the judgment of sin had been borne, the last spark had died out.

It is said that the ashes were to be kept for the congregation of the children of Israel for a water of separation; and then it is added, "it is a purification for sin."

It is almost startling to find such an expression here! Not "a purification for defilement"—but "*for sin.*" It is just in this connection that in the New Testament we are told that "it was not possible that the blood of bulls and of goats could take away sins" (Heb. x. 4).

The ashes of the heifer could only sanctify

“to the purifying of the flesh” (Hebrews ix. 13).

It seems as if the Holy Spirit here had the great Offering so distinctly in view as He dictated the details of the type, that for a moment He uses language that goes beyond the shadow and applies fully only to the Substance.

Such is often the way of the Spirit in prophetic Scriptures. He speaks, *e. g.*, of David, or of David’s son, in language that would be extravagant and hyperbolic in the extreme if only David and Solomon were contemplated, but which applied to these as types of the greater than Solomon are perfectly adapted.

It is noticeable that each person who had anything to do with this offering became thereby temporarily defiled.

It is no light matter to deal in any capacity with sin. Even the spiritual one who would seek to restore another must consider himself, “lest he also be tempted” (Gal. vi. 1).

We learn from Hebrews ix. 13, 14 that what answers spiritually to outward defilement under the law, is sin upon the conscience. This is the stain that effectually excludes from communion with God, and

places the soul at a distance as far as its own consciousness is concerned.

Sin on the conscience means walking in darkness and not in the light, walking in the flesh and not in the spirit, walking in unbelief and not by faith. It may arise through receiving and allowing evil suggestions that are from Satan, or from yielding to fleshly lusts, or from the defiling and entangling influences of the world. It seems to be to the latter that the ordinance we are considering has special reference.

There may be a very rapid transition from the light to the darkness. It may be almost like tripping over a stumbling-block, the temptation and the fall may be so sudden; but usually there has been a previous course of unwatchfulness, coldness or formality in prayer, and lack of diligent dealing with God and His Word. The sin allowed which then stains the conscience is only the manifestation of the low condition that had gone before. And well it is if the stain is the means of awaking to a sense of the darkness and distance into which the soul had unconsciously lapsed.

Such is the infinite value of the work of Christ that the believer ought now to have "no

conscience of sins" (Heb. x. 2). That does not mean that his conscience ceases to act, or that sin, if committed, does not trouble him, but that such is the fulness of the divine provision, the saint who is walking in the light, though conscious of sin in the flesh, and conscious that in many things he comes short, is nevertheless, through the cleansing power of the blood of Christ, and through continual confession of shortcoming, kept with a purged conscience in the presence of God and in the continual enjoyment of His forgiving love.

The passage before us (Num. xix.) gives an awful insight into the defiling influence of contact with the dead. To touch the dead body of a human being, to touch so much as a bone, or a grave, or even to be present in a tent where a dead body was, involved defilement. The presence and touch of the Lord Jesus brought life to the dead, not defilement to Him. In Him there was nothing to respond to evil presented to Him. In the midst of darkness He was light; in the midst of defilement He was the undefiled; in the midst of death He was the living and life-giving One.

Not so with us. There is in our flesh a

terrible power of response to evil around. The magnet finds no response to its attraction in a piece of crystal ; but a piece of steel responds at once, and is brought under its power. This response, even though it result not in any conscious, open act of evil, is nevertheless in God's sight a defilement, and needs to be cleansed. How often has a believer, in all things himself temperate, so failed to realise the sin of a drunkard as to be found laughing rather than weeping at his imbecile behaviour. How often has a believer, contented and thankful in his own heart for such things as he has, been led so to join in the covetous conversation of money-loving worldlings that no mere observer could conclude that he was not an idolater (Col. iii. 5) like the rest. How often are the world's vanities admired and copied rather than avoided ?

Thus in a thousand ways contact with the world is a daily test. A vessel in a tent where a dead body lay which had "no covering bound upon it" was unclean. The only safety for the vessel was a closely-bound covering. Alas ! how often are children of God, like uncovered vessels, open at every inlet to evil

around, Eyegate and Eargate, instead of being fast locked against evil, being avenues for the ingress of all the influences of a dead and defiling world. In the world we must be, and daily contact is unavoidable. The way of the Lord for His people's preservation is not the monastery or the nunnery ; but He would have us so consciously in His presence all the day that our hearts would be covered and kept from the evil.

