

# PERSONAL TYPES

OF THE

## LORD JESUS.

BY

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**Kilmarnock, Scotland:**

JOHN RITCHIE, PUBLISHER OF CHRISTIAN LITERATURE,

*And through all Booksellers.*

## PREFACE.

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This is a small book on a great and glorious subject. The field of Scripture here drawn from is little known to many of Christ's disciples. Young believers especially, it is hoped, will be interested and helped to a deeper love for the sacred Scriptures by its perusal.

Some years ago these chapters appeared in substance in an American magazine, and later they appeared in "The Witness," published in Scotland. Frequent testimony has been borne by children of God, who have been thereby helped to a better understanding of Him whose glories they seek to set forth.

These papers have now been collected and published in the present small Volume, with the earnest hope that they may be further used in leading God's people to discover and admire, the perfections and official glories of our adorable Redeemer and Lord, to whom be glory for ever.

J. N. C.

LONDON, SEPTEMBER, 1901.

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# Personal Types of the Lord Jesus.

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## INTRODUCTION.

I desire, in a few short papers, to bring before my readers some of the individuals in the Old Testament who are types of Christ. In commencing the subject, it may be well to say a few words about

### TYPICAL TEACHING IN GENERAL.

Within the last few years much attention has been given to popular education ; and it must be admitted that great advances have been made in this matter. On going into an infant class-room, at the present day, one usually finds the walls covered with pictures. These pictures are more or less true representations of different animals, trees, fruit, etc. Underneath the picture there may be a description in *words* of the characteristic features of the plant or animal.

A few years ago, teaching of this sort was very little practised. But it is now known that the mind is more easily reached through the eye than through the

ear. And it is simply carrying out a principle which God has long acted on. In the infancy of the race, God sought to teach men moral and spiritual truths by

OBJECT LESSONS.

Such were the different sacrifices commenced immediately outside Eden, developed in patriarchal times, and fully matured under the law. The Jews having been so long in possession of the shadow, should have recognised the Person when He appeared. We, having the substance, more or less clearly discern the things which foreshadowed Him. The more familiar we are with the Person, the more quickly we will discover Him, even when He is veiled. For in all the types, Christ is partly revealed and partly veiled. No single type sets Him forth fully. Take them *all* together, and we have a life-size portrait of the Redeemer.

Christ crucified and risen, is the one centre of all the ways and purposes of God. The Cross of Calvary is no mere incident in the world's history; it is the great event to which all the past looked forward, and all the future will look back. The Cross is the manifestation of God's love; it is the proof of God's justice; it is the foundation of all His purposes; and it is the channel for the outflow of His grace to a perishing world. Christ is the great subject of the Scriptures. Give the Lord Jesus His true place, and all is clear both in the Bible and history. Ignore Christ and the Bible is a puzzle, and the world an enigma. Confessedly "Great is the mystery" of the incarnation; but, once accepted, it is the key to every other

difficulty ; it swallows up every other mystery. One at all acquainted with God's mind, will expect to find Christ in every page of Revelation, and he is not disappointed. Many of the Old Testament portions can only be understood as we see the Son of God in them. This is notably true of the many sacrifices, both before and under the law ; and it is just as clear that many of the characters in Old Testament history are *types* of Christ. By this we mean that *something in them or about them, was intended by God to foreshadow some point in Christ's person or work.* But as these men were imperfect and sinful, it is impossible that even all of them together can fully reveal Him, who is true God and real Man in one person ; and for the same reason many of them show Him as much by *contrast* as by points of resemblance. In fact, to get the full value of the type, it will be necessary both to

#### COMPARE AND CONTRAST

the antitype with the type.

With several of these men, a *woman* is linked, and it will be found that a woman occupies an important part in giving us the type in its fulness and beauty. I may say, then, that I take the woman to represent *the Church* ; meaning by that term the children of God of this dispensation. I do not intend to occupy time in largely proving this ; it has been done again and again by able teachers of the Word. But one or two points may not be out of place.

1.—Our Lord, when on earth, speaks of the Church as something which *He will yet build* (Matt. xvi. 18).

2.—The calling of the Church—the baptising of Jewish and Gentile believers into one body—was

*hid in God*, till He revealed it through the apostle Paul (Eph. iii. 3-11).

3.—The marriage of the Lamb, described in Rev. xix. 6-9, it is admitted, takes place at the commencement of the millennium ; but during that age myriads of persons will be saved, who cannot possibly belong to the Bride of Christ ; for, as we have seen, she is complete before they are saved.

Now, if this will be so in the future age, it is a good reason for supposing that *saints in the past* may not belong to the Body of Christ. And in the light of other Scriptures, in my judgment, this probability becomes a certainty. The only answer to the *why* of it all must be : “ Even so, Father, for so it seemed good in Thy sight.”

There are several remarkable

#### FIGURES OF THE CHURCH.

used in the New Testament ; notably that of *the Body*. The *human body*, with its *one head* and *many members*, is employed to show the wondrous union which exists between Christ and His people. But let us remember it is a *figure*—true, a figure of a Divine reality, yet only a figure. But this figure, so often used by the Holy Spirit, is surely the best He can employ to set forth in human language this blessed relationship. Within the past few years, some, who are generally well instructed in the things of God, have denied that the figure of the *Bride* is used of saints of this dispensation. But this denial is made, as I judge, without sufficient reason. It seems clear to me that the figure of the *body* is used specially, if not exclusively, of the Church *on earth*. Paul is the only

New Testament writer who employs this figure ; and whenever he speaks of *ministry in the assembly*, he naturally seems to turn to the idea of the body. And in the four epistles where the body is directly spoken of, the subject of ministry is introduced (see Rom. xii. ; 1 Cor. xii. ; Eph. iv. ; Col. i. 18-26 : ii. 18, 19).

But the use of the gifts in the assembly is only needed—may I say only *possible*?—while it is in the world. So we have no allusion to the Church as the body in connection with *the future*.

On the other hand, the figure of the *Bride* is one which necessarily awaits its perfect fulfilment. So, in the book of Revelation, we see the saints after the *rapture* and *after the thousand years*, and in both instances it is as *the Bride* (Rev. xix. 6-9 : xx. 1-3). I have dwelt longer on these points than I intended, but it will not be necessary to again refer to them.

In closing, a word or two of *caution* may not be out of place, as to the unfolding of personal and other types. Let it be remembered then that—

1. The men who will pass in review, may be studied as *individual believers as well as types of Christ*. Their typical character does not do away with the lessons our God intends us to learn from their personal history.

2. In thinking of this subject, we must be careful not to let our imagination run riot. It is easy to get into all sorts of fanciful and even ridiculous interpretations of types and parables. No type, analogy, or parable, was ever intended "to go on all four." I may be able to point out three things in which a man is a type of Christ ; another may point out six in

which he is not. Seek to grasp the main features in any type without trying to make it fit in every detail. The poor type is sometimes so *tortured* to get resemblances, that one finds himself suffering in sympathy.

3. *We must never build a doctrine on the interpretation of a type.* If we have New Testament teaching on a subject, a type from the Old Testament may serve to illustrate it, *but that is all*. I have met with Christians who sought to justify what to me was the most unscriptural action in certain Church matters, by their interpretation of some of the types in Leviticus. But this surely was as unreasonable as it is unscriptural.

I doubt not, simple souls again and again have been beguiled by this means. We cannot too often repeat that it is only a "thus saith the Lord" that is binding on the conscience. If, as we think, a type teaches something out of harmony with the New Testament, it must be our interpretation of the type that is wrong, and not the plain teaching of the Scripture. The type must be adjusted to the doctrine, not the doctrine to the type.

These precautions are intended for any young disciples who may read this. And let me say to such : If you will bear in mind what has been said, and, in simple dependence upon the teaching of the Holy Spirit, will enter this field of Scripture, I can assure you from personal experience, you will find yourselves feeding in the green pastures, and being led beside the still waters.

# Adam.

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**T**HIS, of course is the first type we meet with in our search into this subject. Not only is Adam the first personal type, but we shall find he is a very full and clear one. That he is a type, rests on the clear statement of the Word of God. Turn to Rom. v. 14, and read it. The word here rendered "*figure*" is the root from which we get our word *type*. In 1 Cor. xv. 45,

THE NAME OF THE TYPE IS GIVEN TO THE ANTITYPE. Before, however, coming to the points of resemblance, let us look a little at the contrasts, for these are enforced in the New Testament.

*Adam as a contrast to Christ.* Adam was a creature, and as such began to exist. Christ is the *Creator*, and *never had a beginning* (John i. 1-3). The most striking contrast is drawn in the words, "The first man is of the earth, earthy: the second Man is the Lord from heaven" (1 Cor. xv. 47). Adam, in a sinless world, surrounded by all that the heart could desire, yielded to temptation and became Satan's slave. Christ, in a world full of sin, lacking even the necessities of life, and amid scenes calculated to depress and terrify, resisted the arch-tempter, and at the cross accomplished the work which will lead to his final overthrow (Matt.

iv. 1-11, Mark i. 13, Heb. ii. 14). Adam brought physical, spiritual, and eternal death upon himself and all his posterity; Christ brings righteousness, peace, eternal life, and immortality to all who by grace are united to Him. Adam subjected creation to vanity and the curse. Christ, by dying, secured its deliverance therefrom, and will soon, by His power, make that deliverance a manifest reality. In a word, the one was the author of *sin*, with all its awful consequences; the other is the procurer of *salvation*, with all its unspeakable blessings and privileges.

Adam was a foreshadowing type of Christ in his

#### THREEFOLD HEADSHIP

(1) of creation, (2) of the race, (3) of Eve.

I. *As Head of creation.* In Genesis i. there is an evident order in God's creative acts; they follow an ascending scale. Man is the last, and, consequently, the highest of God's earthly creatures. He is a unique being, with a complex nature; created, as to his spirit, in the image and likeness of God, he is, as to his body, a part of the animal creation. Man was thus a creature with wonderful capacities either for good or evil, and this distinguished him from every other denizen of earth. True, he was, as his name implies, "of the earth, earthy," yet was he infinitely raised above everything else of the earth; and he was placed as God's vicegerent in the world. Later on (Gen. ii. 19-20), he is brought before us as the acknowledged ruler of the brute creation. Such was man's exalted position; but, alas! it was soon lost. Adam proved disloyal to his trust and betrayed his kingdom into the hands of the devil, and from then till the present hour,

the rule of the usurper has been an awful fact in all this lower world.

God's purpose, clearly was, that man should be lord of creation. Has that purpose been for ever defeated? Nay, that were impossible. His purposes may be, seemingly, delayed; they can never be wholly set aside. Weary centuries have rolled by since the fall, yet we hear the Spirit, in glowing language, speak of *man* as having universal dominion. Read Psalm viii. This is no sad retrospect of man in innocency; no, it is a bright anticipation of the future, a scene in millennial times. Comparing this Psalm with Heb. ii. 5-9, it is at once clear that Christ Jesus is the Man who, in a future age, will yet occupy this position. How marvellous is the *wisdom* of God as unfolded in His Word! The conviction that comes to one's soul, in thinking of the unfoldings of God's mind in the Bible, is—Surely the book is from God! There is a wisdom displayed far beyond anything conceivable by man, which, in its very *conception*, stamps the Scriptures as from heaven. The wisdom of Jehovah devises a plan which overcomes every obstacle and clears the way for the carrying out of His original purpose. His design, as we have seen was, that man should be head of creation, and so it shall be. To the eye of reason this looks to be wholly improbable; the devil seems to be getting more power than ever in his usurped kingdom; things seem to be getting worse and worse. It is all true, and the intelligent Christian knows that it will get very much worse before it gets at all better. But faith looks beyond this scene of confusion and sin, and fixes itself on *Jesus in heaven*. Faith sees the

Man Christ Jesus on the Father's throne, and rejoices ; for well it knows that this is the pledge and the seal that the usurper shall soon be cast out, sin shall be destroyed, the curse removed, and the whole groaning creation shall be brought into the liberty of the glory of the children of God. "But now 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" (Heb. ii. 8, 9). He who on Calvary's cross purchased back the inheritance by blood, will ere long come and deliver it by power. The Lion of Judah's tribe, who will soon roar upon his enemies and destroy them, is *the Lamb that was slain*. And it is because of this He will have the right to open the seven-sealed roll of creation's title-deeds. He is "the appointed heir of all things." Throughout the millennium, the world will have a sample of rule by God's Man after God's order (Isa xxxii. 1-3 : Psal. lxxii.).

Blessed prospect ! May Thy coming be hastened ! Would we see creation delivered, Satan cast out, sin hiding itself, and righteousness flourishing ? Then let us "speak a word to bring the King back" (2 Sam. xix. 9-15) ; let us say with one heart and one soul—"Even so, come, Lord Jesus" (Rev. xxii. 20).

II. *As Head of the race*, Adam typified Christ. Adam stood in a covenant of works. To obey was to live, to disobey to die. And he stood for the whole human family. Had he proved faithful, he would have secured a standing in righteousness for himself and all his descendants. But he sinned, and

all sinned in him. "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned" (Rom. v. 12, R.V.) That is, through Adam's sin all of us were constituted sinners, had the place and nature of *sinners* (Psa. li. 5, Rom. v. 19). The Lord Jesus, the second Man, the last Adam, by dying on the tree, "taketh away the sin of the world," and thus repairs the breach that Adam had made. So now, *no soul will ever be in hell simply for Adam's sin*. Men will be judged and punished for their own sins; and in these lands the blackest of all sins is the rejection of offered mercy through our Lord Jesus Christ. Read carefully Rom. v. 18, 19, R.V. In verse 18, through the one transgression all are brought under condemnation; and through the one act of righteousness, the free offer of justification comes *unto* all men. This agrees with chapter iii. 22, "The righteousness of God . . . UNTO ALL, AND UPON ALL them that believe." Thus the atonement was *sufficient* for every sinner of Adam's race. In verse 19, another aspect of the truth is presented. Notice, the term is changed from "all" to "the many:" the object is to keep up a parallel. The first, "the many" of verse 19, is as broad as the "all" of the previous verse; All linked to the first Adam, by natural generation, inherit his sinner-place and nature; all united to the last Adam, in regeneration, receive His nature and are reckoned to be righteous. Thus redemption is only *effectual* in the case of those who believe.

Jesus died on the cross as the substitute of all His people, and having borne their curse and put away

their sin, He ascended on high as their Representative and Forerunner. What wisdom, grace, and power are displayed in redemption! When everything appeared a wreck and failure, God stepped in and began to work, and now believers in Christ have a safer standing and a higher state, than the first Adam ever could have endowed them with.

“Though our nature’s fall in Adam  
Seemed to shut us out from God,  
Then it was His counsel brought us  
Nearer still through Jesus’ blood.”

III. *Adam in his relation to Eve.* In this he foreshadows Christ’s relation to the Church (see Eph. v. 22-33, Rev. xix. 6-9, xxi. 1-3). The relationship becomes *increasingly closer*; first creation, then the race, and now the one individual made specially for himself.

It is the same in the antitype. In Christ’s future position towards the world, we are one with Him; the saints will judge, rule, and reign with Him (1 Cor. vi. 2, Rev. ii. 26, iii. 21). He is the Son and Heir; we are sons and joint-heirs. He is “Head over all things to the Church.” which means, as I judge, that He is Head over all things, not apart from, but in union with, the Church. Christ is federal head of the *new race*, including in that all that ever will be saved. And out of these we have a distinct class spoken of as “The Church which is His body,”—“The Bride the Lamb’s wife.”

Read Gen. ii. 21-24. Here we have the inspired account of the formation of the woman. She was taken out of the man’s side while he slept, built into a

woman, and then presented by Jehovah to Adam. Here we have three important points, and the answer to these in the antitype is plain.

(1) *The death of Christ.* Adam slept; not till then could Eve be taken from him. Christ must sleep the deep sleep of death, or sinners cannot be fitted to be with Him for ever. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (John xii. 24, R.V.) Adam, on seeing Eve, at once discerns the relationship, and gives utterance to the Divine principle, "Therefore shall a man leave his father and cleave unto his wife." Christ, having loved the Church, came forth from His Father, and gave Himself for her.

(2) *The present work of the Holy Spirit.* The rib having been taken out of the sleeping man, was builded by God into the woman. After Christ was glorified, the Spirit came down and baptised believers into one body. And all these centuries, He has been at work "calling out" the Church. He has raised dead souls out of the quarry of nature and builded them on the foundation. He is forming a Bride for the Son of God.

(3) *Christ's Second Coming.* Viewed typically, all this dispensation is the night when the second Man is sleeping and the bride is being formed; when completed, He will publicly acknowledge her as His. Jehovah presented Eve to Adam; but Christ is God as well as man, and so He will present her to Himself, "a glorious Church, not having spot, or wrinkle, or any such thing."

"THE CHRIST."

There is a remarkable portion in a Pauline epistle

which is illustrated by something that is said of Adam and Eve. "For as the body is one," &c. (1 Cor. xii. 12). The first part of this verse clearly refers to the human body; and in the last clause an analogy is drawn between it and "the Christ." This cannot be the *personal* Christ, or there could not be an analogy. It must then, be what has been termed "The *mystical* Christ." That is, Christ and the Church together forming the one perfect *Man*. The Church is said to be—note the word—"the *fulness* of Him that filleth all in all" (Eph. i. 23). The illustrative passage is in Gen. v. 1. Turn to it: "In the day that God created man . . . male and female created He them . . . and called THEIR NAME ADAM." Adam and Eve formed the complete man, and were called by the *one name*. They were distinct, the one in subjection to the other, yet *one*. And so—mystery of grace!—the last Adam has His Eve. They, too, are distinct, and will for ever remain so; and yet in a very true sense *they are one*. They have the same life, identical interests, a common destiny, and the one name, "The Christ." My soul! Believe, wonder, admire, and worship!

# Melchisedek.

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**I**N our study of this subject, the above is the next clear, personal type we meet with. Melchisedek is mentioned only three times in all the Scriptures. In Gen. xiv. 18-20 we have the historical account. In Psalm cx. there is an intimation of his typical character. In Heb. 1-3 vii. the type is fully unfolded.

Different opinions have been held as to who Melchisedek actually was. Men, in their perverseness, have written volumes to make clear that which God declares He designedly hid. In the opinion of some he was an angel, others have thought he was the third person of the Trinity, while a large number still believe that He was Christ Himself. The last, which is the most plausible, is answered by Heb. vii. 3—“Made *like* unto the Son of God.” If he was made *like* Christ, it is evident he could not *be* Christ. The *building* and the *plan* are distinct things. Melchisedek was a mere man, an ordinary descendent of Adam; but, on account of *what is not recorded of him* and *his official position*, he strikingly foreshadows Christ.

And here may we not see the significance of the *omissions* of Scripture? For the type, in one important feature, is based on the *silence* of the inspired record as to certain things. “All Scripture is given

by inspiration of God." As, in music, the *pauses* prove the composer's skill as much as the notes, so the wisdom of God is manifested by what is *not* written as well as by what is written. The Bible is a divinely perfect whole. Moses may never have thought why he did not write more about Melchisedek; but the Holy Spirit, who guided him, foresaw that 1400 years later, these very omissions would play an important part in another inspired writing. The more thoroughly the Bible is studied as a whole, and in all its parts, the more evident is it that God has spoken. One effect which ever follows a careful comparison of the Old Testament with the New is, a deepened conviction that both are of God, and that they stand or fall together.

From Heb. vii. 1-3 we find that Melchisedek typified the Christ in three particulars—in *His divine nature*, in *His priestly work*, and in *His rule as a King*.

I. *Melchisedek typified Christ in His divine nature.* "There must," some may say, "have been something remarkable about this man, ere he could be a type of Christ in this point." But when we look closely at it we see, that it all turns on what is not recorded of Melchisedek. That he was born and that he died in the ordinary way we cannot doubt; but these facts are nowhere mentioned, and, *in this respect*, he was "without father, without mother, without descent, having neither beginning of days nor end of life." And thus he was a shadow of Him who "in the beginning was with God, and was God," and who, from a necessity of His nature, can never cease to be. Melchisedek, in his priesthood, is contrasted with

Aaron. Aaron's pedigree is clearly given, and no one could serve as a priest under the law, unless he could prove that he was descended from Aaron (Ezra ii. 61, 62).

II. Melchisedek typified Christ *in the permanency of His Priesthood*. The writer of the Epistle to the Hebrews was addressing a people who, for generations had enjoyed a visible God-appointed priesthood and worship. Many of them had embraced Christianity, and this was in direct contrast to their old system. Men naturally like something visible to lean upon. Christianity was a life of faith, and not sight; it had a Priest indeed, but He was never visible to the bodily eye. A weak believer or mere professor from among the Jews, would begin to think he was losing everything and getting nothing in return. To an intelligent believer, the law, with its priesthood and sacrifices, was only a *shadow* of what he possessed in Christ; to an unlearned or weak believer, the shadow would appear to be a substance and the substance a shadow.

One main object, then, of the writer of this epistle was to prove the great superiority of what was connected with Christ over their earthly system. In chapter vii. he proves the superiority of this new heavenly Priesthood over the old. In Gal. iii. 15-22, the Apostle argues that God's dealing with men on the principle of faith was really His way before the law was given. The law is thus shown to be a parenthesis—that which came in by the way—a provisional state. And in Heb. vii. it is proved that another order of priesthood existed before the Aaronic, and a quotation from Psalm cx. makes it clear, that it

continues *for ever*. So the Levitical priesthood was evidently not intended to be permanent.

Melchisedek's priesthood was unique in its nature, it differed in most points from the Levitical. Its distinctive marks were—(1) He held the sceptre as well as the censer; (2) and his priesthood never passed to another. In these two points he stood in direct contrast to Aaron. Of the priests under the law it is witnessed, "And they truly were many priests, because they were not allowed to continue by reason of death." But of the Melchisedek antitype it is said, "But this Man, because he continueth ever, hath an unchangeable priesthood. Wherefore," etc. (Heb. vii. 23-25).

In the historical account in Genesis, three things are recorded of Melchisedek—(1) he met the victorious warriors with bread and wine, (2) he blessed Abram from God, (3) he received tithes from Abram. I believe the Melchisedek pattern of priesthood will be particularly and fully carried out in the age to come. Not till then, will Christ act as Priest and King. I may show in another paper that our Lord's priestly service *now*, is after that of which Aaron's was a general type. But notice, Christ as a Priest must ever be "after the order of Melchisedek" in the great particular that *He has no successor*, and that is what is insisted on in the Epistle to the Hebrews. But, that fact established, the writer of the epistle at once drops Melchisedek as a type, and takes up the Levitical high priest.

What is recorded in Gen. xiv., in some things stands in striking contrast to our Lord's service for us. In

Gen. xiv., the absence of altar and sacrifice are very noticeable. There is no hint of a sacrifice being required as a foundation for priestly service. To look upon the bread and wine brought forth by Melchisedek as a "sacrament" is a puerile figment of Rome. Again, there is nothing of an intercessory character about his acts; he simply blesses Abram, but does not speak to God for him. Again, in Gen. xiv. the scene is an *earthly* and *public* one. In these particulars it stands in contrast to what is unfolded in Hebrews. There, Christ's priesthood *is founded on His sacrifice*, its great feature is *intercession*, and it is a *hidden service*, carried on in the holy of holies, for a people who are partakers of a *heavenly calling*.

The scene in Gen. xiv. was the foreshadowing of something which ere long will be enacted in Palestine. In that land a great conflict will yet take place; God's earthly people will be involved in it, and it will go against them. But, at the critical moment, the Lord will step in, and prove their salvation from their foes (Zech. xiv. 1-4, &c). He will then be the antitype of the victorious Abram, delivering the people of God from their enemies; and likewise He will be the King-priest, refreshing and blessing them after the battle, and then reigning over them throughout the thousand years.

This, I believe, is the *interpretation* of the typical scene before us; but it has been well said, "Interpretation of Scripture is one thing, the application thereof is quite another." So, while *interpreting* this passage as something in the future, we would seek, also, to apply it to ourselves. In the general applica-

tion of Gen. xiv. 18-20, Abram may be taken as representing all believers. "They which are of faith, the same are the children of Abraham . . . so then they which be of faith are blessed with faithful Abraham" (Gal. iii. 7-9). Thus the event foreshadowed God blessing His people in their Divine Melchisedek. The Lord Jesus ascended to heaven in the very act of blessing His people; and that service, begun on earth, He has continued in heaven. And all the time of the church's sojourn on earth, she has possessed two great blessings, viz., an ever-abiding Comforter on earth and a Priest in heaven, always engaged in serving her. These are *covenant blessings*, which have not depended on our faithfulness. Thank God it is so! For alas! alas! had they depended on man's faithfulness, they must have been withdrawn ages since.

But *Abram paid tithes of the spoils taken in the battle*. This is suggestive and important. It occurred prior to the giving of the law, and therefore, in itself, is not a legal ordinance. The same thing was strictly enjoined under the law; but here it was a voluntary act on the part of Abram. This paying of tithes, whether by Abram, or by Jacob, or under the law, all teach, in substance, the same thing. Israel, by paying tithes, acknowledged that the land was not theirs, but Jehovah's, and they were tenants under Him. Abram, in the same way, confessed that the victory just gained was not his, but the Lord's. And we, too, are expected to give God somewhat. We should bring the sacrifices of praise and thanksgiving, we should give Him the glory of our every victory, and, what is more practical,

we should *give Him of our substance*. Christians are *stewards, not owners*. The question should not be, "How much should I give to the Lord?" but, "How much dare I (in view of the judgment seat) use on myself?" I am persuaded that our true attitude is expressed in the hymn we sometimes sing—

" Nought that I have, mine own I'll call ;  
 I'll hold it for the Giver ;  
 My heart, my strength, my life, my all,  
 Are His, and His for ever."

May God exercise our hearts and consciences on this important point.

III. *Melchisedek was a type of Christ as King*. He is not called *King* of saved ones of this age. Now there is a higher thing ; though even now there is much that is implied in the title *King* exercised by Christ. He is *Head* of the church, and this involves *submission* to Himself. He is *Lord* of individuals. We are His bond-servants, and as such we are expected to do *His will* alone.

But Christ, ere long, will be actual *King* of Israel and the nations. As it is written, "The Lord shall give Him *the throne of His father David*," &c. (Luke i. 32, 33). In Heb. vii. 2, we learn, that Melchisedek's name, and the name of the city over which he ruled, are full of teaching. Melchisedek signifies "King of Righteousness ;" King of Salem means "King of Peace." These names tell forth the *character and effect of Messiah's reign*. That "a King shall reign in righteousness," and the effect on his subjects be peace, proves that a great change has taken place. As men now are, this cannot be. Before this the wicked will

either have been converted or destroyed. Scripture abundantly proves that the millennium will be ushered in by a series of terrible judgments. Pages might be filled with quotations proving it. I must be satisfied with giving two or three passages, and not attempt to enlarge on them. Study carefully Psalm ii., Psalm cx., Isaiah xi., &c.

Of that time it is written : "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Great numbers of the wicked will "perish from the way," and the remainder will yield, at least, an outward submission to Christ (Psalm lxxvi., 3, mar.), and then for a thousand years, righteousness shall reign in the earth. "The work of righteousness shall be peace ; and the effect of righteousness, quietness and assurance for ever" (Isa. xxxii. 17).