In Lev. xi. 36 we read that " a fountain," or " a pit wherein is plenty of water," could not be defiled. " The water that I shall give shall be in him a well of water springing up into everlasting life ;" " out of his belly shall flow rivers of living water " (John iv. 14, vii. 38). Those who are thus filled with the Spirit are safe from surrounding defilement. Instead of being defiled themselves, so mighty is their influence that they become the channels of cleansing to others.

To one who became defiled by the dead, the most natural course would have been to ignore it and go on as if nothing had happened. In time, they might think, it will wear off and be forgotten ! Is not this the way in which

stains upon the conscience are too often treated? But the lapse of time does not alter the moral character of an act. The stain in God's judgment is indelible, unless removed in His own way. He who was defiled and failed to apply the "water of separation" was to be cut off from Israel. His presence as a worshipper in the congregation at the tabernacle brought defilement there. Ignorantly or unconsciously defiled persons might be there, hence the provision in Lev. xvi. 16, but presumptuously to approach as a worshipper without having been duly cleansed was to incur the judgment of Jehovah.

It is the same God with whom saints of this present time have to do. The claims of His holiness are not one whit abated, though in grace He suffers so long.

The fact of application being made for cleansing by the water and the ashes was, in the first instance, the acknowledgment that the defilement had taken place. Further, it was conforming to God's estimate of the seriousness of the defilement. It was also expressive of a desire for restored communion, and of willingness to accept God's

way of cleansing—a way which must have been foolishness in the eyes of the rationalist, who would leave God out and prescribe washing with “nitre” and “soap” (Jer. ii. 22)—but a way which, in the eyes of faith, was honouring to God and effectual to the restoring of the defiled. That the “ashes” represented the same truth as the poured-out blood of Christ admits of no question in the light of Heb. ix. 13, 14. The water throughout Scripture represents the Spirit and the Word as the two-fold agent in sanctifying. Here, as in the cleansing of the leper (Lev. xiv. 6), it is “running,” or, literally, “living water,” answering to John vii. 38.

The conscience of a believer once defiled by allowed and known sin effectually bars his way into the presence of God. It will not “wear off.” Time will not alter it. It must be purged away. The first step is confession to God. “If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” For every erring child there is the “Advocate with the Father.” Through His intercession the Holy Spirit the Comforter applies the word afresh to the con-

science—the word which speaks of the precious blood that purged our sins and cleanseth from all sin.

It is the same truth which gave peace to the heart and conscience when first we came as guilty sinners that sprinkles the heart anew from an evil conscience and restores to communion with God. Happy is he who takes the appointed way, keeps short accounts with God, at once confesses the cause of the darkness, and seeks restoration by fresh application to the heart of the great fundamental truth of the Gospel.

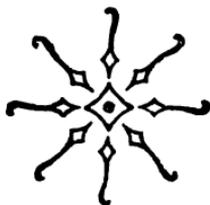
He who applied the water and the ashes was to be a "clean person." Doubtless it is the Lord Jesus as the High Priest operating by His Spirit through the Word that is the effective mover in the transaction. But He condescends to use human instrumentality as well, and so it is the "spiritual" (Gal. vi. 1) who are to seek the restoration of the one "overtaken in a fault." The defiled cannot be used to cleanse another; he who is to sprinkle upon the unclean must himself be clean. The carnal are unfit for so delicate a ministry. Holiness and truth and love must

be combined in order to effectual help being rendered.

A bunch of hyssop was to be used for applying the water. To this, no doubt, David referred when he said, "Purge me with hyssop and I shall be clean" (Ps. li. 7). He who would be blessed to the restoration of another must do it in the spirit of meekness, considering himself, lest he also be tempted. The little plant that springeth out of the wall was a fit emblem of this spirit. The sprinkling was to be "on the third day and on the seventh day." There was to be no hurrying of it over, no making light of it. Thus the seventh day and its rest is connected with the third day of resurrection. Lastly, there was to be the washing of the clothes, the bathing of himself in water, and becoming clean at the even.

There is thus a fresh start on the wilderness path to walk in "newness of life." The evening of the seventh day was the beginning of the eighth or new creation day. Old things have passed away, all things are become new. At regeneration it is necessarily so, and this position, in which grace has placed the believer, is never changed on God's part. God never

sees him again as belonging to the old creation —always to the new. But walking in the flesh, walking in unbelief, is a going back in the believer's own consciousness to the old creation darkness. Blessed be God for the grace that can restore, as well as for the grace that justifies.



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