*First* being King of Righteousness, and *after that* King of Peace. This is ever God's order (*cf.* with this James iii. 17, 18). God's peace is ever based on righteousness. In Christ, "Mercy and truth are met together ; righteousness and peace have kissed each other" (Psalm lxxxv. 10, 11). This poor, distracted world will never know what peace is, till "the Prince of Peace" comes and reigns. And this, one day He will surely do.

Melchisedek alone, in the Old Testament, combined the kingly and priestly offices. Uzziah attempted it in his day, but God's judgment fell upon him for his temerity (2 Chron. xxvi. 16-21). But of the Messiah it was prophesied, "He shall be a Priest upon His throne" (Zech. vi. 12, 13). Thus the Melchisedek type shall be fulfilled—Christ shall be

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Priest and King at one time. But now our Lord is rejected, and we, as His people, are rejected with Him. Our portion is not here or now. We may in this "little while" be true to our Divine Melchisedek. Let us worship Him as our Saviour-God. Give Him that which is His due—ourselves and our all—and own Him as our Lord. And then, in the conflict by the way, we shall know Him as the One who again and again comes forth to strengthen His fainting hosts, and who will minister to us the new wine of the Kingdom, when we are at home with Himself for ever.

# Aaron.

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OUR Lord Jesus is both *Priest and High Priest*. As the former, He stands alone, and is the antitype of Melchisedek ; as the latter, He is associated with His people, and is the substance which the Aaronic priesthood prefigured. The Melchisedek type has especially, though not exclusively, to do with the *earthly* people ; The Levitical, pointed forward to service *in heaven*. The first gives us a Divine priest ministering on earth ; the second tells of a human priest officiating in heaven. Taken both together, we have priesthood fully unfolded.

It is evident that a general analogy exists between Christ's present service and that of the high priest under the law. We will look first of all at the

## POINTS OF RESEMBLANCE,

and then at the points of contrast.

I. *Aaron was chosen from among men*. Read Heb. v. 1-3. These words refer primarily to Aaron, but in general they are true of our High Priest. Verse 3, as is proved later on in the epistle, in no sense applies to Christ. The Holy Spirit here, aims to show, that everything that was excellent under the old covenant has been preserved to us in Christ, and that we have much now that was never known under the law. Was

Aaron a man among men? The Son of God became *a man*, not an angel. Therefore, he can have fellow-feeling with us *men* (see chap. ii. 16-18). Centuries before Christ came, one is heard, almost despairingly, voicing the need of human nature. His language is, "Neither is there any daysman betwixt us, that might lay his hand upon us both" (Job ix. 33). How blessedly does the Lord Jesus answer to this description! In His Melchisedek character, He lays His hand on Jehovah without sullyng His glory; as the antitype of Aaron, He lays His hand on man, and does not destroy him. Christ in all things was made like unto His brethren. Let us hold and joy in the blessed fact, that our High Priest is *a real Man*; as truly man as ourselves, as anyone we know. He has gone through all the experiences of infancy, boyhood and manhood; He breathed the same air, He ate our food, He trod our earth; He grew weary, He thirsted, He was tested as we are. As a man He had everything in common with us, *sin excepted*. And when we say this, do not imagine that it means that He became man with one important exception. For sin is not an essential part of human nature as it came from God: Adam was a true man without having a sinful nature, and such was Christ.

## II. A priest must be

### APPOINTED BY GOD.

Every Jew knew this. The nation had been taught it in a way they could never forget. As a result of Korah, Dathan, and Abiram seeking to take this honour to themselves, they brought death and destruction on themselves and families, and on thousands in

Israel (Num. xvi.). All this emphasised and confirmed the call and appointment of Aaron. And now the writer of this epistle proves to them, from their own Scriptures, that the Son of God had been constituted a Priest by Jehovah Himself. Christ had not presumptuously taken this office to Himself, but He was called and appointed by God (chap. v. 4-10).

We will now look at several points in which Christ's Priesthood is

INFINITELY SUPERIOR TO THAT OF AARON.

(1) The Lord Jesus was made a Priest *by the oath of Jehovah* (chap. vii. 20-22). This tells out the solemnity, certainty, and unchangeableness of this appointment of Christ. The things they had left were imperfect, transitory, and limited to one nation; the new system of priesthood was perfect, for all time, and for believers from among all nations.

(2) *The Levitical priests were many.* They were subject to death, therefore it was constantly passing from one to another. I have seen it estimated that there were more than eighty high priests between the days of Aaron and the destruction of Jerusalem. Christ, on the other hand, is alive for evermore; death will never cause Him to vacate His office. His priestly work is continuously carried on, and it is untransferable. Thence, He is able to save *perfectly*—at all times, in all circumstances—those coming to God by Him. What joy and strength it brings when we realise that there is an *unfinished work* of Christ as well as a finished! The One who died for our sins, and was raised again, is now at the right hand of God, and *maketh intercession for us.* Every feeble, tempted

believer, may hear the voice of the Shepherd saying “*I have prayed for thee, that thy faith fail not*” (Luke xxii. 32). He is there as the Advocate to meet all the accusations (true or false) of the great enemy. He is there to wash us from all the defilements we daily contract. He is there that in our approaches to God we may be acceptable. From our intercessions, prayers, and thanksgivings, He purges away aught of creature stain attaching to them; and in place thereof He adds the sweet savour of His own glorious person and perfect work. But we must pass on.

(3) Aaron was a *sinner*, and needed to offer sacrifices for himself as well as for the people. As a sinful man he was subject to infirmity; and this very fact, in a measure, unfitted him for his priestly work. But of Christ, it is witnessed, that He was “holy, harmless, undefiled, separate from sinners.” Thus have we displayed His perfections as man; what He was before God (holy), what He was before men (harmless); His perfection negatively (undefiled), and positively (separate from sinners). Two things follow from this:—first, He is able to become the sacrifice as well as the Priest; second, He is able to perfectly sympathise with all His people. Sin is imperfection; I know it is more than that, but it is that.

ONLY IN THE PERFECTLY SINLESS ONE, CAN BE  
FOUND PERFECT SYMPATHY.

Sympathy is not connected with sin, but with suffering or resisting of sin. That sympathy our Lord Jesus can give to all His suffering and tempted people at all times. If we sin, we find in Him *pity*—infinite pity. May we know much more of the sympathy of Him

who was tempted, and who *suffered being tempted* (chap. ii. 16-18 ; iv. 14-16).

(4) Aaron was *only a priest*, and the sacrifices he offered, *could not truly put away sin*. In Christ we have Priest, Sacrifice, and Altar. Under the law, sin was never a settled question. The numberless sacrifices, repeatedly offered, could never atone for one sin. Christ's sacrifice is of such infinite and eternal value, that for all who believe on Him, the sin question is for ever settled. "For by one offering He hath perfected for ever, them that are sanctified" (chap. x. 14). Glorious, soul-emancipating words! May we know more of their fulness!

(5) Aaron's priesthood was *of the earth*. Christ's is carried on *in heaven* (read chap. viii. 1-5). Here the climax is reached: "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens." Our Lord's work as Priest commenced at the Cross; but *its crowning act* was when, on the ground of His own bloodshedding, "He entered in once into the holy place, having obtained eternal redemption" (chap. ix. 12). Into the earthly holy of holies, Christ could not have entered (chap. vii. 12-14), but He has entered into the sanctuary above, of which the earthly things were but *shadows* and *figures*.

The Epistle to the Hebrews brings before us *Christ* as the substance of which the great day of atonement in Israel was but the shadow. It is important to see the designed limitation of this epistle; it is not a full exposition of Christ's priestly work, but an unfolding of it in several of its most important aspects. Christ,

here, is ever seen to be *sitting* at the right hand of God. And this tells out that a perfect and eternal satisfaction for sin has been made. Aaron never could sit in the holy of holies, because the question of sin was never fully settled. And thus our Lord is ever there to *represent* His people, to bear us on His heart ; as one still with us, so sweetly sings—

“ In heaven His blood for ever speaks  
In God the Father’s ear ;  
His Church, as jewels on His heart,  
Jesus will ever bear.”

This fact (that our Lord is seen *sitting* in heaven) does not contradict the further truth that He also, as our High Priest, daily stands and ministers at the golden altar. He is ever there as the One through whom we can draw near to God. And we ever need Him. So we further sing—

“ The veil is rent : lo ! Jesus stands  
Before the throne of grace ;  
And clouds of incense from His hands  
Fill all that glorious place.”

The more we know of God’s holiness, and of our own sinfulness, the more thankful shall we be for One who bears “the iniquity of our *holy things*” (Exod. xxviii. 38). And as the One who ministers at the golden altar, He is dependent on His people on earth to supply Him with material wherewith to carry on that service. Let us daily, then, bring Him our prayers, intercessions, thanksgivings and worship, that, mingled with the incense of His peerless person and perfect work, they may ascend unto our God and Father, as a sweet-smelling savour. But to come to another point.

(6) *Aaron entered into the holy of holies alone ; no one else dared follow. But Christ is there*

AS OUR FORERUNNER.

As John the Baptist came as the forerunner of the Lord, to prepare His way and herald His coming, so our Lord has entered within the veil to open up the way for all His people, and to announce our speedy approach. Christ's enthronement is faith's God-given assurance that soon we shall be there *with* Him, as we are there *in* Him.

“ For this we shall find, for such is His mind,  
He'll not be in glory and leave us behind.”

And even now the veil is rent, and at all times it is our privilege, in spirit, to enter into the holiest through the blood of Jesus. What a privilege! To approach into the very presence of God! Every barrier removed, the word now is: “ Let us draw near.” May we more and more avail ourselves of such an unspeakable privilege.

All this dispensation is the antitype of the great day of atonement of old. Our High Priest has entered into the holy of holies, and we wait for Him to come forth and bless His people. But we wait with no uncertainty; we have no question as to whether the sacrifice has been accepted. The Holy Spirit has come; He dwells in us, and He is the witness to us of Christ's acceptance, *and of our acceptance in Him*. And now our hearts are longing for Himself. We wait for Him to rise up from off the throne, to take us to be for ever with Him. Surely, as we contemplate our Priest in heaven, the word thrills our souls—  
“ UNTO THEM THAT LOOK FOR HIM, SHALL HE APPEAR THE SECOND TIME, WITHOUT SIN UNTO SALVATION.”

# Isaac.

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ISAAC may be viewed both as a type of Christ and of believers of this dispensation (Gal. iii. 16, Gal. iv. 22-31). It is as the former he now passes in review. And we will look at Isaac as foreshadowing our Lord in four particulars—as *Son*, *Sacrifice*, *Bridegroom*, and *Heir*.

I.—AS SON. In Gen. xxii. 2, Isaac is called by the Lord, Abraham's *only* son. Why was this? Ishmael was certainly Abraham's son, and he was older than Isaac. I think it was intended by God to show, that Isaac was the only son He could acknowledge, and Isaac evidently had a place in his father's heart, which none other of Abraham's sons enjoyed. This faintly foreshadowed the love of the eternal Father for His "only begotten Son." Isaac was the one in whom Jehovah's promises and purposes centred. "In Isaac shall thy seed be called."

It is evident, then, that Isaac is to be viewed as a son of Abraham in a very special sense; and the New Testament reveals that

CHRIST IS THE SON OF GOD IN A PARTICULAR  
AND UNIQUE SENSE.

In the Scriptures, Christ is invariably spoken of as the Son of God in a way that no mere creature,

however high, could be so called. He was *the Son* even before He took upon Him human nature. Notice the beautiful accuracy of the written word: "Unto us a *Child is born*, unto us a *Son is given*" (Isa. ix. 6). Thus Christ is the Son of God in reference to His Divine nature. In this He is "the only begotten Son" (John iii. 16). The Son possesses the same nature as the father, and is equally *God* with the Father. All the Divine fulness has been pleased to dwell in Christ (Col. 1. 19, R.V. mar.); and for this He must be God. He is *essentially* the image and glory of God. (Read Heb. i. 1-4, and compare the "who being" of verse 3 with the "being made" of verse 4 and the "hath appointed" of verse 2.) In a word, He is

#### JEHOVAH'S FELLOW.

Christ is also the Son of God *as to His human nature*. The utterance to Mary was, "That holy thing which shall be born of thee shall be called *the Son of God*" (Luke i. 35). It is in this aspect our type comes in. God *promised* Isaac to Abraham and Sarah; God *promised* Christ to our first parents, and again and again renewed the promise as the weary ages rolled on. Isaac was *waited for*; and so Christ. And how long! For centuries and millenniums faith waits, yet He does not appear. Sin matures, iniquity abounds, but at last in the fulness of time, the long-promised, long-expected Deliverer comes forth! Truly, man's extremity was God's opportunity!

Isaac's name was given him before his birth; so with the great Antitype. Isaac (*laughter*) spoke of the joy there would be at his birth. The joy at

Isaac's birth was confined to a very few ; but what millions have rejoiced, and will, in the birth of the Lord Jesus ! (Luke ii. 8-14). The birth of Isaac was something above nature ; the birth of Christ is, confessedly, the great mystery of Christianity (1 Timothy iii. 16).

The incarnation—God having become man—is a fact ; we believe it, not because we can understand it, but because God has revealed it. With the wise men of old, let us bow in worship at the feet of Mary's first-born ; yea, with the expanding faith of him who can no longer be called "doubting Thomas," let us look upon the face of the risen Son of God, and, with the warmth of a true affection and power of a living faith, say,

"MY LORD AND MY GOD."

And thus shall we share the greater happiness of those "who have not seen and yet have believed."

II.—AS THE SACRIFICE. Only as *the Son* could our Lord be *the Sacrifice*. From the beginning, God made known the necessity of the atonement. He also revealed His purpose of providing a sacrifice that would both meet the demands of justice and the requirements of the sinner. Multitudes of sacrifices, all of which pointed to *The Sacrifice*, were constantly offered. But there was to be one important feature in the sacrifice God would provide, which these could not foreshadow, viz., its *voluntary* character. An animal became a sacrifice because it had not the power to resist. But this missing feature is to be supplied ; hence that strange command, "Take now thy son . . . and offer him there for a burnt-offering" (Gen. xxii. 2). We are now, briefly, dwelling on this scene—Gen. xxii. 1-14—in its typical aspect only.

We notice, first, that Isaac was of such an age that, had he desired, he could have successfully resisted the efforts of Abraham to bind him and lay him on the altar. We have seen pictures of this transaction which are entirely misleading—Isaac is represented as a young lad of twelve or fourteen, who could not, if he had wished, escape from his father. All who have carefully studied the matter agree, that at this time Isaac was a young man, probably twenty or twenty-five years of age. Isaac was willing to suffer the will of his father, even though it led to an early and painful death.

From one standpoint we may speak of Christ as God's love-gift to a guilty world; from another, we learn that "Christ loved the Church and GAVE HIMSELF for it." Concerning the giving of His life He said, "No one taketh it away from Me, but I lay it down of Myself" (John x. 18). At any moment between the manger and the cross, the Son could have returned to the Father. Of course, in thus speaking, we have not God's purposes in view, but Christ's spotless Person. Not till the cross was sin laid on Him; and not till then did Jehovah treat Him as the sin-victim. In the climax of the typical scene, God spared Abraham and Isaac that which

#### HE WOULD NOT SPARE HIMSELF AND CHRIST.

In *purpose*, Isaac was offered up; God reckons it so, taking the will for the deed (see Gen. xxii. 12-16; Heb. xi. 17-19). But though in purpose Abraham did it, he was not permitted to do it actually. A substitute was provided; Isaac was free. Not so, however, at the cross: "God *spared not* His own

Son, but gave Him up for us all." He *spared* Abraham's son; but *Jesus* was not spared one stroke of the rod, one farthing of the debt. No voice was heard at Calvary, saying, "Stay Thy hand!" Instead, the voice of the Eternal sounded forth, "Awake O sword, against My Shepherd, against the Man that is my fellow, saith Jehovah of Hosts" (Zech. xiii. 7).

In view of the terrible doom he expected, Isaac had no one to sympathise with him. The servants accompanied them some distance, but when they came in sight of the place, they were left behind. Father and son were alone; and now the father must not be compassionate, but must steel his heart and nerve his arm, to plunge the knife into the heart of his Isaac.

And Christ was ALONE. There never was, there never can be, such awful loneliness as that which Christ suffered. He looked *around* to His disciples, from whom He might naturally have looked for sympathy, but they all "forsook Him and fled." In brokenness of spirit, He said, "I looked for some to take pity, but there was none; and for comforters, but I found none" (Ps. lxix. 20). He looked *up*, but, what was never known before, even God hid His face from Him; and He cried in bitterness of soul, "My God, My God, why hast Thou forsaken Me?"

O my soul! how canst thou meditate on this without thy heart bursting with grief, thine eyes overflowing with tears? We may well ask, with Bernard of Clairvaux,

"What language shall I borrow  
To praise Thee, heavenly Friend,  
For this Thy dying sorrow,  
Thy pity without end?"

And we may add the petition which contains a Spirit-begotten resolve—

“O LET ME NEVER, NEVER  
ABUSE SUCH DYING LOVE.”

III.—AS THE BRIDEGROOM. Isaac only died in *purpose*, and consequently was only raised in *figure* (Heb. xi. 19). Christ died in reality, and in reality rose again. The next event in the typical history is, the father sending forth his servant to seek a wife for the risen son. The connection and order of Gen. xxii.-xxiv. have often been pointed out and enlarged upon. In chap. xxii. we have, in type, the offering up of Christ; in chap. xxiii. the earthly people, in figure, are set aside; and in chap. xxiv. God's work of grace in this age is foreshadowed.

The teaching of chap. xxiv. is more or less familiar to all my readers; but we will briefly notice several points therein. The opening of the chapter gives a description of Abraham sending forth his trusted servant to seek a bride for Isaac. Two things were to be guarded against: first, the woman was not to be of the nations among whom they dwelt; second, Isaac was on no account to be brought unto the place where the woman lived. The latter injunction was surely of great moment, for it was twice given (verses 6-8). The messenger's journey was prosperous; in answer to prayer he meets with the woman he is seeking, and she consents to go with him. He provided her with raiment and adornment (ver. 55), and conducted her in safety across the desert, to one who was awaiting her. When near the journey's end, Isaac came forth to meet his espoused, and she became his wife. The

narrative, as it stands, is extremely interesting; but how much more so when read in the light of New Testament Scripture.

Whether it is strictly *typical* we will not take upon us to decide; but surely one must be blind if he cannot see in it

AN ILLUSTRATION OF THE CALL OF THE  
CHURCH.

Space will only allow us to touch on it in the briefest manner possible. God has purposed that His Son, the crucified and risen Redeemer, shall have a people who shall be peculiarly and eternally near to Him. This people—the *Bride*—are not chosen from among *angels*, holy or fallen, but they are being sought from among us sinners. The Holy Spirit has become the Servant of the Father and Son, in order to woo, sanctify, and guide home the elect of God, the Bride of Christ. The Holy Spirit, through the Gospel, reveals the grace, riches, and glory of the Man of Calvary. The question is pressed home to the individual heart—

WILT THOU GO?

And constrained by Divine grace every saved one has responded, "*I will go.*" At that moment our filthiness was cleansed, our nakedness covered, and we were "made meet to be partakers of the inheritance of the saints in light." And from that time the blessed Paraclete, who won us to Christ, has been our Companion, Teacher, Guide, and Protector, who will remain with us till we meet our Lord in the air, and

"Bride and Bridegroom reign for aye!"

I would suggest, however, that Eliezer not only

represents the Spirit of God, in His work of seeking, sanctifying, and guiding the believer, but that he also represents *servants of Christ*—evangelists, pastors, and teachers. The Holy Spirit ever was, and ever will be, the agent in all work in the soul; but He uses instruments. The labourer in the Gospel is used in finding the sinner, and the instruction given by men of God is employed to fit the soul for its wonderful destiny. So that all who are desiring to serve the Lord, whether in the Gospel or among His own people, may with much profit study the character and conduct of Eliezer as seen in this chapter. What a beautiful example we have in this man, of simple, earnest, faithful, prayerful, self-denying, and single-hearted service! May these same things characterize those who in these last days are *stewards*, not of Abraham's possessions, but of "*the manifold grace of God*;" who are servants, not of Abraham, but of *Abraham's God*.

IV.—AS HEIR OF ALL. Isaac was Abraham's heir. When he was quite a child, Sarah demanded the dismissal of Ishmael, lest he should be a rival to her son. Her language was: "Cast out this bond-woman and her son, for the son of this bond-woman shall not be heir with my son, even with Isaac" (Gen. xxi. 10). This was evidently the language of a fond, jealous mother, but it expressed the mind and purpose of God, Eliezer testified that Abraham had given *all that he had to Isaac* (chapter xxiv. 36). Gifts were bestowed on his sons by other wives, but Isaac became heir of all (chapter xxv. 5).

The Lord Jesus, in resurrection, announced that

all authority in heaven and on earth had been committed to Him. As the humbled One, He was poor and had nothing; as the risen One He possesses all things. As a reward for His obedience unto death, God has exalted Him to the highest place in heaven (Phil. ii. 5-12; Heb. ii. 9). As the First-born from the dead,

HE IS TO HAVE THE PRE-EMINENCE IN  
ALL THINGS,

and He is the risen Son who has been "appointed Heir of all things." But while Christ is *the Son and Heir*, He is not alone. He is "the first-born among *many brethren*;" and has been "anointed with the oil of gladness above *His fellows*." HIS FELLOWS! What a word! Could God do even more for us? I trow not!

The Man Christ Jesus can call Him who was ever His Father—*God*; and, through His death, we can call Him who is our God—*Father*. On receiving the Son we become *sons* (John i. 12). Among men, to be a child is not necessarily to be an heir; but in spiritual matters it is so. "And if children, then heirs, heirs of God and

JOINT HEIRS WITH CHRIST."

And now, since we are all of One, He is not ashamed to own us as brethren. We are now heirs, but we have not yet come into the inheritance. The morning of the first resurrection is hastening on apace; and then at the same time, all the saints of God will come "of age," and enter on their possessions. And then to wondering worlds we shall be manifested as children of God and fellow-heirs with Christ.

Christ as *the Son* became the *sacrifice*; we who are sons are also called to be sacrifices. Not, of course, in the sense of making atonement for sin; in that work no one else can share. But as those who are alive from the dead we are urged to yield our members as instruments of righteousness unto God; yea, to "present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable (*intelligent*: as with the type we are considering) service" (Rom. xii. 1, 2). May every reader of this paper, who has not done so, deliberately, definitely, unreservedly, yield up himself unto God, spirit, soul, and body! Oh, the sin and disgrace of keeping back a part of the purchased possession! May the Lord exercise the consciences of His own, that they be not among those who *rob God!*

We are now *the espoused Bride of Christ* (2 Cor. xi. 2); the devil would make us unfaithful to our Lord. A Christian by friendship with the world commits spiritual adultery, and grieves his Lord (James iv. 4, R.V.). Let us beware of this very common sin among professing Christians.

We are joint-heirs with Christ; but He is now rejected and cast out by men, and we are called to share His rejection. Our inheritance in the world is tribulation; for before we reign we must suffer. Let us look upon the world, its pleasures, honours, and glories, with the holy indifference of those who have something of infinitely greater worth. We can well afford to do it. Oh, to get such a sight of the glory, that we may be for ever blinded to every carnal and worldly ambition! Amen.

# Joseph.

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JOSEPH is a very full and striking type of the Lord Jesus. Stephen, in his address to the Jews, traces a parallel between Joseph and Moses on the one hand, and the Christ on the other. As those two had been rejected by the fathers, so they, their children, had rejected their true Messiah—Jesus of Nazareth (Acts vii.). And Jacob, speaking by the Spirit, points to Joseph as a type of the One who was to come. His language was: “His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is

THE SHEPHERD, THE STONE OF ISRAEL).”

What Joseph was to the house of Israel, in NOURISHING and SUPPORTING it, the Lord Jesus is, in a spiritual sense to “the whole Israel of God” (Gen. xlix. 23-26).

I look upon this type as a delightful unfolding of the inspired sentence: “The sufferings of Christ, and the glories that should follow” (1 Peter i. 11, R.V.). The “sufferings” and the “glories!” All the teaching of the type naturally falls under one of these heads. I love to dwell on these types, for they give one such an enlarged conception of Christ’s person and offices. In the doctrines of the New Testament we have, as it were, the *outlines* of the picture; but in the types and prophecies of the Old Testament the picture is *filled in*.

I. JOSEPH IN HIS HUMILIATION. Joseph was at once the special object of his father's love and of his brethren's hatred. There were several causes why they hated him. He informed his father of their bad conduct; he was their father's favourite; and he was dreaming, and expecting to occupy a place above them all (Gen. xxxvii. 2-11). Thus they were *envious* of him; and that led them to sell him into Egypt (Acts vii. 9). Of all the contemptible vices of human nature, envy seems about the worst.

For similar causes the Jews hated the Christ. God once and again acknowledged Him as His well-beloved Son; and every miracle of Christ was a further proof that He was what He claimed to be—*God's only begotten Son*. But the Jews, in their mad hatred, would not be convinced; and they actually said: "He casteth out demons by Beelzebub, the prince of demons." It is hard to decide which was the more amazing—their wickedness or their folly. The Lord Jesus, also, was a constant witness against their sins, rebuking them fearlessly and openly. This added fuel to their hatred, so that they did not rest till they had compassed His death.

Joseph was sent by his father to his brethren to see how they prospered. It was while on this mission that he was sold as a slave. Jesus came forth from the Father to His own, but they received Him not (John i. 11). He came

AS THE EXPRESSION AND PROOF OF GOD'S LOVE to a guilty world; but His coming only stirred opposition and hatred in the hearts of the carnal Jews. It was by the suggestion of Judah that Joseph was sold

as a slave ; by a disciple bearing the same name was our Lord betrayed.

Not only was Joseph rejected *by his brethren*, but his righteous character stirred the hatred of *an Egyptian*, and led him to Egypt's dungeon. And so with Christ. Jew and Gentile, Pharisee and Sadducee, religious and profane, buried their differences in their common hatred of God's beloved Son. They wickedly and foolishly united in one great confederation to seek the overthrow of Jehovah's Anointed (Ps. ii. 1, 2). The Jews could not have put Christ to death without Gentile consent and instrumentality. As we have seen, it was because of *envy* Joseph's brethren sold him ; and Pilate easily saw that it was out of envy the Jews sought the death of Christ (Matt. xxvii. 18). But on his brethren lay the guilt of Joseph's betrayal and suffering ; and on the Jews, specially, lay the sin of having crucified their Lord (John xix. 11 ; Acts ii. 22, 23).

Doubtless it was to hinder the fulfilment of Joseph's dreams that his brethren sold him. But the dreams of Joseph presaged the determination of Jehovah ; and the Almighty's purpose can never be thwarted. The very method they use to hinder their fulfilment is the very means that God employs to bring them to pass. So much for rebellious, short-sighted man !

The Jews, in murdering the Lord Jesus, only had one object in view, viz., to be for ever rid of the troubler. They had no thought of accomplishing God's purposes ; nevertheless this is what they did. For by Christ's death the way was opened up for the carrying out of God's purposes of love to a lost race ;

and, by the same means, the opportunity was given for the carrying out of God's great pivotal design—the exaltation of Jesus of Nazareth as a Prince and Saviour. Admirable grace and wisdom! Man's greatest sin has been used of God to accomplish His purpose, and to bring mankind the greatest blessing it is possible for God to give, or for man to receive. But we come to our second half of the subject:—

II. JOSEPH IN HIS EXALTATION. And what an exaltation! Taken from the dungeon to be made ruler of Egypt! But God's working is to be traced in all this. We would like to quote the glowing words of Ps. cv. 16-22, but must ask you to turn them up and read them. In like manner God exalted Christ (read Acts ii. 36; Phil. iii. 5-11, &c.). Joseph became the revealer of God's purposes to the king's servants when in prison, and to Pharaoh himself. The Lord Jesus was the perfect revelation of the mind and heart of the Father. "God . . . hath in these last days spoken unto us *in His Son*" (Heb. i. 1).

In the very place that Joseph was cast out and humbled, he was afterwards raised to great dignity. Pharaoh exalted him, and he did it in a king-like way. He arrayed him in royal robes, put a ring on his hand, and a chain around his neck; he made him ride in the second chariot; heralds went before him crying: "Bow the knee! Bow the knee!" Pharaoh put everything under Joseph: "only in the throne will I be greater than thou," was the one exception (Gen. xli. 39-44). Earth was the witness of Christ's humiliation, and earth shall yet see His glorious exaltation; for, with his redeemed, He shall reign over this very earth

(Luke i. 32, 33, &c.). We can scarcely read of men being called to "bow the knee" to Joseph, without being led in thought to Phil. ii. 10. Christ, as Son of Man, will have everything put under Him—the Father Himself excepted (1 Cor. xv. 27). He has received a commission to bring back a revolted world to God. And ere long every creature in heaven, on earth, and under the earth, shall "confess that Jesus Christ is Lord, to the glory of God the Father."

In his treatment of the people, Joseph showed both grace and wisdom ; he proved himself

#### A STATESMAN

who possessed more than earthly wisdom. During the years of famine he preserved them ; and yet without using the least pressure, he obtained themselves and all their possessions for the king. But when they had given their all up to Pharaoh, of his own accord he gave it back again ; only requiring a fifth part of their produce as an acknowledgment of the rights of the king. To appreciate this sagacious and humane conduct we must read the story, not in the light of modern Western democracy, but in the light of ancient Eastern despotisms.

ZAPHNATH-PAANEAH was the new name given to Joseph. Several meanings have been attached to this name ; but the weight of evidence seems to be, that it signifies "*the food of life.*" This is both beautiful and appropriate, whether viewed historically or typically. Then Pharaoh also bestowed on Joseph a bride ; and the bride became his, even while rejected by his brethren.

The application of all this to the glorious Antitype

is clear. In resurrection, the Saviour has received the name which is above every name. He *is*, indeed, "the Bread of Life" to our souls. Again: while rejected by the earthly people, He is receiving from the Father a people to be His heavenly bride. The Church is united to the *glorified* Christ. Yes, He is glorified! His personal sorrows and sufferings are for ever past, and He is now on the throne of God. Our Lord, our Head, is exalted; and we are exalted in Him. 'This is the barest hint of the lessons to be learnt from Joseph's Egyptian bride.

But was Joseph to be for ever separated from his brethren? No, indeed; that was far from the purpose of God. In their extreme need they came to Egypt; and after passing through much soul-exercise Joseph makes himself known to them; and ultimately he bestows upon them the best portion of the land. Every step in the bringing together of Joseph and his brethren is pregnant with spiritual instruction. But very briefly we must seek to indicate the application of it typically.

Abraham's natural seed are not cast off for ever; they will yet be a united nation in their own land. The Jews will soon learn that Jesus of Nazareth, whom their fathers rejected and murdered, and whom they have continued to hate and refuse,—that He was and is

#### THEIR ONLY MESSIAH.

The One whom they consider as judged of God for His sin, was at that very time bearing away their iniquities; and such will be their sorrowful, heart-broken confession (see Isa. liii. 4, 5). Joseph's

brethren had their consciences awakened, and confessed their sins to each other, before he made himself known unto them. What tender grace Joseph displayed to his sorrowful, repentant brethren. His one aim seemed to be to set them at rest in his presence (Gen. xlv. 15). This scene naturally suggests Zech. xii. 10. Ere long there shall be a literal fulfilment of this Scripture. Yes, the children of those Jews who crucified the Christ, shall soon "look upon Him whom they have pierced, and mourn for Him." As Joseph's brethren were given the best place in Egypt, so Israel's land shall yet be the most fruitful of all the earth, and they shall be the first among the nations.

Much more might well be said on this wonderful and precious type, but we close with a *practical* word or two.

The history of Joseph teaches us, that humility goes before honour, bitter before sweet, the cross before the crown. This is a principle in God's dealings with all His own in all ages. Let us recognise it, for it will be the key to many a trial that will meet us as we are journeying through the wilderness. Like Joseph and his great Antitype, may we endure the cross and despise the shame. So that with him and the elect of all ages, we may prove that "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Soon of us it shall be true, as one has written of Joseph :

" Out of grief to honour risen,  
Winning rapture for thy pain,  
And a palace for thy prison,  
And a sceptre for thy chain."

# Moses.

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ON first thought we might judge that Moses stands in too great a contrast to Christ to be a type of Him. But a little search will prove, that the contrast is between the two *dispensations* rather than the two persons. "The law was given by Moses ; grace and truth came by Jesus Christ."

Jehovah's words to Moses were : "I will raise them up a Prophet from among their brethren, LIKE UNTO THEE" (Deut. xviii. 18). In the epistle to the Hebrews his typical character is again seen (Heb. iii. 1-6). Christ as the Apostle, the sent One from God to man, was typified by Moses ; as the High Priest returning from man to God, Aaron foreshadowed Him.

We may view Moses as a type of the Saviour in the following particulars :—(1) *In his Birth and early history* ; (2) *as the Deliverer and Ruler of Israel* ; (3) *as a Mediator* ; (4) *as a Prophet*.

I.—IN HIS BIRTH AND EARLY HISTORY. Moses was born at a time when his people were oppressed and down-trodden. When Jesus was born, the Jews were under the power of Rome : Herod, an unprincipled king, governed them. Moses' parents evidently had Divine instructions that a more than ordinary future was in store for their son. His mother "saw he was

a goodly child" (Ex. ii. 2). This is more than a mother's usual appreciation of her offspring. It is explained in the New Testament as "fair to God" (Acts vii. 20, Greek). With this God-given conviction of the child's glorious future, his parents hid him as long as they could; but unable any longer with safety to do so, they committed him to God and the Nile. "Them that honour me I will honour," is a Divine principle; so that faith was not put to shame. The very palace of Pharaoh, the one who sought his life, became his home.

And very clearly to Mary and Joseph was intimated the wonderful nature and the exalted destiny of Him who should be born of her. Pharaoh endangered the life of Moses; Herod sought the life of Jesus. A like motive influenced both—fear of losing their crowns. Many were destroyed by both, but in each instance *the* child escaped. Thus does God take the wise in their own craftiness.

Moses was born "one of the people;" so was the Christ. But Moses had the training of a king's son—every comfort and luxury would be his portion. Not so our Lord. He was born in a poor man's family; no king's daughter waited to receive *Him*. He was one of the poor in all His experiences and surroundings. He was not the reputed son of a king, as Moses, but the reputed son of a carpenter. And the Gospels clearly indicate that at the carpenter's bench the Son of God actually laboured (Mark vi. 3). What a dignity and honour this has for ever put upon manual labour!

## II.—AS THE DELIVERER AND RULER OF ISRAEL.

To save his people, Moses voluntarily renounced the wealth of Egypt, and all the honours and pleasures of Pharaoh's court. "For us men and our salvation" the Lord Jesus laid aside His glory, came down to earth, and "became obedient unto death, even the death of the cross."

The first attempt to deliver his people was unsuccessful; he was scorned and rejected by the very ones who should have received him (Acts vii. 23-28). So with the Antitype. "He came unto His own, and His own received Him not." Their rebellious, defiant cry was, "We will not have this Man to reign over us." Stephen, with great effect, pressed home the similarity of the treatment of Moses and Jesus of Nazareth. But this same man, whom at first they rejected, God ultimately used as their deliverer and leader; and Christ Jesus, so long rejected, shall one day be manifested as the Deliverer who shall "TURN AWAY UNGODLINESS FROM JACOB."

Egypt represents this world, and Pharaoh—Satan, its prince and god. Pharaoh was a hard master and oppressed the Israelites; but the service was freedom and happiness compared to the slavery of those who are slaves of sin and Satan, and such every unregenerate man is (Rom. vi. 20-23; Eph. ii. 1-3).

Moses was the greatest miracle-worker in the Old Testament. God thus demonstrated to friend and foe, that He had sent him. Likewise miracles, many and great, were performed by the Lord Jesus, the Father thus attesting that He had sent Him to be the Saviour of the world (John v. 36). But there is a striking contrast in the nature of the two series of

wonders : those of Moses were chiefly acts of judgment ; those of Christ were purely acts of mercy.

Jannes and Jambres, as the leaders of the magicians, withstood Moses and endeavoured to bring down his miracles to the level of their own enchantments. The Scribes and Pharisees opposed the Lord Jesus, blasphemously affirming that His miracles were wrought by the power of Beelzebub, the prince of demons. And as, at last, the very magicians acknowledged that Moses wrought his miracles by the power of God, so the very demons were constrained to confess that Jesus was the Son of God.

By the sprinkled blood of the Passover lamb the Israelites' first-born were preserved from the destroying angel ; by the blood of Christ, our Passover-victim, sacrificed for us, all who believe on Him are delivered from the wrath to come.

From that point onward Moses became their recognised leader. They "were all baptised unto Moses in the cloud and in the sea" (1 Cor. x. 2). The cloud overhead and the waters on each side, as it were, covered them up, and when they emerged on the other side it was a typical resurrection. Moses, not Pharaoh, was henceforth to be their law-giver and leader. So with the true Christian. In our baptism, we show that we have died to sin, the law, and the world. The flesh no longer has any claim upon us, we have died to it ; we are no longer of the world, therefore its prince is no more our master. Henceforth Jesus Christ is our LORD. This practical aspect of baptism is too often forgotten among believers, though the point is made much of in the Word of

God (see the R.V. of the following among other Scriptures :—Romans x. 9 ; 2 Cor. iv. 5 ; 1 Peter iii. 15). Our constant question should be, “LORD, WHAT WILT THOU HAVE ME DO?”

III.—MOSES AS A MEDIATOR. Of the giving of the law it is said : It was ordained by angels in the hands of a mediator” (Gal. iii. 19). Israel felt their need of a mediator, and God provided Moses. Referring to the giving of the law, Moses once said : “I stood between the Lord and you at that time, to show you the word of the Lord ; for ye were afraid by reason of the fire, and went not up into the mount” (Deut. v. 5). And every sinner who in any measure knows himself and God, feels the same need. Man must have a mediator—one to interpose and act on God’s behalf to him, and in his behalf with God. Such a mediator has been provided in the person of the Lord Jesus. He is the only possible One (1 Tim. ii. 5).

Moses was the mediator of a covenant of works ; Christ of a covenant of grace. Thus it is spoken of as “a better covenant” (Heb. viii. 6). The law cursed and condemned, without the least mercy, anyone who violated the least of its commandments. The Gospel tells of One who has borne the curse of the law so that all who receive Christ go free. The law, though it was the ministration of death, was glorious ; but the Gospel, the ministration of life, is much more glorious (2 Cor. iii. 7-11).

Through all their wanderings, Moses was the channel of blessing to the nation. The manna, the quails, the water from the rock, all came through him.

In this he was a faint foreshadowing of our Lord Jesus. For every blessing a guilty world and an ungrateful church receive, comes through the cross of Christ. Well may saved ones sing—

“ Our every joy on earth, in heaven,  
We owe it to Thy blood.”

The intercession of Moses as mediator saved the people from judgment. They had sinned grievously in the matter of the golden calf, and a righteously angry God threatened them with destruction. But hark to those earnest, God-like pleadings of the man Moses: “ 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” (Ex. xxxii. 31-33). That is, Moses offered himself for death that the nation might be spared. But such a sacrifice could not be accepted.

But at Calvary we see One who was accepted. Worse than ten thousand deaths befell our adorable Substitute. He died beneath the stroke of judgment, and we are delivered from wrath through Him. He lives again to intercede for us; to save us from sin's power; to save us to the heavenly inheritance (Rom. v. 9, 10). Moses could not bring them into the land; but our Redeemer will not give over His work till all His people are “safe at home within the veil.”

IV.—AS A PROPHET. God's revelation of Himself has been progressive. At the beginning He was known as ELOHIM, the triune, omnipotent, Creator. The attribute herein revealed was power, might, force. To the patriarchs He revealed Himself as EL SHADDAI,

the all-sufficient God, the One who supplied the wants of every living thing. But to Moses He manifested Himself as JEHOVAH, the self-existing, unchangeable, and eternal One—God in covenant relationship with His people (see Ex. vi. 2-4). And all the revelations under the old covenant were but additions to this last-named glorious title, as Jehovah-Tsidkenu, Jehovah-Shammah, &c.

Moses was pre-eminent as a prophet. No man of old was admitted to the familiar intercourse with Jehovah which Moses enjoyed (Num. xii. 6-8; Deut. xxxiv. 10, 11). But not till Christ came had we a full revelation of God. All the others were partial and fragmentary. Not till the incarnation, was God made known in that highest, yet dearest, of all relationships—FATHER. “No man hath seen God at any time; the Only Begotten, which is in the bosom of the Father, HE HATH DECLARED HIM.”

This is the characteristic revelation of God in this age. Only IN THE SON could God reveal Himself AS FATHER (see John xiv. 9; Heb. i. 1, 2, &c.); and only as we are “in Christ” can *we* call God our Father, for He is first of all the Father of our Lord Jesus Christ, and then the Father of all who believe on Christ (John xx. 17; Gal. iii. 26).

Favoured as Moses was, even to him God could only show His “back parts,” the less glorious parts of His character (Ex. xxxiii. 18-23). But in Christ we have the last, highest, and perfect revelation of God. All that we can ever know of God is to be seen in Christ, for He has shined forth giving “the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. iv. 6).

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Moses and the prophets were like the moon and the stars in the night, their testimony was infinitely better than total darkness, yet it was night only; but now, in Christ, we have the sun at noon-day.

Fain would we speak of the wife and children whom God gave Moses in his rejection, and other points, but space fails us.

Personally, we might learn many practical lessons from the life of Moses. I point out one: God ever trains His instruments for special work, and the training is oftentimes long and painful. With Moses two-thirds of a long life was taken up in fitting for service. Eighty years' training for forty years' work. To us it seems out of all proportion. Yet it was God's way, and that is ever the best. May we, too, be prepared to undergo any training necessary, that we may be vessels meet for the Master's use, and prepared unto every good work.

## Joshua.

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JUST as Melchisedek and Aaron are both needed to give a full view of Christ as *Priest*, so Moses and Joshua are required to give a complete type of Christ as *Leader*.

Hebrews iv. 8, clearly proves that Joshua is a type of our Lord. In this chapter, Canaan and the Sabbath are types of spiritual and heavenly rest. Joshua brought Israel into a rest, but it was not perfect, and therefore was not permanent. But Christ will bring all His people into the perfect and eternal Sabbath-rest of God. Ere long we shall fully have part in God's new-creation rest, and at the same time shall enjoy the anti-type of Canaan-rest—cessation from conflict. We will view Joshua as a type from three standpoints:—*As a Man, as a Leader, as a Warrior*.

I. *Joshua as a man, a type of Christ*.—It will be seen that both bear the same name. Jesus is the New Testament name for Joshua (Acts vii. 45; Heb. iv. 8). In apostolic times it was evidently an ordinary personal name (see Acts xiii. 6; Col. iv. 11). The name was given from time to time in honour, I presume, of the man we are considering. But with our Lord it is His personal name—His name as a man among men. The use thereof by the Holy Spirit is

most instructive, but on it we may not enlarge. The name means, "The Salvation of Jehovah," or "Jehovah the Saviour." We learn that it was specially given to the son of Nun; he did not always bear it (Num. xiii. 16). The name was prophetic of what Joshua would in due time accomplish in leading Israel into the land and saving them from their enemies. The name "Jesus" was also

A GOD-GIVEN NAME TO THE REDEEMER OF MEN.

It was given Him before His birth. The one was the instrument of a temporal salvation to the tribes; but the other is the procuring cause of the eternal salvation of His people. Joshua delivered the people from earthly foes; the Lord Jesus saves those who believe on Him from sin, and all its consequences (Matt. i. 21).

Joshua, as born among the people when they were afflicted and down-trodden, shared in all their sorrows and sufferings, and Jesus Christ is "a brother born for adversity." He knows by experience all the sorrows, afflictions, and trials of this earthly life. Christ is in heaven now, but He is there enriched with all the experience His sojourn on earth brought Him. Blessed enrichment! For He

" Though exalted feels afresh,  
What every member bears."

Joshua was conspicuous for his love of truth and his courage. When, through fear, the ten spies gave a false report of the land, Joshua boldly stood forward and witnessed to the truth. Faith in the purpose and power of Jehovah enabled him to act. And in these characteristics he was but the shadow of Him who is pre-eminently "the faithful and true Witness."

In all his career, nothing is recorded against Joshua, if we except the treaty with the Gibeonites; and this evidently was a fault of the head rather than of the heart. But the Christ of God never once took a wrong step or made a mistake. Whatever He did, in word or deed, was wrought in communion with the Father, and in the fresh unction of an ungrieved Spirit.

II. *As the Leader.*—Joshua received his call to this work directly from God (Num. xxvii. 18). Of all the myriads of Israel's hosts, he was the one chosen of Jehovah to lead the people into the land. Prior to entering on his work, he received the gift of the Spirit as the all-necessary qualification for such service. As we read this we are reminded of the grand prophetic announcement of Isaiah; "Behold My servant, whom I uphold. . . ."

I HAVE PUT MY SPIRIT

upon Him," &c. The eternal Son is the elect servant of the Father in the glorious scheme of redemption. Himself testified that He was set apart, appointed, and sent by the Father (John x. 36). Our Lord's special reception of the Holy Spirit at His baptism, all will recall.

Not till the death of Moses, did Joshua come to the front; till then, though the friend and companion of Moses, he was in comparative retirement. And the early part of Jesus' life was spent in the obscurity of Joseph's home and workshop. Such is God's way with all His servants.

HE TRAINS IN PRIVATE, BEFORE HE USES IN PUBLIC.  
This is God's way. May we know this by experience.

Next to Moses, Joshua was brought into closer communion with God than any of his fellows. He accompanied Moses when he went up into the Mount to receive the law, and remained the forty days awaiting his return; consequently, he had no share in Israel's terrible sin. And when Moses pitched "the tabernacle without the camp," Joshua went with him and continued there, where God revealed Himself (Ex. xxxiii. 7-11). And the Lord Jesus was ever separate from evil and in communion with the Father; He continued in His Father's love (John xv. 10).

Moses, the representative of the law, could not bring the people into the rest of Canaan; but Joshua did so. What God could not do through the law, He does by Christ. And the Lord Jesus gives present rest to all who come to Him, and will ultimately bring all His own to the perfect rest above.

III. *As the Warrior*.—Moses was a great leader, but not a warrior. Joshua was both. And as a general he was ever victorious. The promise given was definite: "There shall not any man be able to stand before thee all the days of thy life," &c. (Josh. i. 5). The wars in which he engaged were a series of brilliant victories. Even Ai was no real exception, for in the end, he completely triumphed over it. In this he strikingly foreshadowed the blessed Son of God, who,

IN THE AWFUL FIGHT OF CALVARY,

secured the overthrow of all our spiritual foes. For the believer, *sin*, *death*, and *Satan* are nullified (Rom. vi. 6; 1 Cor. xv. 54; Heb. ii. 14). We are now and here, put into the place of "more than conquerors." If we are not so practically, the blame lies with us.

To enable Israel to enter the land a mighty miracle was wrought. God thus bore witness to Joshua and honoured him in the eyes of the people (Josh. ii. 7). And so with the glorious Antitype. Before entering on His conflict with Satan, at his baptism in the same river, the Father publicly acknowledged Jesus as His beloved Son.

Canaan is a type of "the heavenly places" where Christ is, and where we are "in Him"; Jordan rolling between was a figure of death. The passage through Jordan was a typical death and resurrection. Such also is Christian baptism. Our Lord's baptism was a symbolic anticipation of His death and resurrection—of the time when he would in reality sink beneath the waters of judgment. Baptism, rightly understood, is an acknowledgment that we have died and been raised again in our Substitute. Personally we are on earth, representatively we are at God's right hand.

Our union with Christ in death and resurrection must ever be kept before us; for it is only as this is real to us that we can "walk in newness of life" and "serve in newness of spirit." So we have the instructive acts of the setting up the twelve stones in the Jordan, and the twelve stones in Canaan; these, to all generations, were to be a memorial of the crossing of Jordan. And, beloved, may we always have before us what our baptism signifies:

"A DEATH UNTO SIN, AND A NEW LIFE UNTO  
RIGHTEOUSNESS."

But even when they had crossed the river, fighting was not the first order of the day. The "sharp knife" of circumcision had to be used upon themselves

before they could use the sword on others. By this "the reproach of Egypt was rolled away"; and henceforth they bore in their flesh the evidence that they were Abraham's seed, and so heirs of Canaan. And as those already risen with Christ, believers are called upon to mortify their members which are upon the earth (Col. iii. 1, 5).

Now that they are circumcised, with joy they keep the Passover. The manna, wilderness provision, ceases, and they eat of the old corn of the land." We shall never "get beyond" what the manna typifies in the sense of not needing it. We may and do enjoy Christ as the "manna" and "the old corn of the land" at the same time. The manna presents to us Christ in humiliation and death; the Passover in death only; the old corn of the land, Christ as the once-crucified but now glorified One. There is death in them all; for only as the One who makes atonement for sin can He become food for our souls. All these details are deeply interesting, but we must pass on. May we, by the power of the indwelling Spirit, be taught practically these blessed truths. For here of all places a mere head-knowledge is a very poor thing.

Now they are prepared for the fight; and Jericho, though walled to heaven, is soon overthrown. All perish except Rahab and those saved for her sake. She is incorporated into the favoured nation, and becomes one of the direct ancestors of the Christ, as concerning the flesh (Matt. i. 5). This was grace indeed! It teaches us salvation for the chief of sinners, and at the same time, hints at the union of Jew and Gentile in one body, in Christ.

Joshua only destroyed those who opposed him ; he spared the Gibeonites, whose fear led them to act and speak lies. So will it be when the Lord comes to the earth in judgment. The nations not in active opposition against His authority will not perish with His open enemies. Joshua caused his captains

TO PUT THEIR FEET UPON THE NECKS of the five captive kings (Josh. x. 24, 25). And when Christ shall come for the salvation of His earthly people, He shall cause the faithful remnant to triumph over all their enemies (Mal. iv. 1-3 ; see also Rom. xvi. 20).

When the nations were subdued, Joshua set to work to divide the land among the tribes. And, ere long, when the Lord shall put down all their foes, Israel shall inherit the land in peace ; and holding it on the conditions of the new covenant, they shall never again be dispossessed (Jer. xxxi. 31-37).

All the nations were not destroyed. Although brought into subjection, they were ever ready to rebel and cause trouble. When the people sinned, they were given over to their enemies, who ruled them with a rod of iron. So with the Christian : "The old man," "sin," "the flesh," whatever we may call it, is not dead or eradicated ; we have died to it, judicially, in the person of our Substitute, but we are only practically dead as we are habitually walking in the Spirit. Be not deceived. Sin, as an indwelling principle, remains to the end, but we overcome it as we are abiding in Christ.

Under our divine Joshua, let us gird up our loins, put on armour, and go in and take possession of that

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which is ours in Christ. Satan, and his hosts of wicked spirits will oppose our every forward step ; but greater is He that is for us, than all that are against us. The devil is mighty ; our Lord Jesus is Almighty. By daily yielding ourselves to be led on in the triumph of Christ, we shall prove what it is to be “ more than conquerors through Him that loved us.”

# David.

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**M**OSES is the great type of Christ as Prophet Aaron as Priest, and David as King. As a Prophet Christ has fully revealed God. By Him as the Priest we now draw near to God. In Him we shall yet see rule after God's heart. Speaking broadly, we may say that our Lord was Prophet when on earth. He is now Priest in heaven, and in the age to come He will be King.

The Scriptures clearly intimate that David was a type of the One to come. In several passages it would appear that *the name of the type is given to the Antitype* (see Isa. lv. 3-3 ; Jer xxx. 4-11 ; Ezek. xxxiv. 23, 24, &c.). These and kindred Scriptures await their fulfilment. Ere long on this earth, the seed of Abraham shall be ruled by their true David—the Shepherd-King—our Saviour and Lord.

Only as we see in David a type of Christ, can many of the Psalms be understood. Penned by David, they yet give experiences and predict glories which can only be true in their fulness, of Him who is at once "David's Son and David's Lord"—David's root, yet David's offspring.

For the purpose we now have in view, we may divide David's Life into four periods :—

I. FROM HIS BIRTH TO HIS PRIVATE ANOINTING. Like the most of God's worthies in all ages, he was of lowly origin. In a passage, which in the first place applies to David, and in a deeper sense to Christ, we hear Jehovah saying, "I have laid help upon one that is mighty; I have exalted one chosen out of the people" (Psa. lxxxix. 19). He was one of the people in his descent, and in training he was a simple shepherd lad. And the Christ of God was simply the reputed Son of Joseph and Mary, poor Galilean villagers. By comparing Luke ii. 24 with Luke xii. 8, we get a touching proof of the scanty means of the mother of Jesus. And in all Christ's training as a Man on earth, from the manger to the Cross, He showed Himself as truly

#### ONE OF THE PEOPLE.

Bethlehem (meaning *house of bread*) was David's city; and there the Christ, the true Bread from heaven, was born. The name David means "*Beloved*," reminding us of various Scriptures which speak of the Redeemer as God's beloved Son.

But on these points we must not enlarge, but hasten to the second period of his history, viz. :—

II. FROM HIS ANOINTING, TO HIS FLIGHT FROM SAUL. The first mention of David is in 1 Sam. xvi. In this chapter we have a simple yet graphic account of the private anointing at the hand of the prophet. For several hundred years, Jehovah had been the invisible yet true "King in Jeshurun." But of His benign rule and special interpositions they had grown

weariness. The theocracy—the direct rule of God—no longer satisfied them. Aspiring to be like the nations around, they clamoured for a king, thus directly rejecting God as their king (1 Sam. viii. 7). But this had been foreseen by God, for Moses had written as to the sort of king they were to have. But to this we may refer later.

Before they are fit to have the man of God's choice, they must be taught a bitter lesson from the king of their own choice. Whether as individuals or nations, the fact must be learnt, that it is a hard and bitter thing to depart from God. In everything Saul was just the man they wished for, and God gives them their will. Centuries after Jehovah said, "I gave thee a king in Mine anger, and took him away in My wrath" (Hos. xiii. 11).

But the man of God's choice is of a far different spirit. At this time, at least, he was one whom the nation assuredly would *not* have chosen. Nothing in his appearance marked him as a future king. In fact, he was judged to be so insignificant, that when the other brothers were called to meet Samuel, he was left in the field. Yet he was God's elect; and, taught of God to recognise this, the prophet solemnly anoints him as king of Israel. And significantly we read, "And the Spirit of Jehovah came mightily upon David, from that day forward" (v. 13).

And so with the great Antitype. The Prophet Isaiah foresaw Him as the "despised and rejected of men." He foretells, that when He should appear, there would be nothing about Him outwardly to lead men to desire Him (Isa. liii. 2, 3). And yet God,

through the same prophet, speaks of His Son thus, "Behold My Servant, whom I uphold ; Mine Elect, in whom My soul delighteth : I have put my Spirit upon Him" (chap. xlii. 1). A special title of the Lord Jesus is the Christ—

#### THE ANOINTED.

But He was anointed, not with material oil, but with the Holy Spirit. This took place at His baptism, when He entered on His public service. "God anointed Jesus of Nazareth with the Holy Ghost and with power." And His short but blessed after-life, can be summed up in these words, "*Who went about doing good ; . . . for God was with Him*" (Acts x. 38). And in this we know He has left us an example that we might follow in His footsteps.

The next recorded event is, the familiar story of the fight between David and Goliath. It is a scene on which we would fain dwell, but a few words must suffice. At this time we learn of occurrences which the modesty of the shepherd boy had led him to keep secret. I refer to the conflict of the lion and with the bear, for the sake of one little lamb of the flock.

Thus his training in private had fitted him for conquering the impudent defier of Jehovah and enemy of Israel. It reminds us of that awful hand-to-hand fight, between the prince of darkness and the Son of God, when He "was led up of the Spirit into the wilderness to be tempted of the devil." And at last, in this mysterious, unique Being—real Man and true God—Satan has met his match. David showed the spirit of a true shepherd ; he was no hireling. He loved his flock, and even risked his life for the

sheep. And what shall we say of our David? He not only risked, but He actually gave up His life for His flock. Freely, voluntarily, He went to the Cross for us. He there gave such an exhibition of love as never before had been seen, and never again shall be. To all eternity, with grateful hearts, the redeemed will look back to the Cross.

The lion, the bear, and Goliath, we may take as representing all the enemies we had against us—sin, death, Satan, the curse of a broken law. Our Lord Jesus at Calvary put away sin, robbed death of its sting, conquered the devil, and bore the curse of the righteous law of God. Oh, for a heart to take in these ever-glorious facts, that we may day by day live under the shadow of the Cross! Bless God, Christ has conquered! With the reality of this typical scene before our souls, we may well sing:—

“ His be the Victor’s name,  
Who fought our fight alone;  
Triumphant saints no honour claim;  
Their conquest was His own.  
By weakness and defeat  
He won the meed and crown;  
Trod all our foes beneath His feet,  
By being trodden down.

“ He hell in hell laid low;  
Made sin, He sin o’erthrew;  
Bowed to the grave destroyed it so,  
And death by dying slew.  
Bless, bless the Conqueror slain!  
Slain by divine decree!  
Who lived, who died, who lives again,  
For thee, my soul, for thee.”

David, the successful champion, at once began to receive some of the honours which had been promised. The exalted place he occupied in the hearts of the people we can gather from the popular demonstration that was made in his favour. It was the natural and spontaneous outburst of a grateful people. "Saul hath slain his thousands, and David his ten thousands!" And this was one thing which ever rankled in the heart of jealous, ever-minded Saul. He never forgave it. About this time it is written that "all Israel and Judah loved David." But nothing could save him from the hatred and persecution of Saul. And at last David had to leave the court and his own home and seek a hiding place in the wilderness.

III. FROM HIS FLIGHT TO THE DEATH OF SAUL. David was too well known and popular to long remain alone; and the little band quickly increased in size. We read, "David therefore departed thence, and escaped to the cave Adullam; and when his brethren and all his father's house heard it, they went down thither to him."

It is probable that, after David's escape, Saul began to persecute his kindred; and we judge that it was for their own safety they thus came to David. His brethren had seen him anointed by Samuel, but not believing, not understanding, or being jealous of their young brother, they had scarcely treated him with common kindness, and had sought to hinder him in his fight with Goliath (1 Sam. xix. 28). But now things are changed. It may be the force of events had compelled him to recognise in this stripling God's anointed; at least, from whatever motive, they cast in their lot with David.

During the years of our Lord's ministry, His kinsmen did not believe on Him ; yea, more, on one occasion they endeavoured to restrain Him by force, thinking he was mad (John vii. 4 ; Mark iii. 21). But after His resurrection they evidently accepted Him as their Saviour, for we find some of them occupying prominent places in the Church (1 Cor. ix. 5 ; Gal. i. 19, &c.).

But besides his kinsmen others gathered unto David. "And every one that was in distress, and every one that was in debt, and every one that was discontented [*bitter of soul*], gathered themselves unto him ; and he became a captain over them" (1 Sam. xxii. 2). A motely crowd this ! and one hard to be managed. But God's chosen king was equal to the occasion. He restrained and ruled over them, and, through being wth David, every one became more or less a hero. It is like a spiritual tonic to read of what these men did for *their* David. He completely won their hearts, and probably not one but would have willingly laid down his life for the sake of his loved leader (read 1 Chron. xi.). Oh, brethren, shall OUR David have less true-hearted devotion and self-denying service from us ? Surely not !

David, in retirement, shadows forth Christ on His Father's throne, waiting till His enemies be made His footstool. During this interval He is attracting sinners to Himself. And it is no great stretch of the imagination to see, in these distressed, bitter of soul debtors, pictures of ourselves. The descriptions of condition in unregenerate days, in the Word of God, are anything but flattering. But, thank God, we have

been given to know our indebtedness and the impossibility of ever meeting it ourselves; we have been made discontented with the service and rule of the usurper; and bitterness of soul on account of sin has been ours. This was necessary ere we would have come to the Lamb of God for salvation. But IN HIM we have found all that our souls needed. Again, we may rejoice that it is to *a Person* we have, and still do, come. "And I," said our Lord, "if I be lifted up from the earth, will draw all men *unto Me*."

Just as these men gathered unto David, so the Church is called to share with Christ in His rejection. For the fact is, not only *was* our Lord rejected, *He still is* by the great majority of those who know of Him. But the only rallying point for the redeemed is *the Name of Christ*; not ordinances, creeds, ceremonies, or preachers, but our risen Lord Himself (Matt. xviii. 20). It has been the bane of the Church, in all ages, that she has forgotten the simple fact that this is not her reigning time. The world still refuses to submit to our Lord; and, in the measure that we are faithful to Him, we shall continually be made to feel this.

Concerning an effete, though God-given system, it was written, "Let us go forth therefore UNTO HIM without the camp, bearing His reproach" (Heb. xiii. 13) We admit fully that "the camp" here, in the first place, means the worn-out Mosaic economy. And yet how sadly does "history repeat itself." The sin, the rebellion, the apostasy of Israel, have their counterpart at the present time in the professing Church. Who for a moment thinks that the Church

has continued in God's goodness? Comparing things around us with the Scriptures of truth, we must write, *Failure!* FAILURE! Indeed, the great professing body seems to occupy, at this moment, an almost analogous position to Judaism, just before the destruction of Jerusalem.

And the voice of the Spirit sounds loud and clear, "Come out of her, My people!" For, in reference to a Christianity which has the form, but denies the power of godliness, the emphatic injunction is, "FROM SUCH TURN AWAY!" Let each one of us see to it, not only that we go forth without the camp, but that we go forth "unto HIM." And not only on the first day of the week, by gathering unto Him at His table, but every day, in all our words and ways, may we manifest our pilgrim character.

" My Lord, my Master, help me  
To walk apart with Thee,  
Outside the camp, where only  
Thy beauty I may see.  
Far from the world's loud turmoil ;  
Far from its busy din ;  
Far from its praise and honour,  
Its unbelief and sin."

And then, when the kingdom shall come, those who like David's men, shared in the suffering and rejection, shall have part in His glory and exaltation. Every little thing purposed, or done, or suffered for Him, shall then be remembered and rewarded. And if we but get His smile and approval on that day, what will it not compensate for? It has been truly said, that "when the glories of heaven fill the soul, a little of earth goes a long way!" May His personal beauty

and the coming glories so fill us that we may henceforth live, not unto ourselves, but unto Him who died for us, who rose again, and is coming to gather us to Himself in the air.

IV. DAVID REIGNING. These years in the wilderness were needed by David ; they doubtless deepened his character, and enabled him to bear, with steady hand, the full cup which was put therein. Instructed by Jehovah, David went up to Hebron, and there *the men of Judah* received him as their king (2 Sam. ii. 1-4). Not till several years had elapsed did he become king of all Israel. When they crowned him they give three reasons for so doing : "We are thy bone and thy flesh." No stranger, but one of themselves, who knew them well. (2) "When Saul was king over us, thou wast he that leddest out and broughtest in Israel." He was no untried man ; again and again he had proved his fitness for the high position. (3) "And the Lord said to thee, Thou shalt feed My people Israel, and thou shalt be a captain over Israel." Thus last, though not least, they recognised him as the one appointed by Jehovah (2 Sam. v. 1-5 ; compare Deut. xvii. 15).

How beautifully these conditions will be met by the Lord Jesus must be apparent to all. We cannot now enlarge on them.

When Christ shall come, too, the order will be the same. He will come first to distressed Judah at the time of their unprecedented troubles, and the faithful remnant among them will discern in Jesus of Nazareth their Messiah. It is said distinctly, "The Lord shall save the tents of Judah *first*," &c. (Zech. xii. 7). In this connection, the whole chapter should be read.

One of David's first acts, after his coronation, was to take the stronghold of Jerusalem from his enemies, and make it his chief city (2 Sam. v. 6-9). When Christ shall be manifested, Jerusalem will be surrounded by the armies of Antichrist. But the Son of God shall shine forth in His brightness, and destroy all these enemies, and then He will set up His earthly throne there (see Zech. xiv. 14 ; 2 Thess. ii. 8 ; Micah iv. 1, 2), and then shall be fulfilled the word spoken by the angel before His birth, "And the Lord God shall give unto HIM THE THRONE OF HIS FATHER DAVID" (Luke i. 32). This is not a throne in heaven, but one on earth, at Jerusalem.

After this, David waxed greater and greater, for God was with him. He conquered and subdued all the nations, and they became tributary to Israel. On a far wider scale, ere long, shall be the conquests of the true King of Israel and of the nations, and for a full thousand years shall they enjoy His beneficent rule.

We have just glanced at some of the chief points in which David was a type of Christ ; but we cannot read his history without perceiving that he was a man of like passions to ourselves. Few have sinned so deeply as David ; few have repented so truly. His language has become the natural expression of penitents of all times. But we have neither the time nor the inclination to dwell on his sins and failings. Among the sons of men God has had but one perfect servant, "the Man Christ Jesus." It is well to go step by step through the eleventh of Hebrews, but not to stay there. There are many bright examples, but the only one that in everything we can follow, is Christ—"Looking off

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unto Jesus." And we look in order to follow and become like Him. May He again whisper in power to our souls "I am the root and the offspring of David, and the Bright and Morning Star." As such, O Lord, we wait for Thee.

# Solomon.

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As types of Christ, David and Solomon should be studied together, for the one is the complement of the other. Both foreshadowed Christ AS KING : the former our Lord as the rejected one, who shall ultimately subjugate all nations; the latter, Christ in the glory and blessedness of the millennial reign. Let it be remembered that we are examining Solomon as a *type*, not as an *individual*. As a man he was a strange combination. Much might be said of him as sage, poet, philosopher, and inspired writer ; and on the dark side of his character as a voluptuary and worldling. But as our subject is "Solomon as a type of Christ." We notice

## HIS NAMES.

These, like all God-given names, are full of instruction. Both names were from the Lord and were prophetic of His person and reign. His best-known name, *Solomon*, means "*The Peaceful one.*" From David himself we learn that Jehovah gave this name before the birth of the child, and it was given as that which should characterise his reign (1 Chron. xxii. 7-10). His other name was *Jedidiah*, i.e., "*Beloved of Jah,*" or Jehovah (2 Sam. xii. 25). In the latter there is an evident reference to David's own name—*The Beloved*.

God may have graciously designed the name as a daily reminder to David that his sin had been forgiven. Jehovah's love for Solomon must have been a special love, for, several centuries later, we find an inspired writer referring to it (Neh. xiii. 26 ; compare Mark x. 21).

But it is plain that the names fit the Messiah infinitely better than they did Solomon. To the Christian, peace, as connected with the name of Jesus Christ, has immensely deeper significance than the peace which Solomon's name foretold. At His birth peace was sung of; in His life peace was manifested; by His death peace was secured; in His resurrection peace was preached, and ere long, as the Prince of Peace, He shall rule Israel and the nations.

And the unique love of the Father for His only begotten Son we can scarce imagine, much less write of. But we know that when on earth God once and again pointed out the Redeemer as His beloved Son, in whom He was well pleased. And yet, mystery of grace, Christ's members share with Him in this matchless, eternal love of the Father (John xvii. 23). Alone, in the secret of His presence, with reverent hearts we may well sing :

“ So dear, so very dear to God,  
 More dear I cannot be :  
 The love wherewith He loves the Son—  
 Such is His love to me.”

#### THE BUILDING OF THE TEMPLE.

This was the great work of Solomon's reign. It was a stupendous undertaking, and was thoroughly carried out. David made great preparations with a view to

its erection, but it is Solomon's name that has ever been associated with it. For grandeur and costliness it stands at the head of all the vast structures the world has ever beheld. More than 150,000 men were employed in building it, and at the lowest possible calculation, it must have cost many millions of pounds (see 1 Chron. xxii. 14, xxix. 1-9).

It was made of blocks of stone prepared and fitted for their places before they were carried to the spot ; so that we read : "There was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building" (1 Kings vi. 7). As stone to stone noiselessly came together, it would appear as some vast *growth*.

In the light of the New Testament this building stands forth as a type of another Temple which was to be reared : a house not made of stone and wood and gold, but a spiritual building, made up of living stones, to be the eternal dwelling-place of God. Out of the quarry of nature the Lord is taking one from here and another from there, and fitting them into this grand heavenly temple. The Spirit of God is working silently, steadily, successfully toward that end. Christ is the foundation and chief corner-stone, and in Him "all the building, fitly framed together, GROWETH into an holy Temple in the Lord" (Eph. ii. 20-22).

Inside, the stones were covered with cedar wood and gold, so it is briefly said, "THERE WAS NO STONE SEEN" (1 Kings vi. 18). In that simple word we have a hint of all that is meant in the New Testament by the believer being *in Jesus Christ*. Oh, blessed, thrice blessed fact : God can never view His people except

as "in Christ"! We are beautiful to God in all the comeliness of His Son—accepted as He has been accepted. But we must pass on.

SOLOMON BEGAN HIS REIGN BY EXECUTING  
JUDGMENTS.

We feel some measure of regret for hoary-headed Joab, yet undoubtedly he deserved his doom. But for his position and influence with the army, David would have caused him to be put to death long before (1 Kings ii. 5, 6). And Adonijah was still nursing his designs on the throne; at least so Solomon interpreted his request, and he was probably correct (1 Kings ii. 22). As long as he lived, peace was not secured, and so with the others whom Solomon caused to be put to death.

That the millennium will be ushered in by a series of judgments the Scriptures abundantly testify. In Christendom, and in Messiah's land at least, men will have taken sides for or against the Lord, and those found in open rebellion should be destroyed (Zeph. iii. 8, Isa. lxiii. 1-6, &c.). To enlarge on this, space will not allow.

SOLOMON'S PROSPEROUS REIGN.

Solomon was the first and last who, through all his reign, ruled a united people. Under him the kingdom reached its highest point of prosperity. Evidently God designed therein to give us a picture of the reign of Him who is indeed "greater than Solomon." War and tumult marked the reign of David, peace and rest distinguished the reign of Solomon. He was able to say, "The Lord my God hath given me rest on every side, so that there is neither adversary nor evil

occurrent" (1 Kings v. 4). With this they enjoyed unparalleled prosperity (1 Kings x. 27), and were correspondingly contented (chap. iv. 25). In his day Israel was the dominant nation in the East; many kings around acknowledged the sway of Solomon, and to Him paid tribute (chap. iv. 21). And many sought unto him on account of his wisdom; they would seek to get some of the riddles and problems of life solved, which surrounded them as they do us of this later age.

The seventy-second Psalm, as well as several others, was probably penned by Solomon. It gives in glowing colours a fore-view of the reign of Messiah. In this kingdom *rightcoussness* shall have her due place. Justice shall be impartially administered by all rulers under "the King of Righteousness." No oppression on the part of rulers, no injustice between man and man. Yet with all this there shall be the mildest and best of laws, such laws as shall make for the welfare of the subjects. The beneficence of this King shall only be equalled by His righteousness.

The kingdom here depicted shall be *a universal kingdom*. Alexander, Charlemagne, Napoleon, and other ambitious conquerors, have dreamt of a world-wide kingdom, but the dream has never become a reality. God has reserved this honour for His Son, the once humbled and crucified One. *His* kingdom shall be *universal and eternal. i.e.,* it shall last as long as there shall be a state on earth (ver. 7).

We learn the effects of this rule when it is said, "Prayer also shall be made for Him continually; and daily shall He be praised." His people's "GOD SAVE THE KING," shall be no mere words. It will express

their great desire that He may continue to rule them. And as their Saviour-King He shall be the object of their worship—"Daily shall He be praised."

God's Word is a wonderful telescope ; it brings near and makes real to the eye of faith distant scenes and circumstances. Other Scriptures bring out additional features of Messiah's reign. Some of these we may but barely enumerate. *Satan shall be restrained* and not permitted to tempt men (Rev. xx. 1-3). Who can say how much of the sin and sorrow of the world this will do away with? *Idolatry*, with all its impurity and cruelties, shall be a thing of the past (Isa. ii. 18-20). And, better yet, *the true God shall be universally known and worshipped* (Isa. lxvi. 23). At last, "the war drum shall throb no longer"; the need for armies shall have ceased (Isa. ii. 4). In a different way than most expect, shall the dreams of poets and philanthropists be fulfilled. *The earth shall bring forth plentifully*, so that all shall be satisfied (Amos. ix. 13). Now even the creation, through man's sin, *groans*; but they are birth-groans, not death; they shall usher in that brighter day. *Human life shall be vastly prolonged*, and, it would appear, will only be forfeited for aggravated sin (Isa. lxxv. 20).

And yet even this state will not be perfect; not on account of failure in the King, but on account of incorrigible man. During Solomon's life there were heard the mutterings of the storm which broke over the nation after his death. Probably, towards the end of his reign, Israel had reasons sufficient for dissatisfaction. But a like result shall follow the reign of his great antitype; though there will be *no cause for it in*

HIS *rule*. But like every other dispensation, it shall end up in judgment, because of man's sin.

During Christ's reign the heavenly people, His bride, shall reign with Him. But even now, in our own persons, we may anticipate the peace, the joy, the contentment of this coming era. To do it we must unreservedly give over the reins of government into the hands of Christ. We must instal Him as Lord of the will and the affections. In the searching words of the Spirit of God may we "sanctify in our hearts Christ as Lord."

" Take Thou our hearts, and let them be  
For ever closed to all but Thee :  
Thy willing servants let us wear  
The seal of love for ever there."

# Jonah.

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THE distinctive incident in Jonah's life was on two occasions referred to by our Lord as foreshadowing His own death and resurrection (Matt. xii. 38-41, xvi. 1-4), and, though by many in the present day, the whole story is scouted as an historical fact, the endorsement thereof by the Son of God satisfies every loyal believer of its literal truth.

## HIS NAME.

Jonah means a *dove*, though some have thought *hawk* would have better suited him. But we are chiefly concerned with "the greater than Jonah," and to *Him* the emblem well points. From its use in Scripture we would say the dove symbolises *purity, meekness, harmlessness, and beauty*; all of which characteristics and graces were blessedly combined and manifested in the life of the Son of Man, for He was "holy, harmless, undefiled, and separate from sinners;" and though He was greater than the greatest ever born of woman, yet He was esteemed as "the least in the kingdom of heaven," and of Himself He speaks as the One who was "meek and lowly in heart." Yet God and every God-taught soul, see in Him a beauty beyond compare. *To Him* we exultingly cry, "Thou art fairer than the children of men" (Psa. xlv. 2). *Of*

Him we say, "My beloved is white and ruddy, the chiefest among ten thousand. . . . Yea, He is altogether lovely" (Cant. v. 10-16).

#### JONAH'S MINISTRY BEGAN WITH ISRAEL.

We have the briefest possible mention of the prophet before he was commissioned to go to the great Gentile city, yet we read enough to establish the above point. He prophesied in the days of Jeroboam II., and his word from the Lord was fulfilled (2 Kings xiv. 25). And the Lord Jesus, as a man, was distinctly a Jew and a Prophet to the elect nation. It is as connected with the seed of Abraham that most of the Old Testament scriptures speak of Him. His own words on this point are emphatic: "I was not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24). But Israel, His own people, received Him not, and in resurrection He turns to the nations.

#### JONAH'S DISOBEDIENCE.

This stands in marked contrast to the perfect and continuous obedience of the Son to the Father who sent Him. His one object in coming, was to do the will of God, and that will He carried out right to the bitter end. He "became obedient unto death, even the death of the Cross" (Phil. ii. 8). Yet we may well rejoice that this fulfilling of God's will, means our eternal salvation. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 10). As we have seen, it was mainly in death and resurrection that Jonah typified Christ. The prophet was obliged to confess, "For I know that for MY SAKE this great tempest is upon YOU." The exact opposite is true of the Lord Jesus. In looking

back to Calvary, believers say, "We know that for OUR SAKES that great tempest was upon THEE."

Jonah offered himself and was cast into the sea to allay the storm, thus becoming the means of saving all in the ship from temporal death. The Lord Jesus stepped forward and endured the waves and billows of Jehovah's wrath, which otherwise would have swallowed all of Adam's race. And thus He has become the procuring cause of the eternal salvation of all who on Him believe.

In the purposes of God, for His glory and our salvation, the death of Christ was absolutely necessary. The high priest in Christ's day perceived the necessity "that one man die for the people, and that the whole nation perish not." It is significantly added, "And this he spake not of himself: but being high priest that year, he PROPHESED that Jesus should die for that nation" (John xi. 49-52). His words, as given by God, doubtless had a deeper meaning than he knew or intended.

How truly did Christ make our sins His own. God reckoned them to be His. He confessed them as His own, and put them away. In that wonderful portion, Psalm lxix., we are permitted to listen to the heart-utterances of the Redeemer, when atoning for sin. Some of His language is startlingly forcible, and can only be true as we perceive the vicarious character of the death of Christ. Listen to His words: "O God, Thou knowest My foolishness; and My sins are not hid from Thee" (ver. 5). Thus really did the Lord identify Himself with His people. The language of the type fits beautifully the antitype,

“All Thy billows and Thy waves passed over Me” (verses 2, 3). Now we may sing :

“Our sins, our guilt, in love Divine  
 Confessed and borne by Thee ;  
 The gall, the wrath, the curse were Thine,  
 To set Thy members free.”

But the hour came, when the fish \* had to disgorge its victim, and Jonah was cast forth unhurt on dry land. In God's providence the very destroyer becomes the preserver. All through the ages death had been the great conqueror : with two exceptions, the grave had swallowed up all the millions of the human family. But Christ in His death robbed death of its sting ; in rising from the grave He wrested from it the victory. Oh how much is involved and implied in the great fact, that *Christ is risen!* The work He came to do was accomplished ; atonement had been accepted of God ; sin, Satan, death, the grave, for the believer were all nullified ! With us the devourer, death, has become the deliverer. In view of all this, there is peculiar force in that ancient riddle, “Out of the eater came forth meat, and out of the strong came forth sweetness.”

We read that Jonah was a *sign* to the men of Nineveh ; but we may ask, a sign of what ? Surely of the *judgment* and *mercy* of Jehovah. From his experience the Ninevites might learn how speedily and effectually God could bring judgment on the

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\* The popular notion, often laughed at, that it was a *whale* which swallowed Jonah comes from a mistranslation of Matt. xii. 40. Competent scholars have often pointed out that the words used in the Old Testament simply mean *a great fish*.

disobedient; and from His dealing with Jonah, they could learn something of His tender mercy and compassion for the sons of men. Wicked as they were, though judgment was imminent, yet there might be hope for them. As a nation they repented, and the Lord graciously restrained wrath. In this they were a standing rebuke to the Pharisees of Christ's day, as to many since. *They* repented at the preaching of a mere man, who wrought no miracles among them; the Jews repented not at the preaching of the Son of God, though He again and again, by signs and miracles, demonstrated that He was from heaven.

In the matter of the three days, the analogy between type and antitype is striking. In both we have a remarkable judgment from God annulled in three days, and followed by a mission of mercy to the Gentiles. Since His resurrection, through the Church, Christ has carried on a glorious work among the nations, for this has been characteristically, though not exclusively, the Gospel age for the Gentiles. Though Jonah was successful in his mission, in the spirit if not in the letter, yet he was angry with God for sparing the people. The reason for this dissatisfaction we do not stay to inquire; sufficient for us here to contrast the Lord Jesus. He wept over guilty Jerusalem, and in the most impassioned outburst that earth has ever heard, He mourned the infatuation of the wicked but much-loved city (Luke xiii. 34: xix. 41, 42).

But not only has Christ risen from the dead, we, too, have been *raised in Him*; and as dead and risen persons, we are sent to witness for God in this great

Nineveh world. We, also, must be standing proofs and evidences of that which we preach. Having been delivered from so great a death, we must tell of this salvation to others. Knowing ourselves indeed to be monuments of Divine mercy, it behoves us to tell of that mercy to our fellows. A greater judgment than that which threatened Nineveh hangs over guiltier Christendom. Let us do what we can not only to warn men, but to beseech them to be reconciled to God. Should any who read these lines be led thereby to live more in the power of a resurrection life to have more compassion for a perishing world, to witness more faithfully for our Lord and Master, it will not be in vain that we have thus briefly traced "Jonah as a type of Christ."



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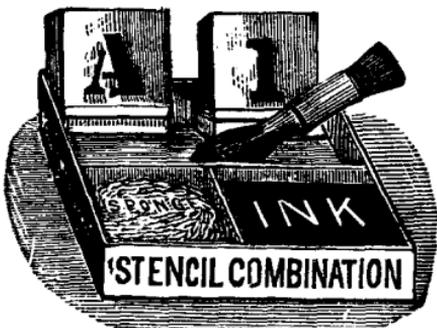
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